

## A REPOSITORY OF

DEVOTED TO

Illustrated with numerous Engravings.

AND XXXII.

New York:

NO. 808 BROADWAY.

1860.

[PHILADELPHIA: 922 Chestnut Street.



For more than *thirteen years* I have paid some attention to Phrenology, and I beg to state, the more deeply I investigate it, the more I am convinced of the truth of the science. I have examined it in connection with the anatomy of the brain, and find it beautifully to harmonize. I have tested the truth of it on numerous individuals, whose characters it unfolded with accu-



racy and precision. For the last ten years I have taught Phrenology publicly, in connection with Anatomy and Physiology, and have no hesitation in stating that, in my opinion, it is a science founded on truth, and capable of being applied to many practical and useful purposes. —ROBERT HUNTER, M.D., *Prof. of Anatomy, etc., in the Andersonian University, Glasgow.*



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



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A Repository of Science, Literature, General Intelligence

VOL. XXXI. NO. 1.]

NEW YORK, JANUARY, 1860.

[WHOLE NUMBER,

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**FWLER AND WELLS,**  
No. 308 Broadway, New York.  
AT ONE DOLLAR A YEAR, IN ADVANCE.

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		Mental Organs of the Senses

## IRENE C. WHITE.

### PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

#### PHRENOLOGICAL CHARACTER.

Your brain is only moderate in point of size, but your temperament is first best, and is very fine grained, and this goes far to make up for want of size. You feel with the utmost intensity; enjoy and suffer to an extreme of which few are capable; are one of the happiest of women when happy, but most miserable when miserable, and liable to both extremes; but whether one predominates over another will depend on two conditions. First, the general state of your health—for if you allow your nerves to become irritated, this extra spirit will be thrown into pain—will increase your nervousness; but as long as you keep your health tolerably good, they will contribute to your happiness, and you can be just as happy as you could wish. The other condition is the state of your affections. If you are happy in your love, you will be happy in everything; but miserable there, you will be miserable everywhere; so make it your first point to plant it wisely, and then cherish it.

Your character is to you the very "apple of your eye;" nothing can exceed your sensitiveness respecting it. You feel too keenly what is said both for and against you, and should harden yourself against the speeches of people; should



PORTRAIT OF IRENE C. WHITE.

subject Approbativeness to Conscientiousness; that is, do right, and then rise above the disapprobation of others. You are supposed to have large Self-Esteem, whereas you really lack this organ. You should cultivate it. Put yourself more on your dignity and less on appearances; care more what you think of yourself and less of what others think of you; you set much by your word; have correct motives, and wish a good name and for a right life rather than for fashionable appearances; are governed by a high sense of justice, and will do your full duty to the utmost of your ability.

Hope is only fair, and should be larger. Look more on the bright side of things, nor allow your high-wrought temperament to give you the blues, as it sometimes does. Instead, when you feel de-

pressed, go abroad; exercise briskly, deeply, and eat lightly or not at all. The second most potential sentiment is affection; rarely ever find it as hearty; friendship usually developed, and you must have acquaintances and confidantes. You have too few, and should seek society, and open your mind more freely than you have done before; converse more and freely, for your feelings are too much pent up, so cultivate them. You are impulsive, but can govern your feelings.

You are very fond of children; devoted to home; will do what lies in your power to render your home happy; have hearty love sentiment, but it is Platonic; too little for the company and admiration of other sex; are rather dainty and particular, and should not indulge a man-disparaging of which you have sometimes been conscious; are fastidious; are rather disgusted with what is not exactly proper, and should overlook their faults, and cultivate a like sentiment toward husbands.

You are pre-eminently motherly, and experience too many maternal anxieties, being in danger of killing your children by extra kindness. So guard this point. Tenacity of life is great; are inclined to ride out disease rather than break down under it; doing when many others equally sick would bed.

You have unusual force and resolution; a woman; will take your own part; exude strong indignation; are impatient of the restraints imposed on your sex; and long to have a sphere of action; are continuous, and will go on thought or work till you finish up. Industrious, but better in making money than keeping it; will take right hold with and husband to acquire, help lay up, and be economical, making every dollar count; yet live in style, and also keep nice things nice a long time, but should take exercise, exercise, exercise.

You are eminently persevering, partly

of de ire, more from Firmness; are devoted often feel guided by internal presentiments which you will do well always to follow; and obliging, and desirous of doing; you have an eminently practical mind; want imagination; good judgment of; and not a little of the poetic sentiment; part a life-like style to what you say; ally excellent imitative powers, and to the life; are unusually expressive you say and do; and say and do just the ng that the occasion requires; have a rceptive, knowing mind; have especially terary organs large; can learn anything; ember what you learn, and always apply spur of the moment; commit to memory e well; seldom forget facts and incidents s; can make the very point you would t-clar. You are better in expounding ginating; could excel as a linguist, speak- teacher of languages or elocution; and both do good and attain a reputation in era. Your intellect is eminently active; all your powers have been taxed to their late years. You are agreeable, pleasant, -like; a good judge of character; neat, modical; and have an unusually earnest, balanced mind; you could succeed on the and ought to bring into practical account, form, these speaking talents, with which e you are so highly endowed.

## BIOGRAPHY.

BY C. H. D. W.

Subject of this sketch, Miss Irene Caroline daughter of Lemuel Green and Mary Earl was born in Philadelphia, in 1834, and was of six children. In the July number of JOURNAL for 1867, was given a sketch of the Irene, which to reproduce in this convention would be unnecessary.

Four surviving children, Miss Irene inherits of her father's peculiar talents and able elocutionary powers. At a very early age she evinced great interest in, and love for, and the fine arts, and was ever by her side during his hours of painting and elocution. And no sooner were his pupils, than she would take up the lesson to which he had just listened, laying down the rules, and going on the airs of her father, and repeating his enthusiasm and energy. This of course drew her father's attention, and led him to devote to his art, for which she had thus shown genius and aptitude—inspiring in him the confidence and parent's hope in respect to her

At the age of seven years she recited before a large and enthusiastic audience in the Chestnut Street Theatre, and soon after at the Arch Street Theatre.

These childish efforts were vivid prophetic of the future woman. A simple incident drew her into a position which launched her off on that "tide, which, taken at the flood, leads on to fortune." Rev. J. N. Maffitt, a Mr. White, one day finding his tutor awkward to Irene: "Why, my little lady, do not let me be a substitute for your father in his place. Come, give me a lesson!" Irene complied with all the dignity of mature years,

complied with the request, and so astonished Mr. Maffitt that he often referred to the event with great satisfaction. This was her first lesson as teacher. From that day to this—fifteen years—she has been a "substitute," an efficient teacher to thousands, among whom not a few are known to honor and fame. She has achieved what no other woman in America has done, viz., been elected teacher of elocution in several literary and scientific institutions of note in our country. She was first chosen to teach the art in the Philadelphia Central High School, where she continued five years. During the last few years her reputation as a teacher, through the reports of her pupils, has become so widely extended, that she has been called to various institutions out of Philadelphia, some of which are, the Theological Seminary at Canonsburgh, Pa.; Associate Church Theological Seminary, Xenia, O.; Madison University, Hamilton, N. Y.; Clinton Liberal Institute, Clinton, N. Y. In each of these institutions, Miss White so fully succeeded in impressing her pupils with her ability, that, on her departure, written testimonials of the fact were tendered her, together with appropriate presents.

Many now officiating as clergymen can remember with pleasure that in their student days, in various universities, they were members of her classes. Some of them have obtained professorships, viz., Rev. Alfred Mixer, of Rochester University, N. Y.; Rev. Mr. Fish, chair of Mathematics, O., and others. The following named gentlemen, among many others, have been her pupils: Prof. James Rhodes, Prof. J. S. Hart, Phil. High School; Rev. R. Newton, of St. Paul's, Phila.; Rev. T. M. Clarke, Bishop of R. I.; Rev. Joel Parker, D.D.; Rev. J. L. Burrows, Judge A. V. Parsons, of Supreme Court; Rev. T. J. Sawyer, Rev. Henry A. Wise, Jr.; Rev. Walter Colton, George Copway, Ojibway Chief, etc. Miss White occasionally gives readings and recitations to select parties, but has rarely sought popularity in the advertisement, the placard, or the editorial puff. Those who are acquainted with her consider her more analytical and poetically beautiful in the rendition of her author than the truly great Fanny Kemble.

Miss White has a symmetrical form, and ease, grace, and elasticity of motion. She has a combination of the mental and motive temperaments, which gives a peculiar intensity and force to her thoughts and actions, and enables her to exert great control over herself and those whom she teaches; hence her remarkable power and beauty of style, which captivates while it instructs, and wields such masterly control over masculine minds, which she has been more often (than the feminine) called to instruct. Her greatest success has been in colleges, among the "lords of creation," which is a victory that no other woman in America has won. Miss White has been eminently successful in preparing both ladies and gentlemen for public efforts; especially for poetic and dramatic readings, recitations, and delineations in general, but more particularly Shaksperian. Numerous friends have urged her to make the drama and stage her specialty, but home, father, friends, and love of her profession have for her more charms, and inclines her to forego all such inducements.

Miss White's method of teaching is very like that of her father, and though she may fall short of his powerful and terribly tragic inspirations, she surpasses him in the finer shades of perception and delineation, where is hidden the spiritually sublime.

It may be truly said that these unsurpassed teachers of elocution ought to be liberally patronized by those desiring to become good speakers, and that such instruction is greatly needed is manifest in nearly every place where we hear public speaking.

## THE NEW YEAR.

The present number of the PHRENOLOGICAL JOURNAL introduces the thirty-first volume, and we enter upon it with firm confidence in the value of Phrenology as a great educational helper. For more than twenty years this JOURNAL has stood comparatively alone on this continent, devoted to the exposition of man's nature, mentally, morally, and physically. Other periodicals have been fragmentary in their aims and partial in their sphere of action. On the contrary, whatever relates to man, whether socially, ambitiously, morally, intellectually, mechanically, esthetically, or economically, as it regards his mind, or as it relates to his body; whatever pertains to his health, his pleasure, his duration of life, and his physical happiness, this JOURNAL aims to discuss and explain. Its range of topics, therefore, covers the entire man in all his relations, in all his hopes and fears, and in all his successes and depressions. That we have done justice to all these points it would be presumption to claim, but we have aimed to do *something* for man's interests in all their wide diversities; for mankind we have labored, and intend still to labor.

Journals devoted to man's religious nature have, in the main, severely been restricted to a particular sect, or denominational doctrine, which, in part, they have been established to sustain; and one of the great hindrances we meet in discussing, in this JOURNAL, man's religious nature is, that if we take grounds as broad as the nature and wants of the race, we are liable to awaken suspicion on the part of one or more religious sect. We remember when we were introducing Phrenology to the American public, it was not strange for leading individuals in the particular religious denominations to call, like Nicodemus, to have a private interview with us to ascertain, if possible, in advance of public sentiment, if Phrenology sustained



their particular creed; and if they could not understand that it favored their special view of religious truth, they would either give it the cold shoulder or a hot opposition. On the other hand, materialists, and those who disbelieve entirely in all religious teaching, aimed to make Phrenology a scientific club in their hands with which to beat down all Christendom; and so the battle raged.

Phrenology has its believers and ardent advocates in every religious denomination. The Catholic, the High and Low Churchman, the Presbyterian, the Methodist, the Swedenborgian, and the Spiritualist have discovered truth in Phrenology; and those who have examined it carefully, regarding it in its true light as an exponent of man's natural religious character, see no occasion to make war upon it, though they maintain their own peculiar denominational views; but when each religionist sought to bring Phrenology to the special support of his own peculiar tenets, then there was a warfare indeed. The Calvinist saw, or deemed he saw, in the fixed development of the brain, an exposition of divine decrees and predestination; while the Churchman, who believed in gradual religious development, saw in the phrenological teaching that organs can be increased in activity and power by exercise, a fact in harmony with his own doctrines; so each to the end of the catalogue aimed to use Phrenology as a support in one hand and a weapon in the other.

The great central religious truth which Phrenology sets forth is found in the outgrowth of the moral sentiments. Veneration is implanted in the brain, and a corresponding sentiment in the mind. Mutations there may be in creeds, forms, and ceremonies, but this faculty will point steadily to the Supreme Being as the object of worship. However dark and deluded a nation may be, it will worship what it recognizes as a superior. That religion can become extinct, it is folly to suppose, until man's organic nature is revolutionized. While he walks erect he will recognize a God.

Spirituality, or, as it was once called, Marvelousness, takes into account that which relates to the spiritual state, and this, joined to Hope, gives promise of immortality, while Conscientiousness demonstrates the existence of a fundamental faculty of the mind, which recognizes truth, duty, moral obligation, and virtue as a cardinal element of man's being.

When we look over the various theories of mental philosophers in regard to the foundation of virtue or of conscience; when we review their absurd arguments and childish speculations, and consider that without the light of Phrenology some of the wisest mental philosophers and students of the human mind remained in doubt as to whether conscience was a natural power of the mind, we can but recognize the boon which this science is to the world of metaphysics and to all just moral philosophy, and may we not add, also, religious teaching.

The greatest obstacle Phrenology has had to meet is the prejudice and superstition of those who take the lead in forming the religious public sentiment; and thousands have utterly refused to give the subject a candid hearing because they imagined that it not only did not sustain their peculiar religious tenets, but had a tendency to modify, if not uproot, some of their cherished opinions; therefore they shut their eyes to the subject, or carped at what they deemed its flaws and errors. Our younger brethren in this field know less of this strife than we "who bore the burden in the heat of the day," who labored to disseminate Phrenology in the beginning. In some respects, this prejudice still remains; but thanks to the elastic and enterprising spirit of the American mind, ten thousand teachers to-day read, mind, and teach and direct it according to phrenological theory. Perhaps there may not be this number of clergymen who take the same view of man, but not a few of them understand and treat mind according to this philosophy; and we beg to remark, that these are they who wield the greatest influence in the American pulpit. Literature has been wonderfully changed within the last twenty years, and what is amusing, some who profess not to believe in the science, fill their best articles with the palpable results of this teaching. In other words, they gather up from current literature the results of phrenological teaching and weave it into their works; and some of them are not aware that they are borrowing from the science which they affect to despise. It reminds us of listening to an eminent D.D., who was discoursing against dramatic reading, especially the reading of Shakespeare, but who, in the discourse, quoted from Shakespeare himself; but instantly recollecting himself, he gave a corresponding quotation from the "mild and amiable Cowper;" but our cler-

ical friend had the good sense to recognize a ridiculous error, and mended it on the spot, while the blush in his cheek that seventy-five years had not dimmed his sensibilities.

But another day has dawned. Phrenology has become a fixed institution. Thousands of families rely upon its teachings as a guide in domestic training, in the selection of pursuits for their children, in the choice of proper courses of education; and we ever see the close of the next twenty years, we doubt not, will witness, not mere thousands, but millions of our fellow-men enlightened by the truths of Phrenology, guided to success and happiness by its teachings. The world has a thousand more sin, and crime, and debasement, than it should have, even though man were given no moral or religious training except that of a just appreciation of themselves and of the world around them. We believe there is too much self-love in mankind to-day, that he looks at himself wantonly, with his eyes open, and that he wastes himself away. Man is endowed with a hundred or more faculties, each having an individuality of its own, and each struggling for action and gratification, and over the great group there should be the guidance of an enlightened intellect and correct sentiment. Man does not come into the world, perfect in his intuitions. He needs guidance, training, development, like the beast and bird, led by instinct, are guided aright. The robin of a year builds a nest as perfect as that of her grandmother after the tenth experience. The modifications of animal life to human instances are very limited and wrought out only by instinct; while man, possessing reason and power to do what no animal possesses, namely, to fore-look, to plan for the future, to plan for next week, next month, or the next century, is raised to a higher plane of educability, improvement, and progress. But it requires time and parental guidance to give proper development and direction to the human faculties.

Prior to the discovery of Phrenology, parents were obliged to wait until their children developed their strong traits, before they at all understood their children, and then they had no correct philosophy by which to guide the training and development of their faculties. It may be said that we are working in the dark, as likely to hit as to miss, to mar as to mend the subject. None but phrenologists can fully understand the scope and meaning of the

for they have seen both sides of the coin. When a man is brought from darkness into light; when the seaman, upon an uncertain ocean, with storms and darkness about him for weeks, and the darkness suddenly becomes clear, and he learns latitude and longitude; or if we may suppose, is first possessed of nautical instruments, and a knowledge how to use them—such is relatively the condition of man who is furnished with the facts and principles of phrenology as a means of understanding and training the human mind. Those who train the mind without the aid of Phrenology are like those who navigate by coasting along near the shore, constantly liable to be driven upon sand-bars, and rocks, and learning errors only by shipwrecks. The sea is everywhere strewn with wrecks, evidences of false education; and as in commercial navigation we build beacons, buoys, make sailing-charts, and study the science of navigation, and thereby shipwrecks become the incidents or accidents of commerce, and not the rule, so we would have mothers, teachers, ALL who have charge of the young, how to curb their passions, and how to develop their weak points, and guide the young navigator before he is driven ashore by some turbulent passion, or drifted upon the rocks by the currents of insidious temptation. Phrenology is to the teacher what the science of navigation is to the mariner; whoever ignores Phrenology is like the sailor who throws away his compass, neglects his quadrant, and his mathematics, and guesses in the night and in the fog, and by day is guided by such coast landmarks as he may chance to reach without an aided eye. It is folly to attempt to manage and educate without understanding its laws and principles! We exhibit no such folly in other direction. The veriest bigot, the blacksmith and his shoemaker, understand the theory of their respective occupations in order to be qualified to manage his horses and his children, but he who attempts to train the human mind without comprehending its laws, qualities, and modes of action. We find, therefore, to everybody the practical study of Phrenology. An hour a day, during the winter months, spent in reading and working on the science, with a phrenological bust before him, will qualify him to form estimates of the character of

strangers at the first interview, which it might require years of comparatively intimate acquaintance to reveal.

### START RIGHT!!

Nothing is so essential to a man's success in life, next to integrity of purpose, as that he should take a *fair start* in the conflict that lies before him. Nineteen in twenty who have failed in their most fondly cherished purposes, owe their failure to a fatal first step. The laws which govern the issues of our actions are as absolute as any other natural laws. You might as well plant a briar in the expectation that it would succeed as a beautiful and fruit-bearing tree, as to suppose that a false impulse given to the early years of a man's life would eventuate in his ultimate success and triumph; or attempt to train water to run up-hill, or any other impossible thing, as to train a man to that for which his Maker implanted on his nature a palpable unfitness. Oh! it is lamentable to see how many men are entirely unspared by a false education. How a dolt, to whom nature gave an admirable fitness to push the jack-plane, has been foisted into the pulpit, or upon the rostrum, or crowded into the bar, or elevated to the Senate, only to vegetate, and stultify, and dwarf! Hence the jostling of the discordant elements of society, and the weak and pining discontent of so many at the "allotment of Providence," as it is most profanely termed. When, had the allotment of Providence been perceived, and thankfully embraced and followed, there would have been no more discordance than there is in the works of Nature. Now it is not to be expected that the youth will always be able to judge of his own fitness for any particular course in life. With an uncultivated taste and an unripe experience, he will be likely to make a fatal mistake. And then the wishes and plans of the parent or guardian respecting the boy under his charge, may utterly nullify the Divine purpose in that boy's creation, and prevent his achieving any desirable end.

It certainly is not strange that so many find themselves settled down in life to a calling irksome in the extreme, and for which they find themselves wholly unfitted—a loose cog-wheel in a complicated machine in which they have no place—serving only to disturb the harmonious movement of all its parts. And for this reason we have so few striking adaptations of man to his sphere.

Now, in the imperfect state of the machinery of life—owing, as we have seen, to the lack of adaptation of men to their positions, and this growing out of a deep want of a proper education of our youth to the fitness of things—it should seem to be the part of true wisdom to ask if there be no true methods by which all, or at least a part, of this discord and evil may be obviated.

We have before intimated that the laws to which all mental organization is subject, are as fixed and unerring as those which control the operations and relations of organic matter. If, therefore, we can ascertain their forces and *modus operandi*, why may we not, through them, direct the growth and development of mind, as even through the knowledge of the other we shape many of the ultimates of matter. If, when we

put corn into the proper soil under the proper training, we naturally expect a yield of corn and not of tares, why may we not just as safely calculate moral and intellectual results through a proper cultivation of the mind?

We doubt not that the day must arrive when mental training will be as well understood and as successfully practiced as the training of our bodies. This knowledge will not come through some sudden illumination, but, like all other knowledge, through the slow delving process of study and thought. And may we not hope that some bright gleams of this coming light have already glanced athwart the realm of mental gloom, foreshadowing the brighter and more perfect day?

Science has hung its many lighted chandelier on high, and the few seers are already beginning to discover truth. "Wisdom is hid with the few." Science is but another name for mind, and true science is the Infinite mind. The more that science does to uncover the living spirit—to remove its swaddling bands—the more is the living God revealed; the more clearly are His harmonious attributes to be seen, and the oneness of His purposes. Throughout every realm of His rule see this diverse harmony, this infinite variety, this eternal unity. In every department a different word, yet the same voice. In every single thing a separate expression of a single law. It works and abundantly appears in the illimitable spheres; in a grain of mustard seed it is no less conspicuous. It never makes a single mistake in all the complicated instances of its manifestation. It never clothes a tree with other than its appropriate garments. "Do men gather grapes of thorns, or figs of thistles?"

And are we to suppose that in His mental creations He has been less careful of His consistency and honor? There is a marked difference between the very visible texture of the flesh of a bear and an antelope, between the skin of a delicate female and the rough hide of a rhinoceros; and why should not this difference, which penetrates to every extreme and depth of the animal, reach also the brain, the confessed throne of reason? And why may not the difference of the mental be traced as accurately as that of the animal? What mortal reason is there for denying the one while you confess the other? If, for instance, the teeth and claws of the leopard and tiger indicate his ferocity, why may not the harmless hoof and pointless teeth of the ox indicate his gentler nature? And why, then, should it be accounted a thing impossible or unnatural that the Creator should hang out the *indices* of our true character all over these mental forms of ours, by which we may be read and known of all men? Let us see.

[TO BE CONTINUED.]

PHRENOLOGY demonstrates the existence of certain faculties; and it is Phrenology, only, that does. Metaphysicians have wandered far from this idea. Common-sense people have asserted their existence under the name of "dispositions," and in this, as well as in many other points, their sentiments approach phrenological truth. Common sense and Phrenology always agree.

The vain man idolizes his own person, and here he is wrong; but he can not bear his own company, and here he is right.

## MORAL PHILOSOPHY;

OR,

## THE DUTIES OF MAN

CONSIDERED IN HIS INDIVIDUAL, SOCIAL, AND DOMESTIC CAPACITIES.

BY GEORGE COMBE.

[FROM THE LATEST REVISED EDINBURGH EDITION.]

## LECTURE I.

## ON THE FOUNDATION OF MORAL SCIENCE.

Questions distinct, What actions are virtuous? and what constitutes them such?—Answer to the former comparatively easy—Human constitution indicates certain courses of action to be right—Necessity for studying that constitution and its relations, in order to ascertain what renders an action virtuous or vicious—Conflicting opinions of philosophers on the moral constitution of man—Phrenology assumed as a valuable guide—Possibility of the existence of Moral Philosophy as a natural science—No faculty essentially evil, though liable to be abused—Deductions of well-constituted and well-informed minds to be relied on in moral science—Scripture not intended as an all-sufficient guide of conduct—Faculties revealed by Phrenology, and illustrations of their uses and abuses—Adaptation of human constitution to external nature—The objects of Moral Philosophy are, to trace the nature and legitimate sphere of action of our faculties and their external relations, with the conviction, that to use them properly is virtue, to abuse them, vice—Cause of its barren condition as a science—Bishop Butler's view of the supremacy of conscience acceded to—Those actions virtuous which accord with the dictates of the moral sentiments and intellect—Preceding theories imperfect, though partially correct—Cause of this imperfection; qualities of actions are discovered by the intellect, and the moral sentiments then decide whether they are right or wrong—Plan of the present course of lectures.

In an introductory discourse on Moral Philosophy, the lecturer unfortunately has few attractions to offer. His proper duty is, not to descant in glowing terms on the dignity of moral investigations, and on the extreme importance of sound ethical conclusions both to public and to private happiness; but to give an account of the state in which his science at present exists, and of what he means to teach in his subsequent prelections. No subject can be conceived more destitute of direct attraction. I must beg your indulgence, therefore, for the dryness of the details and the abstractness of the argument in this lecture. I make these observations that you may not feel discouraged by an appearance of difficulty in the commencement. I shall use every effort to render the subject intelligible, and I promise you that the subsequent discourses shall be more practical and less abstruse than the present.

Our first inquiry is into the basis of morals regarded as a science; that is, into the *natural* foundations of moral obligation.

There are two questions—very similar in terms, but widely different in substance—which we must carefully distinguish. The one is, What actions are virtuous? and the other, What *constitutes* them virtuous? The answer to the first question, fortunately, is not difficult. Most individuals agree that it is virtuous to love our neighbor, to reward a benefactor, to discharge our proper obligations, to love God, and so forth; and that the opposite actions are vicious. But when the second question is put—*Why* is an action virtuous—*why* is it virtuous to love our neighbor, or to manifest gratitude or piety? the most contradictory answers are given by philosophers. The discovery of what constitutes virtue is a fundamental point in moral philosophy; and hence the difficulties of the subject meet us at the very threshold of our inquiries.

It appears to me, that man has received a definite bodily and mental constitution, which clearly points to certain objects as excellent, to others as proper, and to others as beneficial to him; and that endeavors to attain these objects are prescribed to him as duties by the law written in his constitution; while, on the other hand, whatever tends to defeat their attainment is forbidden. The web-foot of the duck, for instance, clearly bespeaks the Creator's intention that this creature should swim; and He has given it an internal impulse which prompts it to act accordingly. The human constitution indicates various courses of action to be designed for man, as clearly as the web-foot indicates the water to be a sphere of the duck's activity; but man has not received, like the duck, instincts calculated to prompt him, unerringly, to act in accordance with the adaptations of his constitution. He is, however, endowed with reason, qualifying him to discover both the

adaptations themselves, and the consequences of acting in conformity with, or in opposition to, them. Hence, in order to determine the light of reason, what constitutes an action virtuous or vicious, man must become acquainted with his bodily and mental constitution, and its consequences. Hitherto this knowledge has been very deficient.

Philosophers have never been agreed about the existence of a moral faculty, even of the most important mental faculties and emotions—such as benevolence, and the sentiment of justice; and are uncertain whether such emotions exist or not, they have had no ground from which to start in their inquiries into the foundation of virtue. Accordingly, since the publication of the writings of Locke in the 17th century, there has been a constant series of disputes among philosophers on this subject. Hobbes taught that the laws which a magistrate enjoins are the ultimate standards of morality. Others have endeavored to show that the origin of our notions of right and wrong is to be found in a particular faculty of the mind which distinguishes truth from falsehood. Mandeville declares that the moral virtues are mere sacrifices of self-interest made for the sake of public approval, and calls virtue the "political offspring which flattery begets." Dr. Clarke supposes virtue to consist in acting according to the fitnesses of things. Mr. Hume endeavored to prove that "the constituent or measure of virtue." Dr. Hutcheson maintains that it originates in the dictates of a moral sense. Dr. Paley does not admit such a faculty, but declares virtue to consist "in doing good to others in obedience to the will of God, and for the sake of everlasting happiness." Dr. Adam Smith endeavors to show that sympathy is the source of moral approbation. Dr. Reid, Mr. Stewart, and Dr. Brown maintain the existence of a moral faculty. Sir James Mackintosh describes conscience to be compounded and made up of various notions. Dr. Ralph Wardlaw, of Glasgow, in a work on Ethics, published in 1834, can see nothing in Conscience except Judgment.

Here, then, we discover the most extraordinary conflict of opinions prevailing concerning the foundation of virtue. But this does not exhaust the points of dispute among philosophers in regard to the science. Its very existence, nay, the very possibility of its being as a philosophical study, is called in question. Dr. Wardlaw says, "Suppose that a chemist were desirous to ascertain the ingredients of water. What estimate should we form of his judgment, if, instead of view, he were to subject to his analysis a quantity of what had passed in the bed of a sluggish river, through the midst of a large manufacturing city, from whose common sewers, and other outlets of impurity, it had received every possible contamination which, either by simple admixture or by chemical affinity, had become incorporated with the virgin purity of the fountain; and if, proceeding to his analysis, he were to publish to the world his *thesis* on the composition of water? Little less preposterous must be the conduct of philosophers who derive their ideas of what constitutes rectitude from morals from human nature *as it is*. They analyze the water of a polluted river, and refuse the guide that would conduct them to the mountain spring of its native purity."—(*Christian Ethics*, p. 4.)

In these remarks Dr. Wardlaw evidently denies the possibility of discovering, in the constitution of the human mind, a foundation for a sound system of Ethics. He supports his denial still more strongly by the following words: "According to Bishop Butler's theory, human nature is 'adapted to virtue' as evidently as 'a watch is adapted to measure time.' But suppose the watch, by the perverse intention of some lover of mischief, to have been so thoroughly disorganized, that its moving and its subordinate parts and power so changed in their action and their mutual action, that the result has become a tendency to go backward instead of forward, or to go backward and forward with irregular, fitful, ever-shifting alternation—so as to require a complete remodeling, and especially a readjustment of its governing power, to render it fit for its original purpose; would not this be a more appropriate analogy for representing the present character of the fallen man? The whole machine is out of order. The machine

has been broken; and an antagonist power works all the parts of the mechanism. It is far from being with human nature, as Butler, by the similitude of the watch, might lead his readers to suppose. The watch, when duly adjusted, is only, in his phrase, 'liable to be out of order.' This might suit for an illustration of the state of human nature *at first*, when it received its constitution from its Maker. But it has lost its appropriateness *now*. That nature, alas! is not now a machine that is merely 'apt to go out of order;' it is out of order; so radically disorganized, that the grand original power which impelled all its movements has been broken and lost, and an unnatural power, the very opposite of it, has taken its place; so that it can not be restored to the original harmony of its working, except by the interposition of the omnipotence that framed it." (P. 126)

The ideas here expressed by Dr. Wardlaw are entertained, with fewer or more modifications, by large classes of highly respectable men, belonging to different religious denominations.

How, then, amid all this conflict of opinion as to the foundations, and even possibility of the existence, of moral science, is any approach to certainty to be attained?

I have announced that this course of lectures will be founded on Phrenology. I intend it for those hearers who have paid some attention to this science; who have seen reasonable evidence that the brain consists of a congeries of organs—that each organ manifests a particular mental faculty—and that, other conditions being equal, the power of manifesting each faculty bears a proportion to the size of its organs. To those individuals who have not seen sufficient evidence of the truth of these positions, I fear that I have little that can be satisfactory to offer. To them, I shall appear to stand in a condition of helplessness equal to that of all my predecessors whose conflicting opinions I have cited. These eminent men have drawn their conclusions, each from his individual consciousness, or from observing human actions, without having the means of arriving at a knowledge of the fundamental faculties of the mind itself. They have, as it were, seen men commit gluttony and drunkenness; and, in ignorance of the functions of the stomach, have set down these vices as original tendencies of human nature, instead of viewing them as abuses merely of an indispensable appetite. Without Phrenology I should find no resting-place for the soles of my feet; and I at once declare, that, without its aid, I should as soon have attempted to discover the perpetual motion, as to throw any light, by the aid of reason alone, on the foundations of moral science. The ground of this opinion, I have already stated. Unless we are agreed concerning what the natural constitution of the mind is, we have no means of judging of the duties which that constitution prescribes. Once for all, therefore, I beg permission to assume the great principles and leading doctrines of Phrenology to be true; and I shall now proceed to show you in what manner I apply them to unravel the Gordian knot of Ethics, which at present appears so straightly drawn and so deeply entangled. I do not despair of revealing to your understandings principles and relations resembling, in their order, beauty, and wisdom, the works of the Deity in other departments of nature.

First, then, in regard to the possibility of moral philosophy existing as a natural science. Dr. Wardlaw speaks of the human mind as of a watch that has the tendency to go backward, or siffully backward and forward; as having its mainspring broken; and as having all the parts of the mechanism worked by an antagonist power. This description might appear to be sound to persons who, without great analytic powers of mind, resorted to no standard except the dark pages of history, by which to test its truth; but the phrenologist appeals at once to the brain, which is the organ of the mental faculties. Assuming that it is the organ of the mind, I ask, Who created it? Who endowed it with its functions? Only one answer can be given—it was God. When, therefore, we study the mental organs and their functions, we go directly to the fountain-head of true knowledge regarding the natural qualities of the human mind. Whatever we shall ascertain to be written in them, is doctrine imprinted by the finger of God himself.

If we are certain that those organs were constituted by the Creator, we may rest assured that they have all a legitimate sphere of action. Our first step is to discover this sphere, and to draw a broad line of distinction between it and the sphere of their abuses; and here the superiority of our method over that of philosophers who studied only their own consciousness and the *actions* of men, becomes apparent. They confounded abuses with uses; and because man is liable to abuse his faculties, they drew the conclusion, prematurely and unwarrantably, that his whole nature is in itself evil. Individual men may err in attempting to discover the functions and legitimate spheres of action of the mental organs, and dispute about the conclusions thence to be drawn; but this imputes no spuriousness to the organs themselves, and casts no suspicion on the principle that they *must* have legitimate modes of *manifestation*. There they stand; and they are as undoubtedly the workmanship of the Creator, as the sun, the planets, or the entire universe itself. Error may be corrected by more accurate observations; and whenever we interpret the constitution aright, we shall assuredly be in possession of divine truth.

Dr. Wardlaw might as reasonably urge the disorder of human nature as an argument against the possibility of studying the science of optics, as against that of cultivating ethical philosophy. Optics is founded on the structure, functions, and relations of the eye; and ethics on the structure, functions, and relations of the mental organs. Against optics he might argue thus: "The eye is no longer such as it was when it proceeded from the hands of the Creator; it is now liable to blindness; or if, in some more favored individuals, the disorder of its condition does not proceed so far as to produce this dire effect, yet universal experience proves that human nature now labors under opaque eyes, squinting eyes, long-sighted eyes, and short-sighted eyes; and that many individuals have only one eye. The external world also is no longer what it originally was. There are mists which obscure the rays of light, clouds which intercept them, air and water which refract them; and almost every object in creation reflects them. Look at a straight rod half plunged into water, and you will see it crooked. Can a science founded on such organs, which operate in such a medium, and are related to such objects, be admitted into the class of ascertained truths, by which men are to regulate their conduct?" He might continue "Astronomy, with all its pompous revelations of countless suns, attended by innumerable worlds rolling through space, must also be laid in the dust, and become a fallen monument of human pride and mental delusion. It is the offspring of this spurious science of optics. It pretends to record discoveries effected in infinite space by means of these perverted human eyes, acting through the dense and refracting damps of midnight air. Away with such gross impositions on the human understanding! Away with all human science, falsely so called!"

There would be as much truth in an argument like this, as in that urged by Dr. Wardlaw against moral philosophy, founded on the study of nature. The answer to these objections against optics as a science, is, that the constitution, functions, and relations of the eye have been appointed by the Creator; that, although some unsound eyes exist, yet we have received judgment to enable us to discriminate between sound eyes, and diseased or imperfect eyes. Again, we admit that mists occasionally present themselves; but we ascertain the laws of light by observations made at times when these are absent. Certain media also unquestionably refract the luminous rays; but they do so regularly, and their effects can be ascertained and allowed for. When, therefore, we observe objects by means of sound eyes, and use them in the most favorable circumstances, the knowledge which we derive from them is worthy of our acceptance as truth.

The parallel holds good, in regard to the mind, to a much greater extent than many persons probably imagine. The Creator has fashioned all the organs of the human mind, conferred on them their functions, and appointed to them their relations. We meet with some in-

[CONTINUED ON PAGE ELEVEN.]



## HELPS AND HINDRANCES.

## BENEVOLENCE.

THE faculty of Benevolence is, in many respects, a help to a man's success, as it is to his happiness and the happiness of those around him. A man who wears a radiant smile of goodness is regarded with complacency and kind feeling by all persons unless they are so far debased as to be beyond the reach of doing good to anybody. Kind words are a perpetual letter of introduction to a man; and if one be in business and have benevolence strongly marked, everybody seems glad to give him custom and render him service. It is on the principle that like awakens like, that kindness calls out kindness and makes everybody willing to lend a hand, to give a kind word, or to minister to one's success in whatever form is within his province. Benevolence is a help to a man's reputation, success in business, and to his personal happiness. It is also a help in making friends, and in throwing around one's self an atmosphere of kindness and goodness, as it awakens in everybody he meets more or less of the corresponding emotion. A man who smiles awakens a smile in others, as he who frowns provokes frowns. So benevolence develops benevolence in others.

On the contrary, Benevolence is a hindrance to the man in various ways, perhaps we ought to say an excess of Benevolence, is a hindrance. He who is over kind often becomes a prey to the cupidity and grasping selfishness of others. To be good-hearted is to be made a tool for others. A man who can not say "No" because of his kindness, is sure to have plenty of customers to borrow his surplus funds, and they are generally those who want extensions—sometimes to an infinite extent—and they know that their kind, generous, amiable creditor will not push them. Some men are thus undecided, and lend their name, their influence, their funds to their own impoverishment, and they are made a prey of the selfish and the unprincipled. And thus their kindness becomes a hindrance to their success in the world, besides undermining their independence and manliness, and power to maintain their own individualism, or make the world stand back and respect them.

## SEBASTIAN BACH MILLS.

## BIOGRAPHY AND PHRENOLOGICAL CHARACTER.

## BIOGRAPHY.

SEBASTIAN BACH MILLS, one of the most eminent pianists of the age, is a native of Cirencester, England, and was born on the 13th of March, 1838, the anniversary of the birth of the great composer whose name he bears.

His father was the organist of the church in Cirencester, Gloucestershire, and is a musician of distinction. His mother is a member of the noble Welsh family of Llewellyn. Young Mills began to show his wonderful capacity for music and execution on the piano-forte before he was three years of age, and can not remember the time when he began to learn tunes by ear. His father commenced giving him regular instruction on the piano-forte, and in the compositions of the great masters when he was five years old. At the age of six he gave concerts in London, and, during the succeeding three years, in most of the leading

provincial towns of Great Britain, receiving everywhere the most enthusiastic applause, and awakening both surprise and delight in the minds of all who heard his performance.

The following are some of the opinions expressed by the leading London journals on the first appearance of young Mills in that metropolis in 1845:

A new infant prodigy is at this moment a candidate for fame in the metropolis, as a performer on the piano-forte. His name is Sebastian Bach Mills, from Cirencester, the son of Mr. Mills, the organist of that town, and only six years of age. He plays with perfect ease and precision several fugues composed by Handel and Sebastian Bach. He was christened after the latter, in consequence of his being born on the anniversary of the birth of that celebrated musician. It is curious that—as it was impossible that his extraordinary talent for music at that time could have been predicted—he should excel in the performance of the favorite productions of that master whose name he bears. Although so young, he has been thoroughly instructed; for besides the fugues, he plays other pieces equally well. He can modulate through the major and minor keys very readily, and will read an easy composition at sight. His style is firm and full of character, and it is very interesting to see with what feeling and spirit he enters into his subject, while standing on a thick volume of music, to enable him to reach the keys of the grand piano, and to give him a sufficient command over the instrument, so as to render it subservient to his will. Besides his genius for music, he is naturally a very clever and wonderful child."—*Illustrated London News*.

The *London Musical Review*, speaking of young Mills, at the same period, says:

Taken altogether, he is a *rara avis* in the world of music, and deserves every encouragement from the refined, natural, and classical ideas he has imbibed. This intelligent little fellow has performed for Sir George Smart, Mr. Osborne, Mr. W. V. Wallace, Mr. Davison, Mr. Balfie, Mr. Henry Smart, Mr. T. Cooke, Mr. W. Holmes, Mr. G. A. McFarren, Mr. Lucas, and a host of the cognoscenti and artists of the metropolis, who have one and all pronounced his piano-forte playing the most chaste, classical, and wonderful performance, in style, touch, and brilliancy of tone, they had ever beheld, in so youthful a performer. What his genius and talent may lead to in after years, it is hard to conjecture; from the bent of his mind, and his excessive fondness for music—and sterling music—great things most assuredly may be expected, and will, no doubt, be brought forth by him.

At the close of his concert tour, when nearly ten years of age, his father took him home, and decided to educate him for the profession of the law; but this proving distasteful, he concluded to make his son a farmer; and accordingly, at the age of fourteen, placed him for instruction on a large farm belonging to a friend. Two years later he came home and told his father that he preferred music to anything else. This not agreeing with his father's views, our young musical celebrity finally ran away and went to an old friend of his family, a man of distinction, residing in London, who, appreciating his extraordinary musical genius, offered him a home in his house, and made his peace with his father. With this gentleman he remained until he was eighteen, frequently performing at the grand soirées given in the noble and fashionable society of the capital.

At this time two gentlemen of wealth, Messrs. Brown and Tugwell, offered to furnish the money and send him to the Conservatoire, at Leipzig, a

proposition he accepted with enthusiasm and delight.

His first performance before the professors at this celebrated institution resulted in placing him almost beyond their capacity to instruct; and they frankly declared that it would be very difficult to improve upon his method and style. They also gave him the privilege of selecting a plan of instruction for himself, and he at once decided to place himself under the special direction of Herr Louis Plaidy and Moschelles for training in technical exercises; and in composition, under Herr Rietz, Hauptman, and Richter.

Studying with enthusiastic devotion, he made such rapid progress that, at the end of nine months, he was allowed to appear in the first public examination of the Conservatoire, Prince Albert of Saxony, and the whole court, being present. The *Allgemeine Zeitung*, of March 22, 1858, in speaking of Mr. Mills at this public examination, says that "he performed so well that no one would recognize a pupil in him." The next season he played in a concert at Teplitz, in Bohemia, having for auditors Countess Coloredo Mansfeld (the late Austrian Plenipotentiary at the Peace Congress at Zurich), and all the principal nobility of the neighborhood. His success on this occasion led to his receiving special congratulations, and an invitation to dinner from Count Coloredo. It must be remembered that he was not yet twenty years of age, while receiving honors not accorded to superlative genius and the most matured skill.

In December, 1858, he played in the "Gewandhaus" concerts, at Leipzig; a special exception in his favor, he still being a pupil.

Mr. Mills left the Conservatoire at Christmas, 1858, remaining at Leipzig a few weeks, receiving letters inviting him to Berlin, and the principal cities of Germany; also from his friends in England. Having made the acquaintance of Miss Marie Antonie Yung (now his wife), a pupil of the Conservatoire, whose family were about leaving for the United States, he determined to decline all Old-World honors and invitations and accompany Miss Yung and her family to America.

He arrived at New York, by the way of Liverpool, in February. He was married to Miss Yung on the 22d of February, in one of the uptown churches, Messrs. Wm. Mason and Frader being groomsmen.

Mr. Mills was immediately recognized as a master by the entire musical profession in New York; and has, on numerous occasions, received public confirmation of this judgment, in this city and elsewhere. At his first public concert on his own account, on which occasion he was assisted by Mrs. Mills, herself an admirable musician, they played a duet on two of Steinway's superb overstrung grand pianos, producing the most brilliant effect; and, despite the most discouraging weather and circumstances, this concert was a magnificent success, the great hall at Niblo's being crowded with a highly intelligent and appreciative audience.

Mr. Mills has decided to make his home in New York; and he and Mrs. Mills both give instruction on the piano forte, and occasionally appear in their professional capacity. Mr. Mills is an admirable composer, and has written a number



PORTRAIT OF SEBASTIAN BACH MILLS.

From an Imperial Photograph by Brady.

of popular pieces which have appeared in *Our Musical Friend*. His recognition by the entire press of New York has been unqualified; and his future seems to be clear for a career successful and promising with the fadeless laurels of fame.

## PHRENOLOGICAL CHARACTER.

You have the highest degree of the mental or nervous temperament that can exist in a healthy organization; hence your mind is very exquisite, and every mental manifestation is of the clear, sharp, and distinct kind. You are very active, uprightly, and resolute; are also highly excitable, and easily interested in any subject that is addressed to your mental emotions. You have a very clear, transparent mind and you perceive very distinctly everything that you give your thought to. You have great command over your muscular powers, enabling you to use your strength to the best advantage, but your vital organs are not sufficient to sustain your nervous system, and should be encouraged. You are like your mother in the tone of your mind, but like your father in positiveness of character.

Your phrenology indicates the following characteristics: You are exceedingly firm, very tenacious, persevering, and determined in all the operations of your mind. You are very sensitive to praise and public sentiment, and have an uncontrollable ambition to perfect yourself in all you do. You are very independent and self-relying, and desire to think and act for yourself, and be

as free and independent of others as possible. You are also cautious, watchful, and very mindful of consequences; are always on the lookout for mistakes and accidents; are remarkable for your capacity to throw your whole soul into whatever calls out your nature. You have very great love of the sublime, and take large and almost extravagant views of subjects. You have an exquisite taste for the beautiful, the perfect, and the finely wrought. This quality is so strong as to become in you a very prominent trait of character. You prize everything that is brought to its highest degree of perfection, and your standard of excellence is so high that you never will be satisfied with any attainment you may make.

You have a very high sense of justice; are honest, straightforward, and free from deception. Your organs of perceptive intellect are large—you have a remarkable faculty to see, and to accumulate knowledge by contact with the physical world. You can identify objects at a great distance, and have an excellent memory of the forms of things. You judge well of proportion; can measure well by the eye, but are not as good in judging of colors. You are remarkably neat, systematic, and precise in arranging all your business affairs, and in having everything so organized as to minister to success. You are good in figures, and make correct calculations; can judge well of places, distances, and are very fond of geography and of traveling. Your musical

talent is of the highest order, and the organ of Tune seems to be developed, so as most naturally to act in connection with the higher faculties of the mind; and as these are joined with a most exquisite temperament, you have all the conditions which give you a superior advantage over other persons as a musician.

You have unusual powers of criticism, discrimination, analogy, and comparison. You are remarkably intuitive in your discernment of character and motive, and your first impressions are your best. You can not put on airs, or make believe pleased when you are not, but are true to your feelings.

You have only an average degree of devotional feeling and spirituality of mind; but your other religious feelings are strongly developed.

You will be highly desirous of accumulating property. You lack destructiveness; are not inclined to hurt or harm, but are quick to resent encroachment; spirited in overcoming obstacles, and quite executive in your general character. You are resolute, ambitious, and concentrative in your mental operations; are a strong friend, and connubial in your love, but not patient, nor very fond of children, unless they are beautiful, intelligent, and well-behaved.

Few persons have so exquisite an organization, so much clearness and intensity of mental action, and so much control over their mental powers, as yourself. You are admirably qualified for your present calling, but you should guard against becoming so absorbed by it as to neglect the laws of health, exercise, and due attention to those subjects and duties which belong to common life.

## WASHINGTON IRVING.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

## PHRENOLOGICAL CHARACTER.

[The following description of Irving's character appeared in the *PHRENOLOGICAL JOURNAL* for 1846; and as we extract from that volume, the language describes him as living.]

WASHINGTON IRVING has great intrinsic excellence and power of organization, and furnishes an excellent practical proof and illustration of phrenological science. As his character is remarkable, his head should be equally so; and thus it is.

Its first phrenological aspect and coincidence consists in the size of his brain. His head is nearly twenty-four inches in circumference. It is also quite spherical, and therefore the more massive in proportion to its measure. It is indeed a great head. Hence the origin of his mental power.

His temperament, too, is equally remarkable. In it the sanguine or vital is very abundant, and hence that glow and thrilling interest with which he carries his readers along irresistibly with himself. He at once wraps you in his subject, and rivets you effectually to his story. This is because he so thoroughly interests *himself*, and this self-interest is imparted by his extremely susceptible physiological organization. He is, also, in his general character and intercourse what he is on paper—warm-hearted, cordial, whole-souled, and full of pathos. Yet this very characteristic prevents his forming many friendships, but renders those formed whole-souled and enduring. Hence, all his friends *love* him. He is known for amia-

bleness wherever he is known at all, as well in society as on paper.

This intensity and cordiality of feeling are still further augmented by his unusually large domestic group. His brain is massive in this region, as also in that of Benevolence. Hence his proverbial urbanity, courtesy, and unusually pleasing address. He is particularly attractive to woman. See how his writings fascinate the fair! His attachment to her sex contributes, in no inconsiderable degree, to his flexibility and purity of style.

To this his immense Ideality also largely contributes. See how broad and full his head above the temples! Where will you find an equal development of this perfecting organ? I never saw it larger, if as large. Now what is Irving's predominant mental characteristic? This same powerful and all-pervading *Ideality*. Every page he writes is but a transcript of that felicity and perfection it imparts to style, and exuberance of imagination so abundant in his character and productions. Behold this correspondence of extreme Ideality in character with equally extreme Ideality in organization, and then say whether the two are not related to each other by cause and effect. See how he paints all he touches, and adorns and polishes every sentiment—itself finely conceived—with inimitable beauty and elegance of diction! His descriptions are as unrivaled as his phrenology.

Language is also very large in *head* as well as character. See how full and swollen his eyes! Yet full as they are here represented, they are still more full in his head. Hence his copious, flowing style. Every sentence is filled out fully, and ends easily and smoothly. Every word is well chosen, and conveys the precise meaning intended. His writings embody as much beauty of diction and perfection of style as those of any other author, living or dead. They are the admiration of the *world*, and correspond perfectly with his phrenological organization. Unite his susceptible temperament and massive Ideality with his immense Language, and you have Irving's style in Irving's phrenology. His unequalled descriptive powers are the natural product of these phrenological conditions *when combined*. Wanting in either, he would never have become Washington Irving; but such a trio of extreme cerebral conditions, sustained by his immense brain and abundance of vitality, and brought to their climax by extraordinary Imitation, probably never existed. He stands out alone in cerebrality as he does in mentality.

This immense development of Imitation is evinced by the great width of his head at the frontal portion of the top. This faculty is indispensable to that descriptive talent so remarkably characteristic of his writings. Is there then nothing in character as coinciding with organization?

But we have yet to broach the crowning feature of both his organization and his productions. It is their *perfection*. Find the first flaw in them. Compare him, in this respect, with any other writer, and mark how he soars far above them all. A taste, purity, propriety, elegance, finish, chasteness, and uniform completeness characterize all he says and writes. This perfection con-



PORTRAIT OF WASHINGTON IRVING.

From an Imperial Photograph by Brady.

stitutes the leading embodiment both of his sentiments and his style. This results, in part, from his Ideality. Yet, from what does the immense size of his Ideality spring? From the perfection of his *organization*. This is evinced by the admirable physical *proportions* of every part of the man to every other part. He is large, yet as perfectly formed as any man you ever beheld. Neither too spare, nor too fleshy, nor too tall, nor too stocky, nor any way out of that perfection of harmony in structure which constitutes the crowning feature of his mental character. His face, too, evinces the same beauty of form, combined with strength and power.

His very large Mirthfulness also deserves a passing notice, both on account of its size in his head, and its abundant manifestation in his writings. Who can read his story of Rip Van Winkle, or Knickerbocker, without being convulsed with laughter, from beginning to end? See in his phrenology the correspondent and origin of this characteristic. This organ gives that awareness to the corners of the upper portion of his forehead so apparent.

His head is fully developed in the moral region, and his character corresponds. His writings abound with wholesome *moral* inferences and suggestions, and his conduct is unusually exemplary, and free from those deforming blemishes so incident to greatness.

It remains to account for his extreme diffidence, notwithstanding his having seen so much of the best society, and been so long a conspicuous personage. The cause is to be found in the extreme susceptibility of his nature, or excitability of his temperament, which *surcharges* his brain when he attempts to speak in public, and thus occasions flustration and consequent inability to command his powers. Yet this very susceptibility is the author and mainspring of his inimitable productions.

#### BIOGRAPHY.

The great and good man, WASHINGTON IRVING, died suddenly of disease of the heart at his residence near Tarrytown, N. Y., Nov. 28th, leaving more friends than any other man in the world could boast, and probably not a single enemy. It

is pleasant to know that, having spent an evening of quiet joy with his friends, and while on his way to his room, after pleasantly bidding them good-night, he placed his hand on his heart and without a word or more than a moment's pain, sank to the floor and ceased to breathe. We condense from the New York *Tribune* the following interesting sketch:

Washington Irving was born in the city of New York, April 3, 1783, and was nearly seventy-seven at the time of his death. The spot on which he first saw the light was near the old Dutch Church in William Street, between John and Fulton streets. His father was a native of Scotland, and his mother was an English woman. Mr. Irving's early education was limited to the advantages then afforded by the ordinary schools of New York; and he had scarcely attained the age of sixteen when he commenced the study of law. His first literary productions were a series of letters on the drama, the social customs of New York, and various topics of current go-sip, published under the signature of Oliver Oldstyle, in 1802, in *The Morning Chronicle*, a newspaper edited by his brother, Peter Irving. These essays, although bearing the stamp of youth and inexperience, were favorably received by the public, attracted general notice, and were widely copied by other journals. An edition of them was issued by some shrewd publisher in 1824, although without the author's consent.

After pursuing his legal studies for a few years, Mr. Irving's health had become so far impaired, as to suggest the necessity of seeking recreation and a change of climate by visiting Europe. He accordingly sailed for Bordeaux in 1804, traveled through the south of France to Nice, visited Genoa, Sicily, Naples, and Rome, extended his travels to Switzerland and Holland, and after an absence of two years returned to his native country in 1806, completely restored to health.

He now resumed the study of law, and was admitted to the bar in the autumn of the same year, but never engaged in the practice of the profession. At the commencement of the following year, the first number of "*Salmagundi*," made its appearance—a semi-monthly periodical, to which he was the principal contributor, in connection with his brother, William Irving, and the since distinguished author, James K. Paulding. The lively humor and brilliant satire of this work made it a favorite with the public, although it was discontinued after the twentieth number. In December, 1809, he gave to the world a still more characteristic specimen of his peculiar genius, in "*Knickerbocker's History of New York*," which has since maintained the position, which it gained at once, as a master-piece of jubilant irony, audacious extravagance, and picturesque delineation.

In 1810, Mr. Irving was admitted as a partner in the extensive commercial house of two of his brothers, which was conducted by them in New York and Liverpool, with the understanding that he should not neglect his literary pursuits for the details of business. During the war with Great Britain, 1813-14, he published a series of naval biographies in the "*Analectic Magazine*," and in the autumn of the latter year he was appointed aide-de camp and military secretary of the Gov-

ernor of New York, with the rank of colonel. On the close of the war, Mr. Irving again embarked for Europe in the spring of 1815, with the intention of devoting some time to travel, but the financial difficulties which followed the return of peace caused the bankruptcy of the house in which his brothers had given him an interest, and he was thus led to look to the labors of his pen as the means of subsistence. The first-fruits of this change in his fortunes was the "*Sketch-Book*" (1819), the successive numbers of which were transmitted from London, where they were composed, for publication in New York. The success which immediately attended this work, both in America and England, was, in the highest degree, cheering to the author. With the natural modesty which was always a delightful trait in his character, he was diffident of his power to interest the public. He submitted this new venture to the world with no sanguine anticipations even of a kindly reception. Much less did he dream of the beautiful fame of which it was to prove the commencement. But it soon won all hearts. Its genial glow of feeling, its delicate tenderness of sentiment, the exquisite flow of its narrative, and the liquid melody of its diction exerted a winning force over every class of readers.

After a residence of five years in England, Mr. Irving removed to Paris in 1820, where he remained about a year, when he returned to England and published "*Bracebridge Hall*," in the spring of 1822. He subsequently took up his abode at Paris, Bordeaux, and Madrid, where he remained two years, publishing, between 1824 and 1832, the "*Tales of a Traveler*," "*The Life and Voyages of Columbus*," "*Chronicles of the Conquest of Granada*," "*Voyage of the Companions of Columbus*," and "*The Alhambra*." In July, 1829, he was appointed Secretary of Legation to the American embassy at London, which office he held until the return of Mr. McLane in 1831, when, after remaining a few months as chargé, he resigned on the arrival of Mr. Van Buren. While in England, Mr. Irving received the well-deserved compliment of one of the fifty-guinea gold medals, provided by George IV. for eminence in historical composition—the other being awarded to Mr. Hallam.

In May, 1832, after an absence of seventeen years, Mr. Irving returned to New York, where he was welcomed with the warmest demonstrations of public honor and personal regard. The greetings which had awaited his arrival were such as are rarely accorded to the most eminent national benefactors, and perhaps never before to one whose highest claim on the gratitude of his countrymen was the productions of his magic pen. Soon after his return to the United States, he made an extensive tour in the West, of which he has left an animated record in the "*Tour on the Prairies*," published in 1835. This was followed in the same year by "*Abbotsford and Newstead Abbey*," and "*Legends of the Conquest of Spain*." In 1836 he published "*Astoria*," and in 1837, the "*Adventures of Capt. Bonneville in the Rocky Mountains and the Far West*." In 1839 and '40, he contributed a series of graphic papers to the "*Knickerbocker Magazine*," a portion of which with other fugitive pieces were afterward published in a volume entitled "*Wolfert's Roost*."

In Feb., 1842, Mr. Irving was again summoned to diplomatic service, having received the appointment of Minister to Spain. He remained in this capacity at Madrid until 1846, when he returned home, and from that time resided at the celebrated rural retreat, at Saunyside, on the banks of the Hudson. After his return, he published the "*Life of Goldsmith*," "*Mahomet and his Successors*," and completed his "*Life of Washington*," the great work which was at once the employment and the solace of his declining years, and which will prove a lasting monument to the subject and the author.

The character of Mr. Irving was cherished with such admiration and delight in the hearts of his countrymen, that a cold analysis of its qualities, would be superfluous. The language of fond eulogium has been lavished in his praise. Our most eminent writers have loved to make his virtues the theme of cordial panegyric. In truth, the sympathy which he called forth by the sweetness and kindness of his heart was not surpassed by the homage which was freely paid to the splendid endowments of his intellect. It was the man, more than the author, in Washington Irving, which commanded such reverence and love, from neighbor and friend. With his innate turn for humor, he combined a tender appreciation of every form of loveliness and worth. His inimitable satire was never malignant, but even in its most spicy manifestations always preserved a genial element. His lambent sarcasms won admiration, not by their bitterness, but by their brilliancy. He had such a genuine love of nature as to make affectionation with him impossible. It is a sincere, generous, large-hearted, and healthy-minded man that he will be remembered with lingering affection, even if the lovers of literature could ever forget the debt which they owe to the productions of his rare and beautiful genius.

#### NOTICE OF COMBE'S MORAL PHILOSOPHY.

As we promised in the December number to republish a valuable book in the columns of the *PHRENOLOGICAL JOURNAL*, within the current year, we give the first chapter of the work in this number.

"Combe's Moral Philosophy," we need not say, is a work of great intrinsic value, and ought to be widely published to the world. The market value of these discourses in a book would be, at least, one dollar, the subscription price for a *JOURNAL* a year. Our readers will see at a glance that they will get the subscription price of the *JOURNAL* in this single publication, and all the other matter, which the *JOURNAL* will contain for a year, will come to them, as it were, free. We hope these inducements will awaken a special interest in the contents of the *JOURNAL* for the present year, and thereby induce many others to become subscribers who might not otherwise. The author says the introductory lecture is dry; to some extent this is true; but we confidently promise an increased interest in the work as it proceeds. We doubt not our readers will duly appreciate this effort to interest and instruct them.



[CONTINUED FROM PAGE SIX.]

dividuals in whom the organs of the selfish propensities are too large, and the moral organs deficient; these are morally blind. We see individuals who, with moderate organs of the propensities, have received large organs of Benevolence and Veneration, but deficient organs of Conscientiousness; these have a moral squint. But we meet also with innumerable persons in whom the organs of the propensities are moderate, and the moral and the intellectual organs well developed; who thereby enjoy the natural elements of a sound moral vision; and who need only culture and information to lead them to moral truths, as sound, certain, and applicable to practice, as the conclusions of the optician himself. Revelation necessarily supposes in man a capacity of comprehending and profiting by its communications; and Dr. Wardlaw's argument appears to me to strike as directly at the root of man's capacity to understand and interpret Scripture, as to understand and interpret the works and natural institutions of the Creator.

Dr. Wardlaw, we have seen, discards natural ethics entirely, and insists that Scripture is our only guide in morals. Archbishop Whately, on the other hand, who is not less eminent as a theologian and certainly more distinguished as a philosopher than Dr. Wardlaw, assures us that "God has not revealed to us a system of morality such as would have been needed for a being who had no other means of distinguishing right and wrong. On the contrary, the inculcation of virtue and reprobation of vice in Scripture are in such a tone as seem to presuppose a natural power, or a capacity for acquiring the power to distinguish them. And if a man, denying or renouncing all claims of natural conscience, should practice, without scruple, everything he did not find expressly forbidden in Scripture, and think himself not bound to do anything that is not there expressly enjoined, exclaiming at every turn—

'Is it so nominated in the bond?'

he would be leading a life very unlike what a Christian's should be."

In my humble opinion, it is only an erroneous view of human nature, on the one side or the other, that can lead to such contradictory opinions as these. I agree with Archbishop Whately.

By observing the organs of the mind, then, and the mental powers connected with them, phrenologists perceive that three great classes of faculties have been bestowed on man.

1. Animal Propensities.
2. Moral Sentiments.
3. Intellectual Faculties.

Considering these in detail, as I have done in my previous courses, and in my System of Phrenology, and as I now assume that all of you have done, we do not find one of them that man has made, or could have made, himself. Man can create nothing. Can we fashion for ourselves a new sense, or add a new organ, a third eye for instance, to those we already possess? Impossible. All those organs, therefore, are the gifts of the Creator; and in speaking of them as such, I am bound to treat them with the same reverence that should be paid to any of his other works. Where, then, I ask, do we, in contemplating the organs, find the evidence of the mainspring being broken? Where do we find the antagonist power, which works all the mechanism contrary to the original design? Has it an organ? I can not answer these questions: I am unable to discover either the broken mainspring, or an organ for the antagonist power. I see, and feel—as who does not!—the crimes, the errors, the miseries of human beings, to which Dr. Wardlaw refers as proofs of the disorder of which he speaks; but Phrenology gives a widely different account of their origin. We observe, for example, that individual men commit murder or blasphemy, and we all acknowledge that this is in opposition to virtue; but we do not find an organ of murder, or an organ whose office it is to antagonize all the moral faculties, and to commit blasphemy. We perceive that men are guilty of gluttony and drunkenness; but we nowhere find organs instituted whose function is to commit these immoralities. All that we discover is, that man has been created an organized being; that, as such, he needs food for nourishment; that, in conformity with

this constitution, he has received a stomach calculated to digest the flesh of animals and to convert it into aliment: and that he sometimes abuses the functions of the stomach; and when he does so, we call this abuse gluttony and drunkenness. We observe further, that in aid of his stomach he has received carnivorous teeth; and in order to complete the system of arrangements, he has received a propensity having a specific organ, prompting him to kill animals that he may eat them. In accordance with these endowments, animals to be killed and eaten are presented to him in abundance by the Creator. A man may abuse this propensity and kill animals for the pleasure of putting them to death—this is cruelty; or he may go a step further—he may wantonly, under the instigation of the same propensity, kill his fellow-men. and this is murder. But this is a widely different view of human nature from that which supposes it to be endowed with positively vicious and perverse propensities—with machinery having a tendency only to go backward, or to go alternately and fitfully backward and forward. Those individuals, then, who commit murder, abuse their faculty of Destructiveness by directing it against their fellow-men. We have evidence of this fact. The organ is found large in those who have a tendency so to abuse it, and in them, in general, the moral organs are deficient.

Again, it is unquestionable that men steal, cheat, lie, blaspheme, and commit many other crimes; but we in vain look in the brain for organs destined to perpetrate these offenses, or for an organ of a power antagonist to virtue, and whose proper office is to commit crimes in general. We discover organs of Acquisitiveness, which have legitimate objects, but which, being abused, lead to theft; organs of Secretiveness, which have a highly useful sphere of activity, but which, in like manner, when abused, lead to falsehood and deceit; and so with other organs.

These organs, I repeat, are the direct gifts of the Creator; and if the mere fact of their existence be not sufficient evidence of this proposition, we may find overwhelming proof in its favor by studying their relations to external nature. Those who deny that the human mind is constitutionally the same now as it was when it emanated from the hand of the Creator, generally admit that external nature at least is the direct workmanship of the Deity. They do not say that man, in corrupting his own dispositions, altered the whole fabric of the universe—that he infused into animals new instincts, or imposed on the vegetable kingdom a new constitution and different laws. They admit that God created all these such as they exist. Now, in surveying vegetable organization, we perceive production from an embryo—sustenance by food—growth, maturity, decay, and death—woven into the very fabric of their existence. In surveying the animal creation, we discover the same phenomena and the same results; and on turning to ourselves, we find that we too are organized, that we assimilate food, that we grow, that we attain maturity, and that our bodies die. Here, then, there is an institution by the Creator, of great systems (vegetable and animal) of production, growth, decay, and death. It will not be doubted that these institutions owe their existence to the Divine will.

If it be asserted that men's delinquencies offended the Deity, and brought his wrath on the offenders; and that the present constitution of the world is the consequence of that displeasure, philosophy offers no answer to this proposition. She does not inquire into the motives which induced the Creator to constitute the world, physical and mental, such as we see it; but, in pointing to the existence and constitution of vegetables, of animals and of man, she respectfully maintains that all these God *did* constitute and endow with their properties and relationships; and that in studying them we are investigating his genuine workmanship.

Now, if we find on the one hand a system of decay and death in external nature, animate and inanimate, we find also in man a faculty of Destructiveness which is pleased with destruction, and which places him in harmony with that order of creation; if we find on the one hand an external world, in which there exist—fire calculated to destroy life by burning, water by drowning, and cold by freezing—ponderous and

moving bodies capable of injuring us by blows, and a great power of gravitation exposing us to danger by falling, we discover, also, in surveying our own mental constitution, a faculty of Cautiousness, whose office it is to prompt us to take care, and to avoid these sources of danger. In other words, we see an external economy admirably adapted to our internal economy; and hence we receive an irresistible conviction that the one of these arrangements had been designedly framed in relation to the other. External destruction is related to our internal faculty of Destructiveness; external danger to our internal faculty of Cautiousness.

I have frequently remarked that one of the most striking proofs of the existence of a Deity appears to me to be obtained by surveying the roots of a tree, and its relationship to the earth. These are admirably adapted; and my argument is this: The earth is a body which knows neither its own existence nor the existence of the tree; the tree, also, knows neither its own qualities nor those of the earth. Yet the adaptation of the one to the other is a real and useful relation, which we, as intelligent beings, see and comprehend. That adaptation could not exist, unless a mind had conceived, executed, and established it; the mind that did so is not of this world; therefore a Deity who is that mind, exists, and every time we look on this adaptation we see His power and wisdom directly revealed to us. The same argument applies, and with equal force, to the mental faculties and external nature. We see natural objects threatening us with danger, and we find in ourselves a faculty prompting us to take care of our own safety. This adaptation is assuredly divine; but you will observe that if the adaptation be divine, the things adapted must also be divine; the external world threatening danger must have been deliberately constituted such as it is; and the human mind must have been deliberately constituted such as it is; otherwise this adaptation could not exist.

Again, we find that the human body needs both food and raiment, and on surveying the external world we discover that in a great portion of the earth there are winter's barren frosts and snows. But in examining the human mind, we find a faculty of Constructiveness, prompting and enabling us to fabricate clothing; and Acquisitiveness, prompting us to acquire and store up articles fitted for our sustenance and accommodation, so as to place us in comfort when the chill winds blow and the ground yields us no support. We discover, also, that nature presents us with numberless raw materials, fitted to be worked up, by means of our faculties, into the very commodities into which our bodies stand in need. All these gifts and arrangements, I repeat, are assuredly of divine institution; and divine wisdom, goodness, and power are conspicuously displayed in them all. But you will observe that individual men, by abusing the faculty of Constructiveness, oftentimes commit forgeries, pick locks, and perpetrate other crimes; and that by abusing Acquisitiveness they steal.

Here, then, is a wide difference between Dr. Wardlaw's views and mine, in regard to human nature. His broken mainspring and antagonist power are nowhere to be met with in all the records of philosophy; while the crimes which he ascribes to it are accounted for by abuses of organs clearly instituted by the Creator, having legitimate spheres of action, and wisely adapted to a world obviously arranged by Him in relation to them.

Dr. Wardlaw appears to have studied human nature chiefly in the actions of men, and he has not distinguished between the faculties bestowed by the Creator, and the abuses of them, for which individual delinquents alone are answerable.

If these views be well founded, moral philosophy, as a scientific study, becomes not only possible, but exceedingly interesting and profitable. Its objects are evidently to trace the nature and legitimate sphere of action of all our faculties, and their relation to the external world, with the conviction that to use them properly is virtue, to abuse them is vice.

These principles, if sound, enable us to account for the barren condition of moral philosophy, as a science.

The numerous errors, the confusion and contradiction of previous moralists, are to be ascribed to their having no stable philosophy of mind. They possessed no knowledge of the organs of the mind, and no sufficient means of discriminating between what was natural and what incidental in human conduct. Sir James Mackintosh remarks, that "there must be primary pleasures, pains, and even appetites, which arise from no prior state of mind, and which, if explained at all, can be derived only from *bodily organization*; for," says he, "if there were not, there could be no *secondary* desires. What the number of the underived principles may be, is a question to which the answers of philosophers have been extremely various, and of which the consideration is not necessary to our present purpose. The rules of philosophizing, however, require that causes should not be multiplied without necessity."

With all deference to Sir James Mackintosh's authority, I conceive that the determination of "the number of the underived principles" of mind, is the first step in all sound mental science, and especially in ethics; and when he admits that these "can be derived only from bodily organization," it is unphilosophical in him to add, "that the rules of philosophizing require that causes should not be multiplied without necessity." Who would think of attempting either to multiply or diminish senses, feelings, or intellectual powers depending on "bodily organization," unless he could multiply and diminish, make and unmake, corresponding bodily organs at the same time?

In my System of Phrenology I have presented you with a view of the underived faculties of the mind, connected with specific organs, in so far as these have been ascertained; I have endeavored to point out the sphere of action of each, and to explain the effects of size in the organs on the power of manifesting the faculties. These points being assumed, an intelligible foundation is laid for ethical science. Bearing in mind the three great divisions of the human faculties into Animal Propensities, Moral Sentiments, and Intellectual Powers, let us attend to Bishop Butler's exposition of the groundwork of moral philosophy.

Bishop Butler, in the preface to his Sermons, says: "It is from considering the relations which the several appetites and passions in the inward frame have to each other, and, above all, the supremacy of reflection or conscience, that we get the idea of the system or constitution of human nature. And from the idea itself it will as fully appear, that this our nature, *i. e.*, constitution, is adapted to virtue, as from the idea of a watch it appears that its nature, *i. e.*, constitution or system, is adapted to measure time.

"Mankind has various instincts and principles of action, as brute creatures have; some leading most directly and immediately to the good of the community, and some most directly to private good.

"Man has several which brutes have not; particularly reflection or conscience, an approbation of some principles or actions, and disapprobation of others.

"Brutes obey their instincts or principles of action, according to certain rules; suppose the constitution of their body, and the objects around them.

"The generality of mankind also obey their instincts and principles, one and all of them; those propensities we call good, as well as the bad, according to the same rules, namely, the constitution of their body, and the external circumstances they are in.

"Brutes, in acting according to the rules before-mentioned, their bodily constitution and circumstances, act suitably to their *whole* nature.

"Mankind also, in acting thus, would act suitably to their whole nature, if no more were to be said of man's nature than what has been now said; if that, as it is a true, were also a complete, adequate account of our nature.

"But that is not a complete account of man's nature. Somewhat further must be brought in to give us an adequate notion of it; namely, that one of those principles of action, conscience, or reflection, compared with the rest, as they all stand together in the nature of man, plainly bears upon it marks of authority over all the rest, and claims the abso-

lute direction of them all, to allow or forbid their gratification; a disapprobation of reflection being in itself a principle manifestly superior to a mere propensity. And the conclusion is, that to allow no more to this superior principle or part of our nature than to other parts; to let it govern and guide only occasionally in common with the rest, as its turn happens to come, from the temper and circumstances one happens to be in; *this is not to act conformably to the constitution of man*; neither can any human creature be said to act conformably to his constitution of nature, unless he allows to that superior principle the absolute authority which is due to it."—(*Butler's Works*, Vol. ii., Preface.)

[TO BE CONTINUED.]

### MENTAL ORGANS OF THE SENSES.

EDITORS PHRENOLOGICAL JOURNAL: *Sirs*.—In the science of Phrenology I have met with one difficulty which I make bold to ask you to explain. A classification of the faculties of the mind evidently should account for all known mental phenomena. Now, although the classification of the faculties given in Phrenology is, perhaps, more simple and natural than in any other system of mental philosophy, yet, when we come down to the special organs, there appears to be something wanting. It is a fact that there are such qualities in objects as heat and cold, hardness and softness, sweet, bitter, pungent, etc., and that the mind has the power of taking cognizance of them; and yet there is no organ given as possessing this power, though the whole brain is divided into organs, and no "unexplored region" left where it might possibly be located. It might be claimed that Individuality should take cognizance of heat, cold, softness, hardness, etc., as these words are nouns. Nouns are the names of things, and the office of Individuality is to perceive things. But with equal reason it might be expected to perceive roundness, squareness, largeness, smallness, blackness, and whiteness, for the perception of which we have the organs of Form, Size, and Color. It would be too much to ask you to write me an explanation of this difficulty, but a few lines on the subject in one of your Journals would, I believe, be acceptable to others as well as to myself, as I have met with some who experienced the same difficulty. A. E. P.

ANSWER.—The questions stated in the above are pertinent and interesting. There have been speculations on these subjects, and doubtless there will be many more before they are satisfactorily solved. It is true that the organs most intimately related to the bodily senses are located at the base of the brain, nearest the body. Thus, Amativeness, Vitativeness, or love of life, Alimentiveness, or a tendency to take nourishment, as well as Destructiveness and Combativeness, given to defend and protect the body, are at the base of the brain, and why there should not be organs to preside over the senses of heat, cold, sweetness, bitterness, and hardness, we can see no reason; but we think that the base of the brain, out of the reach of examination, might be an appropriate place for them. There are, doubt-

less, organs of the brain which govern motion, digestion, respiration, assimilation, and all other functions.

### To Correspondents.

E. W. T.—First. What temperament and combination of faculties give the love of Nature? Did Fanny Forrester possess it?

Ans. This is a broad question. Nature is a great word. Its sphere is wide. If by nature be meant that part of it which lies outside of this world in its depths of space, we reply, that large perceptive organs, good mathematical talent, large Sublimity and Spirituality with Ideality are required. If by nature be meant floral beauty, Ideality, Color, Individuality, and Form are chiefly employed. If the rolling ocean, Sublimity large and Cautiousness moderate might be required. In short, nature involves all sciences of the universe, including natural philosophy, chemistry, mathematics, physiology, geology, botany, etc. We suppose our correspondent, by asking if Fanny Forrester possessed a love of nature, speaks of it in a restricted sense, whether a person who is fond of hills and vales, of books, flowers, birds, clouds, sunshine, moonlight, etc. If that be his meaning, we answer: she had these qualities in a high degree, and was rarely surpassed in her ability to portray them.

Second. I have noticed in different individuals, great diversity in the expression of the countenance. In one person, the visage appears almost always a perfect blank, while in another, the soul seems to shine out through it continually. What are the principal causes of these exhibitions?

Ans. A person may have a countenance which is a perfect blank, because their character is perfectly blank; or they may have the organ of Secretiveness very large and thus throw a veil, as it were, over the features and suspend all expression. Those who have a dull and waxy temperament, whose blood lazily creeps through their system, joined to an inactive intellect and a dearth of imagination, have stupid faces, or blank faces. Those who have an active temperament, who are quick and excitable in feeling, who have Combativeness, Firmness, and practical intellect largely developed, with Cautiousness and Secretiveness moderate, will naturally have a countenance beaming with feeling and sentiment, especially when the mind is excited.

Thirdly. Does not Phrenology teach that different degrees of punishment should be inflicted upon different individuals for the same offense?

Ans. Phrenology is based on nature and common sense, and nature and common sense, whether phrenologically rendered or otherwise, would give this question an affirmative answer. We have it illustrated by words in the Bible, namely: "He that knoweth his master's will and doeth it not shall be beaten with many stripes, while he that knoweth it not shall be beaten with few stripes." This is the way we treat children, and why is it not equally right for adults? Some persons are much better qualified to judge of what is proper and right than others, and, if they fail to fulfill these well-known duties, why should they not be more severely punished than he who has but a vague notion of what he ought to do, and is but feebly impressed with the sense of duty?

MICHIGAN.—Will you answer me a few questions? There is a phrenologist in this place who says there are many more organs in the left side of the hemisphere of the brain than there are on the right, and that most of the organs are single.

Ans. We do not know what phrenologist you refer to, but simply say that he never will be hung for his overstock of knowledge on the subject. Such an idea would be new to Gall, Spurzheim, and Combe.

Second. How is it with the middle line of the organs in the top of the head? you say they are single.

Ans. If they are not always divided in the plates and in the bust, it is not because they are not divided in the brain, but being developed side by side there is no necessity of their separation in the bust or drawings. The organs of Firmness, Self-Esteem, Veneration, Benevolence, etc., are out in two by the longitudinal cleft of the brain, and, like all the other organs, they also are double.

WILL.—Articles which we do not accept for the JOURNAL, we do not deem it necessary to mention in our columns, or to write letters about them. Sometimes we accept articles and retain them for months before they are inserted, because we have not the room or the inclination to put them in. In regard to the change of the location of Spirituality or Marvelousness we give simply this reason, that, according to our observation, we think the location as we have it is more in harmony with nature. Is this answer satisfactory to our correspondent?

J. C. H.—First. Can the activity of the brain be told by external signs?

Ans. Yea. It is determined by temperament and by appearances of activity. If you do not understand temperament at all either naturally or by study, you will fail to observe it. But can not you see the difference between a sharp-eared, light-boned, restless sorrel nag and one of the good broad-footed, dumpy, round, short-legged team-horses? If so, you can answer the question for yourself respecting activity, by referring to human beings who are in temperament their counterparts.

Second. How is it that some men write fluently when they can not speak freely, when their organ of Language is only average?

Ans. Average Language can think of words as fast as its possessor can write them. You must remember, we speak ten times as fast as we write, and to speak well and fluently requires a good endowment of Language.

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VOL. XXXI. NO. 2.]

NEW YORK, FEBRUARY, 1860.

[WHOLE NUMBER, 254.]

Published by  
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## JOHN V. WRIGHT.

### PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

#### PHRENOLOGICAL CHARACTER.

THE portrait from which we dictate the following observations indicates an excellent physical constitution, stoutness, heartiness, strength, and endurance. He has a predominance of the vital temperament, which gives ample sustaining power for health and labor. One signal advantage which he enjoys over many other men, is that his body generates steam as rapidly as his large brain can work it off in mental action; hence, as a lawyer, in long-continued cases in court, or as a politician on the stump, he does not become fatigued and worn down by excessive and continuous labor for weeks. He has the orator's temperament, and is qualified by it to give to his words such an earnestness and magnetism that they go home to the hearer with more than common influence, and seem to mean more than they would if uttered by a cold-blooded, thin, spare man. His head is large at the base, showing across the brow a predominance of the perceptive intellect, ability to gather and arrange facts, a desire to study and understand nature, and ability to pick up general information as he goes rapidly through the world. He becomes well posted in respect to all that is going on around him; hence farmers, mechanics, contract-

ors, teachers, and merchants find him well versed in whatever interests themselves, and as a lawyer or popular orator, would seem to touch everybody's case. He has very large Language, which makes him popular in conversation, as well as full, free, fluent, and copious as an orator. Passing around to the side-head, we find the base is also large, showing ingenuity, regard for property, Combative-ness and Destructive-ness, which make him strong in effort, bold in contest, courageous and efficient. He is liable, with such a development of energy joined to his ardent temperament, to be rather too quick and high-tempered in his disposition, and to repel assaults against his character and his principles with more breadth of invective, more severity of criticism, and more ardor of denunciation than is common to popular speakers, and, perhaps, more than is for his interest or for the interest of his subject. He would pass anywhere for a man of courage. He is also friendly, sociable, cordial, full of zeal for his cause, and especially for his friends. He attaches persons to him wherever he goes, and has a kindly word and a familiar shake of the hand for everybody. He is not afraid his respectability will be rubbed off



JOHN V. WRIGHT, M. C., OF TENN.

by coming in contact with common people, hence the masses go for him whenever they have a chance. He is able, however, by his pride, perseverance, and scope of mind, to commend himself to the respect and confidence of men of the higher walks of life. His success as a politician before the masses, and his power to command votes, depend chiefly upon the conditions which we have named. We repeat them: practical talent, knowl-

edge of common things, fluency of speech, unqualified earnestness and courage, warmth of friendship, and last, not least, that magnetic power which belongs to such a healthy, strong, ardent constitutional organization.

Rising from the organs located around the base of the brain, we come to those which give memory of history, of places, and also reasoning, reflective, and analytical powers, located in the forehead. These are well developed, and give clearness and strength of mind. Passing on back through the side of the head, we have Mirthfulness and Ideality, which, in this portrait, indicate considerable strength and activity, showing readiness of repartee, an appreciation of the witty and amusing, and giving a tendency to be jovial and humorous, also a tendency to be eloquent and lofty in the flight of his imagination, in his statements of his feelings and belief. He has a dashing whole-heartedness, which, to cooler, calmer natures, appears extravagant and over-colored. He is firm, set, positive, and decided; is independent, ambitious, hopeful, polite among superiors, and kind and friendly among his equals, and often condescending to inferiors. He is well organized for a popular and useful man. He should guard against overtasking his powers. Notwithstanding his strength and endurance, he has yet even more enthusiasm and ardor, which are calculated to call him out, and induce him to overwork. He should also be temperate, because he makes blood so rapidly that, if he were to over-eat, or indulge freely in spirituous liquors, coffee, and the like, there would be a liability of undue tendency of blood to the brain. Spare, nervous men, like John C. Calhoun, find less temptation in their organic constitution towards free living than a man of such a temperament as this. We might mention several distinguished men, living and dead, who have, with such a constitution, allowed their conviviality and warmth of disposition to lead them into habits which endangered their health and marred their usefulness. If the original of this likeness will live abstemiously, sleep abundantly, and devote himself to intellectual culture as he advances in years—if, in short, he uses his powers of mind and body to the best advantage, he is quite capable of making a high mark as a lawyer or statesman.

#### BIOGRAPHY.

It may be said without hesitation, that few young men in the country have arrived at a more distinguished position, or have a fairer prospect of future honor and greatness than the subject of this sketch. At the present date, but thirty-one years of age, he is representing his District for the third time in the Congress of the United States, and at the time of his first election was the youngest member in the House of Representatives.

It can not be expected that the limited space allotted for this biographical sketch, can give much of the history or relate many of the circumstances connected with the development of this man; yet in many instances it varies not from the general account of those who have made themselves distinguished through their own energy and talent. His struggles, disadvantages, pecuniary wants and embarrassments are similar to the many that American History furnishes; and if particularly blessed above those who have honored themselves

before him, we would say it was in talent. Nature in this case, it appears, has been prodigal of her gifts and received another member to her favored family. In figure he is portly and commanding, in stature about five feet nine inches, with beautiful light, curly hair, and clear gray eyes, fair skin, and in all respects one might fain say he was "very much of a man." His head is of the largest size, reminding one of the opposite to the "Village Schoolmaster;" in demeanor he is affable and attractive, in conversation sprightly and vivacious.

John Vines Wright commenced his earthly career in Purdy, McNairy County, Tennessee, on the 28th of June, 1828. His father, Maj. Benj. Wright, was a native of the State of Georgia, and emigrated to Sumner County, Tenn., at an early day, at which time he became a recruiting officer in the United States army, and commanded the 39th Regiment of Infantry in the war of 1812. At the celebrated battle of Horse Shoe, Maj. Montgomery having fallen, Capt. Wright for the first time assumed the command of the left wing of his regiment. At the close of the war of 1812, Maj. Wright removed to Humphreys County, Tennessee, from thence to Madison County, of the same State, and soon after, to the then new and unsettled regions of McNairy County, where he now resides. His mother, whose maiden name was Martha Ann Hicks, was a native of Dinwiddie County, Virginia.

School privileges were exceedingly limited at McNairy County, at the time of Maj. Wright's removal there, and John being somewhat ambitious, and his father not being able to send him away from home, he applied himself to the usual English branches of education, of which he acquired a very good knowledge, and also learned somewhat of Latin and Greek. He however attended the country school of his vicinity, but acquired no particular renown except as Knight of the Fist, a fame merited by many bloody victories. At the age of 18 he entered the law office of Col. David A. Street, who was an excellent scholar and well read in his profession, where he remained until the age of 21 years, with the exception of a short absence while teaching school. At this time he concluded to remove with his half brother, Dr. R. S. Harwell, to the State of Arkansas, for the purpose of practicing his profession; but on arriving there, the difficulties he had to contend with rather checked his ardor, and having but few books, he commenced reading the medical books in his brother's library. Unconsciously he became deeply interested in them and determined to pursue the science further, and for that purpose he attended a course of medical lectures at the University of Louisville, Ky. At the close of the lectures he thought best to return to his native State, where he again assumed the study of the law and soon obtained a license to practice. It required but a short time for Mr. Wright to become known in his section of country as a man of more than ordinary talent; and through the instrumentality of friends he was first brought upon the stage of political life as a Democratic County elector for Pierce and King. He canvassed his county with much zeal, and deposited his first vote for those men. Upon returning to the practice of his profession he found it rapidly in-

creasing; but the party to which he had allied himself required his services elsewhere, and he was nominated a candidate for the State Legislature. The Democratic minority of his county was then considered two hundred, and his competitor being a popular man, he commenced the race with much of youthful ardor and many misgivings. He was defeated by two votes—his competitor having voted for himself, and Mr. Wright, through courtesy, also voted for him.

At the next Democratic Convention, composed of delegates from the counties of McNairy, Hardin, Wayne, Lawrence, Giles, Lewis, Hickman, Humphreys, Benton, Decatur, and Perry, which compose the 7th Congressional District of Tennessee, his name was presented as a candidate for Congress, but in this he was defeated by one vote, owing to the constitutional objection offered of his being under 25 years of age.

The next Democratic Congressional Convention convened in the year 1835, at which time Mr. Wright became the unanimous nominee of the same. Hon. R. M. Bugg, who was a Whig, had at the previous election beaten his competitor some seven hundred votes. The American party was now in existence, and the eloquent W. P. Kendrick, Esq., had been selected as their nominee. The canvass was conducted with much spirit; some fifty speeches of 2½ hours in length were made in the space of 60 days. The great contest between Gov. Andrew Johnson and Hon. M. P. Gentry, candidates for Governor, was then in full progress. Mr. Wright was elected by some twenty-three hundred majority, having carried every county in his district save one.

At the time Mr. W. entered Congress he was the youngest member in it. Mr. Banks was elected Speaker of the House, and among the distinguished men of that session were Stephens and Cobb, of Georgia; Orr, of South Carolina; Clingman, of North Carolina; Quitman, of Mississippi; Fuller, of Maine; Wheeler, of New York; and Jones, of Tennessee. Mr. W. was placed upon the committee of Revolutionary Pensions. Mr. Wright's first speech in Congress was made in defense of Gov. Whitfield, of Kansas, who had formerly been a citizen of his district. His second speech was made in defense of the administration of President Pierce, and was considered a masterly effort.

In 1857, Mr. Wright was again unanimously nominated as a candidate for Congress by convention, and was opposed by a member of the same party who advocated the distribution of the public lands; they canvassed the district, and Mr. W. was elected by some seven thousand majority. On his return to Congress he was placed upon the committee of election, and during that session but few speeches received more attention from the members of the House than were those made by Mr. Wright.

By way of an event in his life, he became wedded in November, 1858, to Miss Georgie Hays, of Alabama; and on the following year was again re-nominated for Congress, and again re-elected by near seven thousand majority.

Mr. Wright politically claims to be a strict construction State's-rights democrat, desiring a plain government, and from his votes it would appear opposing all extravagant expenditures of the public money. His manner of speaking is fluent,

rapid, cogent, and earnest; always giving an interest and zest to whatever he may say or do. To some he might appear over-plausible and earnest, but his unlimited confidence in the cause he espouses, imparts to him an *abandon* of the nicely cautious that a mere suspecting individual might possess.

By way of conclusion we add, that had we the health, heart, and head of the subject of this sketch, with the same amount of self esteem that it is usual for political individuals to possess, no position would be so commanding, no honor too great for us not to endeavor to attain.

### SKULL OF ROBERT THE BRUCE.

We find aloft the following reference to the skull of Robert the Bruce. It is quoted from *Notes and Queries*.

THE SKULL OF ROBERT BRUCE.—The notice, in your June number, of Cromwell's head reminds me of a circumstance which occurred to myself nearly forty years ago, concerning the head of another very eminent prince. The Abbey Church of Dunfermline, belonging to the crown, was at that time undergoing extensive repairs. It was known that Robert the Bruce and his queen were interred there; and in the course of the excavations, the remains, which had been carefully described in a contemporary record, were easily identified. At that period the Phrenological Society of Edinburgh was in full activity; and, on hearing of the discovery of these remains, they applied to the crown for permission to examine Bruce's skull. This was granted, and the skull was transmitted to Edinburgh. Having occasion to call at the Exchequer Chambers, I was surprised to find on a large table, covered with green cloth, a human skull; and from deference to royalty, I suppose, no other article was suffered to be deposited on the table. The gentleman occupying the chamber assured me it was the skull of Bruce, and allowed me to handle it. Being no believer in Phrenology, I can say nothing to its development, etc. All that I remember indeed at this distance of time is that it was very regularly formed, but whether materially different from common-place crania I can not tell, as it is the only one I ever had in my hands. I understood that it was transmitted to its former resting-place, and was told at the time that the workman employed did his part so conscientiously, that, on fastening down the royal remains with pitch, he exclaimed, "My certy, he will hae sic a job to win away when the trumpet sounds."

We have a word to say in regard to this skull, or rather a cast of it, which was taken at the time referred to, and we now have it in our cabinet. The writer says, "All that I remember is that it was very regularly formed, but whether materially different from common-place crania I can not tell, as it is the only one I ever had in my hands."

What a man he was to be no believer in Phrenology! or what, probably, he meant to say, was, he was a *disbeliever* in Phrenology. A man who knows no more about crania than this writer evidently and confessedly did, ought not to be a believer in Phrenology, for he knows too little about it to warrant a belief. But, as he doubtless meant to say he was *too wise* to be a believer in Phrenology, we simply wish to snub him and all his ilk. A pretty writer, indeed, to be throwing oblique skepticism at Phrenology.

But let us give this writer and his like some account of the skull of Robert the Bruce—its form, its character, and peculiarities. In the

first place, we remark that through the middle lobe, above and about the ears, it is enormously developed, indicating a very large amount of Combativeness, Destructiveness, Secretiveness, and Cautiousness. In this respect it corresponds with the North American Indian Chief. A person having such a head as that of Bruce would be fierce, brave, shrewd, and cautious, and in battle, indomitable. He had also enormous Firmness and large Self-Esteem, indicating uncommon perseverance, power of will, determination of mind, and pride of character. These qualities fitted him to be a brave military leader. Unlike the American Indian, he could call around him and retain friends in an eminent degree. These social elements raised Bruce greatly above the North American warrior, and gave him a tendency to civilization and domestic life. We find also in Bruce a larger development of the organs which give the love of property, mechanical judgment, and sense of the beautiful than we find in the Indian. The forehead of the skull of Bruce is retreating, evincing enormous perceptive powers, but not great reasoning and philosophical ability. From Firmness forward, except in Constructiveness, Acquisitiveness, and Ideality, the skull of Bruce is very much like the best specimens of the North American Indians; we speak now of the chiefs, the rulers, and head warriors. We find also in this skull rather large Spirituality and Veneration, which evince religious sentiment and faith in the unseen. Conscientiousness in the skull of Bruce was not large. His own love of liberty, and his tendency to repel the selfishness of others that he might not himself be restricted, were no small features in the feelings which prompted him to claim his rights and repel the aggressions of his enemies; in short, it is the head of an elevated savage, and very little more than this could Robert the Bruce have been.

### A MOOTED QUESTION.

A CORRESPONDENT writes us inquiring, first, "Does the cerebellum alone control muscular action?" second, "Can it be the source of muscular action and also the seat of Amativeness and Philoprogenitiveness?" etc. He says that in his neighborhood the opponents of Phrenology argue that "the office of the cerebellum is to control muscular action, and therefore can not be the seat of Amativeness or any other propensity," and adds, "will you please give your opinions of the questions stated above?"

We have often and often stated distinctly in the JOURNAL that we supposed that the base of the brain was full of organs, whose offices are to carry on the functions of animal life, such as breathing, circulation, assimilation, etc., and that those which have the nearest relationship to the body in function, are nearest to the body in position. This is true of those phrenological organs which are developed on the surface of the brain; Love of Life, Combativeness, Destructiveness, and Alimentiveness on the sides, and Amativeness behind, have intimate relations to physical being; while the range of the Perceptives, lying at the base of the brain, across the forehead, bring us intellectually into relationship with the physical world; but as we rise higher in the region of reason, imagination, and moral sentiment, we re-

treat from the body in the location of organs as well as in function. We have taught for twenty years that a portion of the cerebellum was supposed to be related to muscular motion, but this by no means invalidates the idea that the organ of sexual love is located also in that very considerable department of the brain. The cerebellum can be the source of muscular action; a part of it may be devoted to that, and it may also be the seat of Amativeness. That it is the seat of sexual love there can be no reasonable doubt. Such skeptics as are referred to by our friend are akin to those who, finding a spot on the sun, should deny the luminous qualities of that planet. They carp at what they suppose to be a discrepancy, and throw overboard ninety-nine truths, that stand forth without question, in consequence of that which they deem to be a single error. The cerebellum was reckoned at first as the seat of sexual love, only; afterwards there were manifestations discovered which seemed to connect a portion of it, at least, with the function of muscular motion, when lo! the anti-phrenologist, seizing upon this last fact, undertook to set aside all the others. This is about as wise as it would be on the discovery that the eye had qualities of feeling and of motion, to deny to it the power of vision, and ask the question, "How so small an organ as the eye could be the organ of vision, and yet have power of motion and of feeling?" It simply shows that people who are not willing to believe the truth, take a thousand-fold more pains to throw a shadow and doubt over truth, than would be required to ascertain its facts and make them available for the purposes of wisdom and improvement.

Our correspondent, in his second inquiry, mentions Philoprogenitiveness as being located in the cerebellum. This is not true. It is located above, in the cerebrum, or great brain.

### PHRENOLOGY IN ART.\*

THE careful and competent student of human configuration can not fail to discover that each individual of his race, if not deformed by accident or disease, presents a unitary development—every part corresponding in character with every other; and the *ensemble* forming a personality which the skilled observer detects in all the parts, and which at the same time makes each one unlike all others of his kind. This is more especially true of those marked characters which are fit subjects for the brush or the chisel, and from which, when needs be, the artist may get aid in giving form to the creations of his fancy. All controlling passion gives intensity to this personality, not in a feature merely, nor alone in the face, but in the whole contour and expression of its subject. Hence, a mistake made in bringing out this unitary character, by a failure rightly to adapt the expression of one part of head, face, or general form to the rest, is surely exaggerated by the very circumstance of the intensity of the phases of life which it usually falls to the artist to depict.

If these premises be granted, it will follow that there is a constant relation between the forms of head, the physiognomy, and the temperament, and

\* *Phrenology Applied to Painting and Sculpture*. By GEORGE CORNELL. London, 1856.



characters of the bodily organization, which it is indispensable that the artist should understand; while, if Phrenology be a science founded in truth, and if the forms of head be the clearest of all indices of the peculiar intellectual, moral, and passion traits of the individual, and the real key to the configuration and appearance of both face and figure, then an understanding of the principles and applications of this science becomes at once, to the painter or sculptor who delineates the human form, a matter of transcendent importance.

No one more fitly than the lamented GEORGE COMBE—the philosopher before he was the phrenologist—could have undertaken the work of showing the relations of Phrenology to Art; and no one could have succeeded in producing, within the limited compass of 150 pages, a more complete and convincing exposition of this new topic. The confidence that must attend upon his investigations, and the richness in material that characterizes his book, will form, we doubt not, a sufficient reason for foregoing mainly any further remarks of our own, and presenting some of his results within a space which we must regret is necessarily confined.

In regard to the truth of Phrenology itself, we may quote a very suggestive paragraph from the author's preface:

"There is," he says, "something calculated to excite consideration in the fact that, after a lapse of fifty-nine [now sixty-three] years, a series of propositions of the deepest scientific and practical interest, alleged to be based in nature, should remain unrefuted, yet [by so many] unacknowledged as true; rejected, yet mysteriously holding their ground; despised, yet never falling into oblivion; supposed by many to be dead, yet presenting unequivocal indications of vitality and vigor in modifying the manner in which the mind and body are thought of, spoken of, and written about; influencing opinion, and occasionally action, in momentous departments of social life, such as education, lunacy, and prison discipline; and gradually introducing a new nomenclature of the mental faculties into common language."

The reason for this tardiness of acknowledgment of a force so active in the modern world of mind, he finds in the degree in which the new teachings were at variance with previous habits of thinking, and the time required to revolutionize such habits.

Visiting, in 1844, various collections of paintings and statues, ancient and modern, in Italy and elsewhere on the Continent, and seeking criticisms, upon many of the works he met, in books and from artists, Mr. Combe was struck with the plentifulness of opinions and impressions everywhere given upon subjects of art—impressions often conflicting or vague—and with the paucity of instances in which reasons or grounds for such opinions were shown. In this, German authors appeared to the best advantage, but even they had not in all cases traced their principles to the true foundations in the laws of human nature. The artist who aims to reproduce the human form, while ignorant of the relations of mind, brain, oranium, face, and *physique*, must err as widely as he who is ignorant of anatomy and physiology, or as the landscape painter unac-

quainted with geology and botany. The author accordingly undertakes to find the true basis or ground of representation of the various modes of character and expression, in the relation of mental to cranial, facial and bodily development; and in so doing he appears to have established the importance of a knowledge of Phrenology, connected with physiognomy and temperament, by the following weighty reasons, namely, that artists of the human form should understand this science.

1. As a means of comprehending *themselves*, their own peculiar powers, their tendencies in observation and practice, and the particular points in respect to which they need to be on their guard.

2. As a means of reading their subjects correctly, and of knowing the *meaning* of the features, cranial developments, qualities of surface, and other signs which they may observe.

3. As a means of representing truly not only the faces, but also the heads and other parts of their subjects.

4. As a means of securing in the highest degree the true expression of a character, actual or imaginative, by the ability to bring out in *harmony* the head, features, temperament, and physiology. Of these several *desiderata*, the first subjective, the last three objective, we shall cull from his work such confirmatory and illustrative points as our space will allow; at the same time incidentally, perhaps, showing how in the forms and expression given to their personages by the great masters, phrenological principles have in reality often been, by that intuitive power of genius known in so many fields of labor, correctly anticipated and faithfully exemplified.

Every spectator, professional or lay, sees a picture in his own manner, noting some elements or others according as either are developed and cultivated in his own mind. Powerful Form, Proportion (Size), or Color, will delight it witnessing and in reproducing these qualities in the subject; Individuality and Imitation will tend to rest in mere faithful copying; while Ideality, Causality, and Comparison large, with percepts small, will despise minuteness of detail and imitation, demanding completeness of expression and grand general ideas. Each observer will tend to form a judgment peculiar to himself; and such judgments are of necessity empirical, until rectified by an understanding of the observer's own biases, and of the universal principles lying at the basis of all human development and expression. Phrenology would enable the author or artist to understand the various elements of interest that may be felt by the same or different individuals; in paintings or sculptures, as that arising in view of a knowledge of the skill involved in the work and the difficulties overcome; that arising from beauty of form, of proportion, of coloring, of grouping (Locality and Order), and of the expression or natural language of human propensity, sentiment, and intellectual power. Of course, a knowledge of this science would also prepare the artist to direct his own stronger, and to cultivate, or to compensate for, his feebler perceptions. As a rule, the perfection and power of a given faculty are connected with size and sharpness of development of its corresponding cerebral organ; but the effects of these qualities are improved by a fine quality of brain (temperament), and by cultivation.

To illustrate the importance to the artist of a large development of all the powers corresponding to the elements of the subjects to be represented, it is only necessary to recur to that defect of perception—falsely considered a fault of vision—known as "color-blindness." A certain percentage in any community suffer under this defect, the degrees varying from mere inability to distinguish nearly related tints of a color, up to confusion of contrasting colors, as red and green, or even to total inability to see aught more than gradations of light and shade. All the facts point to a cerebral, and hence to an intellectual deficiency; and of two artists whom the author knew, who labored under this defect, and both of whom took up art in ignorance of its existence, the one innocently sent to an exhibition pictures the motley colors of which astonished the spectators; the other, seasonably learning it is want, confined himself to effects requiring careful drawing, perspective, and grouping, and mainly abjured colors. But if there be thus a *color-blindness*, why not also in some instances a *form-blindness*, a *proportion-blindness*, and so on? Indeed, Mr. Combe remarks upon certain landscapes in which the trees "did not gravitate, but leaned loosely, as if their substance were absent," and only a form of bark and leaves were left—the result, doubtless, of a want of capacity to appreciate and reproduce results of *weight* or force. So, when the artist is deficient in the reflecting faculties, he is "blind to the relation of situation to purpose in the actors whom he introduces. He places the figures in situations ill adapted to the work he assigns to them—an error destructive at once of harmony of design and unity of interest."

In his eighth chapter, the author sums up the endowments requisite to great artistic power, which we may here briefly enumerate as, 1, *temperament*, or quality of brain, the most favorable being those commonly spoken of as the nervous, nervous-bilious, or nervous-sanguine; 2, *full size of brain*, without which, however much inspiration may exist, there is a deficiency in depth of feeling, of conception, and of power of depiction, for which nothing else can compensate; 3, a *favorable combination of faculties*, prime among which should be Form, Size, Color, Constructiveness, Locality, Imitation, with Secretiveness and Ideality, and, if possible, large reflective power. Harmony of development; that quick perception of truths which is called intuition; high moral powers, to give capacity for appreciating and perceiving the moral emotions; and full propensities, to give insight into passion—these may complete the catalogue. This is "tantamount to saying that, to constitute a first-rate artist, we must have a perfect man;" and although, in the absolute sense, such a character is only ideal, nevertheless it is the ideal toward which the artistic nature should tend, by nature and by cultivation.

While admitting that, in sculpture, expression must result solely from form and proportion, Mr. Combe insists upon a distinction between those combinations of these qualities which appeal only to the corresponding faculties, with perhaps Ideality, and those higher combinations which also appeal to the emotions and reflection. "For instance, Retsch's illustrations of Shakespeare and Flaxman's designs, in addition to great purity

and grace of form, embody sentiment, emotion, and intellectual power." Though mere outlines, they present assemblages of forms and proportions expressive of mental qualities and emotions. In introducing a chapter which treats specifically upon the elements of expression in Painting and Sculpture, the author well says:

"The expression of mind appears to depend on the adaptation of the forms, proportions, texture, and attitudes of the whole figure, to the capacities and emotions intended to be represented. To accomplish this object successfully, the artist will find it advantageous to study, *not the anatomy of the bones and muscles only*, to which chiefly his attention has hitherto been directed, but also the structure and functions of all the vital organs, viz. the brain, nerves heart, lungs, blood-vessels, and abdominal viscera; and the influence of each of these on the mental character, and through it on the forms and expression of the body."

Thus, a brain and nervous system of equal size in two persons, may still in the two be of very different texture—in one fine, in the other coarse, and the character of countenance, surface, limbs, and movements vary greatly in the two cases. Health or disease will introduce a set of characters equally pointed. Every physician of intelligence knows that there is a physiognomy of diseases, as marked as that of characters or temperaments in health. So, again, with the vivacity of rest and vigor, as contrasted with the languor of exhaustion. The very clothing partakes of the spirit's effluence, and helps to reflect it, being instinct with the life of the wearer, or falling listlessly and ungracefully about the fatigued or careworn form. Insanity may so change the look and appearance of an individual that he is with difficulty recognized. Thus, if the artist confine his attention to forms and motions only, he deals with symbols the meaning of which he does not fully comprehend.

The condition of the organs within the thoracic cavity modifies the volume of life, the form, the activities of the whole person. So evidently do the conditions of the digestive organs and the relative sizes of the different sets of bodily organs, as well as age. With a large and powerful brain, the organism becomes impregnated with characteristics of mental vigor. Then "the features are precise and expressive; the muscles well-defined in form, and firm in texture; the skin sensitive and glowing; and the motions regulated, precise, and determined." To express strong mental power in all the departments of mind, all the regions of the head must be large. A small brain in a picture bespeaks idiocy, no matter with what other characteristics it is combined. The "Aztec children" had heads not deformed, but diminished; their mental nature was harmonious, but diminutive in proportion. But a head disproportionately large suggests disease, as hydrocephalus, or cretinism. Raphael, as a general rule, bestowed on his characters of interest ample brain; Andrea del Sarto more frequently depicted saints and patriarchs with heads below the average size; and even those who do not understand the cause, are at once conscious of the lowered power and dignity of the subjects so treated.

In regard to general mental power, Mr. Combe

makes an admirably clear distinction between the expression resulting from small and from large cerebral organs, in a state of intense excitement. The small, *intense* brain, in an actor, screams, gesticulates, "tears a passion to tatters," endeavors by quick and various motions to vent its excitement; the large, *powerful* brain may express the deepest emotion even in the most complete tranquillity. "This calmness of the outward form, while intense passions are seen to be raging within, affords the truest expression of the moral sublime;" and it is indispensable to works aspiring to the highest place in art. Many illustrations are given. In a cartoon in the Ambrosian Library, Milan, subject "L'Esiglio di Edippo," many figures are found, precise in attitude, striking in features, bustling and busy. There is the forcible external expression of the French school; and the heads are all under-sized. Their mental endowment is too small to engage the spectator as deeply as themselves; and he is disposed to ask, What is all this bustling intensity about? Far other is the effect of Raphael's cartoon, at Milan, "The School of Athens," with its great-minded, large-headed men; this artist usually presenting the natural language of the faculties in a state of activity and power as high as his own brain could embody.

Tenerani, a pupil of Thorwaldsen, in 1844, had executed a colossal figure of an angel awaiting the order to sound the last trumpet, a conception than which none could be more sublime. The artist, having no rule but his own intuitions, had made several models before arriving at one which satisfied his judgment. In one of these which he showed, the angel was represented with ample observing faculties, but with sloping forehead, showing great lack of the reflective powers; the eyes turned upward and outward toward the organ of Wonder, the whole figure in the attitude of one ready to start up, and the countenance full of eager expectation. In the work as finally executed, everything is changed from this, save the original idea. The head is massive, showing capacity for the profoundest thought; the eyes turn upward but not outward; the attitude is one of tranquillity, as of one deeply occupied with, but not agitated by, the stupendous approaching event. "This great work has been executed from inherent judgment, without the aid of Phrenology, and bespeaks the highest genius; but near it one finds sufficient evidence of the advantages which even such a mind might derive from this science. The same artist has represented Psyche, the personification of the soul, with a small anterior lobe of the brain, moderate moral organs, and a preponderating hind-head, indicating strong animal propensities." The author thinks that he finds, even in Raphael's "Transfiguration," usually admitted to be the greatest picture in the world, in the nervous flutter of the prominent disciples and of some of the spectators, a portrayal of exalted working upon weak minds—a conception of the case in so far traceable, probably, to the effect of that fatal fever, during which it was in part executed, on the artist's brain.

Mr. Combe next speaks of those particular forms of head which are requisite to express activity or power in particular departments of mind—especially in certain moral sentiments and

propensities. These will readily recur to the student of Phrenology—the broad back head and low ear for strength of the animal nature generally, breadth just at and above the ear for cruelty and rapaciousness, in a line still higher for caution and cunning; while the very different forms of the coronal portion of the head that severally indicate ambition and vanity, pride, firmness, conscience, hope, or veneration, are clearly set forth. Of the many illustrations of the importance of this point, our space allows us to give but few. A Flora, by Titian, in the Imperial Gallery at Florence, had an admirably refined and complete head, and an artist had just finished a fine copy of it, with a single exception—he had placed the ear too low; and thus had introduced discord between the qualities indicated by the brain, and those shown in the face and form. In Rome a fine group of statuary represented Hero embracing Leander, as he emerged from the Hellespont; her attitude expressed beauty and attachment in a high degree, but the back of her head, toward the spectator, showed enormous Philoprogenitiveness and large Destructiveness, with *deficient Adhesiveness, Conscientiousness, and Firmness*; thus reversing the character intended, and showing want of friendship, fidelity, and truth. A young artist, copying the very chaste head from Raphael's "Espousal of the Virgin," in the Brera Gallery, Milan, increased the size of Amativeness in such a way as to change completely the character. An artist, in Rome, was drawing a noble figure, of the size of life, full of intellectual power, dignity, and grace. Yet upon Mr. Combe's suggestion of something still wanting, he acknowledged that he had *felt* this, but was unable to detect it; but having upon the phrenologist's suggestion remedied the deficient Firmness and Self-Esteem of his subject, he restored the needed harmony between the head and face, and he confessed that this was one step toward realizing more clearly his ideal. "The true rule for the artist to follow in representing high moral qualities, is to enlarge the height and breadth of that part which lies above a line drawn round the head, and passing through the centers of ossification of the frontal and parietal bones, corresponding to the centers of the organs of Cautiousness and Causality in the phrenological bust."

A German artist, in Rome, with the truth and harmony of whose heads and physiognomies Mr. Combe was struck, said that his father's advice to him on entering his profession had been, "Study Phrenology for the sake of enabling you to draw the head accurately; every line of it has a meaning." Yet the writer very properly observes that he finds in phrenological principles no substitute for genius, and no means of enabling an ordinary artist to compose a perfect statue, or to paint a first-rate picture, mechanically; he only anticipates that these principles will serve as guides to enable genius to realize successfully its own inspirations. "They will reveal to the artist a precise knowledge of the elements, and their relations to each other, by the combination of which he may produce great works; but the power of wielding the elements themselves, and of combining and applying them, will depend on his own genius and cultivation."

The chapter on the "Relation between Regions of Brain and Characteristics of Body," and another containing general illustrations of the relation of form to expression, are quite rich in facts and suggestions to the same general purpose as those already given; and, indeed, the whole book will in the highest degree repay a careful reading by the artist or the *connoisseur*, and by all who would ground themselves in the principles of artistic execution and taste. But it is believed enough has already been presented to show the paramount importance of a critical and thorough acquaintance with phrenological principles, as explained by the profoundest and most recent of its expounders, to every one who aims to perfect himself in the practice of high art, or to ground himself upon an immovable basis of criticism. As there were "brave men before Agamemnon," and of course before the first treatises on strategy, and as Homer evolved the substance of poetic art before Aristotle gave it form, so it would not be strange if great painters and sculptors had lived, labored, and succeeded, *before* the fundamental natural and psychical laws on which their results were based, could become known as revelations of science. But as, in war or poetry, the scientific principles once found, become indispensable guides to all subsequent aspirants to their honors, so we feel assured that an analogous truth will hold in painting and sculpture; and that the true science of mind will yet prove of more value than even anatomy or physiognomy, because really including these, to the intelligent devotee of creative Art.

### THE ELEMENTARY SOUNDS OF THE ENGLISH LANGUAGE.\*

WM. B. EWING, JR.

In being scientific it is best to be thorough, and the *right* way to do a thing is always the *best* way. Truth is untrue when only partly viewed, and when she reveals herself in patches through a cloud of obscurities, a "dragon's form belies the god," a monster of evil and untruth imposes on the belief.

The elementary vocal sounds of our language do not occupy so much space that they can not be grasped with anything less than a gigantic mind; on the contrary, it requires very little penetration, and much less scope of mind to comprehend and present them as a carved and finished truth; yet, as truthful as this is, no correct and comprehensive analysis of this subject can be found in any philological register of the day. Attempts have been made, truly, but the definition of the word *elementary*, which idea should be the cornerstone of the work, has been misused, and all fail both in analysis and classification.

Let us examine a chart of these sounds, originated for the use of beginners on the high-road to knowledge, and which, from this cause, should be the most elementary and scientific. I refer to "Sanders' Chart of the Elementary Sounds," intended for the use of learners in his works on transcript elocution and oratory. The following is his system:

\* We insert this article without comment, because we welcome anything that promises any improvement in understanding the English language.—*Eds. PHRENO. JOUR.*

#### VOCAL SOUNDS.

a as in fate,  
a " arm  
a " all  
a " at  
e " eat  
o " oar  
i " write  
f " fit  
o " roll  
o " move  
o " not  
u " rude  
u " push  
ou " up  
oi " oil

#### SUB-VOCALS.

l as in long  
r " rime  
m " man  
n " name  
ng " wrong  
b " bog  
d " done  
g " gun  
j " jump  
v " vine  
w " wine  
z " zinc  
th " this  
y " yet

#### ASPIRATES.

p as in pen  
t " tin  
k " church  
ch " shake  
sh " /nd  
wh " what  
s " stop  
th " think  
h " hat

Before proceeding further, by way of parenthesis we wish to say we have no fault to find exclusively with the author of the above system, for he is a very worthy man, and his reading-books are unequalled, and his science of transcript elocution and oratory has attained a point unreachd by any other author or work in the country. Our reasons are, as above stated, that his system is calculated to do the greatest amount of labor in the rudimental world, and, for this reason, is the most prominent and important, and should be the nearest complete.

According to the idea universally attached to the word *elemental*, that which is *compound* is not *elemental*. The first sound of *i*, as in *fine*, in the above list of vocals, is formed of two dissimilar sounds—*a* as in *what*, and *e* as in *feat*; hence it is not elemental. This, however, has been detected by others, and noticed in print. The sounds, *u* in *rude*, *ou* in *round*, and *oi* in *oil*, are to be condemned for a similar reason. The sound *u*, if produced as *yew*, is compounded of *e* in *feat* and *o* in *move*; but if another sound is given it, which can not be represented in print by any other letter or any combination of letters, and which is the sound affixed to it and used by the educated classes in Great Britain and the people of New England, it will be found compounded of *e* in *set* and *o* in *move*. *Ou* is formed of *a* in *arm* and *o* in *move*; *oi* of *a* in *all* and *e* in *feat*. That most of these sounds are compounded of two or more elementary sounds affixed to other letters of the alphabet, has been noticed in print for some time; though the elements which compose them have not always been given as I represent them.

So much for the *nature* of some of the sounds used in this system—now for their classification. Examining the column of vocals, there will be found, placed after irregular intervals, certain sounds denominated *short*. These short vocals, as will be demonstrated further on, are not, in their nature, distinct sounds, but are, all of them, abridgments of some long vocal, which, in many instances, popular opinion will not allow them to resemble. Now, if the long vocal and its corresponding short vocal are identical, why register both as distinct individuals of the same class? If the short vocal possesses a prominent and necessary distinction not found among the long vocals, why not notice this attribute by assigning it a separate class? And there is a reciprocity of natures between the long and short vocals, which gives each individual of the one its correspondent in the other; all these should be noticed for the sake of completeness in scientific analysis and classification, if for nothing else. But there is something else, and that is, where this miserable alphabet of ours is thrown aside, and the clamors of a more

scientific age shall recognize the want of a better one, we should be able to show a perfect system of sounds which would only require christening, immediately to enter our written language; and, furthermore, such a system ought help to spur on the approach of this much-to-be-envied time, for the jewel but lately dug from the earth, and having been exercised upon by the best inventions of art, is not apt to wait long for purchasers.

There are other peculiarities called for, not found above, and these, perhaps, could not better be represented than by comparing the following with the first system:

#### 1. VOCALS.

##### LONG VOCALS.

a as in fame  
a " fast  
a " arm  
a " all  
e " me  
o " love  
o " move

##### SHORT VOCALS.

e as in m-t  
a " at  
a " what  
o " not  
i " fit  
u " up  
u " push

#### 2. MODIFIED VOCALS, COMPRISING

##### NASAL VOCALS.

m as in man  
n " name  
ng " wrong

##### LINGUALS.

l as in look  
r " rock

#### 3. ASPIRATED VOCALS AND ASPIRATES.

##### VOCAL ASPIRATES.

b as in bog  
d " dog  
g " gun  
j " jump  
v " vine  
w " wine  
z " zinc  
th " this

##### ASPIRATES.

p as in pin  
t " tin  
k " fill  
ch " churn  
sh " /ne  
wh " when  
s " save  
sh " show  
th " thin  
h " hat

The first fourteen sounds under the title of vocals here include all those sounds which go to form that class in the first system, with the addition of two others—*a* in *fast* and *a* in *what*. The first of these two I register because it is used by most of the inhabitants of the Middle and Western States; the second is not so necessary, since the distinction between it and the sound of *o* in *not* is not always made.

The vocals are formed wholly in the throat by the action of the organs of sound, the muscles of the throat, and the inner extreme of the tongue; and they, perhaps, are appropriately named. The short vocals, as was before remarked, are nothing other than abridgments of the long. As a demonstration let any one, after uttering the first long *a*, keep the vocal organs in the same position, and then produce the shortest sound it is possible for him to do; if he does not produce the sound of *e* in *met*, his vocal organs are not like my own. In the same manner experiment with the remaining long vocals, and the reader will only in point of time differ from the author in producing the same scientific result.

For the satisfaction of those who still doubt, we will demonstrate the same result in another manner. The word *ate*, preterit of *eat*, in colloquial language is invariably pronounced *et*. Here the reader discovers a vulgar abridgment of the sound of *a*, but no change of sound. *On*, the preposition, is often called *aun*, which is a substitution of the long for the short sound. The people of New York and New England say *cut* for *coat*, which is giving the short for the long sound of *o*. And we might fill a column with similar illustrations, all tending to the same result. Furthermore, but not in demonstration, the knowledge of this fact would give a key to the corruption of words from



their originals, and would much aid research in language; thus the two words *bait* and *bet* may be modifications one of the other, on account of abbreviation or extension in the principal vowel—*bait* is taken from an Anglo-Saxon word which means *strife*, and there is no certainty of the origin of the other word; the query then is, are they not both originally the same word? for in betting there is a *strife* of opinions, and the bet is very often the *bait*. However, what has been said in regard to these two words alone, is mainly speculative.

There is a difference between the sound of *a* in what and *o* in not, although some will not allow it; *o* proceeds more from the interior of the throat than *a*. This is made perfectly apparent by substituting the sound *a* in the place of the true *o* in the word *corral*.

Dropping the vocals, the next in order, for the sake of a name, might be called modified vocals, because, in producing them, the nature of the sound is modified by increasing or diminishing the number and size of the sounding cavities. *Resonant vocals* would perhaps be a better title; but we will not quarrel about a name. We can not better explain their common attribute than by illustration. Let the reader pronounce the vocal *o* in the word *boat*, and while doing it, raise the tip of his tongue to the roof of the mouth just beyond the inner edge of the upper row of front teeth. The sound *i* will be the consequence. He will then observe that the principal sounding cavity, which is the pharynx and the interior of the mouth, is shortened, and the air which produces the sound is allowed to escape at the sides of the tongue. This, together with a slight agitation of the sides of the tongue, makes *i*, and the principal element in its formation is the shortening of the sounding cavity. *N* is formed by completely stopping off the mouth at this point, and using, in addition, the chambers of the nose as sounding cavities. *M*, by shutting the lips and using every resonant cavity which goes to make voice, while the air passes out at the nose. *R* is similar to *i*, except that the breath escapes over the tip instead of at the sides of the tongue, producing a slight oscillation in that member. *Ng* is produced by shutting off the mouth cavity at the inner portals of the nose, by using the middle of the tongue.

The classification into nasal vocals and linguals is not essential at all—the general ideas of modification is sufficient. The individuals of this class are, all of them, essentially different from those of the next two classes, for

The aspirated vocals are the union of breath with sound, and the aspirates are pure breath. Herein comes another point of difference between this system and the old. The teachers of "Sanders' System"—and it escapes my recollection whether or not *he* advocates the same—assert that only the vocal part of such sounds as *b*, *d*, *g*, etc., is used in the utterance of words of which they form part; that their rightful sounds are those produced with the lips closed, or before the breath is allowed to escape. This is incorrect, as any observer of speech may notice; and it is impossible to unite them to other sounds without the escape of breath, which breath enters as truly into their nature as elements as does the vocal part.

*Y* is not included in this list, as it is the sound

of *e* in seat. *Wh* is not sounded as *hw*, as teachers of the first system assert, but is the breath without the vocal part of *w* in wine.

The reader will now observe a perfect system of relationship between the vocal aspirates and their aspirates, and the reverse, except as it concerns *h*, which has no corresponding vocal aspirate. The voice used with the organs in the position for producing *h* would result in a vocal sound only. Each aspirate is formed when the organs of voice and articulation are in the position for sounding its corresponding vocal aspirate.

Nothing now remains except to urge the advantages of this system, yet this is not necessary, since it speaks for itself. Omitting two vocal sounds, which are only of local importance, there are five less sounds contained in it, and the classification is much to be preferred. In producing letters for them, a more scientific arrangement could be made, and, in consequence, a more simple one. It is to be hoped that the time is rapidly approaching when science may show his head and front in so trifling a subject, even, as the English alphabet.

### PETER COOPER.

BIOGRAPHY AND PHRENOLOGICAL CHARACTER.

#### BIOGRAPHY.

PETER COOPER was born in the city of New York, February 12, 1791. His father was a lieutenant in the Revolutionary War, in which other members of his family acted a prominent part on the side of liberty. In his early boyhood he was employed in the hat manufactory of his father, where he labored assiduously till the age of seventeen, when he was apprenticed to Joseph Wardwell to learn the trade of coach-making, in which he became such an adept that, on the expiration of his apprenticeship, his master offered to set him up in business. This, however, he declined, and continued working at his trade as a journeyman till the breaking out of the war of 1812, when, home manufacture coming suddenly in demand, he abandoned it for the manufacture of patent machines for shearing cloth, which he carried on with success until this business was destroyed by the renewal of importations after the close of the war. He then entered into the manufacture of cabinet-ware, which he subsequently quitted to establish himself as a grocer in the city of New York; but this vocation was out of his sphere, and it was not long before he returned to the manufacturing business and commenced the manufacture of glue and isinglass, in which he still continues.

While yet a young man, Mr. Cooper became interested in the development of the iron mines of North America, and in 1880 he erected extensive iron works at Canton, near Baltimore, of which he subsequently disposed, and established a rolling and wire-mill in the city of New York, where he made the first successful application of anthracite to the puddling of iron. He afterward removed this establishment to Trenton, N. J., where he erected the largest rolling-mill at that time in the United States for the manufacture of railroad iron, which he has since extended into a large iron mining and working establishment, in the hands of a company of which he is the president. The first locomotive engine used on this continent was

built by Mr. Cooper at Baltimore, after his own designs, and worked on the Baltimore and Ohio Railroad.

Mr. Cooper has prominently identified himself with all the important public undertakings of the present century. In the electric telegraph he has been warmly interested from its earliest inception, making liberal investments of both time and money. At present he is president of the North American Telegraph Association, which represents and controls two thirds of all the lines in the United States; president of the American Telegraph Company; president of the New York, Newfoundland, and London Telegraph Company, and honorary director of the Atlantic Telegraph Company. He has served in both branches of the Common Council, where he was one of the most prominent and influential advocates of the construction of the Croton Aqueduct.

But it is chiefly as a philanthropist that Mr. Cooper has won a place in the knowledge and esteem of his fellow-citizens. For many years he has been warmly interested in the cause of education, having been an active member of the Public School Society, and vice-president at the time of its being merged in the Board of Education, after which he acted as school commissioner; but feeling that there was a want in technological education which the common schools did not fill, he determined to organize an independent institution which would afford to the working-classes practical instruction. This scheme, fostered in the mind of the philanthropic originator for more than forty years, has recently been matured by the erection of the Cooper Institute, at the intersection of the Third and Fourth avenues, between Seventh and Eighth streets, covering the block, at a cost of five hundred thousand dollars, and devoted, by a deed of trust, with all its rents, deeds, and profits, to the instruction and elevation of the working classes in the city of New York. It is to include a school of design for women, evening courses of instruction for mechanics and apprentices in the application of science to the business of life, a free reading-room, galleries of art and collections of models of inventions, and a polytechnic school.

It is the intention of the philanthropic founder of this noble institution that the greater portion of its annual expenditures shall be defrayed from the rents of the stores and offices in the lower stories of the building. The receipts of the first year, however, have fallen short of the sum needed, the leases not having all been taken till within a few months. While the Trustees were at a loss to know what means should be adopted to meet this deficiency, Mr. Cooper, with his proverbial munificence, voluntarily put at their disposal the generous sum of \$10,000. He has thus placed the city, and all lovers of human progress, and all aspirants in the paths of science and art, under another debt of gratitude to one to whom they owed so much before.

Since the winter season of the school commenced, on November 1, some two thousand pupils have availed themselves of its advantages. The institution is free to any one who can produce a certificate of good moral character. The picture-gallery is already embellished with many noble paintings, and the free reading room—one of the



PORTRAIT OF PETER COOPER.

From an Imperial Photograph by Brady.

largest and best-supplied in the country—is well patronized. Mr. Cooper is truly fortunate in being able, while yet in the vigor of life, to receive the gratitude of his fellow-citizens, and witness the successful completion of his beneficent plan.

The courses of instruction and the number of pupils in each we give below :

Mathematics; by Prof. Hedrick, assisted by Messrs. Henry C. Thompson, John P. Appleton, James D. Wilson, and Charles McLean Knox. 150 pupils. Monday, Wednesday, and Friday evenings.

Natural Philosophy; by Prof. Reuben, assisted by Dr. Vander Weyde. 150 pupils. Monday, Wednesday, and Friday evenings.

Chemistry; by Prof. Draper, assisted by Dr. Vander Weyde. 300 pupils. Tuesday and Thursday evenings.

Architectural Drawing; by Mr. Miller, assisted by Messrs. Palmer and Clarence Cook. Monday, Wednesday, and Friday evenings.

Free-Hand Drawing; by Prof. Richard S. Smith, assisted by Mr. Herzberg. Monday, Wednesday, and Friday evenings.

Mechanical Drawing; by Prof. Richard S. Smith, assisted by Messrs. Stetson and Herzberg. In all the drawing classes, 400 pupils; full. Tuesday and Thursday evenings.

Vocal Music; by Dr. Charles Guilmette. 273 pupils; full. Saturday evenings.

School of Design for Women; by Mr. T. Addison

Richards, assisted by Mr. Robert O'Brien. 120 pupils; full. Every day (except Saturday and Sunday) from 9 A. M. till 4 P. M.

The classes in Chemistry and Natural Philosophy do not fill the lecture-rooms, and visitors are allowed; none, however, are admitted after 7½ o'clock.

The Drawing classes are thronged, and no more pupils can be accommodated this winter. Next winter the accommodations will be very largely increased. Applications are continually received for admission to these classes, which are now fully appreciated, and for which there is a greater demand than for any other.

#### PHRENOLOGICAL CHARACTER.

You have naturally a strong and vigorous constitution, and are capable of enduring hardship and labor, both mental and physical. The motive temperament exists in a prominent degree, producing toughness, positiveness, earnestness, and endurance. This is seen in the prominence of the features, in the distinct muscles of the face, and in the length of the face and height of the head. The mental temperament is also shown in the largeness of the brain, fineness of the constitutional texture, and in the clearness of the eye. The vital temperament is hardly sufficient to give

all the sustaining powers needed by your active brain and energetic body. One of the most prominent qualities of your character is perseverance and determination. What you resolve to accomplish you follow earnestly and persistently, and it is very difficult to turn you aside from it. You have also a high sense of duty and moral obligation. You love justice and righteousness for its own sake. You have strong religious impulses, and a tendency to reverence whatever great, wise, and good.

Your Self-Esteem is not large; you frequently have doubts, and are disposed to hesitate in regard to your course of action, and this leads you to a more thorough and discriminative policy than you otherwise would adopt. You are not rash, dashing, headlong, or careless. Your Benevolence is unusually large, producing sympathy, philanthropy, kindness, and a disposition to do good.

You have but little tendency to follow the customs and usages of others, or to pattern your action on the prevailing model of the day. In business, in social life, or otherwise, you adopt such customs as appear consistent with your taste and common sense, whether they are in harmony with general usage or not.

Your knowledge of character is excellent. You understand strangers at the first interview, and know how to select the right man for the right place. Your Comparison is large, rendering your mind critical and discriminative, giving readiness of illustration, and the tendency to reason by analogy, to classify, organize, and arrange men and things according to fitness.

You have an excellent memory of what you experience, see, do, and read, also of roads and places. Your percepts are large, rendering your mind ready and practical. You take into account all the details, and are seldom mistaken in your estimate of the qualities, conditions, and uses of things.

Your Language is fully developed. You are well qualified to explain and communicate your thoughts and feelings. You are orderly and systematic in your affairs, also in your mode of expression, and in the arrangement of your language.

You have fair mechanical talent, and would succeed in almost any business requiring mechanical judgment, power of adapting means to ends, joined to good practical common sense. You have an active, clear, discriminative, and practical mind. You are a cautious man, but not sly, politic, or crafty; are disposed to speak your mind plainly, and to act out your thoughts with directness.

You have large Combativeness and Destructiveness, which give force to your intellect, energy to your character, courage and earnestness to your manifestations, promptness in business, power to exercise authority, and to command respect.

Your social nature is strongly developed. You are very much interested in children, in friends, and in home: are capable of loving as a husband, and rendering yourself acceptable to woman. You are more ambitious to have friends and the kind regards of the community than you are to have power, merely for the sake of using it.

You would make friends of everybody if you could do it without sacrificing to principle; and

you regard a man as being rich who deserves and receives the friendship and gratitude of his fellow-men.

You are known for four strong qualities of mind and character. First. You have judgment, clearness, and force of intellect. Second. Moral sentiment, including justice, reverence, and kindness. Third. Executiveness and positiveness, embracing Firmness, Combativeness, and Destructiveness; and Fourth. Strong social power, including friendship, interest in the young, and love of home and the domestic circle.

### H. C. SPAULDING.

#### PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

##### PHRENOLOGICAL CHARACTER.

You have a compact, energetic, and enduring organization. Your body is substantial; your lungs are large; your circulation free, and your muscular power unusually great. Your brain is large, measuring twenty-three inches, but, under favorable circumstances, your body is sufficient to sustain the brain, and when it is well sustained your power of mind is considerably more than average. You will make your mark through your intellectual capacities more than by your power to attract attention and press yourself upon the notice of the world. There are some who have more courage, enterprise, pride, and enthusiasm, and they attract attention by the noise they make; you generally accomplish more before you say much about it.

You are not wanting in courage and energy, but your element of courage is passive rather than active; but you are very thorough and executive when your mind is fully awakened, aroused, and resolved. You are a cautious, guarded, and prudent man, watchful about ultimate consequences, but not fearful. You are not sly, concealed, and reserved, but you have tact to circumvent those whom you suppose are trying to take advantage of you; but your Secretiveness works altogether with your intellect. You need to have thought before you can exercise policy. Others employ policy where frankness is better; concealment, where openness is preferable.

You incline to look on the bright side of life; to expect the promises which are held forth in the future; to anticipate better times; "the good time coming;" yet you watch for breakers in the mean time. Your sympathy is one of your controlling mental qualities; you find it very difficult to say No, and to repel those who come to you for aid, and to deny your associates whenever they need favors. Persons can prey upon you at their pleasure through your sympathies.

You have great fondness for that which is beautiful and refined, and if you were engaged in trade you would like decorated goods; if in manufacture, you would prefer to make that which is ornamental and finished. As a writer, your style would be polished and elevated—always hearty and cheerful, encouraging the weak and inspiring the dependent. As a speaker, the same genial earnestness would be evinced, along with a kind of moral magnetism, which would make people accede to your positions without stopping to criticize logically the subject.

You have a large, intellectual lobe of brain, and



PORTRAIT OF HENRY C. SPAULDING.

From an Imperial Photograph by Brady.

have scope of mind, intensity, criticism, and power to investigate carefully and in detail whatever subject interests you. Your memory of ideas, practical facts, and experience is excellent, but your memory of dates, names, and unimportant details is not good.

You enjoy music better than you can perform it. You perceive the idea, the inner life of it, but find it more difficult to realize your ideal in performance.

Your language is not so copious as it is precise. You employ fitting words which seem to flow along naturally as if they were made on purpose to be used as you use them. Your style is not crotchety, far-fetched, and peculiar, but easy and smooth.

You can make money better than you can save it. You have the power of planning how money can be made, and devise ways and means, and perhaps put other people in the way of realizing; but if you had a large income, and had nobody to care for but yourself—either in fact or in anticipation—you would be likely to let it go very easily. You had better be in debt for real estate or something valuable so as to produce in your mind a desire for saving, as well as the interest of it.

You are fond of your friends, remarkable for your attachment and interest in children, for the disposition to select a few special friends, and do and suffer for them. You are fond of the family circle, the wife, the children, the home, and all that belongs to the household. Your Benevolence

leads you to regard the welfare of mankind in a philanthropic way. You endeavor to be kind to all and very affectionate to a few.

In literature you would find a field of action in harmony with your taste—also in art and the higher branches of mechanism. You would succeed well as an editor, and so far as understanding the law and performing the duties pertaining to that profession are concerned, you would succeed well; but you would not like it in many of its phases.

You have cultivated your independence; you have more pride and self-reliance than formerly; can face the world more boldly and command respect better among your superiors than you could ten years ago.

Whatever you follow should be more of a mental than physical character, and you are chiefly distinguished for your intellectual power.

##### BIOGRAPHY.

Henry C. Spaulding was born Feb. 10, 1824, at Middletown, Connecticut. His father, who was a merchant and manufacturer, died when our subject was four years old, leaving his wife with a family of seven children to support and educate almost entirely by her own exertions. Young Spaulding was born with a deformity of the feet, which threatened to make him a cripple for life, but possessing remarkable ingenuity and firmness of character, which was manifested at an early age, and encouraged by his mother, a woman of great energy and intelligence, he commenced and

carried on a series of self-directed efforts which, after nearly fifteen years, very nearly removed the lameness and enabled him to walk without inconvenience.

The most of his education was obtained by reading without other aid or direction than his own tastes. He always manifested a great dislike to the ordinary routine or instructions of the school-room, preferring to seek information in the workshop, among the workmen, by observing how things were done. In the manufacture of machinery, especially, the early indicated remarkable inventive powers. At the age of fourteen, he was apprenticed to a silversmith in his native State, and at sixteen had become a first-class workman. At this period he was thrown entirely upon his own resources by the failure of his employer, and continued working at his trade wherever he could find employment. After some time he commenced work as a machinist at New Bedford, Mass., whence he went to Worcester, on account of the suspension of the works where he had been employed, and thence to Springfield, where he remained for two years in the employ, first of the American Manufacturing Company of Chicopee, and afterward of the Government Armory. From Springfield he went to Hartford, Conn., where he spent five or six years in the pistol manufactory of Col. Samuel Colt, where he made many important improvements in the tools used in forming the various parts of these celebrated fire-arms. On leaving Colt's manufactory he went to New York, and for two years took charge of a large manufactory in the upper part of the city. At the end of this period he left New York for Boston, where he was engaged as a designer and constructor of tools and machinery of the Grover and Baker Sewing Machine Company, with whom he remained until the fall of 1857, when he returned to New York, and after spending a year or more in making arrangements for the establishment of business, formed a partnership with his present associates, and commenced the manufacture of his celebrated Prepared Glue, together with a series of admirable small inventions adapted to universal common use in the household and the various departments of home industry. Few men, under similar circumstances, could have accomplished, unaided, so many desirable results as have been achieved by him. His career offers a cheering example to the industrious and enterprising youth of our country.

## HEADS AND HATS.

THOUGH the hat does not in each case determine with accuracy the size of brain, because it only measures the circumference just above the ears across the middle of the forehead, and therefore takes no account of the elevation of the top head, yet a hundred men wearing large hats will be found to have a considerably larger amount of brain than a hundred other men wearing hats only of average size. To make this plain, we remark: Walter Scott had a large brain, but his head ran up like a sugar-loaf in the region of imagination, for which he was distinguished, while around the head where the hat comes it was only of moderate size. A well-balanced head, however, which has a proper amount of height and

development in the upper portion, exhibits by its circumference a good index of its comparative size.

Persons who are not phrenologists are liable to make mistakes in estimating the relative size of heads by the hats, because they do not so readily comprehend what constitutes a well-balanced head; but a phrenologist, at a glance, sees whether the head be developed equally in all its parts. This being the case, the circumference or any other given measurement determines for him at once as to the aggregate size of the head.

But what about hats? A hatter in this city remarked to us a few days ago that "the three largest hat establishments in New York sell the largest-sized hats and caps in much greater number than are elsewhere sold in proportion to their entire sales; and also that they obtain for them higher prices than any other establishments." "What is the reason of this?" we asked. "I suppose," said he, "it is because the big heads have the most money." Admitting this to be true—and we have no doubt of it—it would seem to indicate that those hat establishments which acquire the greatest power and influence are the ones which are patronized by the leading business men in the city. These men demand a first-rate article, and are able and willing to pay the highest price; hence the establishments do a large business, make good profits, and get rich.

The ablest business men, as a class, will be found having larger heads than the average of the community, while the great mass of men who occupy subordinate positions, and can afford to pay but a moderate price for their goods, are the patrons of the small establishments, which sell small hats for low prices.

It was formerly said by the hat merchants of Hartford, Conn., that a greater proportionate number of large-sized hats were sold to the citizens of Suffield, in that State, than to any other country town in that vicinity, and, as we are well acquainted with the people of that town, we can say, without any disparagement of other places, that, for the number of inhabitants, it has more talented and wealthy business men in it than any town in the circle of our acquaintance of equal population. Some twenty years ago we delivered a course of lectures in that town, while a stranger, and were struck by the fact that we had an unusual number of twenty-three inch heads to examine.

We are aware that there are some small-sized heads which are remarkable for fineness of texture and exaltation of temperament, and which heads are mainly developed in the intellectual portion. These exhibit great intellectual acuteness and talent in the way of scholarship, etc.; but taking temperament in its ordinary connection, the head which is large all around and well sustained by a large, healthy, and vigorous body, is the one to which we look for force of character, breadth, strength, and power of mind. Persons with moderate-sized heads will sometimes exhibit fragmentary qualities—for instance, great social power, or great pride, or great religious feeling; but we have never yet met with an individual who was full-orbed and strong in all points, mentally, who did not have a full or large-sized head. Persons sometimes refer us to great mechanics, or great musicians, or to great linguists whose heads,

as a whole, are comparatively small. They might as well show us a piano-forte, with one octave of strings of proper size and in good tune, and by showing off that octave on some restricted field of music, demand of us an indorsement of the whole instrument as perfect, when in fact three quarters of the strings were either entirely absent or altogether too small to yield a proper tone in full volume, as to present to us the individual who has one or two special faculties highly developed in a small brain, while in many other respects the person is comparatively weak, and then, by such an argument, undertake to disparage the truth of Phrenology. We close this article with the remark, that a community which requires the greatest relative number of large hats will be found to contain the greatest relative number of able men, other things being equal; nay, more, we will add, that other things will *not* be equal long, for the men of large heads, requiring large hats, will improve their condition and rise to a ruling position in a community in which small hats are required. We are aware that this is not a very accurate method of stating a scientific proposition, or of proving a scientific claim, but it is quite as definite and demonstrable as are ninety-nine in a hundred of the arguments which are ordinarily brought against the truth of Phrenology; and when this argument respecting the hats is properly stated and understood, it becomes then a correct general mode of estimating mental power.

## OBSERVATION.

BY I. D. MEAD.

It is no uncommon thing to hear people complain of their lack of educational advantages; and it is certainly true that the means of education possessed by some are vastly superior to those which others enjoy. There is, however, one field of study—and a broad one, too—which is open free to all—viz., *OBSERVATION*. The numerous works of art, the different branches of business, and modes of doing business, and the habits and manners of people, may be observed to great advantage.

But the most interesting field for observation is Nature. The ground, the rocks, the stones, the brooks, the clouds, and the storms, all convey instruction to the observer. We find, even in the vegetable world, structures complicated and beautiful, existing in great variety, the study of which not only charms the eye, but enlightens and elevates the mind. What person possessing common perceptive faculties can contemplate the beauties of vegetation without delight and benefit?

Still higher in the scale of being is the animal creation, which also affords a wide range for profitable observation. Especially should we observe human nature in its various phases, and endeavor to become acquainted with the organization and operation of both body and mind. The study of man is, of all studies, the most interesting and instructive. He stands at the head of Nature's works, the most complicated structure of which we have any knowledge. The wonderful faculties of the human mind, and their mysterious connection with matter, afford a most fascinating subject for observation and reflection.



Observation is also useful as furnishing the materials for reflection. Nature is constantly unfolding and presenting facts and phenomena which constitute the only basis of all sound philosophy. The individual who closely observes is the only one qualified to think for himself.

Observation is not confined to physical things. It may take a metaphysical direction, giving a disposition to observe the manifestations of mind and the relation of man to the universe. The organization of the individual, and the manner in which he has been accustomed to exercise his faculties, must determine its direction.

## MORAL PHILOSOPHY;

OR,

### THE DUTIES OF MAN

CONSIDERED IN HIS INDIVIDUAL, SOCIAL, AND DOMESTIC CAPACITIES.

BY GEORGE COMBE.

[FROM THE LATEST REVISED EDINBURGH EDITION.]

[CONTINUED FROM PAGE THIRTEEN.]

I AGREE with Butler in thinking that certain of our faculties are intended to rule, and others to obey; and that the belief that it is so is intuitive in well-constituted minds.

According to Phrenology, the intellectual faculties perceive objects that exist, with their qualities, phenomena, and relations; but they do not feel specific emotions. The organs of intellect lie in the anterior lobe of the brain. In the coronal region there are organs which manifest emotion or feelings, called the moral sentiments, viz., Benevolence, Veneration, and Conscientiousness. The power in any individual of experiencing each of these emotions bears a relation to the size of its own organs. These emotions are felt to have a commanding authority conferred on them, so that whatever actions they denounce as disagreeable to them, are felt to be wrong, and whatever actions they feel to be agreeable, are pronounced to be right; and we can give no other account of this order of our nature, except that it has pleased God so to constitute us.

In applying these principles to our present subject, I observe that the organ of Philoprogenitiveness, for example, exists, and that its function is to produce the love of children. This love carried into action may produce a variety of effects. It may prompt us to gratify every desire of the child, however fantastic, if the indulgence will give it pleasure for a moment; but when the intellect is employed to trace the consequences of this gratification, and sees that it is injurious to the health, the temper, the moral dispositions, and the general happiness of the infant, then Benevolence disapproves of that mode of treatment, because it leads to suffering, which Benevolence dislikes; Conscientiousness disapproves of it, because it is unjust to the child to misdirect its inclinations through ignorant fondness; and Veneration is offended by it, because our duty to God requires that we should improve all his gifts to the best advantage, and not prepare an infant for crime and misery by cultivating habits of reckless self-indulgence, regardless of all ultimate results. If, in any individual mother, Philoprogenitiveness exists very large, in combination with weak organs of the moral sentiments and intellect, she may abuse this beautiful instinct by pampering and spoiling her children; but it is an error to charge the conduct of an ill-constituted, and perhaps an ill-informed individual mind, against human nature in general, as if all its faculties were so perverted that they could manifest themselves only in abuses. My object will be to expound the courses of action to which we are prompted by all our faculties, and to subject them to the review of the intellect and moral sentiments acting in combination; and I shall admit all actions to be virtuous or right which are approved of by these combined powers, and treat all as vicious or wrong which are disavowed by them; and my doctrine is, that *it is in accordance with the dictates of these combined faculties which constitutes certain actions virtuous, and discordance with them which constitutes other actions vicious.*

We are now able to understand the origin of the various theories of the foundation of virtue to which I alluded at the commencement of this

lecture, and which have been the themes of so much discussion among philosophers. Most of the authors whom I have quoted recognize one of these three great foundations of virtue: According to them, 1st, All actions are virtuous which tend to promote the happiness of sentient and intelligent beings, and they are virtuous because they possess this tendency; 2dly, All actions are virtuous which are conformable to the will of God, and they are so for this reason, and no other; 3dly, All actions are virtuous which are in conformity with the dictates of our moral sense or moral faculty, which conformity is the sole characteristic of virtue. The partisans of each of these foundations of virtue have denied the reality or sufficiency of the other foundations. These differences of opinion may be thus accounted for.

The sentiment of Benevolence desires universal happiness, or the general good of all beings. When we wantonly sacrifice the happiness of any being, it is pained, and produces uneasy emotions in our minds. Those philosophers who place the foundation of virtue in the tendency of the action judged of, to produce happiness, are right, in so far, because this is one foundation, but they are wrong in so far as they teach that it is the only foundation of virtue.

In like manner the organ of Veneration desires to yield obedience to the will of God, and it experiences painful emotions when we knowingly contravene its dictates. Those philosophers who place the essence of virtue in obedience to the will of God, are sound in their judgment, in so far as this is one essential foundation of virtue, but they err in so far as they represent it to be the only one.

And, thirdly, Conscientiousness produces the feelings of duty, obligation, and incumbency. It desires to do justice in all things. It enforces the dictates of our other moral faculties. Benevolence, for instance, from its own constitution, desires to communicate happiness, and Conscientiousness enforces its dictates by proclaiming that it is our duty to act in conformity with them. It causes us to feel that we are guilty or criminal if we wantonly destroy or impair the enjoyment of any being. It enforces also the aspirations of Veneration, and tells us that we are guilty if we disobey the will of God. Further, its own special function is to enforce justice, when our own rights or feelings, and those of other men, come into competition. Those philosophers who founded virtue in a moral sense, were right in so far as this faculty is one most important foundation of virtue; but it is not the only one.

Each of the moral sentiments produces the feeling of right and wrong in its own sphere; Benevolence proclaims cruelty to be wrong, and Veneration condemns profanity. But each is liable to err when it acts singly. There are men, for example, in whom Benevolence is very strong and Conscientiousness very weak, and who, following the dictates of the former, without reference to those of the latter sentiment, often perpetrate great wrongs by indulging in an extravagant generosity at the expense of others. They are generous before they are just. Charles Surface, in the *School for Scandal*, is the personification of such a character. Veneration acting singly, is liable to sanction superstitious observances; or acting in combination with Destructiveness, without Benevolence and Conscientiousness, it may approve of cruel persecution for the sake of preserving the purity of the faith which it has embraced. I consider the virtue of an action to consist in its being in harmony with the dictates of *enlightened intellect and of all the moral faculties acting in combination.*

The moral faculties often do act singly, and while they keep within the limits of their virtuous sphere, the dictates of all of them harmonize. We have a similar example in music. Melody and time both enter into the constitution of music, but we may have time without melody, as in beating a drum; or melody without time, as in the sounds of an *Æolian harp*. But the two faculties which take cognizance of melody and time are constituted so as to be capable of acting in harmony, when they are both applied to the same object. So it is in regard to the moral sentiments. If a man fall into the sea, another individual, having a large organ of Benevolence, and who can swim, may be prompted by the instinctive impulse of benevolence instantly

to leap into the water and save him, without, in the least, thinking of the will of God or the obligations of duty. But when we calmly contemplate the action, we perceive it to be one falling without the legitimate sphere of Benevolence. It is approved of by enlightened intellect, and is also conformable at once to the Divine will, and to the dictates of Conscientiousness. In like manner, every action that is truly conformable to the will of God, or agreeable to Veneration, when acting within its proper sphere, will be found just and beneficial in its consequences, or in harmony also with Conscientiousness and Benevolence. And every just and right action will be discovered to be beneficial in its consequences, and also in harmony with the will of God.

When one of these faculties acts independently of the other, it does not necessarily err, but it is more liable to do so, than when all operate, in concert. This is the reason that any theory of morals, founded on only one of them, is generally imperfect or unsound.

The idea of resolving morality into intellectual perceptions of utility, into obedience to the will of God, or into any other single principle, has arisen, probably, from the organ of the mental faculty on which that one principle depends having been largest in the brain of the author of the theory, in consequence of which he felt most strongly the particular emotion which he selected as its foundation. Those individuals, again, who deny that there is any natural basis for moral science, and who regard the Bible as the only foundation of moral and religious duty, are generally deficient in the organs either of Conscientiousness or Benevolence; or of both; and because they feebly experience the dictates of a natural conscience, they draw the inference that it is the same with all mankind.

Another question remains—What means do we possess for discovering the qualities of actions, so that our moral faculties may give emotions of approval or disapproval upon sound data? For example—Veneration disposes us to obey the will of God, but how shall we discover what the will of God is? It is the office of the intellect to do so. For instance—A young lady from England had been taught from her infancy that God had commanded her to keep Good Friday holy, and sacred to religious duties. When she came to Scotland for the first time, and saw no sanctity attached to that day, her Veneration was disagreeably affected: and if she also had treated the day with indifference, her conscience would have upbraided her. In a few weeks afterward, the half-yearly fast day of the Church of Scotland came round, and she felt no sanctity whatever to be attached to it; her intellect had never been informed that either God or the Church had appointed that day to be held sacred; she desired to follow her usual occupations, and was astonished at the rigid sanctity with which the day was kept by the Scots. Here the intellect gave the information, and Veneration acted according to its lights.

The intellect must be employed, therefore, to discover all the motives, relations, and consequences of the actions to be judged of, and the moral sentiments will give emotions of approval or disapproval, according to their aspect thus presented to them. In many ordinary cases no difficulty in judging occurs; for instance, the mere perception of a fellow-creature struggling in the water is sufficient to rouse Benevolence, and to inspire us with the desire to save him. But when the question is put, Is a hospital for foundling children benevolent?—if we look only at one result (saving the lives of individual children), we would say that it is; but if the intellect observe all the consequences; for instance, first, the temptation to vice afforded by provision being made for illegitimate children; secondly, the mortality of the infants, which is enormous, from their being withdrawn from maternal care and intrusted to mere hireling keepers; thirdly, the isolation of the children so reared from all kindred relationship with the rest of the race; and, fourthly, the expense which is thrown away in this very questionable arrangement; I say, after the intellect has discovered and contemplated all these facts and results, the sentiment of Benevolence would not be gratified with founding hospitals, but would desire to apply the funds dedicated to them to more purely beneficent

institutions. Without intellect, therefore, the sentiments have not knowledge; and without moral sentiments, the intellect sees merely facts and results, but feels no emotions.

If, then, this theory of our moral constitution be well founded, it explains the darkness and confusion of the opinions entertained by previous philosophers on the subject.

Dr. Wardlaw's antagonist power is merely the animal propensities acting with undue energy, and breaking the bounds prescribed to them by the moral sentiments and intellect. They will be most liable to do this in those individuals in whom the organs of the propensities are large, and those of the moral sentiments deficient; but there is no organ or faculty in itself immoral, or necessarily opposed to the moral sentiments, as Dr. Wardlaw supposes.

To be able, then, to discover what courses of action are at once beneficial in their tendency, agreeable to the will of God, and conformable to the dictates of Conscientiousness, we must use our intellectual faculties in examining nature. Believing that man and the external world are both the workmanship of the Creator, I propose, in the following lectures, to consider—

1st, The constitution of man as an individual; and endeavor to discover what duties are prescribed to him by its qualities and objects,

2dly, I shall consider man as a domestic being, and endeavor to discover the duties prescribed to him by his constitution, as a husband, a father, and a child.

3dly, I shall consider man as a social being, and discuss the duties arising from his social qualities. This will involve the principles of government and political economy.

4thly, I shall consider man as a religious being, and discuss the duties which he owes to God, so far as these are discoverable from the light of nature.

### “WHAT IS GENIUS?”

IN the December number of the JOURNAL there is a review, by a correspondent, of an article in a previous number, entitled, “What is Genius?” in which the writer states that the heads of Shelley and Byron were decidedly small. That statement should have been noticed and cut out by us for the sake of truth, but was overlooked till after the JOURNAL went to press. We think the writer is in error in regard to the size of the heads in both these great poets. Byron's head was round and conical, running up to a comparative point, requiring not a large hat; but his brain was large, and, if we may believe the report of the physicians who made a post-mortem examination, it was one of the most compact of human brains, weighing heavier than any one of its size on record. We are often told he did not wear a large hat, but with that form of head the brain may be large, while the hat is not more than medium. In an article published in the PHRENOLOGICAL JOURNAL for 1840, we find the following in regard to Shelley: “His temperament, blending in different degrees the bilious, sanguine, and nervous, with the last rather predominant, and not a particle of lymphatic, gave intensity and keenness, life and spirit, to a brain of superior size, in which intellect and sentiment reigned supreme.”

### BUCKHORNS FROM OREGON.

WE have received from Oregon, by express, a pair of enormous buckhorns attached to the skull. The friend who sent them had previously written us, but unfortunately his letter has been mislaid, and his name has slipped our memory. If this article shall fall under his eye, he will do us a favor to give us his name and address, and we will take great pleasure in announcing it through these columns, and we will also attach his name as the donor, to the gift. We are very proud of the horns, and have given them a conspicuous position in our front window, which faces on Broadway, where they are admired by thousands daily. There is probably not another larger or finer pair of horns between our office and Oregon. We renew our thanks to the donor for his generous gift, and solicit his name.

NEW YEAR'S GIFT.—Batavia, Ia., Jan. 1st, 1860. MESSRS. FOWLER AND WELLS—Sirs: Inclosed you will find twelve names and six dollars for your valuable JOURNAL. This you will please accept as a “New Year's Gift.” Let each subscriber do the same, and you would reform the world.

I don't wish to imply that you are under any obligation to me for my work, as I consider myself well paid in advance by the benefit derived from your publications heretofore. God speed the work. Yours, fraternally, JOHN H. HILTON.

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## GOOD GIFTS.

It is gratifying to note the disposition on the part of some employers to favor their employees with suitable reading matter. In some establishments large numbers of PHRENOLOGICAL JOURNALS are subscribed for by the employers, and taken by the men. Of course they get them at club prices, and enjoy them accordingly. In this way a good and generous feeling is kept up through the year, and more work is better done.

As a PRESENT, nothing at the price can be more useful or appropriate. We wish some good man who has the wealth, together with the benevolence necessary, would enable us to place a copy of this JOURNAL in the hands of every school-teacher in America! It would do more toward correcting the present mode of juvenile hot-house pushing, and consequent premature decay, than anything else we can name. A proper understanding of these principles would save thousands to their parents and to the world. Where is the good benefactor?

THE "SPECIAL INDUCEMENTS" which were offered in former numbers are repeated in our present number. Already large numbers have availed themselves of the very liberal proposition, and have obtained the very best foundation for the most valuable libraries. Ten or twenty dollars secures as many copies of the JOURNAL for a year, and gives the voluntary agent from six to fifteen dollars' worth of our choicest books.

OUR CLUB TERMS.—Our readers will please observe, on this page, that we offer such terms as should place the JOURNAL within easy reach of every family. Our friends who think well of the "noble science" we advocate, will, we trust, contribute their best efforts in extending the circulation of THE AMERICAN PHRENOLOGICAL JOURNAL.

It will soon be time for country merchants to visit New York to purchase goods for the spring trade. Our friends who may wish to procure quantities of books and busts, can order through these merchants; or, if they prefer it, can order by express, and receive them at once. We will cheerfully attend to any city commissions which our distant patrons may intrust to us.

## To Correspondents.

E. W. T.—First. What books are the best adapted to the improvement of the organ of Language?

Ans. The works of Scott, Irving, and Dickens will serve the purpose well.

Second. Can a man whose Language is only full, become an able speaker?

Ans. Yes. If he have the right development otherwise, though with larger Language he would do better.

Third. What can I read to improve my reason?

Ans. Butler's Analogy, Edwards on the Will, Mahan's Mental Philosophy, and study abstract mathematics.

Goode's Book of Nature can be had by mail of us for \$1 50.

W. R. T.—My Cautiousness is too large and influential. How can I suppress its action and get rid of the unhappy influences of that faculty?

Ans. You should try to control your fears by means of judgment; remember that you magnify dangers; cultivate a bold, combative spirit, and not indulge anxiety about absent friends, nor anticipate evil. In short, encourage bravery, and discourage the sense of fear.

A. B.—We can not make a discount from \$25 for the set of forty best specimens of busts and casts from our cabinet. The set is afforded thus cheaply expressly for societies, private cabinets, lecturers, etc.

THE COURT OF DEATH.—We would call the special attention of our readers to the enterprise of Mr. G. Q. Colton, advertised in another column, in which he proposes to sell 100,000 fine engravings of Peale's painting of the Court of Death for *one dollar* each. The engraving is large—28 by 31 inches—and is the finest specimen of the chromo-lithographic art we have seen. The usual price for such works in this city is \$5, but Mr. Colton believes that by reducing the price he can sell, instead of five thousand, one hundred thousand copies. He informs us that since they were issued—Dec. 1st—the orders have come in as fast as the printer could supply them. The low price at which it is offered, the beauty of the work, and the fine moral lessons it conveys, should secure for it a place in every parlor where correct taste and good morals are cultivated. Mr. Peate certifies that "it is an accurate and admirable copy of the original painting." See the advertisement for particulars.

## Literary Notices.

LIFE OF ANDREW JACKSON, in three volumes.

By James Parton, author of a "Life of Aaron Burr," "Humorous Poetry of the English Language," etc., Vol. I. New York: Mason Brothers, 1 60.

This is a large handsome octavo, of over 60 pages, and is neatly printed on fine paper. The author has done himself credit in the preparation of this volume; and if he carry out the design with similar ability and spirit, he will have made a valuable contribution to the biographical literature of America. Mr. Parton is an interesting writer, and we think his talent lies in the line of biography. This, we believe, is his third attempt in this department of literature; and it gives us pleasure to note the great improvement he has made. If he continue his labors in this direction for the next ten years, and guard against giving to his biographies too much of his own individuality of feeling and opinion, we predict that he will be in the front rank of biographical writers. To those who have tried it we need not say, that to write a good biography requires peculiar talent. The majority of persons who make the attempt remind one of crank music or machine-made poetry. They exhibit so little of the real spirit, and so little of sympathy with their subject, so little comprehension of the characters they attempt to delineate, that their works sound more like statistical tables of chronology and other dry facts, than like a good portraiture of a human being.

This volume contains an excellent steel engraving of the Old Hero, and we commend the work to all who desire a correct and racy account of the Hero of New Orleans.

"THE HOMER FAIR," that world-renowned work of art, by Rosa Bonheur, has been handsomely represented in lithograph, and published by J. M. Emerson & Co., 37 Park Row, New York, which they give to all the subscribers to the *United States Journal*, which they publish at one dollar a year.

We saw the original picture when on exhibition in this city, and regretted that every body in the country could not see it. When it was brought out as a steel engraving, at \$30 or \$50 a copy, we saw no prospect of its becoming popularized, because it was still out of the reach of the mass of the people. But our enterprising friends, we are happy to announce, have published the picture in a way that brings it within the means of all.

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ADVERTISEMENTS intended for this Journal, to secure insertion, should be sent to the Publishers on or before the 10th of the month previous to the one in which they are to appear. Announcements for the next number should be sent in at once.

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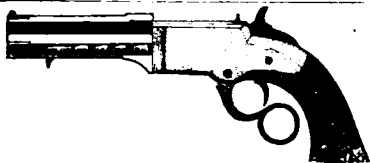
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public building in a thousand is properly ventilated. The  
ridiculous spelling and queer mod-s of expression com-  
mend it to the faculties of Comparison and Moribundness.  
—EDS. PHREN. JOUR.]

A APPEAL FOR ARE TO THE SEXTANT OF THE  
OLD BRICK MEETINGHOUSE.—BY A GASPER.

O SEXTANT of the meetinouse, wich sweeps  
And dusts, or is supposed too! and makes fiers,  
And lites the gass, and sumtimes leaves a screw  
loose,

In wich case it smells orful—worse than lam-pile;  
And wrings the Bel and toles it when men dyes,  
To the grief of survivor pardners, and sweeps  
pathes;

And for the servases gits \$100 per annum,  
Wich them that thinks deer, let 'em try it;  
Getin up before star-lite in all wethers and  
Kindlin fiers when the wether is as cold  
As zero, and like as not grean wood for kindlers;  
I wouldn't be hired to do it for no some—  
Bat o sextant! there is 1 kermoddity  
Wich is more than gold, wich doant cost nothin,  
Worth more than anything exsep the Sole of  
Mann—

I mean power Are, sextant, I mean power Are!  
O it is plenty out o dores, so plenty it doant no  
What on airth to dew with itself, but frys about  
Scaterin leavs and bloin off men's hatt's:  
In short, its jest as "fre as are" out dores.  
But o sextant, in our church its mity scarce,  
Scarce as bank bills wen agins beg for mishuns,  
With some say is purty often (taint nothin to me,  
Wat I give aint nothin to nobody) but o sextant,  
U ahet 500 men, wimmen, and children,  
Speashly the latter, up in a tite place,  
Some has bad breths, none aint 2 swets,  
Some is fevery, some is scrofilus, some has bad  
teeth,

And some haint none, and some aint over clean;  
But every 1 on 'em breethes in & out, out and in,  
Say 50 times a minit, or 1 million and a half  
breths an our:

Now how long will a church ful of are last at that  
rate,

I ask you, say 15 minits, and then wats to be did?  
Why then they must brethe it all over agin,  
And then agin, and so on, till each has took it  
down, [more,

At least 10 times, and let it up agin, and wats  
The same individial dont have the privelidge  
Of brethen his own are, and no ones else;  
Each one mus take whatever comes to him.  
O sextant, doant you know our lungs is bellusses,  
To blo the fier of life and keep it from  
Goin out; and how can bellusses blo without  
wind,

And aint wind are? I put it to your consens.  
Are is the same to us as milk to babies,  
Or water is to fish, or pendlums to clox—  
Or roots & airbs unto an injun Dootor,  
Or little pils unto an omeopath,  
Or boys to gurls. Are is for us to brethe.  
Wat signifies who preches if I cant brethe?  
Wats Pol? Wats Pollus, to sinners who are ded?  
Ded for want of breth? why sextant, when we die  
Its only coz we cant brethe no more—thats all.  
And now, o sextant, let me beg of you  
2 let a little are into our church.

(Pewer are is certain proper for the pews)  
And do it weak days and Sundays tew—  
It aint much trouble—only make a hole  
And the are will cum in of itself;  
(It lvs to cum in whare it can git warm);  
And o how it will rouze the people up  
And sperrit up the preecher, and stop garps,  
And yawns and figgits as effectool  
As wind on the dry Boans the Proffit tells of.  
No moar at present, but give us are, are, are!

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most inconceivable things in the nature of the  
brain is, that the organ of sensation should be in-  
sensible. To cut the brain gives no pain, yet in  
the brain alone resides the power of feeling in any  
part of the body. If the nerve which leads from  
it be divided, it becomes instantly unconscious of  
suffering. It is only by communication with the  
brain that any kind of sensation is produced; yet  
the organ itself is insensible. But there is a cir-  
cumstance more wonderful still. The brain it-  
self may be removed, may be cut away down to  
the *corpus callosum*, without destroying life. The  
animal lives and performs all its functions which  
are necessary to simple vitality, but no longer has  
a mind; it can not think or feed; it requires  
that it should be pushed into its stomach; once  
there, it is digested, and the animal will soon  
thrive and grow fat. We infer, therefore, that this  
part of the brain, the convolutions, is simply in-  
tended for the exercise of the intellectual facul-  
ties, whether of the low degree called instinct, or  
the exalted kind bestowed on man, the gift of rea-  
son.—*Wigan on the Mind.*

**PHRENOLOGY.**—There can be no doubt that this  
system has been of eminent service to mankind.  
Its classification and arrangement of our mental  
powers is certainly one of the most comprehen-  
sive, accurate, and useful as a foundation for the  
study of intellectual science. There are thou-  
sands who will quite agree with Henry Ward  
Beecher, when he declared that it had laid silent-  
ly, and did lie at the root of nearly all his obser-  
vation and classification of the mental and moral  
actions of men.—*Philad. Ledger.*

WASHINGTON, visiting a lady in his neighbor-  
hood, on leaving the house a little girl was di-  
rected to open the door. He turned to the child  
and said, "I am sorry my little dear, to give you  
so much trouble." She replied, "I wish, sir, it  
was to let you in."

HONESTY always "pays," while deception, trick-  
ery, and double-dealing bankrupt first the man,  
then his affairs.

# AMERICAN PHRENOLOGICAL JOURNAL.

A Repository of Science, Literature, General Intelligence.

VOL. XXXI. NO. 3.]

NEW YORK, MARCH, 1860.

[WHOLE NUMBER, 255.]

Published by  
**FOWLER AND WELLS,**  
No. 308 Broadway, New York.  
AT ONE DOLLAR A YEAR, IN ADVANCE.

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## JAMES STEPHENS.

### PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

#### PHRENOLOGICAL CHARACTER.

THE portrait of Stephens, loaned to us by the *Police Gazette*, is a good likeness of the unfortunate man. We saw him during the trial and also after he was executed. He had a somewhat singularly formed head. His face was bony and his features strongly marked. His body was lean and rather roughly made. His head, as it will be seen by the portrait, was fully developed in the lower part of the forehead, indicating quick perceptions and more than ordinary smartness and practical talent. But the forehead appears to be low, especially in the top of the head, where Benevolence is situated. He, evidently, was not a man of sympathy or kindly feeling. In the region of Firmness and Self-Esteem his head towered high, which served to give him great self-reliance, a strong will, and a steady, unwavering nerve. That portion of the head indicated uncommon steadiness and presence of mind, and whether he was guilty of the protracted cruelty of poisoning his wife little by little, week after week, or not, his appearance on the trial, his unwavering self-possession during his imprisonment, his manner before the sheriff, when accused of having in his possession deadly weapons in his cell,



JAMES STEPHENS, THE WIFE POISONER.

showed the power of the manifestation of these faculties. What a long, large face for the height of head, and the head also appears broad from ear to ear in proportion to its height. On the whole, this is a low organization, coarse in texture, strong in determination, relatively weak in moral development, and one requiring to be kept comparatively free from temptation in order to lead a consistent, virtuous life. If he had married a woman of his own or less age than himself, and

one well adapted to his temperament and disposition, he probably would have steered clear of that course of crime which has led him to an untimely end. There are many men who, if surrounded by favorable circumstances, live blameless lives so far as public law is concerned, but who fall the moment that any strong current of temptation sets against them. There are others who can not be much misled however strong the temptation is. And others still, who seek evil with greediness. We regard Stephens as one of the first class mentioned, who require favorable circumstances in order to maintain fair respectability and outward morality.

#### BIOGRAPHY.

James Stephens, the wife poisoner, was executed on Friday, Feb. 3d, at twenty-three minutes to ten o'clock.

He was a laborer in the coachmaking establishment of Mr. Stephenson, in New York, where he had been employed several years. He was a native of Ireland, as was also his wife, who emigrated with him to this country thirteen years ago. Unfortunately, his wife was some fifteen years his

senior, which was the cause of a coolness springing up between them. Some time in 1857 Sophia and Fanny Bell, sisters, nieces of Mrs. Stephens, arrived in this country, and at the request of their uncle went to board with him. Shortly after their arrival here, Stephens conceived a strong passion for Sophia Bell, and before the death of his wife attempted several times to become criminally intimate with her.

At length Mrs. Stephens, who was a very healthy woman, became suddenly and seriously ill, and complained of burning at the stomach. Once or twice Stephens called in a physician, who did not think her case was bad at all, and so assured Stephens. He alone went for her medicine, and he alone administered it, and while doing so would fall down upon his knees and ask a blessing from his Maker for his wife's speedy recovery, while, as was afterwards proved, he was administering arsenic in small doses, and audaciously in large quantities, so that she might sleep off the excruciating pain which the poison caused.

According to the testimony of Sophia Bell, Mrs. Stephens, while on her death-bed, was under the impression that her husband had poisoned her, and said as much to her, but the entrance of Stephens prevented her from stating why she thought so. After twenty days of intense suffering, Mrs. Stephens, on the 23d of September, 1857, died, and was buried in Greenwood Cemetery.

Shortly after the death of his wife, he renewed his improper overtures to his niece Sophia, which she refused. She alleges that Stephens threatened to blacken her character in the church of which she was a member, if she took any steps to oppose or expose him. Sophia, however, preferring a gentleman named Cardwell, for her husband, to her uncle, raised his indignation. The day for her marriage with Cardwell was set, but before it arrived he received an anonymous letter, afterwards proven to be in the handwriting of Stephens, among other things charging that Sophia Bell was not a virtuous woman, and that an improper intimacy existed between her and her uncle. Mr. Cardwell showed the letter to Miss Bell, who broke up the engagement, and refused to be married until her character was cleared up. Sophia Bell wrote to her relatives in Ireland concerning her uncle's conduct, of his attempts to ruin her, traduce her character, and her suspicions that her aunt was foully dealt with. In September, 1858, Robert Bell, the brother of Sophia, arrived in this country, and went to the house of his uncle. There he saw his sister, who at the first opportunity revealed all to her brother.

Young Bell, indignant at the conduct of his uncle, went and purchased a double-barreled pistol, loaded both barrels with powder and ball, and on the 14th of September he waylaid his uncle in Twenty-seventh Street, just as he was coming from work. Without a moment's notice, Bell leveled the pistol at his uncle and fired, the bullet passing through the collar of his coat. He fired a second time, but the bullet, being too small for the bore, dropped out, and thus the life of Stephens was spared. A scuffle ensued, but the noise of the shooting attracting a crowd, the combatants were soon separated, and Bell was arrested. In the morning, a charge of assault and battery with intent to kill was made against Bell by

Stephens. Bell demanded an examination, which was granted. But before the examination took place, the sisters, Sophia and Fanny Bell, in a private interview which they had with the magistrate, stated the circumstances which led to the assault, and their belief that their aunt had been poisoned. A complaint was made against Stephens, charging him with the crime of murder, for which he was arrested and held to bail.

On the 23d of September, 1858, exactly a year after the death of his wife, the body was disinterred, and passed over to Dr. Doremus, the celebrated chemist, for analysis. After an analysis of the human body, unparalleled in history for minuteness and care, occupying several months, at a cost of \$10,000, he reported that he had found arsenic enough in the body of the deceased to cause death. After his report was presented to the coroner, the investigation was resumed, and on the inquest it was shown that Stephens had bought a quantity of arsenic of Dr. Cadmus, as he said, to kill rats, while there were none in the house. The coroner's jury, after a short consultation, rendered a verdict of guilty of murder, and he was committed to prison without bail, to await the action of the grand jury, which found a bill of indictment, and he was tried there on the 7th of March, 1859. The evidence showed that Stephens and his wife did not live happily together. One day, shortly before her death, because she insisted on going to a funeral with her husband, he gave her a black eye, and she had it when dead. The purchase of poison, and the administering of a whitish powder similar to arsenic, also of laudanum, and the finding of arsenic in the body, were proven. Stephens was found guilty, after a trial which lasted over three weeks, and was sentenced to be executed.

Two weeks before his execution a friend of Stephens took in two revolvers to him. One of those he conveyed to Sanchez, the murderer of his father-in-law, and the two agreed to kill the night watchmen, take possession of the keys, get out in the yard, climb on the top of the sheds, and drop themselves from the wall into the street. But Stephens, like a coward, would not fire the first shot himself. Sanchez was to do that part of the work. Stephens and Sanchez occupied cells adjoining each other, and they could converse in whispers through the waste pipe. They both attempted to dig through the partition wall that separated them, but were discovered before it was accomplished. Information was furnished the keepers that Stephens had been furnished with weapons that were intended either to commit suicide or murder. He was searched, but although he had a revolver on his person, the keepers did not find it.

Sunday night before his execution the attempt to escape was to have been made, but circumstances did not favor it.

On Monday morning Sanchez sent for the warden of the Tombs, and to him he revealed the whole plot.

Sheriff Kelly went to the Tombs, and after conversing with the warden the two entered the cell of Stephens. The sheriff, on entering, told him he would be under the necessity of searching him. Stephens, instead of quietly submitting, jumped up and placed himself behind a chair, and declared that no man should insult him. He at the

same time made a dive at his pocket for something. The sheriff and the warden seeing this movement, each seized him by the arm and collar, and although both are very strong men, they were unable to overcome him, and they shouted for help. Mr. Cunningham, who had gone into the cell to assist them, ran out again for handcuffs, when deputy-keeper Swarts rushed in the cell and wrenched the pistol from the hand of Stephens. In the excitement, Cunningham placed the handcuffs on Swarts in place of Stephens. After Stephens had been disarmed he became more quiet, and allowed himself to be searched more thoroughly, when the instrument which enabled him to dig through the wall was found in his pocket.

After this occurrence Stephens became low spirited and melancholy, and had very little to say. He still protested his innocence, and refused to inform the authorities who had furnished him with the pistols. A strict surveillance was kept over him, and none were permitted to see him unless they had a permit from the sheriff. He died firmly, and continued to the last to attest his innocence.

## PHRENOLOGY THE ULTIMATE HOPE of Man's Spiritual Nature.

BY LEVI REUBEN, M.D.

We propose briefly to review a Review. A very remarkable commentary on two remarkable books—"The Senses and the Intellect," and "The Emotions and the Will"—by Alexander Bain, of Scotland, is to be found in the pages of that staid and conservative quarterly, the *Edinburgh Review*, for October, 1859. The bare admission of such doctrines as we shall proceed to quote, to the pages of the *Review*, constitutes a more noticeable and startling feature in the mirror of the world's shifting opinions, than does even the character of the doctrines themselves. Condillac and Rousseau promulgated views not a little similar to these; but views which, we have always been told, helped to bring on the terrors of the French Revolution; and we are not aware that they have before found a mouthpiece in an Edinburgh quarterly. Hobbes, and Hume, and Paine would doubtless have gone into ecstasies over the accession of such auxiliaries as Mr. Bain and his reviewer; but it is too well known where—in the past, at least—the religious world has been in the habit of classing those marked names.

Mr. Bain's reviewer finds two existing schools of Psychology, which, however represented in earlier times, have received from philosophers of a more recent period their present embodiment and tendencies. The origin of the first of these which he terms the *a priori* school, is credited to Descartes; that of the second, or *a posteriori*, to Locke. It was for a time urged, but through the proclivities or misapprehension of those who received it, that Locke denied the internal origin of any of the parts or laws of our knowledge. But the truth is, that both the conflicting schools admit in our cognitions a *mental element*: the difference is that the followers of Locke explain this element as, not a positive evolution or coming forth of certain ideas from within, but merely as the effect of a *tendency* or peculiarity of construction.

tion of the mind; and this tendency it finds in the "law of association."

We are glad to see that the spread of true science calls out from the reviewer the manly statement "That our mental operations have *material conditions*, can be denied by no one who acknowledges, what all now admit, that the mind employs the brain as its material organ." We remember that not more than forty years ago, authorities standing just where the reviewer does now, scouted this very idea, as connected with the teachings of Gall, declaring it so groundless as to be unworthy of refutation. But we submit that an acknowledgment of "material conditions" of the manifestation of mind, does not carry with it the necessary sinking of mind in, and explanation of its powers by, those conditions; but that here, as elsewhere, entities and their "conditions" are as far apart as, for example, written thought is from ink-lines on paper.

The reviewer refers to the sensible disturbance of our physical frame by all strong emotions; and he then goes on to inquire *how far* it may be that the nobler phenomena of mind are constructed from the materials of our animal nature! He tells us there is no proof possible in favor of the *a priori* system. We object to his term. The "mental element" of our knowledge, as a fountain of ideas, not a mere tendency to them, must be admitted by the most rigid *a posteriori* or inductive investigator, if, as we believe he must, at the end of his researches he finds something in mind more unlike to brain and its laws, than *thought* to *ink-lines*, or than *solar ray-power* to *air, soil, or vegetation*, and yet which is not resolvable into any of these, nor into any other natural agency. If true reasoning, be it induction, or what it may, do not lead to the independent entity of mind, we may at once abandon the idea of such mind as hopeless.

There is no proof, says the reviewer, that *oxygen* is an element. The bare fact that it has not been decomposed, we admit, is not proof. He goes on to infer a like want of proof that any so-called element of mind can be ultimate. If there be no *elements* of mind, we reply, Phrenology, though so far as it is yet a science, a strictly *a posteriori* one, falls at once. Here is the rallying point of the new mental system—the point from which a flood of light has broken forth, sweeping away many musty lucubrations of the past. A man's Comparison-faculty, says the phrenologist, is not his Tune or Color-faculty; his Veneration-faculty is not his Philoprogenitive-faculty; and furthermore, no one of these ever was or will be the other. They are things wholly inconvertible: they are elements of mind.

The reviewer fortifies his position with the assertion that the higher mental phenomena never precede the lower. Other writers have admitted, however, that reason may descend and take part in operations of sense. We go farther, and declare our belief that, in the intellectual science yet to be developed, it will be established that the infant can not *discern* (*discover*) the first external object from himself, and cognize it as a thing out of his own being, without the co-operation with the senses of some of the highest faculties of the mind, as that of Comparison, and of Imagination in the form of the idea-suggesting power.

The rapid growth of brain in fetal life is not for nothing; and no one has yet stated the age subsequent to birth, below which reason can not act. If it be answered that young quadrupeds secure actual perceptions of objects much earlier than do infants, we need only reply, that our present business is not to disprove any assumed grade of mentality in brutes—we have only to observe them: they *speak* for themselves—but to sustain, if possible, the position that human mind is independent in itself of human organism.

Mr. Bain in reality sweeps away all faculties of the human mind. He labors to show us how *sensations*, received and wrought upon in certain ways predetermined by the constitution of mind, become *perceptions* or *ideas*; and how, by adhesions of sensations and ideas, according to certain natural laws, acting through time and under the influence of circumstances, there arise *complex* and *abstract conceptions*, *general ideas*, *language*, *comparison*, *ratiocination*, *imagination*, *desires*, *will*, and so on. All this, he tells us, comes through the action of the principle of "association"—a law by which mind, from the first, must act and develop itself—the only mental element, it would seem, of our thought and knowledge. In this he does little more, though perhaps that little much more ingeniously, than James Mill, in his mis-named "Analysis of the Human Mind," had done before him. But the reviewer admits a serious objection to this theory. *Sensation* and *association* are *passive*: how, then, account for the *active* half of mind—for motive, will, and intellectual work? Here, however, he opines that Mr. Bain has supplied the desired explanation.

Thus: The nervous influence is generated in the brain, not lawlessly, but under the organic stimulus of nutrition. Its effect we see sometimes manifested in the general rush of bodily activity shown by all animals after food and repose, and in the random motions, apparently so purposeless, of infants. Now, the *voluntary use* of the influence or power thus generated, Mr. Bain thinks, occurs in this wise: The child some time hits on some movement that secures a pleasure, or averts a pain. This he *detains*, learns to discriminate and to seek; and hence has arisen a voluntary use of the nervous power. The philosopher supports this view by instancing his observations of the conduct of a new-born lamb—how soon, for example, it opened its eyes and looked; how soon it rose on its fore, then on all its feet; how, incidentally, its body, then its nose, came in contact with the body of its dam, and how it sought to prolong the contact thus secured; how, quite as incidentally, the udder was found, and lactation poured its pleasures and benefits down the unaccustomed throat—quite to Sir Lambkin's surprise and astonishment, as our philosopher clearly thinks! He adds: "The observation proved distinctly three several points; namely, 1. The existence of spontaneous action as the earliest fact in the creature's history. 2. The absence of *any definite bent* prior to experienced sensation. 3. The power of a sensation actually experienced, to keep up the coinciding movement of the time, thereby constituting a voluntary act in the initial form. What was also very remarkable was the rate of acquisition, or the rapidity

with which all the *associations* between sensations and actions became fixed. A power that the creature did not at all possess naturally (!) got itself matured as an acquisition in a few hours; before the end of a week the lamb was capable of almost anything belonging to its sphere of existence; and at the lapse of a fortnight, no difference could be seen between it and the aged members of the flock."

Here we have human psychology based on the first fortnight's experiences and progress of a lamb; and very weakly based, as we shall show, in that it is an excellent example of a too common fault—the begging of the question at issue; and yet we find this view approved, at least promulgated, by the orthodox *Edinburgh Review*, in the year of grace 1859! That will do, for one stretch. There is, after all, something new beneath the sun.

But, seriously: we admit, with Mr. Bain and his spokesman, a wide actual reach and influence of the principle of association, in the intellectual processes and their results. We admit that this association has its subordinate laws—being determined usually by contiguity of time or place, or by relations of likeness or unlikeness, in the sensations and ideas that become associated; and that this association becomes thus a constant means of *simple suggestion*; one object or idea, as we say, "calling up" another, and so on, in chains of indefinite length. But *conception*, *abstraction*, *judgment*, *reasoning*, are in no way, in themselves, association; nor can they be analyzed or explained into associations, however ingenious the attempt. No possible association of sensations or ideas produces the difference between the faculties of Eventuality and Locality, Form and Force; or between the acts of perceiving, conceiving, and inferring. These are radically different in mind, and are as much so before all sensation, perception, or thought, as after any amount of these operations. This truth is the result of observation and induction; and it is the declaration of Phrenology. Hence, there is a "definite bent" in the lamb and in the child, "prior to experienced sensation;" and a bent that, instead of growing up out of accident, gives character to all the cognitions and actions, until life ceases.

The touch of spring calls forth the bee as certainly and mechanically as the touch of a hidden spring throws open a door, or as the winding of the watch sets its wheels playing. So, without doubt, it is the *sight*, or *touch*, or both, of the dam, that calls into play certain muscles, producing the action we may style seeking for the udder; and when this is found, a new touch excites another set of muscles, and the result is lactation. But all these are the *instinctive*, *automatic*, or *mechanical* actions of organized bodies; and, as is now well known, they are brought about merely through certain connections of the reflex system of nerves. They are not, so far as we have now traced them, voluntary in any sense, but directly the opposite. Having nothing to do with will, they surely can not explain the will. But Mr. Bain's palpable begging of the question appears in this, that he speaks of the lamb or the infant as, first of all, *detaining* a movement or contact that gives pleasure, as *discriminating* it, so that it may be known the next time, and as



seeking it, afterward. Now, most certainly, the first time that the young creature does "detrain" or "seek" a gratification, the desire and the will must first both be already active within it; and before it "discriminates" any object, the power of discrimination (Comparison) must have entered the field, ready to act, in fact, just newly breaking forth in action. Thus, this vaunted explanation of the making of *will*, or of *comparing-faculty* in a young being, is only a labored form of words: the faculties and their tendencies were all there before the philosopher took out his patent, or applied it for producing them.

The reviewer admits that Mr. Bain's attempt to analyze the *emotions* has been the least successful. It is, here, fatal to the theory, that it affords an explanation of only the intellectual part of an emotion, so to speak; that is, of the realized pleasure or pain. But there is a certain animal element—an in-dwelling and unchangeable impulse or demand—which is prior to any realized feeling; and this the principle of association can not explain. It is significant that, at this very point, before Gall, the greatest confusion of all existed. He dissected the emotional man, and brought out into clear view individual *propensities* and *sentiments*. Then the old and inextricably confused twaddle about the "heart" ceased, and the springs of motive, as well as of morality and intellect, stood revealed. The reviewer, as well as the philosopher, seems to think that one great difficulty about accounting for many of the emotions, is their extreme complexity. On the contrary, if looked at in the light of a true analysis of mind, they are extremely simple. But if looked at through Mr. Bain's psychological system, they may well confound the inquirer. By how many compoundings, for example, or new associations, shall a score of *sensations* be brought to the condition of *abstract truths* or *scientific laws*? and by how many more shall they be so metamorphosed as to become *conscience* or *hope*, *pride* or *vanity*, *friendship* or *fear*? Such a view of the constitution of the mind is preposterous in the extreme.

It is worse than preposterous; because it resolves all activities, capacities, and fruits of the intelligent soul, at the last, into mere sensation—of which even the earth-worm is capable. Thus it identifies the soul with other products of organization, and in so doing, disfranchises, indeed, annihilates it. If we understand Mr. Bain aright, this result is the legitimate fruit of his system. Against this conclusion, as a believer in the phrenological analysis of mind, and as an advocate of the doctrine of its individual and imperishable nature, we wish to enter our protest. We know there are ardent believers in the idea of a merely "physical mentality." It is no legitimate sequence of Phrenology. Rather, the exact reverse is true. And how strange a spectacle will it be, if, in these latter times, Phrenology, so feared and proscribed by many religious sects, on the charge of infidel tendencies, must at last step in and save the very soul of man—we speak it reverently—from hopeless annihilation at the hands of an unprogressive and unscientific, though in its own estimation orthodox, system of mental philosophy!

Having been led to this conclusion, namely, that the doctrine of Phrenology in reference to

the mind as an aggregation of individual powers, gives to the mind itself a positive entity and essence of which the materialistic psychology of the day would deprive it; and hence, that in phrenological teachings may yet have to be found the true support of a belief in the immortality of our psychical nature, we were agreeably surprised to meet with the statement of a somewhat like view in the recently published "Introductory Lessons on Mind," by Archbishop Whately. He says, that the man who regards the brain as a single organ, and the mind as in reality a single power directed in a variety of ways, may naturally conclude that the brain is *himself*, and that mind and organization must perish together. "If, on the contrary," says he, "any one believes in the plurality of cerebral organs, he can not regard any one of these as *himself*; nor again, all of them together. For then he would not be one person, but several combined; and a human body would be like a great lodging-house, where several distinct families reside, though with a common staircase, and the joint use of a kitchen. Any one therefore who, while conscious of being one single person, believes that there are several distinct organs in the brain, must believe that there is a something which he calls *himself*, which acts on and through those organs. And he is thus prepared to believe in the possibility of this something—whatever it is—surviving the destruction of the brain."

#### "WHAT PURSUIT TO FOLLOW."

THIS question is propounded to us half a dozen times in a day by young men who are about starting in life, or by middle-aged men who have stumbled on a pursuit being ill-adapted to it, or by some misfortune have been broken up and comparatively discouraged. "What shall I do?" is an important question, and we know of no method of answering it so successfully as by studying the mind of the inquirer according to the laws of Phrenology. What shall I do, means more than most people who ask the question are aware of. The usual idea is, "In what can I succeed best pecuniarily—in what occupation can I get rich quickly and easily? What will give me most fame and credit in the world? What the most influential position in society?"

These considerations are not to be undervalued. Men should, as a general thing, do that which they can do best, and which at the same time can best serve the world and yield to themselves ample remuneration. But there are trades, useful and honorable in themselves, which some young men in following would be ruined; some in health, in constitution; some would become unbalanced, morbid, enthusiastic, irritable, and unhappy. Still another of a different constitution, physically and mentally, would follow the same occupation for fifty years, with no ill effect to mind, body, or estate; while yet others would make utter shipwreck of prosperity and happiness in the same trade or profession.

Many a young man has the requisite skill and taste to become a jeweler, an engraver, or a draughtsman; but the sedentary habits incident to these occupations would not only render them miserable, but prostrate their health; whereas they might follow successfully blacksmithing,

ship-building, farming, merchandising, or any robust out-door occupation. Another has skill for almost any mechanical trade, but he lacks the courage and force of character which would make him successful in any energetic, manly pursuit, and would be likely to fail if placed in a position requiring great courage and energy. Another has sound judgment and a strong understanding, but he lacks practical talent, and is not fit to engage in any lively, sprightly, practical business which requires a quick eye, ready perception, and prompt decision. When, therefore, persons ask us to just tell them what trade or occupation to follow, they ask a larger question than they are aware of, involving not only the particular talents requisite for a special occupation, but the courage, stoutness of constitution, perseverance, physical health, and those moral qualities which give elevation, harmony, and consistency of character. What is my character physically, intellectually, and morally? What is it as to courage, energy, enterprise, self reliance, patience, prudence, economy, and thrift? should form a part of the question. But these qualities are generally ignored by applicants, or not regarded as of any particular consequence in making up the qualities necessary to fit persons for particular pursuits. The edge of the axe does the cutting, but it takes a proper amount of iron and helve behind that edge to make it do its work. So, persons need something besides mere skill or intellectual edge. They need back-bone courage, fortitude, perseverance, and enterprise to give effect to that intellect and proper direction to their efforts. A man must have character as well as talent to fit him for a pursuit. No man will succeed in a trade or profession unless his physical organization and his dispositions are adapted to it, however much mere talent he may have for that pursuit.

HOW TO BE BEAUTIFUL.—A correspondent writing to an exchange in western New York, in regard to the work on "Physical Perfection," recently published, says: "It has been said often enough, that if one wishes to have a beautiful face he must cherish a beautiful spirit; that living in the midst of fine scenery tends to develop beauty in men; that two persons living together will grow to look alike. But in this book the philosophy of all this is taught, and how it may be made to bear on all one's life. We see at once how persons of different religious faith may be known by the shape of their heads and faces. We do not know how others may be affected, but nothing in a long time, so much as the reading of this book, has impressed me with the necessity of my being in constant and loving communion with God in order to the growth of beautiful characters."

"The obligation to be beautiful is not understood. Women think it a matter simply of personal interest whether they are good-looking. This is a mistake. What right has your neighbor to present to you each morning, to hold opposite you during every meal, and to show you the living face before he parts with you at night, a homely face, when he might show you a beautiful one? When men better understand their relations to each other, they will cherish good looks as a duty to others rather than to gratify personal vanity."

## MORAL PHILOSOPHY;

OR,

## THE DUTIES OF MAN

CONSIDERED IN HIS INDIVIDUAL, SOCIAL, AND DOMESTIC CAPACITIES.

BY GEORGE COMBE.

[FROM THE LATEST REVISED EDINBURGH EDITION.]

## LECTURE II.

ON THE SANCTIONS BY WHICH THE NATURAL LAWS OF MORALITY ARE SUPPORTED.

[CONTINUED FROM PAGE TWENTY-EIGHT.]

Every law supposes a Lawgiver, and punishment annexed to transgression. God prescribes certain actions by the constitution of nature, and He is therefore the Lawgiver—He supports His laws by rewards and punishments—Does He do so by special acts of Providence? Or are His rewards and punishments certain consequences of good or evil, appointed by Him to follow from our actions?—It is important to show that God dispenses justice in this world, because we know no other; and if He be not just here, there is no natural and logical ground for inferring that He will be just in any other world—Evidence that He does dispense justice here—His supposed injustice is apparent only—Philosophers have not understood the principles of His government—The independent action of the several natural laws is the key to it—If we obey the physical laws, they reward us with physical advantages—If we obey the organic laws, they reward us with health—If we obey the moral laws, they reward us with mental joy—If we disobey any one of those laws, we are punished under it, although we observe all the others—There is more order and justice in the Divine government in this world than is generally recognized.

In my last Lecture I endeavored to point out the foundation on which Moral Philosophy, inferred from the constitution of nature, rests. The mental organs and faculties being the gift of God, each has a legitimate sphere of activity, though liable to be abused; and the rule for discriminating between uses and abuses is, that every act is morally *right* which is approved of by the whole faculties duly enlightened and acting harmoniously; while all actions disapproved of by the faculties thus acting are *wrong*. In all harmonious actions, the moral sentiments and intellect, being superior in kind, direct the propensities. In cases of conflict, the propensities must yield. Such is the *internal* guide to morality with which man has been furnished.

The next inquiry is, Whether the judgments of our faculties, when acting harmoniously, are supported by any *external* authority in nature? Every law supposes a lawgiver, and punishment annexed to transgression. Certain courses of action being prescribed and forbidden by the constitutions of external nature and of our own faculties, God, who made these and their organs, is consequently the Lawgiver; but the question remains—Has he used any means to give sanction, in *this world*, to his commands revealed to us in nature? All are agreed that rewards and punishments have been established by God; but as to the *extent, manner, and time* of dispensing them, very different opinions are entertained. By some, it is conceived that God, like the human magistrate, watches the infringement of his laws in each particular instance, and applies punishment accordingly; but that neither his punishments nor his rewards are the *natural* effects of the conduct to which they have reference. Such is the view of the ways of Providence embodied in Parnell's "Hermit;" and many of us may recollect the pleasure with which, in youth, we perused that representation, and the regret we felt, that experience did not support its beautiful theory. A servant is described as having been thrown over a bridge by his companion, and drowned; which event at first shocks our Benevolence; but we are then told that the sufferer intended that evening to murder a kind and indulgent master, and that his companion was an angel sent by God to prevent, and also to punish him for his intended crime. Another scene represents an hospitable rich man's son dying apparently of convulsions; but we are told that the same angel suffocated him, to snatch him away from his parents, because their affections, doting too fondly on him, led them to forget their duty to Heaven.

These representations, of course, are fictitious; but notions of a similar character may be traced existing in the minds of many serious persons, and constituting their theory of the divine government of the world. The grand feature of this system is, that the punishment does not follow from the offense, by any natural bond of connection, but is

administered separately and directly by a special interposition of Providence. The servant's wicked design had no natural connection with his falling over the bridge; and the neglect of Heaven, by the parents of the child, had no such natural relation to its physiological condition that it should have died of convulsions in consequence of that sin. There are, as I have said, some religious persons who really entertain notions similar to these; who believe that God, by special acts of providence, or particular manifestations of his power, rewards and punishes men's actions in a manner not connected with their offenses by any natural link of cause and effect; or, at least, so remotely connected that the link is not discernible by human sagacity. They conceive that this view imparts to the Divine government a sublime mysteriousness which renders it more imposing, solemn, and awful, and better calculated than any other to enforce obedience on men. To me it appears, on the contrary, to be erroneous, and to be a fountain of superstition, at once derogatory to the dignity of the Divine Ruler, and injurious to the moral, intellectual, and religious character of his subjects. I shall, in a subsequent part of this Lecture, state the reasons for this opinion.

Another notion entertained regarding the moral government of the world is, that God has revealed in the Scriptures every duty which he requires us to perform, and every action which he forbids us to do; that he leaves us at full liberty in this life to obey or disobey these commands as we please; but that, in the world to come, he will call us to account, and punish us for our sins, or reward us for our obedience. There are strong objections to this theory also. Religious persons will at once recognize that the instruction communicated to man in the Scriptures may be classed under two great heads. The first class embraces events that occurred before the existing state of nature commenced (such as the transactions in Paradise before the fall), also events that transcend nature (such as the resurrection of Jesus Christ), and events that are destined to occur when nature shall be no more (such as the final judgment); together with certain duties (such as belief, or faith) which are founded on those communications. In regard to all of these, science and philosophy are silent. The second head has reference to the practical conduct which man is bound to pursue with regard to the beings in the present world. The first objection, then, to the theory of the Divine government last mentioned, is, that the Bible, however complete with respect to the former department of instruction, really does not contain a full exposition of man's secular duties.

In the last Lecture I quoted a striking passage to this effect from Archbishop Whately. The Scriptures assume that man will use his moral and intellectual faculties to discover and perform the duties relative to this life imposed on him by the constitution of nature. It is very important to manage aright the physical, moral, and intellectual training of children; and yet the Bible contains no specific rules for discharging this duty. It tells us to train up a child in the way he should go, and that when he is old he will not depart from it; but it does not describe, with practical minuteness, *what that way is*. If it do so, every incompetent schoolmaster, and every ignorant mother who injures her children through lack of knowledge, must have sadly neglected the study of the Bible. But even the most pious and assiduous students of the Scriptures differ widely among themselves in regard to the training of their children; so that the Bible must be either silent, or very obscure on this point. How many thousands of Christian parents neglect the physical education of their children altogether, and in consequence, either lose them by death, or render them victims of disease! Again, each sect instructs its children in its own tenets, and calls this the way in which they should go; yet, when we observe the discord and animosity that prevail among these children when they become men and women; when we see the Protestants denouncing the Catholic as in error, the Catholic excommunicating the Protestant as a heretic, the Trinitarian designating the Unitarian as an infidel, and the Unitarian condemning the Trinitarian as superstitious, we have proof, certainly, that the children, when old, *do not* depart from the

way in which they have been trained; but we likewise see that it is impossible that *all* of them can have been trained in the *right* way, since otherwise there could not be such lamentable differences, and so much hostility between them. I can discover, therefore, in the Bible, no such complete code of secular duties as this system implies. In the "Constitution of Man," I have endeavored to show that God intended that we should employ our mental faculties in studying his works, and by this means to fill up the chapter of our secular duties, left incomplete in the Bible.

A second objection to the theory in question is this—it implies that God exercises very little temporal authority in the government of this world, reserving his punishments and rewards chiefly for a future life. One cause of this view seems to be, that most of the teachers of morals and religion have confined their attention to moral and religious duties, and often to their own peculiar and erroneous interpretation of them; instead of taking a comprehensive survey of human nature and of *all* the duties prescribed by its constitution. They have regarded life as monks do; not practically. They observed that sometimes a man who believed and acted according to their notions of sound religion and sterling virtue, fell into worldly misfortune, lost his children prematurely by death, or was himself afflicted with bad health; while other men, who believed and acted in opposition to their notions of right, flourished in *health and wealth*, and possessed a vigorous offspring; and they concluded that God has left the virtuous man to suffer here, for his probation, intending to reward him hereafter; and the wicked to prosper, with the view of aggravating his guilt and increasing the severity of his future punishment. They have rarely attempted to reconcile these apparent anomalies to reason, or to bring them within the scope of a just government on earth. It humbly appears to me that God does exercise a very striking and efficient jurisdiction over this world, and that it is chiefly through our own inattention to the manner in which he does so that we are blind to its existence and effects.

It is important to establish the reality and efficiency of the Divine government in this world, because a plausible argument has been reared on the contrary doctrine, to the effect that there can be *no* reward and punishment *at all*, if none is administered in this life. The line of reasoning by which this view is supported is the following: We can judge of God, it is said, only by his works. His works in this world are all that we are acquainted with. If, therefore, in this life, we find that virtue goes unrewarded, and that vice triumphs, the legitimate inference is that it will always be so. Bishop Butler, indeed, in his celebrated "Analogy," has argued, that *because* God has *not* executed complete justice here, he *must* intend to do so hereafter, for justice is one of his attributes; but Mr. Robert Forsyth, in his work on Moral Science, has stated the objection to this argument in strong terms. "If," says he, "God has created a world in which justice is not accomplished, by what analogy, or on what grounds, do we infer that any other world of his creation will be free from this imperfection?" Butler would answer, "Because justice is an attribute of the Divine Mind." The opponents, however, reply, "How do you know that it is so? We know the Deity only through his works; and if you concede that justice is not accomplished in the only world of which we have any experience, the legitimate inference is that justice is *not* one of his attributes; at least the inference that it is one of them is illogical." I have heard this last argument stated, although I have not seen it printed.

It will serve the cause of moral science to present a valid answer to these objections; and the most satisfactory to my mind would be one which should show that the Divine Ruler actually does execute justice here, and that therefore we are entitled to infer that he will be just hereafter; and such, accordingly; is the argument which I respectfully propose to maintain.

The supposed anomalies in the Divine government are apparent only, and, when properly understood, form no exception to the Cre-

ator's attribute of justice. The key to them is the separate action of the different departments of our own constitution and of external nature, or the *independent operation of natural beings and substances*, each regulated by laws peculiar to itself. This doctrine is explained in the "Constitution of Man;" and I here introduce it as the basis of our future investigations. Viewing the world on this principle, we discover—

1st. That inorganic matter operates according to fixed laws, which are independent of the moral or religious character of those whom it affects. If six persons be traveling in a coach, and if it break down through insufficiency of the axle, or any similar cause, the travelers will be projected against external objects according to the impetus communicated to their bodies by the previous motion of the vehicle, exactly as if they had been inanimate substances of the same texture and materials. Their vices or their virtues will not modify the physical influences that impel or resist them. The cause of the accident is simply physical imperfection in the vehicle, and not the displeasure of God against the individual men who occupy it, on account of their sins. If one break a leg, another an arm, a third his neck, and a fourth escape unhurt, the difference of result is to be ascribed solely to the differences of the mechanical action of the coach on their bodies, according to their differences of size, weight, and position, or to difference in the objects against which they are projected; one falling against a stone, and another, perhaps, alighting on turf.

The whole calamity in such a case is to be viewed simply as a punishment for neglecting to have a coach sufficiently strong; and it serves to render men who have the charge of coaches more attentive to their duty in future. The common sense of mankind has led them to recognize this principle in their laws; for, in most civilized countries, the proprietors of public conveyances are held answerable for damage occasioned by their insufficiency. It is recognized also in Scripture. "Think not," says Christ, "that those on whom the Tower of Siloam fell, were sinners above all Israel." In other words, the Tower of Siloam, like all other edifices, stood erect, in virtue of the law of gravitation, as long as its foundations were sound, and its superstructure firm; and it fell when one or other of these gave way, without reference to the qualities of the persons who were below it.

When a stage-coach is overturned, and a profligate person is saved, while a valuable Christian is killed, some individuals wonder at the inscrutable ways of Providence; but both bad and good men have received from nature organized bodies which need to be carefully protected from injury; and the real lesson taught by this calamity is, that no moral or religious qualities will preserve the body from injury, if the laws which regulate the action of physical substances be not duly attended to. I have elsewhere remarked, that if good men could sail in safety in unsound ships, or travel in dilapidated carriages, upborne by unseen ministers of Heaven, on account of their holiness, the world would lapse into confusion; and these good men themselves would soon find nothing provided for them but the most deplorably crazy conveyances, into which sinners could not with safety set a foot.

The objection may naturally occur, that passengers have neither skill nor opportunity for judging of the soundness of ships and sufficiency of coaches, and that it is hard they should suffer death and destruction from the carelessness or incapacity of others who let out these articles to hire, or employ them in the public service. I shall unfold the answer to this objection in a subsequent part of the course. It falls under the social law. We avail ourselves of the good qualities of our fellow-men, and we must suffer from their defects when, without due regard to their qualifications, we intrust our interests or safety to their care.

In so far, then, as pain, distress, and calamity arise from the action of physical substances, they should be viewed merely as punishments for our not paying due attention to the laws by which the action of these substances is regulated. They forcibly tell us, that if we wish to live in safety, we must habitually exercise our understandings in ac-

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# GEORGE B. WINDSHIP, M. D.

BIOGRAPHY AND PHRENOLOGICAL CHARACTER.

## BIOGRAPHY.

Dr. G. B. WINDSHIP was born in Roxbury, Mass., January 3d, 1834. He is the son of a physician, Dr. C. M. Windship, the fourth physician in a direct line. His great-grandfather, Amos Windship, was a surgeon as well as a physician, and in the former capacity served in the frigate *Alliance*, of the squadron under the command of Com. John Paul Jones. His mother's maiden name was Barker. She was a descendant of the Vernon family, of Haddon Hall, Derbyshire, England. His physical strength was evidently partly inherited. At no period of his life has he found a person of his *size* who was a match for him in a trial of strength; but his strength was not absolutely great until he had followed a system of training for several successive years. He considers himself at the present moment to be fully twice as strong as any ordinary hard laboring man. He became a gymnast in his seventeenth year, when a freshman at Harvard College, and so continued until he graduated in 1854. From that time until he graduated at the Medical School of Harvard University, in 1857, he was a gymnast at intervals. Since then, while a practitioner of medicine, he has kept himself in constant physical training, with the determination of becoming the strongest man that ever existed, in spite of his being but 5 feet 7 inches in height, and 143 lbs. in weight. Both his stature and weight are slowly but surely increasing under the compulsion of a method of training which differs essentially from any other in vogue. Its efficacy may be judged from the fact that it insures for him an appreciable gain in strength day by day and year by year, which can not, he thinks, be said of any other method of training.

By a careful and systematic mode of training, this gentleman can now lift something more than a thousand pounds.

Below we give an abstract of a lecture recently delivered by him.

The lecturer commenced by saying that during the last half century attention has been earnestly directed to the subject of Physical Culture. Much has not been left unsaid, although much has as yet been left undone. The few parents and teachers who realize the great truths that have been promulgated, are exceptions.

Take the facts in regard to ventilation. We have had line upon line and precept upon precept, illustrating the verity that if we would have pure blood, we must breathe pure air. During one day of healthful existence, an adult requires that not less than thirty-four hogsheads of pure atmosphere must enter the lungs and go through a deteriorating process, by which it becomes charged with carbonic acid—a deadly poison. Therefore a beneficent Deity has spread this stupendous concave over our heads—placed us at the bottom of a constantly renewed ocean of pure air; that we might avail ourselves of its invigorating forces, and by free out-door life experience that expansion of body and soul to be obtained only by the harmonious development of both.

One illustration in regard to the violations of physical laws. In his counting-room we see a man past the meridian of life; a short-sighted father would point him out to his son as a model man of

business; he devotes all his time and thought to business, and robs himself of exercise, recreation, and rest—he refuses to take in younger partners to share in his responsibilities and profits, although he has more than a handsome competency. He could retire a rich man, why should he not? His health is becoming impaired, he has queer feelings in his head, an odd flutter occasionally at his heart—why not give his constitution respite? Why not seize the opportunity of making the acquaintance of his own wife and children? Why not rejuvenate himself by free communion with nature? Why not seek in horticulture recreation and rest? Birds, fruits, and flowers woo him to come; the voice of the "Lord God walking in the garden in the cool of the day is calling unto him to come," to turn a deaf ear to the allurements of avarice or ambition, to come and learn to live before he dies. Alas! a little more must be added to his golden pile, and then he will think of it. One day a great commercial crisis sweeps the money market; our model man of business is in peril from the general wreck. He makes sacrifices, and passes sleepless nights and anxious days. The storm blows over; he is safe; now he can retire and give up his business. No, business now gives up him, an over-taxed brain and slighted body avenge themselves on their master; he staggers and falls. What ails him? Only a stroke of paralysis! But it is enough. As Mercurio says of his wound, "It is not so deep as a well, nor so wide as a church door, but it will do." The mortal career of our model man is over. The newspapers chronicle his death; with innocent blasphemy and unconscious impiety, allude to it as a mysterious dispensation of Providence. Mysterious? yes, life and death are mysterious only as it is mysterious that poison kills, and fire burns. The mystery would be for poison not to kill, fire not to burn. Bodily training, the harmonious development of those faculties, through whose agency the physical forces display themselves, this is the radius that sweeps the circle of our complex nature, of life itself.

Whence come, in many cases, the discontents, insanities, crimes, suicides, but from false physical neglects; the man who, by daily systematic exercise, has kept his limbs and muscles rightly developed, and has insured his frame to winter's cold and summer's heat, is not likely to lay violent hands on his own person or another's, from insane impulses. The lecturer did not depreciate moral and intellectual training; all that does not include care for the body is one-sided, imperfect, and incomplete; bodily training can not begin too early, never too late. We have examples where habits of exercise have been beneficially taken up in old age. Dr. Warren says he has known many instances of great increase of muscular vigor and general health by gymnastic exercises at advanced periods of life. A distinguished member of the legal profession began to practice gymnastic exercises at seventy years old, acquiring great additional vigor, and living to the age of eighty-four, in habits of great activity.

I am not here, said the lecturer, to tell the experiences of others. My object is to exhibit my own bodily training, and give a visible manifestation of substantial results showing the capacities of the nerve and frame, and the effects of a system of regular exercise on the general health.

Muscular strength, like longevity, is in some

cases attributable to inherited virtues as well as to care and culture. In my own case I am not more indebted to these than the average of men. It was not until my seventeenth year that I applied myself to gymnastic practice. I have given a portion of nearly every day to the systematic development of muscular power by gymnastic exercises, and for the last four years these exercises have included one branch not ordinarily comprehended in modern gymnasiums. Gymnastics were introduced into this country from Germany some thirty years ago. George Bancroft, the historian, in 1825, was the principal of the first scholastic institution that made gymnastics a regular instruction. Since then there have been gymnasiums in Boston and elsewhere, but the system has not flourished as its friends desire. In ancient times, in the liberal education of a Greek youth, gymnastics occupied as much time as all the other branches put together. From the age of sixteen to eighteen the Greek youths devoted themselves exclusively to gymnastics. The academy and the lyceum were originally gymnasia.

I have said I included in my own practice one branch not generally comprehended in a modern gymnastic course. I refer to lifting, which is now rarely attempted in gymnasia, because of the want of method or prudence on the part of the pupils. This neglected branch is my specialty; having exhausted the usual feats of the gymnasium, I ventured gradually upon this, and soon convinced myself that when wisely practiced it was one of the most beneficial in the whole range of exercise. In solidifying the frame and in giving to one what is called main strength, there is no substitute for it. If lifting is not practiced, points in the body must remain weak, lessening the efficiency of the body, favoring disease, and shortening the life.

I began the practice of lifting in 1855, with a weight of four and five hundred pounds. I was then a five years' gymnast, and an acknowledged proficient. Between four and five hundred pounds was all I could possibly lift with the hands, and that with a consciousness that I was dangerously weak. A month of practice removed this difficulty. In half a year I could lift 700 pounds with ease; last autumn I advanced to 800 pounds, and on the 1st of May last, I lifted for the first time with my hands 929 pounds. Since then I have lifted in the same way 1,030 pounds. Lifting and sustaining 929 pounds with the hands is as difficult as lifting twice that amount or sustaining five times that amount with the assistance of straps passing over the shoulder. One of the strongest men of modern times was Thomas Topham, who gave exhibitions in London a century ago. According to Sir David Brewster, Topham could lift with his hands only 800 pounds, and with straps 1,386 pounds. The Belgian giant could only lift 800 pounds, and straighten himself under two tons. Topham's height was 5 feet 10 inches, and weight 200 pounds. The Belgian was 7 feet 6 inches high, and his weight 300 pounds. My height is 5 feet 7 inches, and my weight 143 pounds. After mentioning these facts, let men of moderate weight take courage. The lecturer commended dumb bells; as a means of exercise next to dumb bells he recommended suspended rings, then the movable bar or vaulting pole.

The time I have usually devoted per day to exercise has seldom fell short of half an hour. The



PORTRAIT OF GEORGE B. WINDSHIP, M.D.  
THE STRONG MAN.

secret of increasing the strength lies in testing it to its utmost capacity, each set of muscles by a special act, which act must not be repeated on the same day, if a second attempt shows that the strength has been at all reduced. In half an hour a great number of feats may be accomplished without weakening a single muscle.

A hand disproportionately small in man or woman is a deformity in the eyes of educated taste, as ugly as the little foot of a Chinese lady; proper exercise develops every member of the body, the hand equally with the chest and shoulders, and the youth who refrains from exercise through fear of being compelled to increase the size of his gloves, had better turn man-milliner at once.

#### PHRENOLOGICAL CHARACTER.

GIVEN BLINDFOLD BY L. N. FOWLER.

Few persons possess so much power in so little space. The upper and frontal part of his brain appears to be dense and vigorous; hence the moral and intellectual faculties tell largely on his character when circumstances favor their action. He lives in the intellect; his power is intellectual; he is an intellectual student, and has a desire to gain all the character that is possible from the reason and the understanding. He also has favorable perceptive powers; has much interest in science, facts, details and experiments.

His forte does not lie so much in his musical or mathematical talent as it does in his originality of mind. He has immense will. Scarcely any man after Napoleon and General Jackson has more will than he. Whatever he determines to do, he will do if it takes him his lifetime. He has an uncon-

mon degree of independence; loves liberty in the most positive sense. When a boy he possessed a strong degree of this feeling. Yet he has a great amount of ambition; is determined to distinguish himself; is not willing to be great merely because his father was, but intends to be so on his own account. He is willing to sacrifice money, ease, and all the luxuries of refined society, for the sake of gaining some end. He is naturally inclined to travel, but prefers to associate in society, that he may gratify his desire to study human nature. He would prefer living a retired life, confined to his own home, and would walk and ride alone in preference to taking a companion, unless by so doing he could more effectually gratify his curiosity. He can improve somewhat by being a little more social and companionable. His love of animals and pets, and of things tender and dependent, is strong; but his love of society depends much upon circumstances.

He has a great amount of determination and resolution in overcoming obstacles, and has spirit and energy equal to almost any emergency, except where cruelty is involved. He has a great amount of executiveness contributing to his force of character. Yet he is cautious, very anxious to know the issue of every undertaking, and how it is to be brought about, before entering upon it, and he carefully avoids mistakes. This diffidence often exhibits itself in too great anxiety as to surrounding circumstances. His Veneration is large; his element of respect and regard for superiority appears to be strong; yet his belief in the supernatural and consciousness of the spiritual appear to be inferior. He is also kind and sympathetic,

and soon becomes interested in the welfare of others. His religious character is one which leads him to do good. He takes liberal views of subjects, but has no affinity for the marvelous, and is not easily captivated by the romantic. He is rigid in his ideas of justice, and lives an upright and honest life so far as possible.

His imagination and love of oratory are strong, and he has favorable talents for a speaker. His hopes and anticipations are very strong. He has a high aim, and looks up confidently to its attainment. He would desire riches, if they could advance him in society; but if he were poor, and had his choice to be rich or to be influential, he would sacrifice wealth for the sake of position. There is danger of his attempting more than he can realize, through the influence of his will and of his ambition.

He has great sympathy; throws his whole soul into all he does. His Combaticiveness is large, and he will not be overcome. He is mild and gentlemanly, not disposed to be cruel, but he will not be conquered. He is one of the hardest of skeptics. If you wish to convince him you have got to do it by reason; he will not take your "say-so" for anything.

Whatever he does, he does alone as much as possible, without mate or aid. He is perfectly individual—as much so as man can be. He has no superabundant flesh—it is all muscle; he could endure a great amount. He trusts to himself, because he has great will, and consequently great strength. His broad shoulders indicate that he has used his physical powers vigorously.

He is a very sensitive man with reference to his own character. He has almost an excess of anxiety to excel. His musical abilities, as giving a sense and appreciation of refined and scientific music, are better than his ability to execute music, to sing, and to control his voice.

#### JAMES CRUIKSHANK.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

##### PHRENOLOGICAL CHARACTER.

Your brain is quite large for the size of your body, and having a remarkably fine-grained and excitable temperament, you are liable to overact, to exhaust your vitality too rapidly, and there is danger of your breaking down by excessive mental exertion. It is, therefore, of the first importance to you that you secure an abundance of vigorous exercise, not walking simply, not riding on horseback merely, in which process the horse has greatly the advantage of the benefit, but you should do something that requires working with the arms and shoulders, as in a gymnasium. Your digestive power is not great, naturally, and your sedentary and mental habits tend to depress it still more.

You have a great fondness for an abundance of pure air, and have a sense of suffocation when you are in any way deprived of a full quantity, which is an indication that it would be well for you always to follow; and you should sleep nine hours in the twenty-four, when you can, and never less than eight. You may not seem, to yourself, to need it now, but ten years more will convince you that eight hours of sleep is quite little enough.

Your phrenology indicates a large development



of the perceptive intellect, which gives quickness of observation, power to gather knowledge rapidly and accurately, and a strong desire to know everything. You have, also, a large development of the organs which give memory of places, forms, magnitudes, historical events and witty incidents, and beautiful illustrations.

You have, also, a large development of the upper portion of the forehead, indicating strong reasoning intellect, and a desire to know the why and wherefore of all that takes place. You are not satisfied with being a historian—you want to go one step further and understand the philosophy of facts.

You have a fine development of language, and ought to be a good talker and writer, but you should not be content yourself to sit and write. You should have a shorthand amanuensis to whom you can dictate your thoughts, and not wait for the slow process of recording, and thus have your thoughts held in your brain hissing hot till you can write them down. It would be well for you to learn shorthand yourself, so as to throw your thoughts on paper with the least possible delay and labor. You could talk to a reporter in fifty minutes as much as you could compose and write out in longhand in a day, and the labor of such composition is not much greater, by the hour, than it is to sit and write it out by the slow process of longhand. Then you could do the same amount of mental labor and do it better, and have ten hours of opportunity to exercise and recreate.

You are known for a fertile imagination, for inventive ingenuity, ability to originate, and to make new combinations of old facts; and as a writer or speaker, as a manufacturer or artist, you would always be developing something new; either striking out into new fields of thought and of invention, or reorganizing old ideas and old mechanical processes. Your large Constructiveness is a source of great success to you in whatever department of effort you may devote your time. You are always finding out something new and making old subjects racy and adapting them to the times.

Your large Ideality gives you a great fondness for the beautiful, the elegant, the stylish, and the perfect. Your large Mirthfulness gives you something of the tendency to be facetious and to caricature and represent facts and forms in a witty and ludicrous manner.

You are a natural critic of character, and understand the motives and dispositions of strangers; and if you were an artist, you would put so much character into your pictures, that people would know, by looking at one of them, precisely what the subject was thinking about and what were his characteristics. You are also very fond of music, poetry, and oratory as well as of art.

You value property, are interested in owning things of taste and value, and were you to devote yourself to business exclusively, you would soon learn to financier well; but your natural tendency is not toward the financiering department; it is more toward making something perfect that shall meet the wants of the world, or gratify its tastes; in other words, you would make a better manufacturer or artist than merchant. You could



PORTRAIT OF JAMES CRUIKSHANK.

make something that the world would want, better than you could command good prices and financier the income and thus keep the business going. You would not make so good a publisher as an editor. You would take more pleasure and pride in making a good paper than in working up the financial department, and making it a paying concern.

You have a very strong will—this you probably get from your father; but you get the finer qualities, the impulse, the genius, more from your mother. In combination with your tastes and criticism and genius, you have courage, pride, force, firmness, and will-power, which serve to impress these other qualities upon those who come within your sphere. Your Combativeness and Destructiveness are rather large; and these joined to your independence and will-power make your character very positive.

Your intellect, imagination, and temperament indicate sharpness, clearness, and vividness, while the elements of force indicate dignity, strength, courage, determination, and power to wield your abilities successfully.

You are a very social man. You are fond of all the interests of home. You regard the cradle as an altar which is very near to heaven. You love children as well as a mother, and if you were to write any poetry, the chances would be very strong that you would begin at the cradle or end there.

Your friendship is very intense. You are not satisfied with a few particular cronies—you feel as if you wanted to love everybody. This is partly a philanthropic spirit. You discriminate among good men as to who shall be your select companions, still, you feel no necessity of dismiss-

ing an old friend to make room for a new one, but you would prefer rather to have an extension-table and have another turkey bought, and increase the viands as the number of friends might increase. You are at home in the social circle. Your influence with women is considerably more than average. If you were to fall into difficulties, or poverty, or suffering of any kind, woman would be your earnest advocate; children also would take your part. Whoever, as a child, has known you, clings to you as he becomes older. If you wanted an office, your true way would be to electioneer with the children, and you would be sure to get their votes when they become old enough. There is not one man in ten thousand who has as much love for children as you, or who has, in conjunction with that, so great a development of the organs necessary for a teacher; but you are capable of teaching the higher branches and the more advanced minds. You would excel as a classical scholar, and would also excel in the sciences, as an artist, a writer, or mechanician.

You ought to have more Hope and more Veneration. If you had more Hope, you would not feel as anxious relative to success, and would, consequently, take life more easily, and not wear yourself out by that anxious care which creates friction. The best advice I can give you, is to take life coolly, live moderately, and not try to do six days' work in one. Spread your effort over the whole year. It is not necessary that everything be done at once. As I have before said, sleep abundantly, exercise largely, avoid unnecessary care, anxiety, and friction. You need more body, and must husband your resources, or you will

be likely to wear out through the over-action of your brain.

#### BIOGRAPHY.

JAMES CRUIKSHANK, the enterprising editor and publisher of the *New York Teacher*, was born in Argyle, Washington County, N. Y., August 28, 1831. He is the sixth of eight children, and inherits from his parents a sound constitution and remarkable powers of physical and mental endurance. He is of medium height, slightly built, of active temperament, and characterized for energy, precision, and independence. Trained to habits of self-reliance, and with an ardent thirst for knowledge, he left the paternal roof at the age of fourteen, and, aided at the first by his elder brother Robert, has carved his own way to the post of usefulness and honor that he now occupies.

He was fitted for college in Albany, under the immediate instruction of Rev. Dr. P. Bullions, and matriculated at Union College in 1847. Here he remained a year, when he left for a temporary engagement as teacher. This new calling he prosecuted with some success for a couple of years, but feeling the need of further culture, and having, at that time, a leaning toward the Church, he spent another year at Madison University. Leaving college a second time to replenish his exhausted finances, he engaged in a school in New Jersey. His success and fondness for the vocation decided his future course. He gave his whole soul to the profession of his choice, and became at once an earnest worker in the educational reforms of the day.

In conjunction with his brother he established a classical school at Bellport, L. I., where he spent three years. His sympathies and aid going out from the narrow limits of his own school-room, he met regularly with the County Teachers' Association, and was a leading spirit in all measures for the improvement of the means of public education. In 1856 he was elected a member of the board of editors of the *New York Teacher* at the annual meeting of the State Teachers' Association, and in the autumn of the same year he removed to Albany to accept the post of first clerk in the Department of Public Instruction. This position he resigned the following year, the State Association having tendered to him that of editor and publisher of the *Teacher*. This periodical was, at that time, deeply involved and crippled in its finances. To its management the publisher gave his best endeavors, and entered with spirit into all plans that promised educational reform. The *Teacher* is now one of the most enlightened and progressive journals in the country, and is doing good service in the educational cause. At the last annual meeting the Association again placed it in this hands for the further term of five years.

Mr. C.'s style, as a writer, is terse, direct, and elegant. He is precise in the use of language, and no great talker, unless deeply interested, and then he is zealous as the supporter of any measure his judgment approves. He speaks with rapidity and earnestness, and is of pleasing address. He belongs to the conservative school of reformers, and subjects each new scheme to careful examination before giving it his indorsement. He was among the founders of the National Teachers' Association, and has ever given it cordial support by his pen, voice, and presence.

If culture, zeal, and love of the profession can accomplish anything, there is before him a career of usefulness that will tell upon the educational interests of the State and country.

#### DEATH OF MR. WM. COMBE.

DIED in Jersey City, N. J., after a long and painful disease of the heart and lungs, in his 66th year, William Combe, the last surviving brother of the late George Combe, Esq., author of "The Constitution of Man," "Moral Philosophy," "Phrenology," "The Relation Between Science and Religion," and other scientific works: "a man of the greatest purity of mind," as Prof. Rogers said of him to the writer of this notice.

Mr. Wm. Combe was one of seventeen children, all from the same parents, born in Edinburgh, Scotland, and the last surviving brother of Dr. Andrew and Mr. George Combe, to both of whom he bore a striking resemblance, and especially to the Doctor. He was a tall, stout, and well-formed man, with a large and well-developed head, wherein all the mental organs were in good endowment, working together in beautiful harmony; in the manifestation of all the feelings and thoughts of enlightened human nature, guided and controlled by reason, conscience, and sound understanding. He was in truth a Christian philosopher, a firm believer in the great and delightful doctrine that God governs the moral as well as physical world by the natural laws, and that we can not be well or happy, much less prosperous in this beautiful world, unless we first study and obey the laws governing our own nature, and their relation with the world in which we live. His whole life was in perfect keeping with these philosophical sentiments, and during his long and severe sickness he preserved a calm and cheerful state of feeling, often remarking to his excellent and devoted wife, and the two lovely daughters, his only children—now entering into womanhood—that "God was good," and "that he was ready to go home and be at peace there, as he had been on earth, with all mankind."

His attachments to his family and friends were strong and abiding; his kindness, love of truth, and moral honesty were in full endowment, and ever active elements in his mental constitution, as the writer of this poor tribute to his memory well knows, having been intimately acquainted with him the last twenty-five years. His death is a great loss to his charming family. To his numerous friends, his many virtues and purity of life will long be cherished as the bequest left them of a good friend and Christian philosopher, whose like we fear we shall not soon see again.

UTICA, N. Y.

J. McC.

Love in a woman's heart is like a fountain in a woodland dell, covered with mosses and fern-leaves. No ray of sunshine reaches it, and no breath of summer air stirs its waters. The idle wanderer may roam around it, may even pluck the blue forget-me-nots upon its brink, without discovering it. He who can gently untwine the clinging vines, and push aside the drooping leaves, until he gazes into the pure depths, will see reflected upon the bosom of the trembling water not only the deep blue heavens and the golden stars, but nearer to him will look up from those darkling depths his own image.—C. E. Fairfield.

#### DRUNKEN PHRENOLOGISTS.

THE public have long been imposed upon, and greatly disgusted by a few—and by a very few—miserable vagabonds, who steal the livery of science to obtain the means wherewith to gratify gross and perverted appetites and propensities. We could name more than one of this description, but prefer not to bring them into notice, or to defile our pages with their names. Our object in this reference to the matter is simply to warn the public to be on their guard against pretenders, impostors, and dissipated vagabonds.

It is enough for us to state that no true phrenologist, so far forgets himself as to commit the offenses named above. A true phrenologist must be a true man—a temperate, circumspect, upright, worthy citizen. The following testimony is in point. A distinguished United States senator, referring to PHRENOLOGY, writes us as follows:

"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."

"His road to happiness is smooth"—a very important matter in the journey of life. Again: by his understanding himself, "society has a strong guaranty for his good conduct and usefulness." This is not only true, but it is a testimonial worthy its high source.

We may add, inasmuch as our science is brought into disrepute by the vile and vicious vagabonds, we would urge upon all true friends of the cause to discountenance and put down these offenders.

PHRENOLOGY is no more responsible for the bad uses to which these creatures put it, than is Christianity at fault for "cloaking" wicked men and women who thus pervert it.

The credit of a good bank may not suffer on account of counterfeit checks which may be put into circulation, and yet many innocent persons may be "taken in." By observing the following general rules, the public need not be deceived by this class of impostors.

A good phrenologist will neither get drunk, gamble, lie, or steal. Neither will he engage in any of the low or wicked pursuits. He will not use profane or vulgar language, nor glory in his shame. But, on the contrary, a good phrenologist will live a life of usefulness, circumspection, and honor. He will not only preach the truth, but he will practice it on all occasions. In short, a good phrenologist will be a good citizen, a gentleman, a mediator, and the benefactor of his race. All this, and more, may be expected from one thoroughly imbued with the true spirit of Phrenology, while the worst conduct may be looked for from those who prostitute "our noble science" to base purposes.

The public should discriminate, and not suffer themselves to be imposed upon by ignorant, wicked, and graceless scamps.

We do know that the tendencies of this science are UPWARD, HIGH, and HOLY.

We close with a testimonial from that great and lamented scholar and statesman, the Hon. HORACE MANN, who said:

"I look upon Phrenology as the guide to philosophy and the handmaid of Christianity. Whoever disseminates true Phrenology is a public benefactor."

[CONTINUED FROM PAGE THIRTY-EIGHT.]

commodating our conduct to the agencies of the material objects around us. It seems irrational to expect that God will hereafter compensate good men for sufferings which they bring upon themselves by neglecting to study and obey his own institutions.

The next class of objects to which I solicit your attention is the *organic*. These have received definite constitutions, and observe specific modes of action; in other words, they also act under fixed and independent laws, impressed on their constitution by nature. Thus, the human body is subject to continual waste, to repair which nutriment is necessary. This is supplied through the medium of the blood; which replaces decayed particles carried off by the absorbent vessels, and stimulates the brain and other organs to perform their functions aright. But to render it capable of accomplishing these objects, it must be supplied with chyle from the stomach, and oxygen from the lungs; and hence a necessity arises for eating wholesome food and breathing pure air. The bones are composed of organized materials, and are supplied with certain vessels for their nutrition, and with others for the removal of their decayed particles; all of which act regularly, like the mechanism of a plant. Similar observations apply to the muscles, the skin, the blood-vessels, the brain, and all other portions of the body.

Growth and decay, health and disease, pleasure and pain, in all of these parts, take place according to fixed rules, which are impressed on the organs themselves; and the organs act invariably, independently, and immutably, according to these rules. For instance—if we neglect to take exercise, the circulation of the blood becomes languid, the bones, muscles, nerves, and brain are imperfectly nourished; and the consequences are—pain, loss of appetite, of strength, of mental vivacity, and vigor, and a general feeling of unhappiness. If we labor too intensely with our minds, we exhaust our brains, impair digestion, and destroy sleep; this renders the organs of the mind incapable of action; and we are visited at last with lassitude, imbecility, palsy, apoplexy, or death. If we exercise our muscles too severely and too long, we expend an undue amount of the nervous energy of our bodies on them, our brains become incapable of thinking, and the nerves incapable of feeling, and dullness and stupidity seize on our mental powers.

It is, therefore, a *law* inscribed on the constitution of the body—That we should consume a sufficiency of wholesome food, and breathe unvitiated air. And however moral our conduct, however constant our attendance in the house of prayer, however benevolent our actions may be, yet, if we neglect this organic law, punishment will be inflicted. In like manner, if the laws of exercise be infringed—if, for instance, we overwork the brain, we are visited with punishment, whether the offense be committed in reclaiming the heathen, in healing the sick, in pursuing commerce, in gaming, or in ruling a state. If we overtask the brain at all, it becomes exhausted, and its action is enfeebled; and as the efficiency of the mind depends on its proper condition, the mental powers suffer a corresponding obscuration and decay.

There is obvious reason in this arrangement also. If the brain were to flourish under excessive toil, in a good cause, and suffer under the same degree of exertion only in a bad one, the order of nature would be deranged. Good men would no longer be men; they might dispense with food, sleep, repose, and every other enjoyment which binds them to the general company of mankind. But, according to the view which I am expounding, we are led to regard the constitution, modes of action, and relations of our organized system, as all instituted directly by the Creator; birth from organized parents, growth, decay, and death in old age appear as inherent parts of our frames, designedly allotted to us; while pain, disease, premature decay, and early death appear, to a great extent, to be the consequences of not using our constitutions properly.

When, therefore, we see the children of good men snatched away by death in infancy or youth, we should ascribe that calamity to these children having inherited feebly organized bodies from their parents,

or having, through ignorance or improper treatment, been led, in their modes of life, to infringe the laws which regulate organic matter. The object of their death seems to be to impress on the spectators the importance of attending to these laws, and to prevent the transmission of imperfect corporeal systems to future beings. If we see the children of the wicked flourishing in health and vigor, the inference is, that they have inherited strong constitutions from their parents, and have not in their own lives seriously transgressed the organic laws. We have no authority from our philosophy for supposing that Providence, in removing the just man's children, intends merely to try his faith or patience, to wean him from the world, or to give occasion for recompensing him hereafter for his suffering; nor for believing that the unjust man's family is permitted to flourish, with a view of aggravating his guilt by adding ingratitude for such blessing to his other iniquities in order to augment his punishment in a future life. We see, in these results, simply the consequences of obedience and disobedience to the laws impressed by the Creator on our constitution.

This principle delivers us from some perplexities and difficulties. When the children of good men are healthy, this circumstance is regarded as agreeable to the notions which we entertain of a just Providence. But when other men, not less excellent, have feeble children, who die prematurely and leave the parents overwhelmed with grief, the course of Providence is regarded as inscrutable; or, by way of reconciling it to reason, we are told that those whom God loveth, he chasteneth. When, however, the wicked man's children die prematurely, this is regarded as a just punishment for the sins of the parents; but sometimes they live long, and are prosperous; and this is cited as an example of the long-suffering and loving-kindness of God! The understanding is confounded by these contradictory theories, and no conclusions applicable to our *practical improvement* can be drawn from the events. When we look at the independence of the natural laws, when we recognize the principle that obedience to each has its peculiar reward, and disobedience its appropriate punishment, we find that our difficulties diminish. The man who obeys every law but one, is punished for his single infraction; and he by whom one only is obeyed, does not, on account of his neglect of all the others, lose the reward of his solitary act of obedience.

It still remains true, that "those whom God loveth, he chasteneth," because the punishments inflicted for the breach of his laws are instituted in love, to induce us to obey them for our own good; but we escape from the contradiction of believing that he sometimes shows his love by *punishing* men who *obey* his laws; which would be the case if he afflicted good men by bad health, or by the death of their children, merely as trials and chastisements, independently of their having infringed the laws of their organic constitution.

We avoid also another contradiction. The most religious persons who implicitly believe that disease is sent as a chastisement for sin, or in token of Divine love, never hesitate, when they are sick, to send for a physician, and pay him large fees to deliver them as speedily as possible from this form of spiritual discipline. This is very inconsistent on their parts. The physician, however, proceeds at once to inquire into the *physical causes* which have disordered the patient's organization; he hears of wet feet, exposure to cold air, checked perspiration, excessive fatigue, or some similar influence, and he instantly prescribes *physical remedies*, and it is often successful in removing the disorder. In all this proceeding, the common sense of the patient and physician leads them to practice the very doctrine which I am expounding. They view the suffering as the direct consequence of the departure of some of the bodily organs from their healthy course of action, and they endeavor to restore that state.

A striking illustration of the difference of practical result between the one and the other of these views of the Divine administration is furnished by the history of the cholera. When it approached Edinburgh, a board of health was instituted under the guidance of *physicians*. They regarded the cholera simply as a *disease*, and they viewed

disease as the result of disordered bodily functions. They, therefore, urged cleanliness, supplied nourishing food to the poor, and provided hospitals and medicine for the infected; and these means were, on the whole, surprisingly successful. Rome is at this moment threatened with the approach of the cholera; but the Pope and his Cardinals are pleased to view it, not as a disease, but as a religious dispensation; and what means do they use to prevent its approach? A friend in Rome, in a letter dated November 5, 1835, writes thus: "A black image of the Virgin has lately been carried through the city by the Pope and all the Cardinals, for the express purpose of averting the cholera; so you see we are in a hopeful way, if it should assail us." The cholera did attack Rome, and fifteen thousand persons fell victims to it, out of a population not much exceeding that of Edinburgh, where fewer than three thousand perished. Every reflecting mind must see the superiority of the precautions used in the city of Edinburgh over those practiced in Rome; yet the opinion that disease is the consequence of disordered bodily organs, and that the action of these organs is regulated by laws peculiar to themselves and distinct from the moral and religious laws, lies at the bottom of these different courses of action. My aim, you will perceive, is to bring our philosophy and our religious notions into harmony, and to render our practice consistent with both.

[TO BE CONTINUED.]

## START RIGHT!—No. 2.

BY A. D. J.

I HAD the happiness to be one of the audience to which Professor Agassiz delivered his first lecture in the United States. It was in our modern Athens, the city of Boston. It was introductory to his great series of lectures which followed, on the subject of Natural Philosophy and Science. Well do I recollect—it was many years ago—the rich and glowing thoughts which sparkled amidst the broken language as it fell from his unanglicized lips. It was as if he had thrust his hand into the casket of science, and scattered broadcast the diamonds, and rubies, and pearls therein treasured up. Among other things, he related an incident of his own experience, which is so illustrative of what I wish to say in this connection, that I can not forbear transferring it to these papers, and will speak in his person, although the language may not be exactly his.

"While I was in Switzerland, revising Professor —'s great work on the fishes of that region, my brother, who at that time was pushing his investigations into the chalk mines which lie beneath the great city of Paris, sent me a single scale of a fish unlike anything ever before known. I immediately set myself to work to rear the fabric of which only this single brick was known to exist. When I had completed my fish, I sent a drawing of it, with a description of its habits, etc., to the *Journal of Arts and Sciences*, then issued

at Paris, in which it was published. Several years after, my brother found in those chalk formations a perfect fossil of the same species, and sent it for my inspection. On comparing it with my drawing, I found that so exactly had I delineated it, that not a single line required alteration."

In connection with this I would also state the fact, that there are in the same Academy savans so perfectly skilled in the *human* natural science, that they, with equal facility, erect a perfect manikin of any subject, whose dissected foot or hand is sent to their inspection.

The use which I wish to make of these very striking facts is this: If from the examination of a single scale or bone of an extinct race, the naturalist can tell you to what class of animals it belongs, even if before it had ever been known to exist, describing also with almost perfect exactness the habits of such animals; or if the professors of natural science can build for you a perfect manikin of your departed friend, whose single limb you have placed in their hands, although they have never seen the individual or heard any description of him, surely it should not be a thing to excite a wondering disbelief when the professed phrenologist assumes to predicate character on the external manifestations of the human head, the seat of the brain, the confessed throne of the mind or soul.

It does not amount to an argument against the assumption, because there be heads "so like as any twins," which yet give out such dissonant signs. For Phrenology itself acknowledges that these dissonances arise from some disturbing cause over which the mind has no control. Two bells cast in the same mold, of equal purity and weight of metal, entirely similar in all external aspects, are found to give out tones entirely dissimilar; one sonorous, liquid, powerful—the other dull, thin, and light, and varying also in their key. Science teaches, and unerringly teaches, that there is somewhere a real cause for this difference, sometimes discoverable upon close investigation, sometimes defying the most rigid and protracted scrutiny. A thousand causes may produce the result; the incorporation of some foreign substance—a formidable bubble of air lodged near the edge—the difference of the temperature when the bell was cast—an internal and invisible fracture, and innumerable and almost inconceivable other causes may produce the result.

And so of the head; although there may be great incongruity of character where two heads are presented exceedingly similar in their cranial developments, it militates nothing against the validity of the claim of Phrenology; for if this single case of incongruity is of so much importance in the estimation of the skeptic, what will he do with the thousand-and-one cases of perfect agreement? You shall find two heads of similar form, which shall manifest adverse characteristics; and so you shall find two bells, as nearly similar as two peas, which, when struck at the same time and manner, shall give out jangling tones. But these prove only the exception to the law which makes ten thousand bells to chime in harmony, and twice ten thousand heads to give forth to the magician's touch the same indubitable tokens.

The difficulty of arranging and locating these various and varied manifestations is a far less

difficult process than may at first glance be supposed. Slow, it assuredly must have been, and at first exceedingly imperfect. Nay, it can not be denied that the science is yet far from being perfected. Like all other sciences, it must be subject to imperfections; and unlike the exact and mathematical sciences, it must forever be subject to the progress of knowledge, and the mental processes of the minds which undertake to decide upon it. Every new stand-point presents some different aspect, or at least some different shading of the same aspect. Two or more men may look upon the same object, for instance, each from a different point of observation, and although there shall be perfect harmony in the decision as to what the object is, there may be a wide discrepancy as to many of its details.

And this, to some brain, may prove an insurmountable obstacle to concession, and a sufficient ground to others for not only disbelief, but for derision, and scorn as well. But these things affect truth in no other way than to polish and render it more visible and self-evident. The most matter-of-fact things have been laughed to scorn ere this—things which no man would now tempt the mad-house by even doubting.

But there is a large and rapidly growing class whose faith in science is just dawning, and who begin to hunger and thirst for the knowledge which it is the prerogative of Phrenology to impart. Men and women who, enigmatical to themselves, would fain solve the riddle of their lives—men and women who, perceiving the loss they have suffered through the ignorance of their fathers, and mothers, and teachers, are intensely desirous that their offspring shall have all the advantages which to their childhood and youth were denied; and who anxiously look to Phrenology as their assistant and guide in conducting the training and development of the pure immortals intrusted to their charge.

For this class of inquirers we write, and to them would we devote especially what we have to say in the conclusion of these papers, and in which we propose to consider—

I. The *Objections* which are commonly urged against Phrenology, and

II. The *Application* of this science to the development and training of the Physical, Intellectual, and Moral natures of our children and youth.

OUR JOURNALS IN THE SOUTH.—While politicians are striving for personal and party ends to array one portion of our common country against the other, there are still some questions that are discussed harmoniously, and with benefit to all concerned; among these are PHRENOLOGY and Physiology: and to prove conclusively that this is the fact, we have but to refer to our subscription books. For while most Northern publications are tabooed by our Southern citizens, our subscriptions for the PHRENOLOGICAL JOURNAL from that section bid fair to surpass in number those of any previous year. A thorough knowledge of the principles taught by Phrenology, and a course of life founded on those principles, would make our country one harmonious whole.

This fact is beginning to be known by the best thinkers everywhere, hence the patronage and support given to the PHRENOLOGICAL JOURNAL.

### PROF. FOWLER'S LECTURES.

On the evening of January 28th, 1860, Mr. L. N. FOWLER, of the firm of FOWLER AND WELLS, having given the last lecture of his second course at Hope Chapel, Broadway, New York: Alanson Nash, Esq., was chosen chairman, and Mr. Charles C. Wakely, secretary. Mr. James B. Richards offered the following preamble and resolutions, which were adopted by acclamation.

*Whereas*, Prof. L. N. Fowler having now closed his second course of lectures on Phrenology, and illustrated its great practical value as an aid to self-improvement: we, who have listened to these lectures with great delight, deem it due to phrenological science, to its able expositor, and to ourselves, to give some expression of our sentiments upon this important subject at this time. Therefore,

*Resolved*, That phrenology furnishes us a basis of a sound mental philosophy, and gives us a knowledge of our passions, our sentiments, and our intellectual faculties in a manner at once clear, practical, and available.

*Resolved*, That phrenology is invaluable in its application to self-culture, to the choice of occupation, to the training and management of children, and to the selection of apprentices, agents, business partners, and congenial companions for life; and, as set forth by Prof. Fowler, we think great benefit may be derived from this science by all.

*Resolved*, That Prof. Fowler's matter and manner commend him as a public teacher of phrenology, and it gives us great pleasure to express to him our sincere thanks for the fund of useful instruction imparted to us in the lectures now closed.

*Resolved*, That we hereby earnestly invite Prof. Fowler to repeat his lectures in our city at his earliest convenience.

*Resolved*, That the foregoing resolutions be published in our principal daily papers.

ALANSON NASH, *Chairman*.  
C. C. WAKELY, *Secretary*.

### PARASITE PHRENOLOGISTS.

There are strolling, unprincipled persons, who disgrace phrenological science by their immoralities. Not a few there are who claim to be from our office, or agents lecturing for us; sometimes they claim our very name.

We have no connection with any phrenological lecturers outside of our establishment. We hope this statement will not be forgotten.

Anybody can buy charts of us and throw them off the dock, or use them for recording examinations; but the use of our charts gives them no necessary connection with us, and involves us in no responsibility on their account.

The foregoing was suggested by the reception of the following letter, and this is one of many of similar import respecting different persons.

G—, ILL., Jan. 24, 1860.

Messrs. FOWLER AND WELLS—There is an ignorant quack phrenologist in this country who, by his reckless and disgusting lectures and his failures in examinations, is doing the cause a vast deal of injury; and as he makes the statement that the chart he uses was gotten up by himself, Mr. Fowler, and somebody else, in joint committee appointed for that purpose by the National Phrenological Association at Chicago some year or two since, I deem it due to the cause of Phrenology, which is the cause of humanity, as well as to Mr. Fowler, to give you these facts. His name is G. W. Radecker. Make any use of this you please, and use my name when necessary.

[We assure our readers that Mr. Fowler was never a member of such a committee, or joined any individual or body of men in getting up a chart in connection with any such society.—F. & W.]

## To Correspondents.

To A. R. O., of Metomen, Wis.—You say, "In all the almanacs the sun is calculated to rise at the same time on a parallel instead of a meridian." If by "the same time" you mean the same instant of absolute time, it is not so, nor do the almanacs so state it. You must be aware that different meridians have different times, so that when it is noon on any meridian it is 11 o'clock on another meridian 15 degrees to the west, and 1 o'clock in the afternoon on a meridian 15 degrees to the east of it. The time of the sun's rising and setting is therefore marked down in the time of the meridian of the place for which the almanac is calculated. All places in the same meridian have the same hours or time of day, though the hours of his rising and setting will differ materially according to the latitude.

You are therefore wrong in supposing that the sun rises and sets at the same time to all places under the same meridian. If you travel southward on your own, or any other meridian till you get to the equator, you will find that the sun will rise and set there throughout the year at 6 o'clock, so that the day and night will be equal throughout the year; and any length of day or night may be found on that or any other meridian from twelve hours to six months by moving southerly or northerly. The hour of the sun's rising and setting depends on the latitude of the place and the sun's declination taken in combination with each other; and this hour is (with a small exception which will be noticed presently) the same for all places on the same parallel. The exception is caused by the small change which takes place in the sun's declination when passing from the meridian of one place to that of another on the same parallel, which change will affect the hour of rising and setting some little, but as this never exceeds a small fraction of a minute of time, generally only a few seconds, the almanac-makers rarely pay attention to it.

D. W. K.—Accept our warmest thanks for the club of subscribers for *LIVE*. The work to which you refer—now out of print—will be revised and reprinted at our earliest convenience.

E. M. H., Ohio.—The gentlemen about whom you inquire is capable of filling the place assigned him, and that, too, most creditably; but surrounded as he is by ambitious and mercenary politicians, he may yield to a course of action which may be repugnant to his own judgment and his better feelings.

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## DEFINITION OF THE FACULTIES AND THE TEMPERAMENTS

### DOMESTIC PROPENSITIES.

1. **AMATIVENESS.**—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; idling and spoiling children by caresses. Deficiency: Neglect of the young.

3. **ADHEIVNESS.**—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-ahead disposition. Abuse: A quick, fiery, excitable, fault-finding, contentious disposition. Deficiency: Cowardice.

7. **DISTRUSTIVENESS.**—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; fox; to lie low; keep one's counsel. Deficiency: Want of tact; bluntness of expression.

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

12. **APPROBATIONIVENESS.**—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.

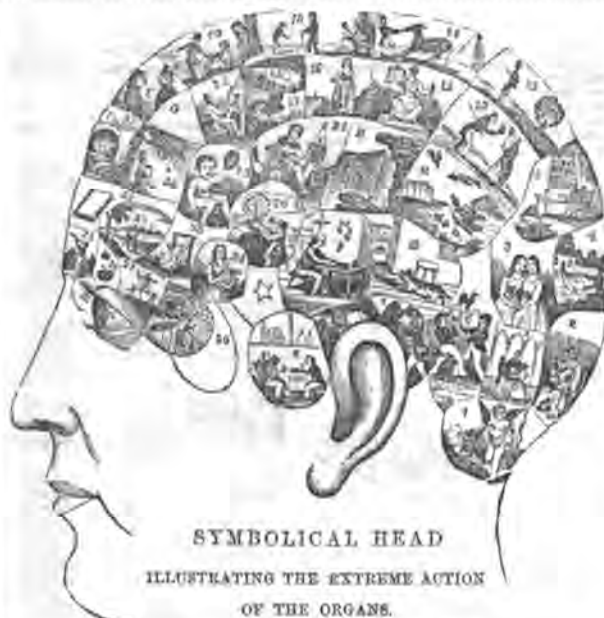
14. **FIRMNESS.**—Decision; stability; perseverance; unwillingness to yield; fortitude. Abuse: Obstinacy; wilfulness; mulishness. Deficiency: Fickle-mindedness.

### 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 lama-



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.

B. **SCULPTIVITY.**—Fondness of the grand and magnificent; the wild and romantic in nature, as Niagara falls; mountain scenery. Abuse: Extravagant representations; fondness for tragedies. Deficiency: Views the terrible 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 anything.

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 everything. Deficiency: Inability to understand arithmetical 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: Affectation. Deficiency: Inability to make one's self agreeable.

### TEMPERAMENTS.

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

I. **THE VITAL TEMPERAMENT,** of 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,** of the bones, muscles, tendons, etc., which give physical strength, or bodily motion, and constitutes the framework of the body. This is analogous to the bilious temperament.

III. **THE MENTAL APPARATUS,** of 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.")

### DEVELOPMENTS FOR PARTICULAR PURSUITS.

**LAWYERS** require the mental-vital temperament, to give them intensity of feeling and clearness of intellect; large Eventuality, to recall law cases and decisions; large Comparison, to criticize, cross-question, illustrate, and adduce similar cases; and large Language, to give freedom of speech.

**STATESMEN** require a large and well-balanced intellect, to enable them to see through great public measures and choose the best course, together with high narrow heads, to make them **DISINTERESTED**, and seek the people's good, not selfish emoluments.

**PHYSICIANS** require large Perceptives, to study and apply anatomy and physiology with skill and success; Constructiveness, to give skill in surgery; Combativeness, to render them resolute; Cautiousness, to render them safe; and a large head, to give general power of mind.

A **CHURCHMAN** requires the mental temperament, to give him a decided predominance of mind over his animal tendencies; a large frontal and coronal region, to give intellectual capacity, and high moral worth and the spirit of devotion; large Adhesiveness, to make all who know him love him.

**EDITORS** require good perception, to collect and disseminate news; Comparison, to illustrate and criticize; Combativeness, to render them spirited; and Ideality, to give taste and elevated sentiments.

**MERCHANTS** require Acquisitiveness, to impart a desire and tact for making money; Hope, to promote enterprise; Cautiousness, to render them safe; Perceptives, to give quick and correct judgment; Calculation, to cast accounts; and Adhesiveness, to make friends of customers.

**MECHANICS** require strong constitutions, to give them muscular power and love of labor; Constructiveness and Imitation, to use tools with dexterity, make after a pattern, and easily learn to do what they see done; and large perceptive faculties, to give the required judgment of matter and its fitness and physical properties.



# AMERICAN PHRENOLOGICAL JOURNAL.

A Repository of Science, Literature, General Intelligence

VOL. XXXI. NO. 4.]

NEW YORK, APRIL, 1860.

[WHOLE NUMBER, 25]

Published by  
**FOWLER AND WELLS,**  
No. 309 Broadway, New York,  
AT ONE DOLLAR A YEAR, IN ADVANCE.

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## CHAUNCEY VIBBARD.

### PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

#### PHRENOLOGICAL CHARACTER.

This gentleman possesses an unusually marked organization, and a very strong character. He has a distinct temperament—the motive and mental predominating. He possesses all the elements for a hard worker, and is happy in proportion as he is busy. The vital organization is only strong enough to sustain him in his efforts, but not so strong as to make him corpulent or in any way debilitated, either in mind or physical action. With such an organization, his mind would exhibit the following peculiarities:

*First.* He has immense firmness, perseverance, tenacity of purpose and self-possession. He has uncommon self-reliance, independence, and disposition to act and think for himself.

He has large perceptive intellect, which renders him unusually observing and practical in his knowledge. He quickly informs himself with reference to the condition of things around him. He has large Order, which renders him very precise and exact in all he does. Everything must be done according to some rule. He has also large Number, which facilitates arithmetical calculations, in making estimates, and in recognizing the principle of profit and loss. He can use his



PORTRAIT OF CHAUNCEY VIBBARD.

numerical powers to a good advantage, and make up general calculations with ease and correctness. He has large Form and Size, which give him correct ideas of the faces of persons and the shape of things, and enable him to judge correctly of the relative bearing of one thing to another, either in mechanics or in other matters where proportions are concerned.

He has uncommon sagacity, youthfulness of

mind, discernment of character, and intuition. He is exceedingly acute in studying the motives of men; has fair imagination, not enough to lead him into extravagant schemes, or to a subjects beyond what the reason would sanction; still the sense of beauty and perfection is sufficiently strong to lead him to very particular that everything which is done, be finished in the highest order of the art.

His moral brain appears to be well developed, and would enable him to sustain himself in the face of temptation, and aids to give rightness and consistency of character, of a higher degree than possessed by the majority of men. His Benevolence is large, and would manifest itself in gentleness and sympathy toward others; yet he blends with Benevolence much decision, firmness, and presence of mind. His head is rather broad in the cutive region, and he should be characterized for great force and positiveness of character. He has more obstacles he has to overcome and difficulties to contend with the more decided, persevering, and determined does he become. He has not the indications of timidity, nor of shyness, but should be characterized for open-heartedness, and promptness of action. He would do his work in the daytime, and would speak loud and plainly, rather than to work behind a curtain.

The organization, as a whole, indicates great strength of character great individuality, positiveness; differing from most men in not being so easy, lazy, quiet, and subdued; yet, he is polite, gentle, and gentlemanly. He is

ified, physiologically and phrenologically, to heavy responsibilities, and sustain himself in midst of many changes.

## BIOGRAPHY.

BY WILLIAM H. BOGART, ESQ.

(From Appleton's Railway Guide.)

is gentleman fills the important place of the Central Superintendency of the New York Central Railway—a station, in its duties and responsibilities demands upon the talent, and its necessities for a high order of service, surpassed by in the conduct of the railways of this country. Life is a lesson of instruction and of encouragement. It has indicated the ability of the mind has the native power to grasp a subject to which it has not been led by the education of schools, and it establishes the fact that sufficient already been developed in the experience of American railways to suffice for a training of those who are placed in the most responsible situations connected with them. Our school of railways is now at home.

Mr. Vibbard was born at Galway, in the County of Long, in this State, on the 11th of November, 1811. He received such an education in the various branches of learning as was sufficient to fit him for the occupations of life those keys of knowledge which, in the hands of those who have industry and observation, place at command as much advanced learning as the occasion and the demand.

On leaving school, he was for some time in the employ of Albany, in the store of William Crapo; and after remaining here a brief period, returned to his country, thence to New York, and from thence, in August, 1836, entered the office of the Utica and Schenectady Railway, then in the very commencing hours of its most extraordinary career of prosperity, inaugurating as it did the railway system, by a success never since rivaled. His services were first in the audit and settlement of accounts—in some respects the same as would devolve upon the Assistant Superintendent of the Road. The Hon. Erastus Corning was the President, and Mr. William C. Young the Superintendent. The Road had before it the great duty of introducing the travelers through the Great Western route to the comforts and the conveniences of railway transportation. Though the Mohawk and Hudson Road had been in use for some time, as a mingled operation—partly by horse-power and partly by steam—by rope and plane—and with terminations changed so often as to excite the traveling public from forgetfulness as to what was the manner of their entrance into Albany at any time. The Utica and Schenectady had to be introduced to the railway without break or change, and which was expected of it. The record by the Editor of the Albany Evening Journal of his first journey over it, to and from Utica in one day, is yet forgotten.

In this position Mr. Vibbard remained till 1848, when he became the Superintendent of the Road; a position which he occupied until the Utica and Schenectady, by the terms of the consolidation, was merged into the Central. To every department of the duty of the office, he gave his attention. He learned the value of order and system, and step by step, day by day, saw what was the practical result of rules—how far they

operated to facilitate the work of the operators, and where the lessons of each day's practice should lead. What the Utica and Schenectady Road was in his administration, the official records indicate. It is a closed account. It has fully discharged its duty, and whatever vicissitudes await the system of transportation by railway, the history of the Utica and Schenectady will never be forgotten. It was an example of good management—a grasping of complete success.

And with this elaborate training to every branch of the conduct of the business of the transportation of persons and property on iron rails, by the power of steam, Mr. Vibbard was selected to the General Superintendency of the New York Central Railway, then, for the first, organized. It was a situation of extreme difficulty, and the most severe responsibility. It was no more the guidance of the small and snug Utica and Schenectady, accompanying the Mohawk in its course—a duty in all respects familiar, where men and miles were all thoroughly known. It was the charge of the leading railway of the country, and whose distances were of the longest, submitted to the mastery of one man; one in which all varieties of structure were to be under superintendence; the climbing grades of the Albany road—the river side of the Utica—the long levels of the Syracuse—the hill-sides and lake shores, and long oirclings and many curves of that which found Rochester by the way of Auburn and the Lakes of Central New York—the routes that from Rochester sought the Niagara and Buffalo—these made up the Central.

These several ways had been constructed with differing ideas concerning the true policy of management of fabric. Built at different times, and with very unequal resources, their past history had not been the same. To some every care had been given. At the very time it was needed, the right repair had been made, because a prosperous Company had found in generous reward a constant incentive; while, with others, there had been less remuneration, and less, far less inducement to the maintenance of thoroughness and the best work. It was the consolidation of very variant interests—the union of very unequal structures, and to Mr. Vibbard was given the perilous and most laborious duty to form all these into one—to bring out of these discords a harmony. He was as a master mechanic, to whom, in a crisis of action, each workman should bring a section of a machine, made in the peculiar patterning of the individual mind, and to him, the Chief—the intricate task given, to arrange out of all these adjoining parts, a true and complete fabric.

It must be rightly done, even to the line and the rule; for by the skill in which this was to be arranged was the order to arise, and to be permanent and firm; by whose movement millions of human beings were to make their journeyings in safety, and the fields of the West and the warehouses of the East exchange the results of their industry and enterprise on this great highway. To this task, so soon as the consolidation of the several Roads and Companies was, by law, authorized, and by agreement and arrangement made in form, Mr. Vibbard devoted himself. He had all manner of obstacles to conquer; all manner of men to persuade and convince. It was a gigantic task so to fit all these cogs, as that the wheel of

management should be smooth in gear from Albany to Buffalo; so that every branch way should harmonize with the main line; so that every one of those in the service, whether on the little Charlotte Branch, or on the great double track route, should understand and work with each other, and with the General Superintendency, all having but one result to their labor—that over the New York Central Railway passengers should be carried cheaply, swiftly, safely.

This iron way goes far as well as fast. To the office at Albany, the condition of all its parts must be known. It is an essential feature in the policy of good management that not a rail on all its hundreds of miles can vary an inch from its truth of position without that danger being discovered by some one whose business it is to know it, and remedied by some one who has that very rail in his care. Nowhere else do the memorable lines of Alexander Pope with greater force apply—

"Tenth or ten thousandth breaks the chain alike."

The Superintendency would be imperfect, indeed, if it took cognizance only of the larger features of the Road. The discipline which places the hand of order, and caution, and skill, on every chain, rail, spike, bolt, bar, rod, wheel—which is the law of courtesy in the car, and courage on the engine—which from Buffalo to Albany keeps every fiber of this great iron body in health, must be the emanation of the good judgment and skill of the General Superintendent. It may reach its end through many rules and many men, but it must as surely be his own, as the spark that passes through many jars is in all electric.

The results of the New York Central Railway's management, as evidenced by the facts of the history of its years, are the best illustrations of Mr. Vibbard's talent. It is not a theoretical illusion or experiment. There in that strong way—whose strength so many millions of human beings can in their safety in travel verify—there is the proof, incontrovertible, established, demonstrated.

Perhaps there is not in all the United States an office bringing with it a more constant anxiety than this General Superintendency. There is never an hour of working time in which he can feel the pressure of his task removed. In the safety of each train—in the constant presence of a necessity for the men and supplies of every nature, that keep in motion this train—in the consciousness, never more thoroughly known than by the man who knows all about a railway, that danger, however controlled and chained by art, crouches like a tiger at every moment to leap on the rail; that the high speed that the people will have—all theorists and theories to the contrary—brings with it risks he knows in all their power; with the popular voice, never excusing, but always fierce to condemn; with these, the companions that await his every moment at his desk, how can the General Superintendent be any other than a careworn man? He knows and realizes that he lives in a storm; and so he does.

Mr. Vibbard is yet in life's prime. He has before him, if life continues, that measure of duty which keeps every energy of the mental and physical to its tension. He can look back at the progress of railway direction, from the hour when the flat bar received the fifteen or twenty mile the



hour force of the small locomotive as a burthen demanding all its power, to this day, when the engine rushes its forty miles during the hour, over a fabric that neither quails nor quivers.

He can look forward to that time, *certain to come*, when the railway shall everywhere, and by all classes of the people, be regarded as the invention most necessary to the happiness of the race—the development of civilization. Nor can the history of such progress be truly written, but that it shall include in its most prominent and most important page, the record of such names as that of Chauncey Vibbard.

## USE AND ABUSE OF ORGANS.

EDITORS PHRENOLOGICAL JOURNAL.—Is it truthful to science—is it just—is it logical, to set forth the *abuse* of an organ as its real design and legitimate use? Of course there is only one answer to all this—*emphatically No*. Still, I am satisfied that the common and popular way of explaining and illustrating certain phrenological organs, by some lecturers, is well calculated to make the impression, that the *abuse* is the legitimate, if not *necessary* result of the organ. And I am satisfied that many of the most formidable objections in the minds of candid, serious persons to Phrenology as a system, are based upon this perverted view. They hear certain lecturers locate organs, state propositions, and dash off deductions in a familiar chop-logic style, involving Phrenology in all the intricacies of a gross *Materialism* or downright *Fatalism*; hence start with horror at such a theory as directly at variance with the benevolence of God and accountability of man, and placing themselves on the defensive, brand Phrenology with all sorts of hard names for teaching such monstrous doctrines, at war with the first principles of Christianity. Thus, this harmonious and beautiful system is made responsible for the perversions of its professed friends.

But I will endeavor to make myself a little more intelligible by descending from generalities to particulars, specifying some of the grounds of complaint. And perhaps I can not do better than begin with some of the Rabblis, or masters of the profession, who are in danger of teaching by symbols exactly the opposite of what they believe and teach orally. This may look like “carrying the war into Carthage;” but even so, if necessary to vindicate science and establish the truth.

First: I now cast my eye over your *Symbolic Phrenological Chart* and look for *Firmness*, and there I find the significant figure of an *ass*, charged with *grit* to the brim, ears turned back, feet all bracing forward, with a man in front, pulling, and another in rear, pushing! But in vain—the obstinate brute will not budge an inch—for he is a *firm ass*. Now what is the inference from all this symbolic teaching and illustration? Is it not that man with large *Firmness* is a *self-willed, obstinate*, unyielding creature, so unyielding and unbending that effort to modify or change him promises little success? I understand the symbol teaches not merely *firmness*, but *obstinacy*. Now *obstinacy*, I claim, is the *abuse* of *firmness*; therefore the symbol conveys a mistaken idea as to the use of the organ. Many studying the chart get the impression that large *Firmness* and *obstinacy* are

all the same thing in Phrenology. This, of course, is denied by intelligent phrenologists.

Second: Take another illustration in the symbol used to denote *Destructiveness*. Here I find a savage-looking *wolf* in the act of pouncing upon an innocent lamb. Inference: killing is the legitimate use of *Destructiveness*. Hence, persons having this organ large will develop, naturally, a ferocious, savage, cruel, murderous, spirit-man of blood! If, in teaching, we modify the organ and character by calling in conscience and benevolence, that don't change the symbol, or the general impression made by it. Indeed, the organ of *Destructiveness* was originally called the organ of Murder, killing being its legitimate use. With such a definition, is it singular that persons believing in the supreme goodness of God and the accountability of man, should oppose a system that inculcated such doctrines? But change your symbol, and deny that such is the legitimate use of the organ, say such is the *abuse*, and the horrible idea of *Destructiveness* vanishes in a moment. Explain the organ as an *executive power*, that makes men *effective* and thorough in whatever they do, utterly obliterating, without compromise, that which is opposed to right and happiness—and who would not see wisdom in the creation of such an organ?

Third: *Combateness* is another illustration. Your symbol presents a savage exhibition of brutal passion, as if fighting were the legitimate use of the organ. This will at once be conceded as the *abuse* of the organ. Still, through the symbol, the eye is made to produce false impressions, and thus pervert the judgment and the opinions of many who otherwise would entertain very different views of Phrenology as a science. For example, explain *Combateness* as the organ of *resistance*, that opposes, or labors to overcome obstacles, and you reconcile all discrepancies and answer all objections. Other symbols might be noticed as objectionable for reasons already assigned; but my object is not so much to criticize charts as the loose manner of defining the use of organs.

I will, for example, take *Combateness*, as that seems to furnish an excellent opportunity for lecturers to exhibit their own *Combateness* in establishing their own theories and demolishing their opponents with all their objections. Some time since I attended a lecture on Phrenology, when a fine illustration was afforded directly in point. After a labored defense of Phrenology, as a science, its claims and importance, he came to the location and use of organs. Some men and women were angelic because their organs made them so. Others were demons for the same reason—their organs made them so. When he reached *Combateness*, after a few preliminaries, with a flushed face and fierce eye, shoving up his coat-sleeves and falling back in a combative position, he commenced flourishing his fists in a most pugnacious manner, at the same time informing the audience, in appropriate terms, that “this is the organ of *fight*. Tom Hyer, Morrissey, Heenan, and all gentlemen of the ring, have it largely developed.” Of course, the majority of the audience, if they believed his theory, regarded every man with large *Combateness* as a regular *bruiser*! Had he simply said, “Where the organ is large we find a disposition to resist, to conquer, to overcome; and when the organ is *abused* we discover a pug-

nacious, quarrelsome spirit,” no reasonable objection could have been offered. But an organ especially designed and adapted to fighting, is a theory that reflects too severely upon the Creator, and strikes too deep into the accountability of moral beings, to be readily admitted in the creed of intelligent men. The spirit of strife is the *abuse*, and not legitimate use of *Combateness*.

Acquisitiveness is frequently subject to the same kind of perversion. Instead of a *good organ* essential to a wise and wholesome *economy*, or provident regard for our future wants, a prudent provision for emergencies, it is many times so explained as to be the very essence of depravity and parent of crime. Extortion, cheating, stealing, and seeking gain by dishonest means, would seem to be the highest function of this organ, as some explain it. Such is the abuse of *Acquisitiveness*. Like the lawful desire for wealth, cherished and cultivated to excess, it breaks over lawful bounds and commits enormities it never would be guilty of, acting in harmony with its real nature and in accordance with its original design. A sinful or wrong exercise of *Acquisitiveness*, therefore, is a perversion, and not obedience to a constitutional power.

Alimentiveness is another of the organs made conspicuous when some lecturers develop the bad qualities of poor human nature. Instead of a healthy desire for necessary aliment, one might infer that it was the connecting link with gluttony, drunkenness, and all other excesses connected with appetite. Indeed, a man with large *Alimentiveness*, if governed by this perverted view of the organ, would feel that excessive indulgence was fulfilling the calls and predictions of his own nature. He would feel that excess was decreed by nature, and that indulgence was the true exponent of his constitutional being. But impress him with the fact, *excess is abuse*—that *Alimentiveness* wields no omnipotent control, but simply excites desire in the direction of our necessities, and the organ is no longer a mighty foe, to crush out exalted manhood and degrade us to the condition of brutes, but a consistent friend, acting in harmony with every other organ of the head, and all conducing to the elevation and happiness of man.

I might also speak of the frequent definition given to *Amativeness*, as if the creative design was to inspire sensuality, and when large, exercise a sovereign control over every other organ and compel man to become the slave of lust. But having stated my objections and explained my meaning, I desire to call attention to a few considerations which urge the necessity of a clear and correct definition of organs. I am aware that, in your publications and public lectures, this has been done a thousand times; and still it seems necessary to add “line upon line” in order to prevent misapprehension.

First: A very urgent reason for giving prominence to the thoughts I have expressed, may be found in the fact, that without a clear and correct definition of organs, Phrenology becomes a contradictory system, irreconcilable and self-destructive. Now, I affirm, that the organs are not like a turbulent, quarrelsome family—a household divided against itself, but a harmonious, happy combination, each fulfilling its appropriate function, and all essential to a well-developed organization.

The organs are not a set of rival despots, each grasping for the reigns of government that it may wield supremacy over all the rest. Each has its legitimate tendency, and *may* be abused; but the abuse is by no means a necessary consequence. Like the government of our country, the voice of the collective whole is the Constitution of the United Confederacy; while, at the same time, each organ enjoys a sort of "State Right," consistent with the exercise of its own legitimate powers. All beyond legitimate is *usurpation, treason, and dissolution*.

Phrenology, therefore, is always to be explained as in harmony with itself—each organ acting in harmony with all the rest. There must be no family feuds, as if nature were at war with herself. *Conscientiousness* must not be arrayed against *Acquisitiveness*, as if natural enemies. *Benevolence* must not be arrayed against *Destructiveness*, as if antagonism were the original design. When either becomes *excessive*, the other may become *conservative*, and thus modify its action. *Acquisitiveness* should fill the purse, and *Benevolence* disburse the fund. *Destructiveness* should wield its executive power in obedience to *Benevolence* and *Conscientiousness*. The fact that either may be *excessively* developed—organ very large—by no means creates a necessity for a "*Dissolution of the Union*," or any outbreak of ungovernable disloyalty to the constitution which binds in happy concord the united family of faculties that constitute the phrenological man.

Second: Perhaps something is due in this connection to the *theological* bearing of this question. In listening to objections from religious persons, I have usually found it true that their opposition was the result of mistaken views relative to the legitimate functions of phrenological organs. Instead of *voluntary* action, they have conceived the idea of *physical necessity* in the use of those organs; hence their deductions that Phrenology is equivalent to *Materialism* and involves *Fatality*; therefore is opposed to the fundamental doctrines of Christianity. But ask such objectors if they believe that mankind may possess peculiar or leading traits of character, which more or less influence and determine their course of action, and they will admit the fact; but claim that men may *resist* such tendencies, therefore are free and responsible.

Now explain phrenological organs, *not* as sovereign despots, ruling with a rod of iron, but as "*influencing*," even as "certain traits of character" do, and you answer the objector with his own logic. But explain the organs as exercising an absolute control, and especially when large—confound the distinction of *use* and *abuse*, or construe *abuse* as legitimate, and all the learning, and talent, and logic on earth can not vindicate the system.

But I claim still more for a consistent explanation of Phrenology. I claim the logical right of vindicating Phrenology by carrying the war into the very camp of our opponents, and employing their weapons in our defense. If Theology, irrespective of Phrenology, admits the existence of certain traits in human character, such as that some men manifest a spirit of generous *liberality* in the way of giving and doing, while others are *penurious* and close-fisted—some are mild, ami-

able, and lovely; while others are sour, morose, and repulsive—some are kind and forbearing; while others are irritable and revengeful—some are bold and courageous; while others are timid and cowardly—if, I say, it admits the existence of such traits of character, then how can it seriously object to Phrenology simply for claiming to have discovered some external signs of these admitted facts? Thus the controversy may be narrowed down to mere *technicalities*; while general principles are mutually conceded.

And now, having made such an approach to each other by conceding facts, if there is no other way of reconciliation, we may safely propose a compromise on the following basis: Theology may call such manifestations of character "*peculiar traits*;" while Phrenology calls them manifestations of certain organs! And the advocates of either theory may with equal propriety deny that such "*traits*" or "*organs*" constrain or compel wrong action.

But having occupied so much space in considering some general principles and in exposing some of the exorcences or discrepancies connected with efforts to advance Phrenology, I am compelled to omit some things quite essential. I might profitably call attention to some inconsistencies connected with examinations. Indeed, such things are to be expected until the system gains such an ascendancy over the public mind that it will no longer be considered unsafe or impolitic to admit it into our schools and seminaries of learning. True, Phrenology has made great advances, overcome a vast amount of ignorance and prejudice, and now numbers among its advocates some of the best talent in the world. Still, it is obliged to contend with opposition in high places, and probably will, until investigation shall demonstrate its claims and satisfy the skeptical of its truthfulness and great utility.

R. H. CONKLIN.

PROVIDENCE, Jan. 27, 1860.

REMARKS.—The foregoing article of our estimable friend, Rev. Robert H. Conklin, of the Congregational Church in Providence, R. I., we publish with pleasure. His strictures relative to the symbolical head are in the main correct. Pictorial representations are always liable to be carried so far as to become caricatures. The aim on the part of artists, and perhaps also of those who employ them, seems to be to make something that will be striking. Art is radical, and when it would show uncommon, even canonized, kindness, it gives a picture of the "Good Samaritan." Nobody finds fault with this, but it is really about as great a stretch of illustration, if we take the average standard of benevolence as a rule, as is the fierce energy of the wolf in the symbolical illustration of *Destructiveness*, or the pugilistic exhibition of *Combative-ness*, or the mulish stubbornness of *excessive Firmness*. But the mass of people do not readily see distinctions unless they are made very strong; hence our symbolical print is liable to criticism, as our friend suggests. We wish to refer to the pyramid as an indication of stability as well as the perseverance required to build it, which our friend in criticising the stubbornness of the same neglected to mention. We suppose it would not be easy to illustrate any organ in a medium or conservative manner. Friendship or *Adhesiveness*, in the symbolical head, is illustrated by two girls embracing each other firmly and fondly. Now that

attitude illustrates strong and active affection, but no one will claim that friendship should be ever and continuously thus evinced. In Veneration we show a pious female on her knees in prayer. This represents the highest action of Veneration. It is not easy to infer that this picture teaches that this attitude of prayer should be perpetual. Individuality is illustrated by a lad with a telescope. This teaches, not that the telescope is the only or the normal means of the exercise of the organ, but simply that this organ gives the desire to *see, see, SEE*, and that when one has seen all that the naked eye reveals, it prompts its possessor to seek the aid of the telescope to reach the remote, and we might add, the microscope, to reveal the minute. Nobody finds fault with these illustrations, because, perhaps, no moral evil would seem to arise from such excessive action of these faculties; but when the organ being illustrated is a passion, the culminating power of which is a palpable abuse and sin, then we find a sensitive public sentiment. We do not deny the propriety of these objections as applicable to the symbols, but simply say that they are regarded by most persons as objectionable only as they refer to a few of the propensities.

It ought not to be lost sight of, that as soon as one attempts to illustrate a feeling by forms and attitudes, it becomes necessary to use a strong and very palpable manifestation. If *Combative-ness* is to be illustrated at all, we do not see how it can be done in a medium or moderate mode of manifestation. Pugilism is an extreme action of *Combative-ness*; but kneeling in oral prayer is alike an extreme though normal manifestation of *Veneration*, as the clasping embrace of heart to heart is of *Adhesiveness* or *Friendship*.

Perhaps no symbolic representations of the mental and passional elements can with propriety be made—we do not insist. Let us ask if *resistance* "unto blood" is not, under extreme circumstances, normal? The thief and burglar has no right to enroach on my house or pocket so as to compel me to strike him down; but while such men are abroad, good men must be ready to defend their persons and their rights. We say this with quite as much deference to human instinct and natural law as to the doctrine of our good friends the non-resistants.

It should be borne in mind that man is endowed with all the animal instincts, and also with reason and moral sentiment, and when he has inherited all the human qualities in good degree, the animal appetites and passions should be and are modified and governed by the reason and the moral sense. Then and only then is man man. All rapine, lust, tyranny, and injustice are wrong, and result from perversion or abuse of the normal powers. In tigers, lions, hyenas, and their like, animal passion reigns without control or modification. Man has similar elements of disposition, but having the added qualities of reason, benevolence, conscience, reverence, etc., he uses *Destructiveness*, not like the tiger, but like a man.

We thank our friend for calling attention to this subject, and cordially invite a continuance of it, or the examination of any other points. The symbolical head has done a good work. It has called attention to the diverse nature of the organs, even though it has been done by showing excess and deficiency. We are glad to feel that many are desirous of having a more perfect and accurate mode of explaining the nature of the faculties.

## MORAL PHILOSOPHY;

OR,

## THE DUTIES OF MAN

CONSIDERED IN HIS INDIVIDUAL, SOCIAL, AND DOMESTIC CAPACITIES.

BY GEORGE COMBE.

[FROM THE LATEST REVISED EDINBURGH EDITION.]

## LECTURE II.

[CONTINUED FROM PAGE THIRTY-FOUR.]

THE human mind and its various faculties constitute a third class of objects which have received definite constitutions, and observe specific laws in their modes of action. These laws are inherent in the constitution of our mental faculties, and are divided into *moral*, *religious*, and *intellectual*. In the works on Phrenology, the faculties are treated of under corresponding divisions, viz., of Animal Propensities, Moral Sentiments, and Intellectual Powers; and the primitive functions, the spheres of activity, and the uses and abuses of each, are described, so far as these are ascertained. Each of these faculties is related to certain objects beneficial to man, which it desires, and there are laws regulating its action in attaining them: the faculties are so far independent of each other, that we may pursue the objects of one or more of them, and omit the pursuit of the objects of the others: the results of the action of the faculties are fixed and certain; and by knowing the primitive functions, the objects and the laws of our faculties, we may anticipate, with considerable certainty, the general issue of any course of conduct which we may systematically pursue. Further, when we have acted in conformity with the harmonious dictates of all our faculties we shall find the issue pleasing and beneficial; whereas when we have yielded to the impulse of the lower propensities in opposition to the moral sentiments and enlightened intellect, which, in cases of conflict, are the ruling powers, we shall reap sorrow and disappointment.

I shall illustrate these principles by examples. The propensity of Acquisitiveness desires to acquire property; and this is its primitive function. If it act independently of intellect, as it does in idiots, and sometimes in children, it may lead to acquiring and accumulating things of no utility. If it be directed by enlightened intellect, it will desire to acquire and store up articles of real value. But it may act either with or without the additional guidance of the moral sentiments. When it acts *without* that direction, it may prompt the individual to appropriate to herself things of value, regardless of justice, or of the rights of others. When acting in harmony with the moral sentiments, it will lead to acquiring property by just and lawful means.

Further, it may act so far under the guidance of the moral sentiments, as never to invade the rights of others, and yet its action may terminate in its own gratification, without any fixed ulterior object. Thus, when a talented merchant carries on extensive commercial dealings, and acquires many thousands of pounds, all in an honorable way, he may do so without contemplating any good or noble end to be accomplished by means of his gains. Or, lastly, an individual may be animated by the desire to confer some substantial enjoyment on his family, his relatives, his country, or mankind, and perceiving that he can not do so without wealth, he may employ his Acquisitiveness, under the guidance of intellect and moral sentiment, to acquire property for the purpose of fulfilling this object. In this last case alone can Acquisitiveness be said to act in harmony with all the other faculties. In the immediately preceding instance it acted in combination with justice, but not with Benevolence and Veneration.

According to my perceptions of the Divine government, there are specified results attached by the Creator to each of the modes of action of the propensity. For example—When the propensity acts without intellect, the result, as I have said, is the accumulation of worthless trash. We see this occur occasionally in adult persons, who are not idiots in other matters, but who, under a blind Acquisitiveness, buy old books, old furniture, or any other object which they can obtain very cheap, or a *bargain*, as a cheap purchase is commonly called. I know

an individual who, under this impulse, at a sale of old military stores, bought a lot of worn-out drums. They were set up at six pence each, and looked so large to the eye for the money, that he could not resist bidding for them. He had no use for them; they were unsalable; and they were so bulky that it was expensive to store them. He was, therefore, under the necessity of bestowing them on the boys in the neighborhood; who speedily made the whole district resound with unmelodious noises. In this and similar instances, as no law of morality is infringed, the punishment is simply the loss of the price paid.

When the propensity acts independently of justice and leads to stealing, the moral faculties of impartial spectators are offended, and prompt them to use speedy measures to restrain and punish the thief.

When Acquisitiveness acts in conformity with intellect and justice, but with no higher aim than its own gratification, the result is success in accumulating wealth, but the absence of satisfactory enjoyment of it. The individual feels his life pervaded by vanity and vexation of spirit; because, after he has become rich, he discovers himself to be without pursuit, object, or possession calculated to gratify his moral and religious feelings, which must be satisfied before full happiness can be experienced. This is the direct result of the constitution of the mind; for, as we possess moral faculties, moral objects alone can satisfy them; and mere wealth is not such an object.

When the aim of life is to communicate enjoyment to other beings, such as a family, relatives, or our fellow-citizens, and when Acquisitiveness is employed, under the guidance of moral sentiment and intellect, for the purpose of accomplishing this end, success will generally be attained, and satisfaction will accompany it; because, through the whole course of life, the highest powers will have pursued a noble and dignified object, fitted for their gratification, and employed Acquisitiveness in its proper and subordinate capacity as their ministering servant. The faculties will have acted in harmonious combination.

I have mentioned that every faculty has a legitimate sphere of activity, and that happiness and duty consist in the proper application of them all. If we add to this the principle, that we can not attain the rewards or advantages attached to the proper employment of any faculty, unless we apply it, we shall have another example illustrative of the order of the moral government of the world. For instance, as Providence has rendered property essential to our existence and welfare, and given us a faculty prompting us to acquire it, if any individual born without fortune shall neglect to exercise Acquisitiveness, and abandon himself, as his leading occupation, to the gratification of Benevolence and Veneration, in gratuitously managing public hospitals, in directing charity schools, or in preaching to the poor, he will suffer evil consequences. He must live on charity, or starve. In such a case, Benevolence and Veneration act without allowing due weight to the duties which Acquisitiveness is appointed by nature to perform. Moreover, in pursuing such a course of action, he neglects justice as a regular motive; for if he had listened to Conscientiousness, it would have dictated to him the necessity either of making these pursuits his profession, and acting for hire, or of practicing another profession, and following them only in intervals of leisure. St Paul, in similar circumstances, wrought with his hands, and made tents, that he might be burdensome to no one. The practical idea which I wish to fix in your minds by this example is, that if we pursue objects related exclusively to Benevolence and Veneration, although we may obtain them, we shall not thereby attain objects related to Acquisitiveness; and yet, that the world is so arranged, that we must attend to the objects of all our faculties, before we can properly discharge our duties, or be happy.

Not only so, but there are *modes* appointed in nature by which the objects of our different faculties may be attained; by pursuing which we are rewarded with success, and by neglecting which we are punished with failure. The object of Acquisitiveness, for example, is to acquire things of use. But these can not be reared from the ground, nor constructed by the hand, nor imported from abroad in exchange

for other commodities, without a great expenditure of time, labor, and skill. Their *value* indeed is, in general, measured by the time, labor, and skill expended in their production. The great law, then, which God has prescribed to govern Acquisitiveness, and by observing which he promises it success, is, that we shall practice patient, laborious, and skillful exertion in endeavouring to attain its objects. "The hand of the diligent maketh rich," is the law of nature. When, however, men, losing sight of this Divine law, resort to gaming and speculation, to thieving, cheating, and plundering, to acquire property; when "they hasten to become rich," they "fall into a snare." Ruin is the natural result of such conduct; because, according to nature, wealth can be produced only by labor; and although one acute, or strong, or powerful man may acquire wealth by cheating or plundering twenty or thirty honest and industrious neighbors, yet, as a general rule, their combined sagacity and strength will, in the end, defeat and punish him; while, if all, or even the majority, of men, endeavor to procure wealth by mere speculation, stealing, and swindling, there would speedily be no wealth to acquire.

The Scripture authoritatively declares, "Thou shalt not steal;" but when a man with a strong Acquisitiveness, and defective Conscientiousness, enters into a great mercantile community, in which he sees vast masses of property daily changing hands, he often does not perceive the force of the prohibition; on the contrary, he thinks that he may, with manifest advantage, speculate, lie, cheat, swindle, perhaps steal, as a more speedy and effectual means of acquiring a share of that wealth, than by practicing laborious industry. Nevertheless, this must be a delusion; because, although God does not state the reason why he prohibits stealing, it is certain that there must exist a reason replete with wisdom. He leaves it to human sagacity to discover the *philosophy of the precept*; and it is the duty of the Christian teacher and moral philosopher to unfold to the understandings of the young why it is *disadvantageous*, as well as sinful, to break the commandments of God. If I merely desire a child not to cross a certain path, it will probably feel curiosity to discover what is on the other side of it struggling against the dictates of filial reverence. If I should lead it to the path, and show it a mighty stream which would swallow it up, curiosity would be satisfied, and a sense of its own danger would operate in aid of the injunction. Obedience would thereby be rendered easier, and more practicable. Thus it is also with moral duties. When the *philosophy* of the practical precepts of the New Testament shall be taught in schools, in the domestic circle, and from the pulpit, the whole power of intellectual conviction will be added to the authority of Scripture in enforcing them, and men will probably be induced, by a clear perception of their own *interest* in this world, as well as by their hopes and fears in relation to the next, to yield obedience to the laws of their Creator. What a glorious theme will such a philosophy afford to vigorous and enlightened minds for the instruction of the people!

Similar observations might be made in regard to the laws prescribed by nature for the regulation of all our faculties in the pursuit of their objects; but your time does not permit me to offer more than the preceding illustration.

If we look at the living world only in the mass, without knowing the distinct existence of the mental faculties, their distinct objects, and their distinct laws, the results of their activity appear to be enveloped in painful confusion; we see some moral and religious men struggling with poverty, and others prosperous in their outward circumstances; some rich men extremely unhappy, while others are apparently full of enjoyment; some poor men joyous and gay, others miserable and repining; some irreligious men in possession of vast wealth, while others are destitute of even the necessities of life. In short, the moral world appears to be one great chaos—a scene full of confusion, intricacy, and contradiction.

But if we become acquainted with the primitive faculties, and their objects and laws, and learn that different individuals possess them from nature in different degrees of strength, and also cultivate them with

different degrees of assiduity, and that the consequences of our actions bear an established relation to the faculties employed, the mystery clears up. The religious and rich man is he who exercises both Veneration and Acquisitiveness according to the laws of their constitution; the religious and poor man is he who exercises Veneration, but who, through deficiency of the organ, through ignorance, or indolence, or some other cause, does not exercise Acquisitiveness at all, or not according to the laws by which its success is regulated. The rich man, who is happy, is one who follows high pursuits related to his intellectual and moral sentiments, as the grand objects of life, and makes Acquisitiveness play its proper, but subordinate part. The rich man who is unhappy, is he who, having received from a bountiful Creator moral and intellectual faculties, has never cultivated them, but employed them merely to guide his Acquisitiveness in its efforts of accumulation, which he has made the leading object of his life. After he has succeeded, his moral sentiments and intellect, being left unprovided with employment, feel a craving discontent, which constitutes his unhappiness.

I might proceed through the whole list of the faculties, and their combinations, in a similar way; but it is unnecessary to do so, as these illustrations will, I hope, enable you to perceive the principle which I am anxious to expound.

Let us now take a brief and comprehensive survey of the point at which we have arrived.

If we are told that a certain person is extremely pious, benevolent, and just, we are entitled to conclude that he will experience within himself great peace, joy, and comfort, from his own dispositions; because these enjoyments flow directly from the activity of the organs which manifest piety, justice, and beneficence. We are entitled further to believe, that he will be esteemed and beloved by all good men who know him thoroughly, and that they will be disposed to promote, by every legitimate means, his welfare and happiness; because his mental qualities naturally excite into activity corresponding faculties in other men, and create a sympathetic interest on their part in his enjoyment. But if we hear that this good man has been upset in a coach, and has broken his leg, we conclude that this event has arisen from neglect of a physical law, which, being independent of the moral law, acted without direct relation to his mental qualities. If we hear that he is sick, we conclude, that in some organ of his body there has been a departure from the laws which regulate healthy action, and (these laws also being distinct) that the sickness has no direct relation to his moral condition. If we are told that he is healthy and happy, we infer that his organic system is acting in accordance with the laws of its constitution. If we are informed that he has suffered the loss of an intelligent and amiable son, in the bloom of life, we conclude either that the boy has inherited a feeble constitution from his parents, or that the treatment of his bodily system, in infancy and youth, has been, in some way or other, at variance with the organic laws, and that his death has followed as a natural consequence, which his father's piety could not avert.

If, on the other hand, we know a man who is palpably cold-hearted, grasping, and selfish, we are authorized to conclude—first, that he is deprived of that delicious sunshine of the soul, and all those thrilling sympathies with whatever is noble, beautiful, and holy, which attend the vivacious action of the moral and religious faculties; and, secondly, that he is deprived of the reflected influence of the same emotions from the hearts and countenances of the good men around him.

These are the direct punishments in this world for his not exercising his moral and religious powers. But if he have inherited a fine constitution, and if he be temperate, sober, and take regular exercise, he may reap the blessing of health, which he will enjoy as the reward of his compliance with the organic laws. There is no inconsistency in this enjoyment being permitted to him, because the moral and organic laws are distinct, and he has obeyed the laws which reward him. If his children have received from him a sound frame, and have been

[CONTINUED ON PAGE FIFTY-NINE.]

## AUDUBON AND ASTOR.

PEOPLE are often cruel without being aware of it. The rich often incommode the needy in small things, in a way that is oppressive in the extreme; yet to them the sum seems so small and of so little importance that they put aside the creditor, and thus inflict a deep wrong. Many a poor seamstress has been toiling night and day to get a piece of work done, and with an empty stomach and an empty purse hurries off with the work, anxiously expecting the pay with which to buy a late breakfast for herself and several hungry children. Madam, however, does not happen to have the change, or can not trouble herself to go up stairs for the money, and bids her anxious creditor to "call again." In like manner men treat their tailors, their shoemakers, or their washerwomen.

We need not say that such conduct is utterly heartless. Although a few shillings to rich persons seem of small consequence, they should remember, however, that to the poor it is their all. They may be hungry, and anxious little faces may be looking out for the return of the poor mother with a loaf of bread.

The subjoined incident illustrates how rich men, from habit, perhaps, stave off those who have just claims upon them, when the real facts reveal the hollowness of their excuses:

"The following amusing story is told of John Jacob Astor, in the double character of a patron of literature and parsimonious money-holder, which appears to be characteristic:

"Among the subscribers to Audubon's magnificent work on ornithology, the subscription price of which was \$1,000 a copy, appeared the name of John Jacob Astor. During the progress of the work, the prosecution of which was exceedingly expensive, M. Audubon of course called upon several of his subscribers for payments. It so happened that Mr. Astor (probably that he might not be troubled about small matters) was not applied to before the delivery of all the letter-press and plates. Then, however, Audubon asked for his thousand dollars; but he was put off with one excuse or another. 'Ah, Mr. Audubon, would the owner of a million say, 'you come at a bad time; money is very scarce; I have no money in bank; I have invested all my funds.'

"At length the sixth time Audubon called upon Astor for his thousand dollars. As he was ushered into his presence he found Wm. B. Astor, the son, conversing with the father. No sooner did the rich man see the man of art, than he began, 'Ah, Mr. Audubon, so you have come again for your money. Hard times, Mr. Audubon, money very scarce.' But just then catching an inquiring look from his son, he changed his tone: 'However, Mr. Audubon, I suppose we must contrive to let you have some of your money, if possible. William,' he added, calling to his son, who had walked into an adjoining parlor, 'have we any money at all in the bank?' 'Yes, father,' replied the son, supposing he was asked an earnest question pertinent to what they had been talking about when the ornithologist came in, 'we have \$22,000 in the Bank of New York, \$70,000 in the City Bank, \$90,000 in the Merchants', \$83,000—'That'll do, that'll do,' exclaimed John Jacob, interrupting him. 'It seems that William can give you a check for your money.'—*Com. Bulletin.*

## PHRENOLOGY AND ITS FOES.

LIKE Banquo's ghost, the opponents of Phrenology will not stay down. The stale objections which have for forty years past been discussed, dissected, and buried as often as once in five years, are dragged forth by bigoted and ignorant cavilers to be again settled. Unfortunately for new truth and for the progress of thought among the people, nearly all the literary and medical colleges are still presided over by men who had received their education, and had become established in belief, and considered themselves at the top of the ladder of knowledge, at least theoretically, before Phrenology was introduced to the people of this country. Hence every batch of students, literary and medical, unless they have uncommon scope and independence of thought, graduate with at least two accompaniments, viz.: a diploma which has cost a deal of tutorial drilling, and a prejudice against Phrenology a third of a century old, which has been given by means of an equal degree of drilling. Each class of students, as they set up for themselves, deem it a proud duty to make their mark and show their wisdom by repeating the threadbare and ten times refuted objections against Phrenology, which were pardonable before much light had been thrown on the public mind on the subject.

It seems to be the fate of Phrenology to fall into Debating Societies and Lyceums, especially in small, obscure places where little is known of the subject, and less of anatomy and physiology. These places are of course blest with one or more graduates of the colleges aforesaid, with the full infusion of false prejudice acquired from bigoted college professors, and those solitary conspicuities, the only men for miles who profess to know the Greek or Latin names for a bone or muscle, these *learned men* signalize themselves by opposing Phrenology and repeating anatomical technicalities, the mere definition of which, perhaps not one of their hearers understands. They pass for being wise. Why should they not? Who among their auditors can debate the merits of unknown terms with them? And the general feeling is, "The Doctor ought to know! Has he not studied medicine and anatomy?" We answer, the doctor *ought* to know, but his very objections indicate that he has not read any respectable phrenological author, or else he willfully misrepresents him, and that his educational bias has struck him through and through with a mean narrow prejudice.

We have before us a letter addressed to us from a small town in a Western State, setting forth that Phrenology has been discussed in their Lyceum. We quote from the letter:

"Our doctors contend that the shape of the outside of the skull is no sign of the inner surface; that indentations and elevations on the outside have no corresponding depressions and bumps on the inside—therefore, that nothing can be told of the disposition by the outside shape of the skull, even if the brain is the organ or instrument of the mind. This is the main argument of the opposers. They claim also that the differences in the thickness of men's skulls is an impediment in the way of the science."

This point, the difference in the thickness of skulls, and the difference in the thickness of different parts of the same skull, has been often explained in the JOURNAL, and in other phrenological works. We may remark, that in the living

head, we can determine a thick or a thin skull by the general make up or temperament, and by laying the hand upon the head when the person speaks. If the skull be thick, little vibration will be felt; if thin, the vibration will be very distinct. Doctors ought to know better than to raise this objection. Do they say we have no right to make this test? Do they deny phrenologists this opportunity, and yet complain ours is not worthy of credit because, as they say, it is not a demonstrative and exact science. In the practice of their own profession, or science, they ply the patient and all the family with exhaustive questions before they presume to give a full or other prescription, yet they claim that it is right to blindfold the phrenologist and have no questions asked, no word spoken, no test of health made, and if a subject is thus thrust upon us (as they have been), who has been made idiotic by means of fits by overstudy, by paralysis, or an overdose of their poisonous drugs, they howl us down as practicing that which can not be classed with the "exact sciences."

How exact is the "science of medicine?" Can the best physician demonstrate with "exactness" how much fever a patient has, just how much constitution he has, just what are his habits, and therefore just what remedies should be used, and how much, and how often, to give them, what doctor, nay, what medical college, can tell. Yet doctors, whose science is the farthest possible from being exact, are almost the only men who complain that Phrenology is not an *exact science*.

In the A. P. JOURNAL for November, 1854, there is an illustrated article on this subject, to which we refer readers having files, from which we quote:

"Many persons believe in *theoretical* Phrenology who do not understand how it can be made *practical*. They believe that the brain is the organ of the mind; that different regions are the seats of the several groups of organs—that, for example, the forehead is the location of intellect—the backhead of the social nature—the tophead of the moral and aspiring faculties; but when we propose to point out each particular organ, they doubt; and when we profess to pronounce upon the size of each organ and the consequent strength of its faculty, they disbelieve.

"We have some learned professors in this city, and learned and unlearned persons elsewhere may be found, who harp upon the difference in the thickness of skulls, the dissimilarity in the thickness of different parts of the same skull, and the want of uniformity between the external and internal surfaces of the skull. When we hear these objections, from whatever quarter they come, we know that the objector is not acquainted with the first principles of practical Phrenology.

"We do not determine the size of an organ by the shape of the surface of the head at the location of that organ, merely. It is not by the "bumps" or hills and hollows of the head, alone, that we determine that organs are large or small. If so, a smooth, even head, must be set down as having no organs at all.

"Irregularity in the development of the organs gives a rough, uneven surface to the head, but when all the organs are of equal size, the surface will be comparatively smooth and the head well formed, that is, beautiful.



"An organ may be *average* or *full*, and yet be in a hollow; that is to say, surrounded by larger organs, just as we find valleys and even lakes on the tops of mountains.

"We determine the size of the intellectual organs, as a class, by the length of the head forward of the ears as much as by the height and squareness of the forehead. A person may have a large head, yet a short forehead; that is, the distance from the opening of the ear to the center of the forehead is short, but the backhead may be long and wide, and require a large hat, while the intellect is weak.

"Again, a person may have a small head as a whole, and a strong intellect, but it will be found that the principal part of the brain is forward of the ears. The idea, therefore, entertained by uninformed objectors, that a person requiring a large hat should be intellectual, and one requiring an average or small hat must necessarily be weak in intellect, is a signal fallacy.

"The average Indian brain is about as large as that of the white man, but he is far his inferior in intellect. Those who know anything of Indian craniology are aware that their middle and posterior lobes of brain are immense, while the anterior or intellectual lobe is comparatively deficient. But the Indian mind corresponds with the shape of his brain. His animal passions are excessively strong compared with his intellect. Pride, determination, caution, slyness, and cruelty are his leading characteristics, and the organs of these propensities are located about the ears and crown of the head. The following figures, representing a bottom view of two brains, illustrate this point.

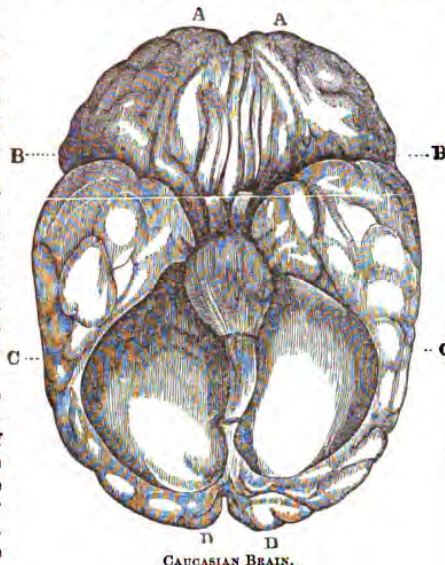
"The letters A A and B B show the anterior or intellectual brain: from B B to C C, the middle or animal lobe of brain: D D, the posterior or social brain. It will be seen that in the Caucasian, or European, brain, the three regions are nearly equal, while in the Indian there is a vast predominance in the size of the middle lobe; and the immense power of the faculties of the organs constituting that portion of the brain in the Indian is universally known.

"Yet with these facts, palpable and overwhelming as they are, people who are otherwise intelligent, carp about inequalities of the surface and thickness of the skull as an insuperable objection to practical Phrenology.

"The thickness of the skull is usually about three-sixteenths of an inch, sometimes more and often less. To show that the difference in the thickness can not offer a serious impediment to the phrenologist, nor account for the great difference in the shape of heads, we may remark that we have two skulls in our cabinet which show this point very clearly. One is the skull of a native African, the other a celebrated Indian chief, Big Thunder; the former remarkable for his docility and social affection; the latter, as his name indicates, equally distinguished for pride, energy, cruelty and cunning. We have taken a few measurements which may interest the reader:

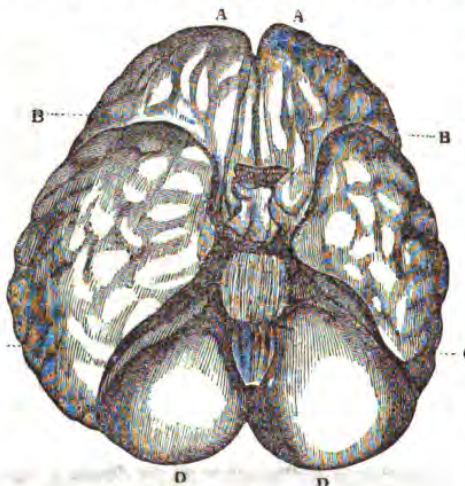
	African.	Indian.	Difference.
Length,	7½ in.	6½ in.	1 in.
Width,	5 "	6½ "	1½ "
Ear to occiput,	4½ "	8½ "	4 "

"These skulls are of equal thickness, yet the African has a head three-fourths of an inch long



CAUCASIAN BRAIN.

than Big Thunder from the root of the nose to the backhead; an inch and a quarter longer from the opening of the ear to the backhead, while from ear to ear it is an inch and a quarter narrower. The capacity of the Indian skull is more than one-fourth greater than that of the African. Who will say that there could be a dif-



INDIAN BRAIN.

ference of an inch and a quarter in the thickness of the two skulls if they now belonged to the living heads, instead of being opened to inspection by the saw? The thickness of skulls can not, by any possibility, account for the differences in the dimensions of heads, and those of which we have here given the measurement do not indicate the broadest differences we can find either in our cabinet or in our daily professional practice.

"The following are from correct casts in our possession. Mark the difference in width and elevation of the forehead.



GOSSE.

"Gosse was noted for his kindness, generosity, and unselfishness. He could not say No. He gave away two fortunes, and having inherited a third, he wisely appointed a treasurer or agent to take care of it for him.

"Black Hawk, it is well known, was a proud, cruel, ferocious warrior, a marked specimen of predominant animal and selfish propensities, who delighted in all the savage cruelty of Indian warfare, and whose untamed nature would not wince in the presence of General Jackson, in the very heart of the country of his captors. Such a head contained a brain formed like the figure of the Indian brain given on

the preceding column; and wherever we find the a head thus shaped, we may safely infer similar characteristics, without fear that the thickness of the skull stands in the way of a correct estimate. Moreover, where the side-head is thus large, the organs constituting that great width are generally very active, and consequently the skull at that point is much thinner than if the organs were small and inactive.

"In estimating the absolute size of organs, we consider the distance from the *medulla oblongata*, or center of the brain, to the seat of each organ at the surface. This central point lies at the base of the brain, midway between the openings of the ears. As we measure the absolute semi-diameter of a wheel by measuring from the hub to the surface or rim, so we learn the size of the phrenological organs. If the distance be found equal, we would say the wheel is round or well balanced. If certain parts had been originally made smaller, or had been crushed in by heavy loads, we should find hills and hollows, as we sometimes do on heads. If we find a smooth, well-balanced head, with all the organs equally developed, measuring 21½ inches, we would call the size of the organs average. In another head, shaped precisely like it, measuring 23 inches, we would call the organs large or very large. These heads would exhibit the same general character, but one would be much more powerful than the other. They would differ in degree, not in quality. A large and small egg, or a large and small wagon-wheel, illustrate the point.

"A well-formed head is oblong or oval in shape, like an egg, rather than round, like a wheel or a globe; but the wheel serves as a good illustration of the true mode of measuring the radial



extension of the organs from the center to the circumference of the brain. We trust that those who read this article will bury for ever their baseless argument respecting the difficulties of practical Phrenology arising from the thickness and slight inequalities of the plates of the skull."

### HENRY WELLS.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

#### PHRENOLOGICAL CHARACTER.

HENRY WELLS has a large head and a most vigorous physical constitution. He is strong, enduring, and remarkable for his force and power. The features of the face are heavy—what a strongly set nose! what a firm mouth and high cheek-bones! all indicative of great vital power, which is the foundation of health. The temperament is motive-mental, giving bodily endurance, physical power, and vigor of mind. His head is large throughout, but particularly so at the base, indicating, as the forehead shows, very large perceptive mind, which brings him into harmony with the physical world, and gives him a knowledge of property, of business, and of the active practical affairs of life. He has quick judgment, promptness of decision, ability to attend to details, and also that *system* and *mental method* in business which enables him to keep a thousand things on his mind, and have each take its proper place and receive its due share of attention at the proper time. He has an excellent memory of what he sees, experiences, and does, and is able thus to profit by experience, holding, as he does, in his mind, all the knowledge which the past has afforded him.

Comparison is large, rendering his mind critical, discriminating, and clear. He has good mechanical judgment, more than ordinary force of character, and decided courage and earnestness. He readily grapples with difficulties, and that in a manly, confident, self-reliant way. His manners and actions inspire confidence with others; his words and deeds evince a consciousness of power to do what he says he *will* do; and anywhere, among strangers, he commands respect. Every motion and every word are indices of force of character, positiveness of will, self-reliance, clearness of judgment, and unqualified confidence in his purposes and plans, and his power to execute them. Hence everybody clears the track when they see him coming, without the warning sound of the whistle. There are very few men who have such an impressive, controlling spirit as he, or whose manners, without being rough or unkind, so impress everybody—even animals—with the idea that he is their master, and that they ought to be subject to his control.

He has strong social developments, and influences others through the social feelings. He is deeply interested in friends and family, and will do and suffer much for them. He may have learned to avoid indorsing, but his sympathies would lead him to say *yes*, whenever a friend was in difficulty and begged his assistance. He has a full share of prudence, but possibly shows less than he really possesses.

He is proud-spirited, self-reliant, ambitious to be known and valued; but his ambition and pride are more nearly allied to triumph in a good cause



PORTRAIT OF HENRY WELLS, OF THE AMERICAN EXPRESS CO.

than they are to mere dominion for its own sake, or to be flattered and praised by the crowd. He is firm almost to a fault; he has an iron will, which becomes a law to himself and those by whom he is surrounded. He rarely is under the necessity of speaking twice to any subordinate to secure any acquiescence or conformity to his wishes.

He is hopeful, inclined to count the chances in his favor, and to grapple with difficulties with a full confidence of success. He patterns his actions and his conversation to nobody's model, but thinks and acts with individuality and independence.

He talks well when he is excited, and always to the purpose. He is a first-rate judge of character; understands men and motives almost at a glance. He has kindness, and a spirit of generosity and philanthropy which not only makes him sympathetic, but also induces him to take generous views of business. He does not hesitate to lay out money freely in making arrangements and preparations for business. He is not one who is inclined to fish with a bare hook, but baits it generously. He wants first-rate service, and is willing to pay a liberal price. If persons violate his confidence, he feels it more keenly than most men. He is himself magnanimous and large-hearted, and never dodges responsibility, nor takes advantage of mere technicalities to avoid duty or evade responsibility. He generalizes readily and correctly; can plan business faster, and execute more energetically and with less fatigue to himself, than ninety-nine men in a hundred. He is

well qualified to occupy eminent business positions and to be in authority. He is clear, vigorous, earnest, wide-awake, full of sympathy, friendship, courage, enthusiasm, determination, and sound judgment. He would make his mark anywhere.

#### BIOGRAPHY.

HENRY WELLS was born in Orange County, Vt., in the year 1808. His father was a merchant. His early opportunities were those enjoyed by boys of that day—the district school. An impediment in his speech prevented a more thorough education, and the studying of a profession. When sixteen years of age he was apprenticed to a tanner and currier in Palmyra, N. Y., where he remained till he was twenty one.

Having pursued several kinds of business till 1831, he engaged in the transportation and forwarding business till 1841, when he commenced as agent for Harnden & Co., at Albany, in the Express business. Soon after, he requested Mr. Harnden to put on an express line to Buffalo, when Harnden's reply was, if he (Wells) chose to run an express to the Rocky Mountains, he had better do it upon his own account, as he (Harnden) chose to run expresses where there was business. Wells took him at his word, and soon after a New York and Buffalo Express was established under the name of Pomeroy & Co., the firm consisting of Geo. E. Pomeroy, Crawford Livingston, and Henry Wells. About this time there was much excitement upon the subject of a reduction of postage. This Company engaged in the transmission of letters along their routes, and in connec-

tion with other expresses, carried the principal part of the letters and correspondence from Boston to Chicago, and the intermediate points. This caused much excitement at the time. Public meetings were held, resolutions were passed to neither send or receive letters by mail that could be transmitted by express. The Postmaster-General brought his entire power into operation to crush them out. Suits were daily brought, express messengers arrested, trunks and baggage searched for letters, railroads threatened, and every possible means used to stop the Peoples' Line, but to no avail. The people were masters, and would not pay twenty-five cents for the transmission of a letter three hundred miles, when it could be done in less time, and with greater certainty, by individual enterprise. Their only term of capitulation was, the reduction of postage. Unfortunately for the Government, the law, as it then existed, was against them, and the next session of Congress a new law was made, and at the same time a reduction of postage. Mr. Wells was one of a few who proposed to the Government to take all the letter mails at five cents apiece. The reply of Major Hobbie, First Assistant Postmaster-General at the time, was, that the Government would not permit it if he would pay five cents apiece for the privilege.

Another important item to the public began at this time—a reduction of the rates of exchange, and the equalization of the currency of the State and country. The expresses actually performed what the United States Bank was expected to do. It reduced the rate of exchange to the cost of transmission of specie, where it has remained from that time to the present, with a few exceptions, and those are where banks will not pay specie for their notes, and the messenger would be mobbed by the people if he demanded it.

The Express, at that time, was extended from Buffalo to St. Louis, under the name of Wells & Co. This was under the management of Wm. G. Fargo, Esq., of Buffalo, in whose able hands it still remains under a different name.

At various times there occurred in this business extensive robberies and losses; the first great one in New York, where about half a million of bank notes were stolen. Of this almost the entire amount was recovered. In 1844 there was a large robbery in Rochester. Of this about half the amount was recovered. In 1856 fifty thousand dollars of gold were stolen, none of which has ever been recovered. Three of the perpetrators of the last robbery are now in State Prison.

Some amusing incidents occurred about this time. Mr. A. Jernegan—then Superintendent of the South Bend Bank, of Indiana (now of New York city)—advised Mr. Wells that he had some specie to sell, as it was known he bought and sold considerable amounts. He went to South Bend, where he was an entire stranger, without letters of introduction. A proposition was made for the coin, which was accepted; but the owner said as he was to receive Mr. Wells' draft on New York, it would be necessary for him to identify himself. He took some letters from his pocket, directed to himself, but he, lawyer-like, said they might have been borrowed for the occasion. A memorandum book was then shown him, but he shook his head. A cane with Wells' name upon it

was in his hands. Still he was unsatisfied. He was told if he would go to the hotel and examine his baggage his name would be found on his linen.

This not being entirely satisfactory, a lucky thought struck Mr. Wells. His name was on one article which even the shrewd lawyer would not think had been borrowed. He drew off his boot and showed his name on the inside. He said he would deliver the specie—a man who refers to his boots must be the man he represented himself to be. Mr. Wells took \$25,000 of silver and journeyed two days with it to Marshall, from whence railroad and steamboat conveyed him and his specie to New York.

In 1843, the foreign express was established under the firm of Livingston, Wells & Co. Their principal offices were in London and Paris. It was of more convenience to the public than profit to the proprietors. The same offices are still continued under another name.

In 1850, the American Express organized by the consolidation of the varied interests upon its routes, under the name of Wells, Butterfield & Co., and Livingston, Fargo & Co. Its original capital was \$150,000, and increased from time to time until it amounted to \$750,000. Its average number of employees is about 1,500 men. It was a joint stock association managed by a board of directors, consisting of seven persons. Its officers were Henry Wells, President; John Butterfield, Vice-President, and William G. Fargo as Secretary, and Alexander Holland, Treasurer. Perhaps there has been no association in the country that has paid its stockholders better dividends for the past ten years. Its term expired with the past year by its own limitation, when a new company under the same name was organized, purchasing the assets and good-will of the old one. The same officers were elected for the new that had so long managed the old one.

In 1846 and '47, Mr. Wells was one of five who built the New York and Buffalo Telegraph line, being one of the first lines that was built. His partner and himself constructed the lines from Quebec to Montreal, Toronto, Hamilton, Port Sarnia, and Buffalo, having at that time the right of the connection with the American line from Prof. Morse.

In 1852, Mr. Wells concerted a plan for the organization of the present express company; selected the stockholders and their amounts, and laid the scheme before them. Each man took his stock, and the Company was organized in the usual way by the election of nine directors, and took the name of Wells, Fargo & Co. Hon. Edwin B. Morgan, of Aurora, N. Y., was made president, which place he ably filled until Cayuga and Wayne counties insisted on his representing them in Congress, where he remained six years. Danforth B. Barney was then made president, and took charge of the business in New York, and Louis McLean in California, and although the Company had some large losses in its commencement, yet under their able management, assisted by the Board of Directors, the Company has been eminently successful, having made up all its losses and paid its stockholders ten per cent. dividends.

These companies are composed of several hundred stockholders who are individually liable for the debts of the Company, thus embracing many millions as security to the public.

## WONDERS OF THE CREATED UNIVERSE.

THE faculty of Sublimity in conjunction with that of Marvelousness, or, as it is often called, Spirituality, enable man to appreciate such subjects as can not be measured or comprehended by Calculation, or the reasoning faculties. Calculation will solve a problem, and the result may be a row of a hundred figures; but who can tell by reason how much they mean? It is quite impossible to comprehend them. They must be divided, or presented in some comparative manner. The following speculations of Herschel will illustrate the point in question:

"What mere assertion will make any one believe that in one second of time, in one beat of the pendulum of a clock, a ray of light travels over 192,000 miles, and would therefore perform the tour of the world in about the same time that it requires to wink our eyelids, and in much less time than a swift runner occupies in taking a single stride? What mortal can be made to believe, without demonstration, that the sun is almost a million times larger than the earth; and that, although so remote from us that a cannon-ball shot directly toward it, and maintaining its full speed, would be twenty years in reaching it, it yet affects the earth by its attraction in an inappreciable instant of time? Who would not ask for demonstration, when told that a gnat's wing, in its ordinary flight, beats many hundred times in a second; or that there exists animated and regularly organized beings, many thousands of whose bodies laid close together would not extend an inch? But what are those to the astonishing truths which modern optical inquiries have disclosed, which teach us that every point of a medium through which a ray of light passes is affected with a succession of periodical movements, regularly recurring at equal intervals, no less than five hundred millions of millions of times in a single second! That it is by such movements connected with the nerves of our eyes that we see; nay, more: that it is the difference in the frequency of their recurrence which affects us with a sense of the diversity of color. That, for instance, in acquiring the sensation of redness, our eyes are affected 482,000,000 of times; of yellowness, 642,000,000 of times; and of violet 707,000,000 of times per second. Do not such things sound more like the ravings of mad men than the sober conclusions of people in their waking senses? They are, nevertheless, conclusions to which any one may most certainly arrive who will only be at the trouble of examining the chain of reasoning by which they have been obtained."

A MAN by the name of Meredith Holland has been astonishing the people of St. Louis by his extraordinary powers in mental arithmetic. He is not a healthy man bodily, nor is his mind well-balanced. But he will answer the most abstruse arithmetical questions with rapidity and accuracy, will calculate interest, simple and compound, for any time, amount and rate, with hardly a moment's thought. He is totally unable to explain by what method he arrives at the results.

ZERAH COLBURN astonished the world in mental arithmetic about fifty years ago. Twenty years ago an idiotic negro boy, near Huntsville, Ala., though too feeble in general intellect to do the ordinary work of a slave, could solve difficult problems in arithmetic almost instantly.

[CONTINUED FROM PAGE FIFTY-FOUR.]

treated prudently and skillfully, they also may live in health; but this, again, is the consequence of obedience to the same laws. If they have inherited feeble constitutions, or if they have been reared in a manner inconsistent with these laws, they will die, just as the children of good men in similar circumstances will perish. If the selfish man pursue wealth according to the laws that regulate its acquisition, he will, by that obedience, become rich; but if he neglect to exercise Acquisitiveness, or infringe these laws, he will become poor, just as the good man would become in similar circumstances.

It appears to me, that, in these arrangements, we see the dictates of our whole faculties, when acting in harmonious combination, supported by the order of external nature; and hence we obtain evidence of an actual moral government existing in full force and activity in this world.

According to this view, instead of there being confusion and a lack of justice in the Divine administration of human affairs, there is the reverse—there is a reward for every species of obedience, and a punishment for every species of disobedience to the Creator's laws. And, as if to preserve our minds habitually under the impression of discipline, our duties correspond to the different parts of our constitution; rewards and chastisements are annexed to each of them; and so little of favoritism or partiality is shown, that although we obey all the natural laws but one, we do not escape the punishment of infringing that single law, and although we break them all but one, we are not denied the reward of that solitary instance of obedience.

But you will perceive, that, before you can comprehend this system of government, you must become acquainted with the objects in nature, by the action of which it takes place, whether these be external or consist of our own bodies and minds. If mankind have hitherto lived without this knowledge, can you wonder that the ways of Providence have appeared dark and contradictory? And if, by means of Phrenology, we have now discovered the constitution of the mind, and its relationship to our bodies and external nature; if, moreover, physical science has largely opened up to us the constitution and laws of the objects by which we are surrounded and affected, need we feel surprise that the dawn of a new philosophy begins to break forth upon our vision, a philosophy more consistent, more practical, more consolatory, and better adapted to the nature of man as a moral and intelligent being, than any that has hitherto appeared?

[TO BE CONTINUED.]

Give a man brains and riches, and he is a king. Give a man brains without riches, and he is a slave. Give a man riches without brains, and he is a monkey.

### WHAT METAPHYSICIANS HAVE DONE.

["You metaphysicians kill the flower-bearing and fruit-bearing globe, with delving and turning over and sifting, and never bring up any solid and malleable mass from the dark profundity in which you labor. The intellectual world, like the physical, is *inapplicable* to profit, and *incapable* of cultivation, a little way beyond the surface."—*Lander, in Fumtair Conversations.*]

THE above was written in the nineteenth century, given to mankind as the idea of Diogenes, but indorsed and set forth by Mr Lander as his own opinion. Is it not strange that such ideas should be propagated and fostered in this age? Locke and Watts, Reid and Stewart, had explored the regions of metaphysics, and brought forth much to admire. Spurzheim analyzing the ideas, and perfecting the discoveries of Gall, had just completed a system unfolding the functions and phenomena of mind, and laid the foundation for the erection of one of the most perfect, simple, yet ingenious philosophies ever gracing the intellectual world. Combe reared the superstructure, and in such a manner as to defy the whole force of modern lore, and expose the ignorance of the philosophers of the early and middle ages who had pretended to toil to a beneficial end in the same realms. The plains that had grown over with weeds under the supervision of the disciples of the ancient philosophers, and those of the sixteenth and seventeenth centuries, including some of the eighteenth and nineteenth, such as Descartes, Kant, and Cousin, were at once cleared of their unnatural adornings, and the soil thereof strengthened and prepared for the highest state of cultivation.

"The intellectual world incapable of cultivation a little way beyond the surface!" What shall we do with the following theory, advanced by one of the greatest metaphysicians the world has produced: "A man's nature runs either to herbs or weeds. Hence let him seasonably water the one, and destroy the other." Are we to believe that the speculations of Aristotle have never been "applicable to profit"? Are we to understand that the reflections of Bacon have never benefited mankind? Shall we assert, and abide by the proposition, that Edwards never brought up from the "dark profundity" in which he labored, any "solid and malleable mass" that shed new light into the regions of metaphysics, and benefited his race? Why do we call such men benefactors, brilliant lights in the intellectual firmament, reflecting upon their own and future generations substantial benefits for which they can never cease to be grateful? Is it not because they have toiled in spheres where ordinary and uncultivated minds can not labor, and brought to light principles and knowledge for the advancement of the happiness of their fellows? This is it, and this is for what man should be grateful.

But up to the middle of the nineteenth century no perfect system of metaphysics was given to the world. Combe came forth "like a splendid luminary, dispelling darkness and confusion, and imparting light" where light can be imparted, and adding increased luster to the efforts and productions of metaphysicians before him. He understood the functions, and could trace the phenomena of mind. He saw the "profound sophisms" of Reid and Stewart "dissolve to nothing" before the researches of Gall, Spurzheim, and his own in-

genious arguments. He saw and exposed the ignorance under which former philosophers toiled, appreciated their labors, but displayed the disconnectedness of them. In his "Constitution of Man" is to be found a key which solves all metaphysical problems, and opens up the mysteries of mind.

At this day *reasonable* men know the benefits to be derived from a proper realization of their own powers of mind. They have a guide to direct them in the correction of their weaknesses, and to develop those faculties which need it, and lessen the influence of others the exercise of which may be injurious. Think of this, and then turn back twenty-five centuries, or even one, and behold the ignorance that encumbered many departments of science, the vague and unhealthy theories in regard to mind and its attributes—then peruse the opinions of Mr. Lander and men of his stamp, and pity his weakness and *theirs*, for many such there be, rather than upbraid him and them for those opinions which, given to the world, rather expose their ignorance than reflect discredit upon the age in which they were set forth.

When one knows how to cultivate his mind—understands it—he can easily command the means of culture. In this age he *can* know this. One has only to analyze the system of Combe, and the foundation on which it rests, and the way is made plain. He will then understand that metaphysicians have brought much from the "dark profundity" that is beneficial, and understanding the nature and functions of mind, will be prepared to refute the idea that the "intellectual world is inapplicable to profit, and incapable of cultivation, a little way beyond the surface." BEDFORD.

POST-MORTEM EXAMINATION OF PATRICK MAUDE.—A medical examination of the brain of Patrick Maude was made five hours after the execution, Doctors Dougherty, Coles, Mills, and Richmond being present. The examination revealed the presence of a fibro-cartilaginous tumor about the size of a pea, which was attached to the outer membrane of dura mater, on the right side, over the middle lobe. This tumor had produced a slightly marked indentation on the surface of the brain, and, in the opinion of a majority of the medical gentlemen who made the examination, congestion of the membrane with slight effusion. The substance of the brain beneath was in nowise altered—neither inflamed, congested, nor softened—and its presence may or may not have had an effect upon the functions of the brain, and so operated as a cause of mental derangement. The weight of the contents of the skull was forty-five and three-quarter ounces, while the average weight in males between forty and fifty years of age is, according to Dr. Reid, nearly forty-nine ounces.

This examination, it is said, tended to confirm the opinion of some of the medical faculty, that Maude was an insane man, though of itself it is no decisive evidence of madness, even to the profession.—*Newark Mercury.*

[This Maude, it will be remembered, had been confined in the New Jersey Lunatic Asylum, from which he broke out, and proceeded at once to Newark, where he shot his sister, for which he was tried and convicted, of murder, and recently executed. He was thought, by many, to be insane.]

## START RIGHT.—No. III.

It has been hinted before, that truth is not a fixture; that some of the principles of spiritual and moral truth are eternal, and therefore changeless, as well as some of the formulae of physical or mathematical truth. But that truth, or science, has not yet been entirely exhausted in its essence is proof that it is progressive and incomplete. Not in the abstract, for with this no mind save His, who is the author of it, has anything to do, simply because no finite mind is capable of embracing it in all its rotund grandeur. In the infinite soul alone "it comes full circle," and it was the same yesterday as it is to-day, and will be forever. But when we speak of *imperfect* truth, we mean, of course, as it is received and accepted by *finite* minds—from the glow-worm intelligence of the merest plodder of these mundane spheres of ours, up to the brightest intellect which scintillates and dazzles all around and beneath him, and who is able to give to the wiser ones wisdom and to the higher ones elevation.

All minds have not equal capabilities of development and growth, or equal facilities for the cultivation of that growth, but every mind has the capability of progress. No matter how low may be the point at which you may find a human being, experience has shown us that he may be raised up to a higher level in the intellectual scale. The most hopeless idiocy does not deter the philanthropist; and every day we are astonished with some new demonstration of the success which attends his efforts. And while this important fact bears upon our minds, we are encouraged to use every means suggested by science to improve and enrich the understandings of our fellow-men. And among the appliances of truth, although it may not be the greatest, we believe that Phrenology is an important hand-maid of Christianity in the final redemption of the race. Not first, not highest, it may be, but still powerful in its sphere as God's co-helper in His own great work.

We know that this is questioned, by some in a querulous way, and by others in good faith. Whether one or the other, let us weigh the *objections* which are generally urged against the science we advocate. Not that we shall attempt to refute the *dogmatism* which asserts itself against our faith—one might as well enter into a controversy with the incorrigible brute which now "bays the moon" beneath our window. But we welcome all true and loyal-hearted objectors, for there is large hope of such. We hope to quicken their inquisitiveness, and by a calm appeal to their reasoning faculties—especially if these be subject to their higher moral attributes—to dissipate somewhat the mists which may now prevent their clear and unprejudiced perception of the truth.

I. The first objection which we shall notice is, that Phrenology is *ARBITRARY*. We accept the charge. All science is arbitrary, because it is *positive*. That two and two make four is an axiom not to be questioned or quarreled with. But Phrenology is not *dogmatic*. We *assert* nothing, but that for which we show proof; we propose a great deal for assent to which we appeal to your reflective faculties. For instance, Phrenology declares that the human mind is made up of, or possesses certain faculties, as Benevolence, Rev-

erence, Conscientiousness, Justice, Ideality, etc. We *assert* this, and no man in his senses presumes to deny it; but when we undertake to appropriate to each of these distinctive functions a distinctive organ of the brain, we meet the *argumentum ad hominem*, "How do you *know* this?" and our reply must be, this is a mental phenomenon combined with some physical action—for every spiritual manifestation is made patent by *some* physical agency—and a careful and patient observation has convinced us of the truth of what we assume. We say, that if in the examination of a thousand oraniums we find ourselves sustained by an exact coincidence in nine hundred and ninety-nine, it answers our purpose, and the proof is quite as full as in any other department of science whatever, and that it is entitled to our calm and unbiased consideration. Now, it is vanity to deny that we have this conviction, corroborated by every day's observation. And we again assert, that few sciences have such strong claims on our understandings for assent. And when we find a man bent on resisting the cumulative evidence which Phrenology offers, we can not avoid the conclusion that either he has not examined them, or that he is not capable of receiving and weighing them.

II. Phrenology tends to *immorality*, and is *destructive to religious faith*. It would be quite enough to say to this objection, that if Phrenology be proved in science to be *true*, it falls to the ground and crumbles into dust. But in what way does Phrenology tend to immorality? Certainly not by relaxing the hold of man's moral nature on his conscience. If there be any such thing as setting conscience in its legitimate seat, Phrenology, more than any other thing, save Christianity, is best calculated to do it. It gives such a sanction as nothing else can to the eternal maxims of Christ, and puts a glory on the New Testament such as no other one science is capable of doing. If it says that, through certain developments of the brain, any one of a man's tendencies is more to evil than to good, it also points out the remedies, and in the same brain finds the faculties which are to aid in the reformation of the sinner. If, for instance, a man's *Acquisitiveness* and *Secretiveness* be great, and tempt him to the appropriation of that which belongs to another, *Veneration* is alarmed, and *Conscientiousness* aroused, and *Benevolence* excited to prevent the wrong, as well as the disturbance which its commission would produce in the moral economy.

The teachings of Phrenology certainly do militate against the doctrines of fatality, and leave a man standing free before his Maker and his Judge, stripped of all excuses and refuges of lies; open to the all-piercing eye of truth, which penetrates to the *intents* of all human action.

III. The last and most formidable objection which we shall notice here is, *It tends to the merest materialism, in that it makes spirit subject to a mere fleshy tissue*. What should we know of the soul if all the thousand tongues through which it speaks were silent? How could we judge of form, or color, or sound, or any other of the soul's results, if they were not capable of being expressed to us through the brain or hand? How could the sculptor, the painter, the musician reveal to us the creations of their enlightened souls, but through the chisel and the pallet, and instru-

ment which he has curiously fashioned, all subject to the mere muscles of his arms and fingers? How could the souls of those unfortunates who can neither hear nor speak, communicate but through these mortal instruments, the mere integuments of the arm and hand? And then, how could we receive these communications except in the use of the perishable organs of the ear and the eye?

And it does not make them the *less spiritual* because they are thus communicated and thus received. It but shows the superiority of spirit, and makes matter the mere instrument of its manifestation. As the great Fashioner of all things uses the sun and other lesser lights to reveal a portion of His glory and majesty, the materials of the landscape for the matchless pictures of His benevolence and love, so He has created His children with similar powers of using the same functions and materials for a somewhat lower display of the same, though delegated, power and wisdom.

Indeed, it is this exceedingly intimate relationship of matter and mind, as seen in all that the creature is made the instrument of producing in the physical and intellectual spheres, which reveals to us the I AM in all His attractive beauty. It gives the comforting assurance to the troubled soul that our Father is not an arbitrary monarch afar off, and whose power is used only to crush and destroy, but an intimate relation, enfolding us perpetually to His more than human bosom. We are assured that we need not go up to heaven or into the unfathomed depths to find Him, for He is nigh to every one of His creatures, loving them with an exhaustless affection, and ever seeking their elevation from the low level to which their sins have debased them, to the serene position where He has set His throne in resplendent and ever-enduring power and glory.

(TO BE CONTINUED.)

## SELF-HELP AND SELF-KNOWLEDGE.

THE spirit of the time we live in is a spirit of individuality, of independence, and of the duties and demands on individuals, which such independence necessarily imposes. *Communities* are splitting up into *personalities*; and as, by unavoidable consequence, the props of clique and party fall away on all sides of a man, he finds himself left to stand on his own foothold, he tests and discovers what is the real solidity of his position, and what the vigor of arm and intellect, and the moral force by aid of which he must sustain himself and secure his cherished objects. At such a time, Dr. Smiles' book, entitled "Self-Help, with Illustrations of Character and Conduct," is very seasonable. In spite of an occasional cropping-out of the professional-lecturer style in literature, the book is full of sound sense, and replete with examples to encourage the flagging powers or the disheartened spirit onward to that true victory which only honorable and unconquerable resolution can win. Messrs. Harper and Brothers, of New York, have brought out a very pretty cheap edition of Dr. Smiles book.

But an essential ingredient in true *self-help* is *self-knowledge*. The worker must know the elements of mind and character, and the fundamental tendencies, capabilities, and operations of the different mental faculties. Very much of all this is learned through a careful study of some good work



upon Phrenology, together with that of Mr. O. S. Fowler's "Self-Culture." But there is lately issued by Messrs J. Munroe & Co., of Boston, a little book in which, while the phrenological classification of the faculties is in the main followed and upheld, the elementary tendencies and operations of the mind are set forth with a very considerable degree of clearness, and in such a way as to lead to ready application. This book, by Archbishop Whately, is entitled "Introductory Lessons on Mind." While we do not regard the order or mode of presentation of the subjects as faultless, yet the topics are well-chosen; and, indeed, it is not often that so much useful information in regard to a difficult subject is condensed into so small a space, as in this instance. Mr. Whately's book is a valuable aid to that difficult accomplishment—self-knowledge.

### THE NEW DICTIONARY.\*

WORCESTER'S DICTIONARY, so long expected, has come at last, and in such a handsome dress that even those who had become somewhat impatient with waiting will, we think, be satisfied. But although a good appearance is no bad quality in anything, a Dictionary is chiefly prized for its contents. A war of the Dictionaries has been waged of late through the medium of the public prints to such an extent, that we commenced the examination of the volume before us somewhat eagerly, and as we have spoken of its looks we will conclude on that point by saying that in regard to mechanical execution and typographical appearance, it excels by far any work of the kind we have ever seen.

This Dictionary contains, so the preface says—we didn't count them—about 104,000 words, being about 20,000 more than is contained in any other similar work.

The orthography it is claimed is in accordance with the best usage both in England and the United States. The most marked variation from established English usage is in those words ending in *or* or *our*, as *favor, favour*, and the like.

The double *l* of *travelling, revelling*, etc., is retained; *pretence, offence, and defence* are spelt with a *c*; *theatre, centre*, etc., are as here spelled; *axe* and *whiskey* keep the *e*; *mould* is not *mold*, nor *height, light*. These our readers will remember are among the few words whose spelling has been the source of so much contention.

The pronunciations are in accordance with the best usage. The marks of designation seem to be as well calculated to guide the student as can be made, but is almost impossible to represent English pronunciation.

The pictorial illustrations are valuable. More information can sometimes be conveyed by a picture than by columns of descriptive words. The illustrations occur with the words they are intended to represent, which is as it should be.

\* A DICTIONARY OF THE ENGLISH LANGUAGE. By Joseph E. Worcester, LL.D. Quarto. 63 pages. 1786. Boston: Hickling, Swan, and Brewer. 1860. (With an Appendix containing Pronunciation of Greek and Latin Proper Names; also, Scripture Names, Modern Geographical Names, and the Names of Distinguished Men of Modern Times: a complete Dictionary of Quotations; Grammar and History of the English Language, etc.)

The definitions are full and copious, as much so as the most exacting could reasonably expect. They are entirely unlike Webster's, care having been taken to take "no word, no definition of a word, no citation, no name as an authority" from his work. So the purchasers of both may rely on having books entirely unlike.

The synonyms form a very important part of this great work. About 5,000 words, some nearly synonymous with others, are brought together and treated as to their similitudes and differences. The right word in the right place is what all writers and speakers want, and all often feel the want of a word to express exactly what they mean, and without being able to call it to mind.

Appended to the Dictionary are extended tables of pronunciations of Greek and Latin proper names; of Scripture proper names; of modern geographical names; of the names of distinguished men of modern times; abbreviations used in writing and printing; signs used in writing and printing, and a collection of words, phrases, and quotations from the Greek, Latin, French, Italian, and Spanish languages.

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### I DIDN'T KNOW WHAT IT MEANT. (CONJUGIAL LOVE.)

He gave me a knife one day at school,  
Four-bladed, the handle of pearl;  
And great black words on the wrapper said,  
"For the darlingest little girl."  
I was glad! Oh, yes; yet the crimson blood  
To my young cheek came and went,  
And my heart thumped wondrously pit-a-pat,  
But I didn't know what it meant.

One night he said I must jump on his sled,  
For the snow was falling fast;  
I was half afraid, but he coaxed and coaxed,  
And got me on at last.  
Laughing and chatting in merry glee,  
To my home his course he bent,  
And my sisters looked at each other and smiled,  
But I didn't know what it meant.

The years passed on, and they touched his eye  
With a shadow of deeper blue;  
They gave to his form a manlier grace—  
To his cheek a swarthier hue.  
We stood by the dreamily rippling brook,  
When the day was almost spent,  
His whispers were soft as the lullaby;  
And—now I know what it meant.

## To Correspondents.

PHRENOLOGIST.—Congeniality in marriage arises from harmony. If the congeniality be right for health, and vigor, and mind, marry one who has a similar one. If the temperament be too nervous or morbid, the companion should have the vital-motive, so that the offspring may stand a chance of inheriting a good degree of all the temperaments. Harmony does not necessarily imply similarity. The race is improved where sons resemble the mother and daughters the father. This produces a strengthening of the feminine, and a softening

and modification of the masculine. It infuses vigor, and courage, and manhood into the female nature, and the refinement and sensibility of the female into the masculine constitution, and thus each sex is prevented from becoming so extreme in its own peculiarities as to be distorted. Where sons resemble the father for two or three generations in succession, they become rough, hard, and coarse. They have too much strength and too little refinement, while, on the contrary, females resembling the feminine branch wholly for several generations become characterless, timid, inefficient, pathetic, and dreamy. They become all emotion and no logic. The same is true of temperaments. Persons who come to maturity early become old early, like June peas, while those that ripen late keep longer.

WILL.—We think the theory you refer to is fine spun, and that a hundred times more is made of it than can be understood or carried out. It is pretty as a dream, but, if true, its founder is not wise enough to apply it. To your second question we answer Yes.

### PHRENOLOGY IN BROOKLYN.

MR. L. N. FOWLER delivered a course of lectures on Phrenology, at Musical Hall, on Brooklyn Heights, early in February last, to a very large audience of the most intelligent and respectable citizens of the City of Churches, at the close of which, the committee, chosen by the audience for the selection of persons to be examined publicly, presented the following preamble and resolution, which were adopted by acclamation:

Whereas, we believe the science of Phrenology to be of great importance, in unfolding and teaching to man a true knowledge of his nature, and if it were more thoroughly understood by the human race, it would save a vast amount of suffering and misery, and as Mr. Fowler's writings and lectures have done, and are doing a great deal to disseminate that knowledge—

Resolved, That we, the citizens of Brooklyn, invite Mr. Fowler to deliver another course of lectures in this city at his earliest convenience.

Signed by the Committee,  
WILLIAM H. BIGLOW, STEPHEN M. GRIEWOOLD.

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A Repository of Science, Literature, General Intelligence.

VOL. XXXI. NO. 5.]

NEW YORK, MAY, 1860.

[WHOLE NUMBER, 257.]

Published by  
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		Benefits of Phrenology...

## THE BRITISH POETS: THEIR LEADING PHRENOLOGICAL ORGANS.

[In the second volume of this JOURNAL there appeared several articles of great interest on the phrenological peculiarities of the British poets; but as the circulation of the JOURNAL at that time was very limited compared with that of the present time, we think we can not do our readers a better service than to reproduce those articles, with the addition of the likenesses of several of the poets, and such remarks as may be deemed appropriate.]

ONE of the most delightful, though not, perhaps, the most *useful*, of the thousand applications of which Phrenology is susceptible, is the peculiar pleasure which may be derived from a perusal of the finer productions of literature. "The thoughts that breathe, and words that burn," to the initiated, have an interest philosophical as well as poetical. After exhausting the beauties of a poem, a new and strange interest springs up in the mind of the reader, and he is soon found deeply investigating the actual *causes* of the distinguishing features of the work; he turns from the enjoyment of the well-sustained image to a fancy sketch of the *head* of its author, in whom he beholds a large development, united with activity of the organ of Comparison; and if the simile is also elevated and brilliant, he superadds that worshiper of pure beauty—Ideality. The student of belles-lettres will discover that when Comparison is equally



PORTRAIT OF THOMAS MOORE,  
ONE OF THE BRITISH POETS.

large in two poets, but in one Ideality is very large, and the perceptive faculties small, and in the other the reverse is found, a striking difference exists in the *kind* of images employed. The poet possessing large perceptive faculties generally likens one natural object to another, and seldom extends his flights beyond visible existences; while the other will be found diving deep into the regions of fancy, and seeking "the light that is not of the sun or earth, the consecration and the poet's dream." It is only in the airy analogies of imagination he hopes to find the faithful representatives of his thoughts. When he seeks similitudes in natural objects, he rather appropriates the impressions they make upon the *fancy*, than their actual appearances. The possessor of large Wonder also affects the supernatural, but it is that which is *out of nature*, not necessarily *above* her. Scott is an excellent illustration of this, whose

imaginative poetry is almost entirely the product of active Marvelousness. The poet of large perception and Comparison, and smaller Ideality, if he wish to describe the destruction of cherished prospects, finds its likeness in flowers early nipped, blighted harvests, or in some obvious analogy furnished by perception. But if one of large Ideality be the writer, if he seek his images in nature at all, it will be as she exhibits herself in some *remote time*, and in some *peculiar relation*. The following lines of Moore are in point:

"O for a tongue to curse the slave,  
Whose treason, like a deadly blight,  
Comes o'er the councils of the brave,  
And blasts them in their hour of might!  
His country's curse, his children's shame,  
Outcast of honor, peace, and fame,  
May he at last, with lips of flame,  
On the parched desert, thirst and die!  
While lakes, which shone in mockery night,  
Are fading off, untouched, untasted,  
Like the once glorious hopes he blasted!"

The same writer, in his well-known song of "Araby's Daughter," has an image the very child of large Comparison and Ideality!

"Farewell! farewell to thee, Araby's daughter,  
(Thus warbled a pert beneath the dark sea,)  
No pearl e'er lay 'neath Oman's green water,  
More pure in its shell than thy spirit in thee."

Indeed, the entire works of Moore are distinguished by great profusion of elevated comparisons; while the poetry of Byron is comparatively but little embellished by *direct* images. All his intellectual, and semi-intellectual organs, I think, must have been large, and hence the great depth and sublimity of his writing. Scott has few similes remarkable for elegance, and most of his figures being such as had been used by all his predecessors, or were of easy occurrence, such as—

"No more on prancing palfrey borne,"  
He caroled light as lark at morn."

In Byron's higher flights, Comparison usually appears inwoven with general reflection, as in



gly illustrated in the following colloquy skull:

On its broken arch, its ruined wall,  
The chambers desolate, and portals foul—  
This was once ambition's airy hall,  
The dome of thought, the palace of the soul!  
Hold through each leak-luster, eyeless hole,  
The gay recess of wisdom and of wit!  
And passion's host, that never brook'd control:  
An all-saint, sage, or sophist ever writ,  
People this lonely tower, this tenement rosi'!

We have a stately edifice, completely worked  
The description of a skull, while every line  
Under its weight of thought. This combina-  
Exceedingly are—the product of united  
ity, Comparison, perception, Sublimity, and  
y!

We are readers of poetry who utterly confound  
creations of Marvelousness and Ideality; and  
error has been the cause of much triumph to  
phrenologists. A remarkable instance of the  
occurred, it is said, with Spurzheim himself,  
in a large private company, examined the  
of the celebrated Coleridge. He pronounced  
quality relatively smaller than Causality or  
; as this organ was then thought to im-  
power of poetry, and as Coleridge had un-  
nably written *excellent* poetry, it raised a  
amiable laugh at the expense of the philoso-  
who was thereupon introduced to the great  
poet. The amiable phrenologist joined in  
erriment, and the opponents of his science  
d in a victory. Like almost every *fact*,  
or, which has been supposed to militate  
Phrenology, when clearly investigated, it  
is confirmatory of its irresistible truth.  
etry of Coleridge (which, by the way, con-  
s not one third of his writings, published  
unpublished) is the legitimate offspring of  
reflective faculties and Wonder—the “An-  
lariner” draws its chief existence from the  
organ; besides which, the muses were only  
y-fellows of Coleridge, while metaphysics  
his beloved study—his great hobby—and  
uently his Ideality must have been much  
than some of his intellectual organs.

poetry of *Crabbe*, remarkable as it is for  
its description and great condensation of  
it, is equally so for its want of all ideal  
ity. His intellectual faculties were all favor-  
developed, but his semi-intellectual, particu-  
larily Sublimity and Ideality, must have been much  
r. These deductions, which I have made  
the perusal of his works, perfectly harmonize  
the portrait I have seen of him, in which the  
head is very full, but the region of the above-  
mentioned organs is comparatively contracted. All  
readers know how anti-poetical are the mere  
facts of his poems; his muse wanders among the  
dullest and most hopeless scenes of life, but it  
is in the darkness of sublimity—she loved to  
be human suffering in frightful colors, and  
it it unrelieved by a single ray of light;  
it was it in the trials of intellect, the fierce  
struggles of the *soul*, contending with the irrever-  
sible decrees of destiny, whose lofty complainings  
in the rich materials of the epic song, but she  
did not dwell on *physical* pain, among the grovel-  
ing scenes of abject poverty, in the hovels of ignor-  
ance and petty crime, or among the revolting spec-  
tacles of a village poor-house. None of the deep  
truth imparted by large Wonder can be found

in any line he ever wrote—none of the fulgor of  
Ideality—the grandeur of sublimity. It was the  
perceptive and reflective faculties he chiefly exer-  
cised in writing, and the possessor of these he  
always delights. Scott and Byron were both ad-  
mirers of *Crabbe*, for they could both appreciate  
his masterly powers of description. His thoughts  
were among the last which wandered darkling  
across the fast-expiring intellect of the great un-  
known; and *George Fox*, it is said, derived con-  
solation from the same source, when he lay upon  
his dying bed. It was the *truth* of his poems which  
interested these master minds; and yet his poetry  
is seldom seen in the boudoir, or upon the center-  
table; and I have ever observed a distaste of his  
writings in all those whose Ideality predominated  
very much above the intellectual organs. *Crabbe*  
could no more have written “*Lalla Rookh*,” than  
he could have leaped to the *moon*, and *Moore*  
could as easily have accompanied him thither, as  
to have written the “*Village Poor-House*.” Many  
of your readers are doubtless acquainted with the  
celebrated controversy as to whether *Pope* was a  
poet? Could a good practical phrenologist, well  
acquainted with the subject involved, have laid  
his hand upon the head of the different parties  
engaged, I have no doubt he could have classified  
the disputants with remarkable accuracy. From  
*Bowles*, who originated the debate, through all  
the “lake school,” as they were called, Ideality  
or Marvelousness would have been found rela-  
tively larger than in the heads of their opponents.  
Yet in every other respect their developments  
would have been widely dissimilar.

*Wordsworth*, who is ranked in this school,  
often seeks, like *Crabbe*, his subjects in the hum-  
ble walks of life, but he frequently elevates them  
into the clouds; strips off the rags which disguise  
them, and presents them in all the *nakedness*, it  
is true, but still in the *beauty* and simplicity of  
*nature*!

[TO BE CONTINUED.]

#### MEN OF SCIENCE AND PHRE- NOLOGY.

“No man of any scientific eminence now gives charac-  
ter to Phrenology by advocating its claims.”—*Springfield  
Republican*.

This sweeping statement, even if true, would  
prove nothing against the truth of Phrenology.  
There has been no time in the history of Chris-  
tianity itself in which the majority of men of  
“scientific eminence” have “advocated its claims.”  
Nay, not a few of the most eminent in science  
have not only not advocated Christianity, but  
openly and vehemently opposed it. And what  
does this prove or disprove? Certainly our co-  
temporaries would not ignore Christianity because  
a majority of men of “scientific eminence” do not  
“give it character by advocating its claims,”  
neither would he be wise in doing it, merely be-  
cause many men of “scientific eminence” stoutly  
oppose it.

Besides, all men believe many things which  
they have no occasion to “advocate.” Ten thou-  
sand persons of “scientific eminence” believe  
firmly in Christianity, Electricity, Astronomy,  
Physiology, and a hundred other things, who do  
not “advocate” their claims. Lieutenant Maury  
is a man of “scientific eminence,” but we are not

aware that he *advocates* anything in particular,  
except the laws which relate, especially, to winds,  
currents, oceans, and navigation; but it never oc-  
curred to us that Physiology, Phrenology, Medi-  
cine, Civil Law, or Christianity were therefore  
rendered of doubtful truth and utility.

Professor Morse studies Electricity, and neither  
*advocates* nor opposes, so far as we know or care,  
other great truths. Blanchard invents machine-  
ry, and in this sphere is “eminent,” and we do  
not know as he *advocates*, though we doubt not  
he believes, many other things. With delight we  
wander with Professor Mitchell among the astral  
glories of space, but we do not know or care what  
system of medicine he believes in, since we suppose  
he does not publicly “advocate” his preference.

Each “man of scientific eminence” *advocates*  
his own topic, and perhaps several, but we are not  
informed that each man of science is required to  
indorse, by advocacy, or to repudiate by his oppo-  
sition, each and every science or topic which may  
be true and valuable to mankind. Advocacy and  
belief, or disbelief, has nothing whatever to do  
with truth in itself, and especially may we assert  
this in regard to topics outside of the leading sub-  
jects to which each man of “scientific eminence”  
is devoted. In short, we know of nothing but  
*mathematics* in regard to which there is anything  
like agreement among the great bulk of men of  
“scientific eminence.” Medicine and Theology  
are subjects of endless and diversified contentions;  
and if Phrenology should fare no worse in the  
hands of men of “scientific eminence” than these  
venerable and twin sciences of body and soul, cer-  
tainly its advocates have no reason to blush or be  
discouraged.

Phrenology is comparatively a new science; and  
there is a pride of intellect which makes it diffi-  
cult for men, eminent in their departments, to  
disrobe themselves at once of prejudice and accept  
a system of science, based on observations and  
opinions, which will set aside their favorite and  
venerable theories and make it necessary for them  
to step aside and give place to other teachers, with  
the acknowledgment that they had previously been  
teaching error.

Most men of science pursue their special branch,  
and leave other subjects to be cared for by those  
whose province it is to cultivate them. In this  
short life, in this country especially, if a man  
starts poor, he is obliged to take up one or two  
branches of science and bend all his energies to  
them, in order to secure rank in his department,  
and obtain a livelihood. It is not strange, there-  
fore, that they cling to their specialty, and find  
neither time, inclination, nor the requisite infor-  
mation to “advocate” Phrenology, or any other  
branch of knowledge which does not lie in their  
particular sphere.

Our cotemporary has carefully worded his state-  
ment by saying, “No man of any scientific emi-  
nence *now* advocates Phrenology.”

He doubtless knew that the celebrated, nay the  
“eminent man of science,” Dr. Vimont, was ap-  
pointed by his fellow members of the Royal College  
of Medicine of Paris, to investigate Phrenology  
and report upon its claim. He spent two or more  
years, and went into a most elaborate analysis of  
the whole subject; collected thousands of speci-  
mens of animal phrenology, and, finally, contrary

to the expectation of his friends who appointed him, and contrary also to his own original predictions, he made a most elaborate and overwhelming report in favor of Phrenology. But, being dead, he does not "*now* advocate Phrenology." (?)

The celebrated Dr. John Elliottson, F. R. S., President of the Royal Medical Society of London, Professor of Principles and Practice of Medicine, and Dean of Faculty in the University of London, lent the strength of his great name and "eminent scientific" attainments to the support of Phrenology, and was for years president of the London Phrenological Society. He said that he "had devoted some portion of every day for twenty years to the study of Phrenology," and adds, that he "feels convinced of the phrenological being the only sound view of the mind, and of Phrenology being as true, as well-founded in fact, as the science of Astronomy and Chemistry." But the voice of the "eminent" Elliottson is hushed in death, and, therefore, he does not *now* orally advocate Phrenology.

Dr. John Mackintosh, Professor of Principles and Practice of Physio, Fellow of the Royal College of Surgeons of Edinburg, etc., said: "The more closely I study mind in health and disease, the more firm are my convictions of the soundness of the phrenological doctrines. I regard Phrenology as the true basis of the science of mind."

But this great scientific supporter of Phrenology has been gathered to his fathers, and does not "*now*" advocate it. Not to mention fifty other pre-eminent men of the last generation, including the late Prof. Charles Caldwell, M.D., president of the Transylvania University, at Louisville, Ky., whose pen was never, in this country, surpassed for clearness and vigor, sustained the science for more than forty years, by lectures, essays, and books. We beg to call to affectionate remembrance the pure-minded, the gifted Horace Mann, to whom Massachusetts, and the nation, owes more, for its present educational excellence, than to any other ten men. He studied Phrenology under the great Spurzheim, and understood it theoretically as well as any man of his time; and he taught it, practiced upon its teachings, and made it the basis of his entire system of instruction and mental culture. The world is reaping the fruit which he planted, and his writings, inspired by Phrenology, shall illumine the path of the true teacher in all coming time.

Perhaps we can not claim that Horace Mann "*now*" advocates Phrenology. (?) If Fenelon and Payson, if Edwards and Hopkins and Wesley, and all the host of great and good men, though "being dead yet speak," why may we not claim that Caldwell and Mann even "*now* advocate Phrenology?" But we need not go to the realm of the dead to find believers in, and advocates of, Phrenology, among men "eminent in science" and in literature.

We beg to mention a few: Dr. J. V. C. Smith, of Boston; Dr. Samuel G. Howe, of Boston; Dr. Andrew Boardman, of New York (author of the "Defense of Phrenology," to which we refer our friends); Judge Hurlbut, of New York (author of "Human Rights and their Political Guaranties," which is based on Phrenology); Dr. Bell and Dr. McClintock, of Philadelphia; Dr. John W. Fran-

cis, Dr. Valentine Mott, and Dr. J. Marion Sims, of New York; Dr. Buttolph, Superintendent New Jersey State Lunatic Asylum; Dr. Rockwell, Superintendent Vermont Lunatic Asylum; Dr. Nichols, Superintendent Insane Asylum, Washington, D. C. (formerly of the Bloomingdale, N. Y., Lunatic Asylum); Dr. D. T. Brown, the present Superintendent Bloomingdale Lunatic Asylum; Prof. Johnson, Professor of Chemistry, Yale College; Rev. Dr. Bellows, of New York; Rev. David Syme, Professor of Mathematics, etc., Brooklyn, N. Y.; Rev. John Pierpont; Rev. Henry Ward Beecher, and a host of others.

We believe not a few of these men are "eminent in science," and that if they do not advocate Phrenology it is not because of disbelief, but because their vocation does not call for it.

CONCLUSION.—1st. Phrenology *has been* believed in, and advocated by many of the most eminent scientific men of Europe and America, recently deceased.

2. Phrenology is now believed in and advocated by many "eminent in science."

3d. Phrenology is believed in by many scientific and literary men, who cordially assert that belief in private or social life, but who do not advocate it because not called on by circumstances to do so; and in some cases, perhaps, because, like Nicodemus, they fear to avow belief in that which the "rulers and Pharisees" have not believed.

4th. Phrenology would be true if no men of science knew it or advocated it, and would not be any the more true even if the Springfield *Republicans* should condescend to advocate it.

FINALLY. It takes everybody to know everything.—*Westfield News Letter.*

#### A CLERGYMAN'S OPINION.

EDITOR PHREN. JOURNAL.—*Dear Sir:* The more I read your journals the better I like them. With all my heart I wish you success, and would aid you if I knew how. I do not find anything in your publications that should confine them to any particular latitude or longitude. You take man with all his endowments and interests for your subject, and the whole world for your field. Could the reform you advocate become universal, we might well dispense with any further immigration from Europe in order to people our vast continent. The saving of life already on the stage, with the more rapid increase that would result from a return to a normal state of living, added to the greatly improved quality of their endowments, would in a comparatively short period place North America in advance of every other part of the globe, both as to the number and character of its inhabitants.

The science of Phrenology offers the only reasonable explanation of the phenomena we find in the world of mankind, in regard to the infinite variety exhibited in their physical and mental characteristics and endowments. All originally derived from the same source, on what other principles are we to account for this endless diversity? If in no other department of creation we are able to get beyond the dominion of law, by what authority can the constitution of man, physical or mental, be taken out of the category?

We see in the degraded appearances and disproportionate proportions in the endowments of our race, result of violated law, it may be during a few ages. On the other hand, we see in the noble forms and high endowments of others, the result of obedience to law. He who establishes these laws has made a merciful provision for the downward direction, man can only go to a certain limit; beyond this appointed nature gives way, and the individual or community becomes extinct by their own vices, so far weakened as to become an easy prey to their more vigorous neighbors. Thousands of tribes and communities have thus passed away. A morbid sentimentalism may weep over the fate, but what would our world be if the degraded beings had power to perpetuate their race in this descending scale to the end of time? Better, far better, that the highly endowed good should spread over the face of the globe. The penalty then for any race that falls in the progress of improvement is subjugation or extinction. The limits in the upward progress of mankind do not seem so distinctly ascertained. There, doubtless, are limits, but they have not been reached as yet. I have long had my attention directed to this subject, and it would seem that the great truths of nature dimly mirrored in the mind or consciousness of man seek very truly to assume a more tangible form.

I once heard an unsophisticated old man in the far West. It was at a private house, the room being full I took my seat at the shade of some trees. At the corner of the house, entirely out of sight of the preacher, a young man, with riding whip in hand and leggings on, as is the custom. His form of dress and countenance were good, rather graceful. I did not like his looks; still I could hardly say why. The expression of his countenance was bad—very bad. I was studying Physiology, listening to the preacher at the same time, and said: "Some people complain they have a bad countenance, but can not help it; they say the Lord made them so. It is true all were not so; still all may be good and look well. The truth is, it is a *bad heart* that makes a *bad countenance*." This struck me like a flash of lightning, and I never can forget it. It explained the case before me.

Another case illustrative of this law came before me. I was intimately acquainted with parties concerned. Two young men paid the court to a young lady. The parents of the lady favored one suitor; but the other had the affections. The parents would not consent to the marriage, and so matters remained for a long time. The friends of both the young men were the alert; and armed with revolvers and knives, both parties determined to brook no delay. At length the young lady applied to the minister, and besought him, with tears, to do something for them. He pointed her to the ill-will he was in so doing, but finally his sympathy prevailed, and he married them. The ceremony was over before the opposite party heard of the wedding, and were in the house. The old gentleman came over the head of his daughter. "hussy!" "Stop!" says the bridegroom; "my wife." Weapons were drawn on both

but the parties proceeded no further. Some three years after this I was visiting in a distant part of the same country, and stopped for the night at the house of an elder brother of the unsuccessful rival, who had felt himself deeply injured in this affair, and had resented it very strongly. They had a daughter about five years of age, one of the sweetest-tempered little things I ever saw. She had a brother a little over two years old, and such another thunder-cloud I never saw on the face of a child, and it showed the more clearly in contrast with his amiable sister. In this child I thought I saw embodied in a living, moving, permanent form the fierce passions above alluded to. If, then, there be laws of our being wisely instituted by our Creator, how important that we both understand and obey them! It would seem that in regard to the present state, that actions, words, and even states of mind and morals, have an undying influence; that there is so much potency in them as to mold and fashion matter into a permanent, tangible representation of their qualities. When and where least expected, the material world even may bear evidence of the qualities of actions and motives long since passed.

I read, not long since, of what miners call the "Sunday stone." In the deep coal mines of England the water trickling down the shaft, and the coal dust rising, form an inornation of stalactite, by the deposition of carbonate of lime, of white and black. When the miners work, the deposition is black from the dust. When they rest nights and on the Sabbath, it is white. This formation preserved through all ages would reveal the fact, whether the miners did or did not keep the Sabbath. When broken and placed under the microscope, six fine white and black lines, with one larger white one, would be observed if they worked the six days and rested on the seventh. Is there not something analogous to this through all nature, that a record of our doings and our lives is kept in material nature on which we imprint the qualities of actions?

I do not admit that the subjects and reforms you advocate are provinces entirely outside of Christianity, but are merely parts and parcels of the one great and glorious system of truth. I advocate temperance and everything else that I think to be good on this ground. If "an undevout astronomer is mad," why may it not, with equal truth, be said that the undevout geologist or phrenologist is mad also?

THOMAS HURLBURT.

PORT SAERNA, C. W., March 20th, 1860.

#### START RIGHT.—No. IV.

In what remains to be said in these papers, we shall confine ourselves to the subject of Phrenology as an aid in the education of our children. Many persons may be liable to make a fatal mistake by attempting to make too much of the phrenological developments merely, without taking into account the temperament or physical constitution of the child. To leave out the *temperament* and *physical* condition of the child, would be like leaving out the vertebrae in constructing a skeleton of a man. All the organs—or, to speak more correctly, all the *vis inertia* represented by the organs—are greatly controlled by the tempera-

ment, and none the less so by the physical condition or health of the child. If these be robust and in a healthy action, you can count on them, and tell *how far* they will assist you in your labors; while if there be weakness in the body through disease, or if the blood move sluggishly through their channels, these may fail you just when you most need their aid. If you have a heavy journey before you, and you start with a spavined, short-winded horse, you will be likely to break down ere you reach the end. So if your child be weak, through the above-mentioned causes, you need not be surprised to find your efforts nearly abortive, although you may have done all that could be done in the premises.

In order, then, to save yourself a vexatious failure, be sure in the first place that you have a *healthy* subject to act upon; and this is generally furnished to your hand. Unless there is hereditary weakness, you can so take care of the health of the youthful candidate for the high honors of a successful education that you may confidently count on pretty certain success. Let, then, your first care be to have a *sound body*, into which to put a sound mind. Study some good treatise on Physiology, and treat the *body* of your child with reference to the yield you expect to gather, in the same manner as you would a piece of ground with reference to the crop. If this be poor, you give it that kind of nourishment which it particularly requires to produce your harvest. Give not away weakly and injudiciously to a mother's or a father's love for its offspring, feeding it with those pestiferous poisons got up to tickle the appetite and enervate the stomach; for through the good digestion of the stomach spring forth readily all the ministers of a good education. There will be no love for the knowledge you seek to produce, if your child have a sickly stomach. You may be able to drive a certain amount of knowledge into him, to save him from being a dolt; but he must take to it naturally and easily, ere he will excel in any department of life.

You may wish to make an artist of him; but if he have no capacity of intellect for these things, you had better make a blacksmith of him. He may make a very respectable mechanic, although he is hardly fitted to succeed as a sculptor, or in any of the higher artistic attainments. On the other hand, do not tie him down to an obnoxious trade, for he will be but a bungler at best, and will break away from it when he comes to act for himself, if you have not but too faithfully broken him to your purposes. A careful and faithful examination of his cranium will tell you beforehand whether he will succeed as you wish. If he have Time and Tune but moderately developed, he will make at best an unskillful musician; and if he have both of these, and small Constructiveness, you will labor in vain to make him an accomplished sculptor. And here is where Phrenology will come to your help, and point out to you the course of life best suited to the child.

In the next place, the tastes and wishes of the child are to be consulted; for if you set him to the Sisyphean task of interminably rolling a heavy ball up an endless inclined plane, you will have taken the surest way to crush out the love of whatever you set him to perform. By this I do not mean

that his *vagaries* are to weigh much in your judgment. Ascertain, as nearly as you can, what course of pursuit will be most accordant with his tastes, and then do all you can to turn everything to this point. Let it be early settled that he is to be the thing you find him best fitted for and best adapted to his inclinations, and he will take to the course kindly and cordially, and grow up to it as naturally as a vine will climb the most eccentric trellis, bearing beautiful foliage and healthy and luxurious branches of luscious fruit. If you discover a budding inclination to swerve from this course, check it, and seek to turn it into its legitimate channel. More men have been ruined by being misled here than anywhere else. To-day one thing—to-morrow another—the third day *nothing*. Ever commencing some new project—never succeeding in either of them, simply because not pursued long enough to give a fair trial.

It is a beautiful axiom, that God helps those who help themselves; and this law affords the clew to success. Doubtless every man that is born into the world is predestined to some course of life in which he may be successful and prove a *fellow-worker* with his race and a blessing to his companions. It is our belief that Phrenology indicates what course every individual shall pursue, and shows with what faculties he is endowed for that purpose. Some are so well balanced and so fully developed in all their faculties that they can succeed equally well in several pursuits; but most persons are fitted for some one or two things much better than for anything else. It matters little what the occupation of our child be, if he have a *fitness* for that which he follows; and it is no matter in what light the thoughtless view it. In man's estimation, he may occupy a low and unworthy position, while he may stand before God in his appropriate sphere; and in this high and pure thought he may be elevated to an honorable position. He is to pass under his censure or approval; and the weights he throws into the counter scale are neither silver, or gold, or the meed of man's praise. He may be a glorified son of God, and be engaged in a course sneered at by all his fellows—a menial in their sight—something to revere in the eyes of those bright intelligences who bend observantly down from their high spheres to take note of human actions, and whose approval is more to be appreciated than that of kings and potentates. Keep this idea before your child, and make him feel how small a thing is mental approval—how terrible a thing is the Divine deprecation!

A careful observer of character, and one who is ever looking on the hopeful side of human nature, has very justly expressed his ideas in reference to this whole matter in the following graphic words: "It is curious to see how long it takes mankind to respect industry, which feeds and clothes, that houses and comforts the human race. . . . Now, if I had a son, I should rather he would be a great engineer, a great mason, carpenter, or railroad builder, than a great painter, sculptor, or fiddler; and certainly I should rather he were an ordinary third rate shoemaker, tailor, or brazier than an ordinary third-rate sculptor, to spoil marble and waste the time of men he strove to make statutes of. How much better to be a common house-painter than a stupid dauber of omevas!"

cherish this spirit in your child, and he can scarcely become a pigmy; use the best light you can obtain in directing his efforts, and he will develop in the direction his Maker would have him, and grow into the stature of a MAN.

## MORAL PHILOSOPHY;

OR,

## THE DUTIES OF MAN

CONSIDERED IN HIS INDIVIDUAL, SOCIAL, AND DOMESTIC CAPACITIES.

BY GEORGE COMBE.

[FROM THE LATEST REVISED EDINBURGH EDITION.]

## LECTURE III.

ADVANTAGE OF A KNOWLEDGE OF THE PRINCIPLES OF MORALS; DUTIES PRESCRIBED TO MAN AS AN INDIVIDUAL; SELF-CULTURE.

The views in the preceding Lecture accord with those of Bishop Butler.—We go farther than he did, and show the natural arrangements by which the consequences mentioned by him take place.—Importance of doing this—Certain relations have been established between the natural laws, which give to each a tendency to support the authority of the whole.—Examples.—Duties prescribed to man as an individual considered.—The object of man's existence on earth is to advance in knowledge, wisdom, and holiness, and thereby to enjoy his being.—The glory of God is promoted by his accomplishing this object.—The first duty of man is to acquire knowledge.—This may be drawn from Scripture, and from Nature.—Results from studying heathen mythology and nature are practically different.—Difference between the old and the new philosophy stated.—Clerical opposition to these Lectures.

HAVING in the previous Lectures considered what constitutes an action right or wrong, and also the punishments which attend neglect of duty, and the rewards which performance bring along with it, I proceed to remark, that the views there unfolded correspond, to some extent, with those entertained by Bishop Butler, and which he has adopted as the groundwork of his treatise on the "Analogy of Natural and Revealed Religion." "Now," says he, "in the present state, all which we enjoy, and a great part of what we suffer, is put in our own power. For pleasure and pain are the consequences of our actions; and we are endued by the Author of our nature with capacities of foreseeing these consequences." "I know not that we have any one kind or degree of enjoyment, but by the means of our own actions. And, by prudence and care, we may, for the most part, pass our days in tolerable ease and quiet; or, on the contrary, we may, by rashness, ungoverned passion, willfulness, or even by negligence, make ourselves as miserable as ever we please. And many do please to make themselves extremely miserable; i. e., they do what they know beforehand will render them so. They follow those ways, the fruit of which they know, by instruction, example, experience, will be disgrace, and poverty, and sickness, and untimely death. This every one observes to be the general course of things; though, it is to be allowed, we can not find by experience that all our sufferings are owing to our own follies." (Part I., chap. 2.)

The common sense of mankind yields a ready assent to this doctrine. We go farther than Bishop Butler, by showing the natural arrangements, according to which the consequences mentioned by him take place. This is a point of material moment in philosophy, and it leads me to remark, that one difference between the expositions of moral science which have been presented by preceding inquirers, and that which I am now endeavouring to elucidate, consists in this—that, hitherto, moralists generally have laid down precepts without showing their foundation in our constitution, or the mode in which disregard of them is punished by the ordinary operation of natural causes. They were imperfectly acquainted with the constitution of the mind, and with the independent operation of the different natural laws, and, in consequence, failed in this branch of their subject. In their expositions of moral philosophy they resemble those who teach us to *practice* an art, without explaining the scientific principles on which the practice is founded.

The difference between Paley's moral philosophy, and that which I am now teaching, may be illustrated thus: A practical brewer is a man who has been taught to steep barley in cold water for a certain time, to spread it on a stone floor for so many hours, to dry it on a kiln, at which point it is malt; to grind the malt, to mash it by pouring on it hot water, to boil the extract with hops, to cool it, to add yeast to it when cold, and to allow it to ferment for a certain number of days.

A person of ordinary sagacity, who has seen these processes performed will be able to repeat them, and he may thereby produce ale. But all the while he may know nothing of the laws of chemical action, by means of which the changes are evolved. He will soon observe, however, that the fermentation of the worts goes on sometimes too rapidly, sometimes too slowly, and that he makes bad ale. By experience he may discover what he considers causes of these effects; but he will frequently find that he has been wrong in his judgment of the causes, and he will do harm by his remedies. In short, he will learn that, although he knows the rules how to make good ale, the practice of them, with uniform success, surpasses his skill. The reason of his perplexity is this: The barley is organized matter, which undergoes a variety of changes, depending partly on its own constitution and partly on the temperature of the air, on the quantity of moisture applied to it, the thickness of the heap in which it is laid, and other causes, of the precise nature and effects of which he is ignorant. Further: the extract from the malt, which he wishes to ferment, is a very active and delicate agent, undergoing rapid changes influenced by temperature, electricity, and other causes, of the operation of which also he knows nothing scientifically. If all the materials of his manufacture were passive, like stocks and stones, his practical rules might carry him much farther toward uniform and successful results; but, seeing that they are agents, and that their modes of action are affected by a variety of external causes and combinations, he can not securely rely on producing the effects which he wishes to attain, until he becomes *scientifically* acquainted with the *qualities* of his materials, and the modifying influences of the agencies to the operations of which they are exposed. After attaining this knowledge, he becomes capable of suiting his practice to the circumstances in which, at each particular time, he finds his materials placed. If he can not yet command the result, it is a proof that his knowledge is still imperfect.

This illustration may be applied to the subject of moral philosophy. In practical life we are ourselves active beings, and we are constantly influenced by agents whose original tendencies and capacities differ from each other, who are placed in varying circumstances, and who are acted on and excited or impeded by other beings. It is a knowledge of their nature alone that can enable us to understand the phenomena of such beings occurring under the diversified circumstances in which they are placed. Moreover, when we know the *reason why* a particular line of conduct should be adopted, and the way in which reward is connected with performance, and punishment with neglect, there is a higher probability of the duty being discharged, than when a *precept* is our only motive to action. Mere rules may be apprehended and practiced by ordinary minds; but to understandings ignorant of their foundations and sanctions in nature, their importance and authority are far from being so evident as to carry with them a deep sense of obligation. A great musician may enable another, equally gifted, to *feel* the exquisite harmony of a certain composition; but he will strive in vain to convey the same feeling of it to a person destitute of musical talent. By teaching the laws of harmony, however, to this individual, he may succeed in *convincing his understanding* that, in the piece in question, these laws have been observed, and that there can be no good music without such observance.

Although the natural laws act separately and independently, certain relations have been established between them, which tend to support the authority of the whole. In consequence of these relations, obedience to each law increases our ability to observe the others, and disobedience to one diminishes, to some extent, our aptitude for paying deference to the rest.

The man, for example, who obeys the *physical* laws, avoids physical injury and suffering, and gains all the advantages arising from living in accordance with inanimate nature. He consequently places himself in a favorable condition to observe the *organic*, the *moral*, and the *intellectual* laws.

By obeying the *organic* laws he insures the possession of vigorous

health; and when we view the muscular system of man as the instrument provided to him by the Creator for operating on physical nature, and the brain as the means of acting on sentient and intelligent beings, we discover that organic health is a fundamental requisite of usefulness and enjoyment. We are led to see that the possession of it contributes, in the highest degree, to our obeying the physical laws, and also to our discharging our active duties; in other words, to our obeying the laws of morality and intellect. General obedience to the organic laws, also, by preserving the body in a favorable condition of health, fits it for recovering in the best manner from the effects of injuries sustained by inadvertent infringement of the physical laws. Disobedience to the organic laws, on the other hand, unfits us for obeying the other laws of our being. A student, for instance, who impairs his brain and digestive organs by excessive mental application and neglect of exercise, weakens his nervous and muscular systems, in consequence of which he becomes feeble, and incapable of sustained bodily exertion; in other words, of coping with the law of gravitation, without suffering pain and fatigue. He is, also, more liable to disease. A man who breaks the organic laws by committing a debauch, becomes, for a season, incapable of intellectual application.

By obeying the moral and intellectual laws—that is, by exercising our whole mental faculties, according to the laws of their constitution, and directing them to their proper objects—we not only enjoy the direct pleasure which attends the favorable action and gratification of all our powers, but become more capable of coping with the physical influences which are constantly operating around us, and of bending them in subserviency to our interest and our will; and also of preserving all our organic functions in a state of regular vigor and activity.

In short, if we obey the various laws instituted by the Creator, we find that they act harmoniously for our welfare, that they support each other, and that the world becomes a clear field for the active and pleasurable exercise of all our powers; while if we infringe one, not only does it punish us for the special act of disobedience, but the offense has the tendency to impair, to some extent, our power of obeying the others. So that we discover in the natural laws a system of independent, yet combined and harmonious action, admirably adapted to the mind of a being who has received not only observing faculties, fitted to study existing things and their phenomena, but reflecting intellect, calculated to comprehend their relations, adaptations, and reciprocal influences.

Thus the first step in comprehending the principles of the Divine government is to learn to look on the physical world as it actually exists, and not through the medium of a perverted imagination or of erroneous assumptions; and the second is to compare it with the constitution of man, physical and mental, as designedly adapted to it. We shall find that it is not an elysium, and we know that we are not angels; but we shall discover that, while the heavens declare the glory of the Creator, and the revolving firmaments of suns and worlds proclaim his might, the elements and powers of man's mind and body, viewed in their tendencies and adaptations, bespeak, in a language equally clear and emphatic, his intelligence, beneficence, and justice.

Having thus expounded the general system of the Divine government, let us now consider the duties prescribed to us by our constitutions and its relations.

#### THE DUTIES PRESCRIBED TO MAN AS AN INDIVIDUAL.

Descending to *particular duties*, we may first consider those prescribed to man as an individual, by his own constitution and that of the external creation.

The constitution of man seems to show that the object of his existence on earth is to discharge certain duties, to advance in knowledge, refinement, beneficence, and holiness; and thereby to enjoy his being. Divines add, that another object is to "glorify God." According to my views, obedience to the Divine laws—or, performance of our duties—is the prime requisite; enjoyment is the natural accompaniment of this conduct; and the glory of God is evolved as the result of these two

combined. His wisdom and power are strikingly conspicuous when we discover a system, apparently complicated, to be, in fact, simple, clear, beautiful, and beneficent; and when we behold His rational creatures comprehending His will, acting in harmony with it, reaping all the enjoyments which His goodness intended for them, and ascending in the scale of being by the cultivation and improvement of their nobler powers, the glory of God appears surpassingly great. A deep conviction thence arises, that the only means by which we can advance that glory, is to promote, where possible, the fulfillment of the Creator's beneficent designs, and sedulously to co-operate in the execution of his plans. When the object of human existence is regarded in this light, it becomes evident that obedience to every natural law is a positive duty imposed on us by the Creator, and that infringement or neglect of it is a sin or transgression against his will. Hence, we do not promote the glory of God by singing his praises, offering up prayers at his throne, and performing other devotional exercises, if, at the same time, we shut our eyes to his institutions of nature, neglect the physical, organic, and moral laws, and act in direct contradiction to his plan of government, presenting ourselves before him as spectacles of pain and misfortune, suffering the punishment of our infringements of his institutions, and ascribing those lamentable consequences of our own ignorance and folly to inherent imperfections in the world which he has made. Every law of God, however proclaimed to us, has an equal claim to observance; and as religion consists in revering God, and obeying his will, it thus appears that the discharge of our daily secular duties is literally the fulfillment of *an essential part of our religious obligations*.

It is only by presenting before the Creator our bodies in as complete a condition of health and vigor, our minds as thoroughly disciplined to virtue and holiness, and as replete with knowledge, and, in consequence, our whole being as full of enjoyment, as our constitution will admit, that we can really show forth his goodness and glory.

If these ideas be founded in nature, the first duty of man as an individual is obviously to acquire knowledge of himself and of God's laws, in whatever record these are contained. I infer this to be a duty, because I perceive intellectual powers bestowed on him, obviously intended for the purpose of acquiring knowledge; and not only a wide range of action permitted to all his powers, corporeal and mental, with pleasure annexed to the use, and pain to the abuse of them, but also a liability to suffer by the influence of the objects and beings around him, unless, by means of knowledge, he accommodate his conduct to their qualities and action. He has only one alternative presented to him—of using his reason, or of enduring evil.

It has too rarely been inculcated that the gaining of knowledge is a moral duty; and yet, if our constitution be so framed that we can not securely enjoy life, and discharge our duties as parents and members of society without it, and if a capacity for acquiring it has been bestowed on us, its acquisition is obviously commanded by the Creator as a duty of the highest moment. The kind of knowledge which we are bound to acquire is clearly that of God's will and laws. It is the office of divines to instruct you in the duties prescribed in the Bible; and of philosophers to teach the department of nature.

The ignorant man suffers many inconveniences and distresses to which he submits as inevitable dispensations of Providence: his own health perhaps fails him; his children are perverse and disobedient; his trade is unsuccessful; and he regards all these as visitations from God, or as examples of the checkered lot of man on earth. If he be religious, he prays for a spirit of resignation, and directs his hopes to Heaven; but if the foregoing view of the Divine administration be sound, he should ascribe his sufferings, in great part, to his own ignorance of the scheme of creation, and to his non-compliance with its rules. In addition to his religious duties, he should, therefore, fulfill the natural conditions appointed by the Creator as antecedents to happiness; and then he may expect a blessing on his exertions and on his life.

[CONTINUED ON PAGE EIGHTY.]



## MARY L. BOOTH.

## BIOGRAPHY AND PHRENOLOGICAL CHARACTER.

## BIOGRAPHY.

MARY L. BOOTH, the popular and accomplished author and translator of the "Illustrated History of the City of New York," "Marble Workers' Manual," "Clock and Watchmakers' Manual," "Germaine," and other literary works of merit, was born on the 19th of April, 1831, at Millville, now Yaphank, a beautiful village on the Connecticut River, Suffolk County, L. I. Her father belongs to one of the oldest English families of the country, his first American ancestor, a younger son of the Earl of Warrington, having settled on Long Island in 1649. Her mother is of French extraction.

Miss Booth early exhibited proofs of a great love for books and a remarkably retentive memory, reciting long tales and poems almost as soon as she could talk, and reading fluently before she was four years old. As her health was delicate and the country schools were not easy of access, she was not sent to school till she was eight years of age, but studied at home under the direction of her father, who was a successful teacher in the county in which he resided. No course of study was prescribed to her. She studied when and as she liked, inclining mostly to grammar, in which she became such a proficient at this early age as to be an authority among the teachers who frequented her father's house. Her reading was just as desultory. Permitted to range at will through a large miscellaneous library, she chose her reading to suit the mood of the moment, from Plutarch's Lives to Robinson Crusoe, and before she had entered the doors of a school-room, had read many translations from the classics, historical works, and journals of scientific societies, together with a plentiful modicum of fairy tales. She has always remained a firm advocate of this kind of reading in opposition to the children's books of the present day, as a means of cultivating the taste and strengthening the mind.

We may mention one circumstance of Miss Booth's early life that gave a decided bias to her future career. Her father had charge for a part of the year of a woolen manufactory, located on the shores of a beautiful river, in a thicket of wild roses and shade trees. Here she spent a great part of her time, studying when she liked among the old machinery in a lumber-room, rambling about the establishment and learning the workings of the machines, or straying out in pursuit of wild flowers in the forest, that stretched for miles along the banks of the river. To this early acquaintance with the combinations of machinery may be attributed much of the peculiar mechanic talent that characterizes her mind, while her solitary outdoor life taught her the enjoyment and appreciation of nature.

On her eighth birth-day, Miss Booth made her *entrée* in school-life in the district school of the village of which her father was the teacher. At this time, she was well versed in the ordinary English branches. She soon after commenced the study of French, which she learned readily, and could read it at the end of a year as fluently as English.

When eleven years of age, she entered the

academy at Miller's Place, L. I., then under the charge of Mr. George Tuthill, an accomplished teacher, brother of the Hon. Frank Tuthill, late of the New York Times, where she commenced the study of Latin and the higher mathematics. At the end of the year, she entered a seminary at Greenport, L. I.; but not finding the desired facilities for a classical education, she went a few months after to the Bellport Academy, under the care of the Rev. George Tomlinson, a fine classical scholar. An incident occurred here that marks the power of Miss Booth's determination to accomplish a purpose. In this school mathematics were in high repute. She was devoted to languages and belles-lettres, and disliked mathematics. Notwithstanding, she determined to excel in this department, mastered Bourdon and Legendre in a single session, and won a mathematical reputation in the school.

In the winter of 1844 her father removed to Williamsburg, N. Y., to take charge of Public School No. 3, now 18, which was just opened, and of which he remained principal for five years. She followed him at the close of the school sessions of the ensuing year, which ended the discipline of her school life. Indeed, this discipline had always been irksome to her. Learning rapidly, and possessing a remarkably retentive memory, together with a strong individuality, the class limits always seemed an impediment to her progress, while her early habit of studying as she pleased rendered the rules of the school-room exceedingly distasteful to her. She was one of the hardest students at school, but from force of habit usually studied incessantly at home, and devoted the school hours to the development of her social and mischief-loving qualities. After her removal to Williamsburg, she continued her studies by herself, taking private lessons in Latin, mathematics, and drawing, and pursuing her French studies under the supervision of Professor Paul Abadie, the late lamented principal of the Williamsburg Collegiate Institute, who first suggested to her the idea of becoming a translator.

Having always looked upon teaching as her natural vocation, at the age of sixteen she entered her father's school as his assistant. The classes here were large and the teachers few, and the heavy duties which she was called on to perform, with the close confinement of the school-room, and her constant study out of school hours, undermined her health to such a degree that at the end of two years she was obliged to relinquish the profession. Several years were now passed in endeavoring, by change of surroundings and habits, to win back her lost health and prepare herself for her future life, and afterward in preparing the works that have recently been given to the public. She had always been in the habit of writing for her own and her friends' amusement. She now began to contribute, at first anonymously, tales, sketches, and translations to various magazines and journals, and drifted almost unconsciously into the vocation of literature. Early in 1856, her first work, the "Marble Workers' Manual," was published by Sheldon & Blakeman, of New York. This volume, which was translated from the French simultaneously with the "Clock and Watchmakers' Manual," lately published by John Wiley, is the only work on the subject extant in the English language. This was followed

by translations by her from the French of Méry's "André Chénier," and About's "King of the Mountains," which were published in Emerson's Magazine, to which she was also an occasional contributor of original articles. In the spring of 1859, her translation of the "Secret History of the French Court, or Life and Times of Madame de Chevreuse," from the French of Victor Cousin, was published by Delisser & Procter, of New York. Meanwhile, she had had for some years in preparation the "History of the City of New York," which was published, illustrated with one hundred engravings, in a royal octavo, of eight hundred and fifty pages, by Clark & Meeker, of New York, early in the summer of 1859. This work, which had cost much time and pains, seriously affected the health of the author. To recruit her energies, she spent the summer at Rye, N. Y., in rest, but not in idleness, aiding Mr. O. W. Wight in translations for his valuable Library of French Classics, now in course of publication by Derby & Jackson; then went, in the autumn, to Boston, to superintend the publication of her translation of "Germaine," from the French of Edmond About, which was issued in that city by J. E. Tilton & Co. The publication of the "Clock and Watchmakers' Manual," by John Wiley, of New York, closes the list of Miss Booth's works as issued in book form. Besides, she has contributed many original articles and translations of tales and poems from the French and German to the various periodicals of the day. At present, she is engaged in preparing an abridgment of her "History of the City of New York," designed for the use of schools. The larger volume has already passed through several editions, and has received the most hearty commendations from the press and the public.

As a writer, Miss Booth's style is characterized by graceful freedom, precision of statement, and remarkable aptness in the choice of language. Her early habits of study and reading having been desultory and unsystematic, her writings, at times, evince the effect of those habits. Her translations are distinguished for their extreme purity and classic elegance, and she takes rank with the foremost in that department of literature. Judging from what she has already done, we feel assured that, through her self-reliant energy and culture, she will yet achieve, in the fulfilment of her literary plans, of which we are not now permitted to speak, a reputation that will place her in the first rank of American authors.

## PHRENOLOGICAL CHARACTER.

You have a very compact organization, which indicates balance of power. In connection with physical effort, it indicates vigor and ease of action, rather than robustness and endurance. It gives precision and efficiency, which makes everything you do emphatic. The influence of this temperament applied to mind gives clearness, consistency, harmony, and practical sense. It is very difficult to throw you off your balance, to unsettle your action, or to disturb the free flow of your thoughts. With practice, you could perform in one direction as well as in another. You can learn many things equally well, and though you may have your favorite studies, you would be able to range the whole list of studies, and exhibit good sense and good talent in nearly all.



PORTRAIT OF MISS MARY L. BOOTH.

You like everything that has a history. You could study chemistry with more success if every chemical agent or discovery were developed to you along with its history, and that of the man, the place, and all the circumstances. So with laws, and all great historical events. If you can have the biographies of the men who acted, and the special history interwoven with the great thought, this history helps to embalm the idea and preserve it. You are a natural historian, and whatever you do in the way of talking or writing, has the quality of narrative and description.

You would write biography well, because you are interested in character, in sentiment, in disposition. And you love to study mind better than almost anything else. You have an active sympathy with whatever relates to human psychology; and if you meet with an anecdote of any distinguished personage, you are sure to stop and read that. If it be personal history, the record of the outworking of a great soul, you care but little which way it works, or who it is, so that it shows mental action and the mind's history. You seldom meet a stranger that his character does not pass in review, and of whom you do not form a judgment; and generally those estimates are correct, and do not require to be essentially modified by experience and long acquaintance.

You have talent for mechanism and art. You love to look at machinery, and study into puzzles, and find out how things are done. You have a relish for combinations of parts, for combined motions, and for interrelated ideas. In writing it is natural for you, to make long sentences, and by semicolons and dashes fill up half a column, as in St. Paul's writings we find a whole chapter without a period, because your memory and your power of combination enable you to interlink and add thought to thought, making one thought grow out of another. Those who have a good memory, enjoy reading what you write better than those who have but little ability to remember. As a writer for the public, you would feel that it was necessary to divide your periods, and make several sentences of one.

You have a talent for mathematics, but more taste for literature. If you were to attend a school in which mathematics were fashionable and popular, and where success must be obtained, if at all, through excellence in these, you would show a good degree of strength in that direction.

Your mind works in an orderly manner, and whether what you do or write appears to others methodical or not, it is all straight to yourself, and everything is said and done for a purpose.

Your capacity to judge of forms is excellent.

You have a good development of the faculty of color, and enjoy colored objects highly, and have a good appreciation of combinations of colors; still, the *drawing* is what makes the likeness to you. You can enjoy a crayon picture, well drawn, almost as well as a colored picture. You measure distances, magnitude, and perspective decidedly well. You remember roads and places, relative position and general geography well, and with your Order you incline to have a place for things and things in their places; and you know where to find them if undisturbed by others.

You have a sense of duration, keep step in walking, and so far as time is employed in music, you are remarkably accurate. Your musical talent appears to be practical, and if you had the practice you would show ability to render music and give the soul of it. You would make a good teacher of music, of drawing, of the languages, of history, of mathematics, and of almost all the natural sciences.

Your first idea in reference to action and thought is to embody in it your own individuality without regard to what others think or how others do. You submit to conform for the sake of appearances, but it frequently chafes your individualism, and makes you feel that you are doing that which is unnatural. Perhaps if you had more of the tendency to conform, it would be easier for you and more acceptable to your friends.

You have respect for things sacred and elevated—a relish for that which is antiquated and venerable. You would stand at the stump of the Charter Oak, or of one of the California cedars, and contemplate its great age with a feeling of peculiar delight. This would involve your reverence and your historical disposition.

Your Hope leads you to look for good in the far-off future, while your energy and your planning talent provide for the good of to-day and to-morrow. You expect that the end will be well, and hence value the Shakespearian statement, "All is well that ends well," while you are not inflated with that hope which leads to quiet enjoyment of the present hour, regardless of to-morrow and the hereafter.

You are firm, persevering, and energetic, not always over-confident in your ability, still determined to use the power you have, and when you are clearly convinced that you are right, you feel afraid to retreat.

Your sense of duty, and your idea of obligation to yourself and to the world, impels you to act out your own convictions. You are watchful without being timid. You have considerable reserve when the occasion requires it, and can keep a straight face and an unwavering voice in very trying circumstances. You often feel exceedingly embarrassed when nobody knows it; and when you appear the most bold and independent, or even defiant, it is generally at the very time when you are suffering the most from embarrassment. As a school girl, when you went forward upon the platform on examination days you were regarded as very much self-possessed, while you trembled in every fiber of your system, and would have failed if you had dared to do so. You have probably been complimented upon your coolness,

when it was only the result of great effort of determination and courage combined, which had the tendency to hold in abeyance your sensitiveness and timidity.

You have the spirit of independence, which you have cultivated, and a strong desire to excel when you have committed yourself. This last is natural, and perhaps partly the result of cultivation.

You are known for your uncommon executive-ness. Your Combativeness and Destructiveness are both rather large, and you are greatly indebted to them for what you are, and for what you can do. They act as a kind of reserve of powder and magazine of force. They are to the mind what the steam is to the locomotive with its train. You are a really spirited woman—are capable of evincing a high degree of indignation, of governing and controlling rebellious spirits, and making the rude respect you. If you were a teacher of big boys, they would hesitate to rebel or contradict after they had got their plan laid to do so. Your governing power is really magnetic. People yield to your dictum without precisely knowing why. Therefore you generally guide the actions of those with whom you associate, though they may be wiser, more learned, and experienced than yourself. And you have governed from the time you were five years old.

You have a harmonious development of the social organs, with perhaps a predominance of parental and fraternal affection. You are a friend, steady, constant, and reliable. You would make a devoted wife if you could find just the right one to love. You are not conscious of wanting the best man in the world, nor the greatest man, but just *the* man. He should be genial, magnanimous, intellectual, but decidedly domestic in his feelings, simple in his manners, plain-hearted, child-like in his truthfulness, upright, courageous. A man who is afraid to utter his true sentiments, or to bear the responsibility of his acts, you would despise.

You believe in radical men—men who dare speak and act their true sentiments, no matter who opposes.

You save property, and would succeed well in business if you were to devote yourself to it. You have policy to avail yourself of the best opportunities in the easiest way, and to lead people in the way that is most pleasant to themselves. But where you have the right to *direct*, you make no compromises of authority or principle. If you do, it is regarded as a magnanimity.

Your Language is large, and shows the power of perspicuity more than of affluence and readiness. You are not satisfied with a general statement, you want a specific one. You are willing to commit yourself, and to state yourself what you mean when you treat a subject at all.

You appreciate beauty, especially that which pertains to matter. You have less of sentimentalism but more of that love of beauty which gives descriptive power, artistic taste, and mechanical judgment. Nearly all your idealism has a granite base.

You are known for the harmoniousness of your organization, for the good balance of your mind, which produces common sense, clearness and distinctness of thought, power of analysis and combination. You should also be known for uncommon force of character. You are feminine in your quality of mind and in the tone of your disposition; but you have a masculine energy and independence, which gives stateliness and strength to whatever you do.



PORTRAIT OF A. L. DENNISON.

#### A. L. DENNISON.

##### PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

##### PHRENOLOGICAL CHARACTER.

You have a wiry enduring organization, are remarkable for tenacity of life and for a locomotive disposition. Motion is just as natural to you as breathing; and active effort, physically and mentally, comes to you by instinct. You are not obliged to put forth a mental effort to arouse your body for the accomplishment of anything. As soon as your mind is ready, and has the plan laid out, your body is ready to be let loose to do it. You have not only strength and toughness of body, but you have an elastic smartness which renders motion easy and prompt.

Your mind partakes of the same general characteristics of your body. Its quality is the same, and you are known above everything else for that peculiar quality of thought and feeling which is represented by the words—intensity, concentration, efficiency, smartness, and positiveness. There is emphasis in all that you say or do. You have a strong will; a strong degree of independence, and more than the average amount of courage lying behind your thoughts to give them force, freedom, and efficiency of action.

Your intellectual peculiarity is harmony of action; not that you have broad and abstract philosophical power merely; not that you can set and measure everything at a glance; not that you retain what other people tell you, or what you see and experience; but you have rather a combination of these which produces clear, straightforward common sense, and makes you at home in things practical, historical, scientific, and logical.

You have large Individuality, which leads the

mind to take up special points of thought, and to seek out positions on which to converge your powers. But, after all, your intellect resembles more an implement that is harmoniously organized, full and fair in all parts without being distorted in any. You are known for that retentiveness of mind, and for that peculiar grip, and spirit, and efficient power with which your intellectual faculties act. You have another quality which marks your life and influence, which arises from a combination of intellect and character; and that is the power to govern. Your word is law. People think that they must do as you suggest. A proposition from you is as good as a command from the average of men; and you are well fitted to be at the head, not so much because you are wiser than others, but because you combine good sense with those qualities of character which impress what you think and feel upon the attention and respect of others. This quality in you produces in others a ready acquiescence in your plans. If you were connected with mercantile affairs, you would find it very easy to manage a large number of clerks, and especially to urge the business to a rapid and orderly performance.

If you were in a school, a wink or a nod would be equivalent to a command. If you were in business, in politics, or in any other sphere where man comes in contact with man, your weight of influence would be surprising to most men who should undertake to analyze you. People are perplexed to know wherein consists your power to make everybody toe the mark, or to sweep them in your own current, or lead them off.

This power consists, first, in the temperament; secondly, in that harmonious balance and force of intellect, led by Individuality and the other

organs which give the power of criticism; thirdly in large Firmness, which makes you perfectly decided in yourself; and fourthly, in your large development of Conscientiousness and Self-Esteem, which gives you a high respect for your own plans and moral judgments; and lastly, all these are backed up by courage and fortitude.

You have capacity not only for understanding commercial business, but the practical details of mechanism and chemistry. You have talent for teaching what you know, not so much by fullness and freedom of utterance as by that directness and clearness with which you state what you think and feel, and that moral power which you have that makes people feel that you are in earnest, and that they might as well accept your position as to controvert it. You seldom take a position which you can not maintain. You have an honest mind, and are more true to your own convictions than most men. You believe in yourself, which is the first step toward making other people believe in you. You hold your faith with sincerity, whether it be religious, political, social, educational, or commercial. You have a tendency to look on the fair, but not on the most glowing side of the future. Hence you are guarded and cautious. You prepare with care, and administer with prudence and watchfulness, lest by some mishap the whole affair comes to loss at the very moment when victory is within reach.

You have a sense of property, a natural instinct for financiering, but you would not do so well for a bank as you would to be a merchant or manufacturer, and have something to do with using money as an agent in business, rather than as a banker, to study merely the solvency of merchants and the money market.

You study character successfully. You know your man by sight, and therefore what to say and do to produce the most favorable result; and your sphere should be in acting on mind rather than on mere matter; or, in other words, acting on matter through people, as we do in conducting business.

You are not wanting in cordiality, sympathy, friendship, and kindness; and these features of your character add to your enjoyment as well as to make other people happy. You can arouse the sympathies, stir up the pride and ambition, or awaken the friendship of almost anybody, and bring to your cause their best affections and sympathies. If you were a politician, and were up for office, men would support the party to which you belonged, because you were its candidate; and you would be likely to run ahead of your party. If you were a lawyer, people would confide their business to you; they would tell you all; they would trust you. And you would show talent in pressing upon the jury the merits of the question. You would use but little superfluous eloquence, and keep yourself to the point, and also the jury. You would make a good legislator. You would not build gorgeous palaces, or extensive public buildings, so readily as you would plain school-houses and other things calculated to elevate and improve the public in morals, in intelligence, and in happiness. You admire beauty and seek perfection, but regard these qualities rather as the accompaniment of utility for the benefit of the masses, than to be sought merely

for their own sake. Like the Quaker, you believe in utility before decoration.

You are remarkable for love of home, for interest in children and young people, for the disposition to build up the rising generation in correct habits and good morals.

If you employ your organization as your developments indicate, you move in a sphere considerably removed from animalism. You would hardly cater to the physical appetite by keeping an establishment in which to feed the body. It would be more natural for you to be an editor or teacher, or to follow some form of professional life; or to conduct a large and responsible business, as a manufacturer. You seldom bet; rarely run risks which are mere risks; are seldom excited, but always in earnest. You may lose your balance, but it is rarely the case. Your word is accepted; your promise is accounted sure. You are supposed to be able to bear all sorts of burdens. Hence everybody is bringing theirs to have you help carry them. From a child you have trusted yourself. If you were in business you would have first-class credit, because you have too much self-respect and integrity to place yourself in an embarrassed position. Hence you promise only that which you know you can pay; and always pay well. Everybody wants you to buy their wares.

You are frank; very much inclined to speak as you think, without regard to ancient customs of thinking, or of those laggard conservatives who fall behind the times. You belong in the front rank of the world's workers and thinkers; not on account of special or unusual greatness, but because of that efficient force, that clearness and directness of character and action, which make you valuable and successful. You have earned your success, every inch of it, and therefore have a right to repose upon it as having been fairly won.

#### BIOGRAPHY.

A. L. DENNISON is a native of Brunswick, Me. His father was a skillful mechanic, and his whole family were remarkable for mechanical capacities. The subject of this sketch has nobly vindicated his right to rank among the first mechanics and men of enterprise of this age, by becoming the originator of the system of watch-making by machinery, which has resulted in the successful introduction of watch manufacture into the United States, and the permanent establishment of the "American Watch Company," and its great manufactory at Waltham, Mass.

The peculiar bent of young Dennison's mind began early to develop itself in various ingenious mechanical devices and constructions, and when at the age of eighteen he was called upon to select a vocation in life, he fell naturally into that of clock and watch-making, and was accordingly apprenticed in the business to Mr. James Cary, of Brunswick, with whom he remained till he became of age.

It was not long before Mr. Dennison began to display his remarkable systematizing talent in mechanics. Hitherto it had been the practice in his employer's shop to manufacture but one clock movement at a time, and it never seemed to have occurred to any one there that any improvement could be made on this plan. Mr. Dennison had hardly learned the rudiments of the art before

he suggested that much might be gained by making half a dozen movements at the same time, as many of the wheels could be cut together as well as separately, and other devices used for saving time. To facilitate this, he constructed several labor-saving machines, which admirably served the purpose.

At the expiration of his apprenticeship in 1838, Mr. Dennison went to Boston with a view to perfect himself in his art by practicing under the instructions of a first-class artisan. For this purpose he obtained a situation with Messrs. Currier & Trott, who were classed among the best watch-makers of the country. He remained with this firm for three months without any compensation, after which he was employed at journeyman's wages.

In the beginning of the following year Mr. Dennison undertook the watch jobbing of the shop of Mr. Edward Watson, of Boston, but anxious to improve himself as far as possible in his vocation, he soon after relinquished this position and obtained a situation in the establishment of Messrs. Jones, Lowe & Ball, of the same city, chiefly for the sake of being under the instructions of Mr. Tubal Hone, well-known as one of the most thorough workmen in the country. From this skillful artisan he gained much valuable knowledge, and learned that, however high might be the reputation of a European watch-maker, it was never safe to let his work pass without the strictest examination. In this connection Mr. Dennison himself says:

"Within a year, I have examined watches made by a man whose reputation at this moment is far beyond that of any other watch-maker in London, and have found in them such workmanship as I should blush to have it supposed had passed from under my hands in our lowest grade of work. Of course I do not mean to say that there is not work in these watches of the highest grade possible to carry the finisher's art, but errors do creep in, and are allowed to pass the hands of competent examiners. And it needs but slight acquaintance with our art to discover that the lower grade of foreign watches are hardly as mechanically correct in their construction as a common wheelbarrow. Indeed, if a printing-press, or any similar machine were to be made as imperfectly as the majority of foreign watches, it would be considered as only fit for old iron. Imagine, for instance, a printing-press constructed so carelessly that two wheels, intended to run parallel to each other but free, should interfere so much as to stop the machine entirely; or that a shaft intended to be at right angles with the frame-work, should be found out of line one inch in the length of two or three feet; yet just such errors and imperfections as these are frequently to be found in the finest quality of imported watches."

These facts directed Mr. Dennison's attention to the desirableness and importance of projecting a system of manufacture which should preclude errors of this sort, by cutting and adjusting the various parts of a watch uniformly and with mechanical exactness. To accomplish this, he spared no pains to improve himself in his art, by informing himself of the various methods of manufacture in use in different countries, communicating with foreign workmen, etc., and though not yet sure of effecting it himself, in 1840 he predicted



a friend that within twenty years the manufacture of watches would be reduced to a system perfect and expeditious as the manufacture of arms at Springfield.

After three years' practice in the establishment Messrs. Jones, Lowe & Ball, Mr. Dennison opened a store in Boston on his own account for the sale of watch-tools and materials, with a workshop in connection, for the purpose of supplying new parts to watches, such as wheels, pinions, jewels, etc. This business proved successful, and procured him an extensive acquaintance with persons in the trade in all parts of the country. While engaged in this business, he matured his plan for the manufacturing of American watches.

In 1849 he formed a partnership with Messrs. Samuel Curtis and Howard & Davis of Boston, under the name of the Warren Manufacturing Company, afterward known as the Boston Watch Company, and established a watch manufactory at East Roxbury, Mass. This locality was soon found to be ill-suited to the business, from the light and dusty nature of the soil. Besides, it afforded no good, clean, and economical building for the classes of mechanics which Mr. Dennison and his associates were anxious to engage in the business, namely, a moral, intelligent, and enterprising set of middle-aged New England men, with families, for the principal, and a superior corps of reliable young men and women for the subordinate help. It was therefore determined to remove the works to a place possessing the advantages in which this seemed so eminently efficient. This locality was found in the town of Waltham, Mass., on the banks of the Charles River, about seven miles from Boston, a place free from any general travel or other objections, and surrounded by charming natural scenery. Here, in 1853-54, the Company erected buildings and machinery, capable of producing fifteen thousand watches per annum, and of employing two hundred and fifty workmen, with facilities for increasing the machinery to any required extent.

The Boston Watch Company continued its operations with considerable success until the spring of 1857, when, having become embarrassed in consequence of the great financial crisis of the preceding winter, it was obliged to dispose of its manufactory at Waltham and became dissolved. The buildings, and most of the machinery, were purchased by Mr. R. E. Robbins and others, now composing the American Company. The manufacture was re-commenced with ample means, and has since been conducted with extraordinary success and profit, Mr. Dennison retaining the place of superintendent of the entire establishment, and special examiner, a position involving duties that demand qualities and skill such as few men possess. The reputation of American watches has grown to be a matter of national pride and boast, and watch-making now occupies a position at once permanent and triumphantly successful as an American institution.

Mr. Dennison is about forty-eight years of age, tall and muscular, with dark hair and eyes, and marked and expressive features. His manner is grave, earnest, and dignified, and his voice low and measured. In face, he is, as Willis aptly terms him in his graphic description of his late visit to the Waltham watch factory, "a true philosopher of mechanic art"—a self-made man, who will occupy a niche among the foremost mechanicians of our country and age.

### DISCIPLINE.

THE government of a school is in reality such as springs directly from the heart and the brain of the teacher himself. Some intermittent and feeble efforts, the result of the hasty perusal of books or of observation, may for a time modify the usual current of discipline. Yet all these sooner or later wear away and produce no lasting good. It is what a teacher really is, and what he can do, that has any effect upon the minds of pupils. Mind must be measured, in capacity, discipline, endurance, along with mind. If that of the teacher be superior, much is not gained or lost by the selection of any right and proper means of instruction or government. But it is essential that the instructor be really, in himself, a true man and a true teacher.

It is this conflict of mind with mind that constitutes the sum of school-discipline. The application of the rod is no punishment in the hands of a child. So the most violent measures are valueless in the administration of that teacher who lacks power in himself.

There are certain tempers of mind by which the teacher's deportment, in the main, appears to be regulated. They relate to the feelings or emotions, to the character of the thoughts, and to the outward expression of both feelings and thoughts.

The rocks on the sea-coast, besieged by powerful breakers, are not more immovable than that mind should be which, though surrounded by stormy passions in violent exercise, remains calm amid them all, and thus earns its right to check and quell the force of fury. In the school-room, if within circumstances the most tempestuous, the teacher shows himself to be calm and to be able to act considerately, pupils will feel confidence in him. So let his conduct always be, and gradually, but surely, that confidence will grow into respect. The test of the teacher's integrity may be severe, but if he can not in patience abide it, he loses some certainty of ultimate success. It may not be forgotten that the worship of the heart is oftener granted to him who can bear, rather than to him who can do. Men more deeply reverence at heart the patience of a suffering army at Valley Forge than the victory at Waterloo.

It is not so much the occasional expression of anger, pleasure, or interest in the countenance of teachers that permanently improves his pupils, as it is that silent influence tinged by his constant habits of thought. Foul or evil thoughts harbored by the teacher speak out every moment, mayhap from the glance of his eye, or in the tone of his voice, or by changes of countenance as they occur at some unwelcome time. Disguise is useless. When the language of his countenance belies his words, it speaks more impressively than the professions of his lips. If there is any one who ought to keep all the imaginations of his heart pure, it is the teacher; for he is daily exposed to the gaze of scrutinizing eyes, and may in a series of momentary expressions awaken emotions or encourage desires which the growth of a lifetime shall increase into a curse or a blessing. Nay, let him strive to conceal his real character and to become an accomplished hypocrite, children are not thus easily deceived, and the true impression of his character is still as liable to be made.

A steady purpose in secret, with a calm demeanor on the exterior, accomplish the most lasting and the most beneficial effects. Periods occur, often perhaps, when a strong stroke of policy is required. Then the reverse force may be brought into action. Yet few cases ever happen when an instructor is warranted in displaying all his strength in matters of government.

It is no disadvantage to a man to possess powerful impulses provided he knows how to master them. Let him know that unless he subject every impatient desire to the will, he fails to attain the first essential to a good governor—that he govern well his own soul.

The leader of the German Reformation did never more deeply move the minds of the people than when shut up in the castle of the Wartburg. In the citadel of the mind, let the purposes and the passions labor, that unseen they may develop mighty results. The priesthood saw not Luther, but they saw with concern the growth of that winged seed which he sent flying over the land. Did the teacher ever conjecture how sure, yet how unconsciously, much of the influence of his own thoughts finds its way into the hearts of his younger pupils, and springing up, brings many fold of good or bad fruits?

As the object of teaching is ostensibly to educate the intellect, the discipline of the teacher's thoughts is not complete, though he exclude all meditations which may stain a pure mind. He must accustom himself to think distinctly and actively. His mode of mental exercise will be communicated to his pupils. All have seen the contagion of vigorous thought. It is illustrated in that teacher who is remarkably interested in mathematics. His school have become accustomed to the operations of his mind. All see as he sees, its exceeding benefits. They follow where he leads with little hesitation and no lack of zeal. Such instruction is like sowing healthy seed. If school training may be compared to the elementary drill for the battle of life, such direction is that which teaches young soldiers how to wield their weapons with precision so as to do the most execution.

Here may be stated a caution to teachers to abstain from miscellaneous reading. No keen, clear brain bears to be overburdened with a lot of rubbish that has no place, and is therefore subject to no order. If amusement be needful, of miscellaneous sort, fields and woods furnish it in abundance. The mind, open to the influence of kind Nature, brightened by observation and supplied with interesting images, reflects in the highest degree upon others the light of heaven. Combining with a judicious exercise of the finer faculties of the soul a rigid course of training, the intellect attains to its highest capacity and is fitted for all good labors. In the matter of his own discipline, then, let the teacher remove from his mind all mental as well as moral impurities.

In these paragraphs, no direct reference need be made to the moral discipline of the teacher. As to the physical, of that the whole world is beginning to see the necessity. Submission to both natural and revealed law is all that man needs to insure success.

The best teacher may gain in influence by the discipline of his own heart, his mind, and his deportment.—*Schoolmaster.*



## TALKS WITH THE CHILDREN.

## CARE OF PETS.

[We copy from the *Homestead* the following interesting story, as evincing strong social feeling, and the power of kindness over animals.]

It seems that there is hardly any creature so stupid as not to learn to know those that are kind to them, and to love to be petted and caressed. A gentleman of my acquaintance was looking at a flock of chickens, one day last summer, and he observed one which seemed to have something growing over one of its eyes, partly closing it up. He caught it, and held it in his hands a few minutes, to examine the eye, and then let it go. He caught it afterward, from time to time, when it came in his way, to see whether the eye was growing better or worse, till the little creature became so fond of being petted and caressed, that it would run to meet the gentleman, hop into his hand, and nestle down as contentedly as if it were under its mother's wings.

The diseased eye is blind now, and the chicken is nearly as large as her mother, but she has not forgotten her attachment to her friend. When she sees him coming, after being out of sight a little while, she will leave her food at any time to run toward him, and when he stoops down to stroke her feathers, she will hop on his knees and pick at his whiskers or lips. She would follow him into the garden, and sit quietly down near where he was at work, apparently quite satisfied to be where she could see him.

I have a little niece, who makes great pets of the cat and dog, and thinks they do some wonderful things. One of the stories she told me lately was this:

On going to the door, one morning, she found pussy standing on the door-step, with a little kitten in her mouth, which she laid down just inside the door, and ran back to the wood-shed for another. It was found that she had quite a large family—four or five in all—which she insisted upon bringing into the house. It made no difference that a nice nest was provided in the shed; she had set her heart upon bringing up her kittens with the rest of the folks. If she was not constantly watched, they were sure to find her on some of the beds, or under the lounge, or somewhere that she should not be, with her flock of kittens.

The dog had always been on the best of terms with pussy; had allowed her to eat off his plate when she liked, and take all sorts of liberties with him, and his reception of the new kittens, when he first saw them on the kitchen floor, was amusing. He walked round and round them, giving a little short bark now and then, examining them with his nose, and poking them very carefully with his paws. Then he would run to some of the family and whine, asking, as plainly as a dog could, What are they? and what will she do with them?

Pussy did not fancy his attentions to her little ones, so she picked up one of them and carried it off. Trip trotted along beside her to the outer door, watching her closely. He kept doing the same thing till she had taken all but one. By that time, I suppose, he had made up his mind that he could do it as well as she; so he took up the last one in his mouth, and followed her. This

was too much. Pussy laid down her own burden and flew at him, very angrily, and made him drop the kitten. This was their first quarrel, but they had several afterward, for Trip insisted that he had as good a right to the kittens as anybody. Sometimes, when he found them alone, he would crouch down beside them, with his breast close to the floor, draw them up under his neck with his paws, and lay his head down over them as lovingly as possible. If the mother found them so, she would growl and scold at first, and I believe the only snappish answer Trip ever gave her was when she tried to take them away from him.

They seemed to come to an understanding after a while; pussy came, at last, to sit quietly by, and see the dog tumble and frolic with her kittens, and shake them playfully in his mouth, without appearing at all annoyed.

There is a great secret, I believe, in learning any creature that is tamable, only all boys and girls have not found out the method. At a place where I visited last summer, I saw a little fellow, as I was going into the yard, sitting down in the path, playing with the hens. There were two or three standing about him, and he seemed to be harnessing them up with a string. I spoke of it to his mother when I went in.

"Oh," said she, smiling, "Frank will tame anything, he is so gentle and patient."

That is it, children. Kindness, gentleness, and patience are all that is needed to make you successful in gaining the love of dumb, unreasoning animals, as well as the affectionate love of friends.

It is always a good sign, I believe, when children have "good look," as it is called, in taming pets; while I should think it a very bad sign if I saw the cat, or dog, or any other creature, hiding away from a young gentleman, because it had learned by experience there was danger of having its ears pinched or its tail trodden upon when he was in their company. I have seen men who seemed to believe there was no way to manage animals but by beating them into docility; but the best tamers of animals will tell you "there is a more excellent way." JULIA HAWTHORNE.

## WESTERN MOTHER'S LETTER.

March 28th, 1860.

Messrs. FOWLER & WELLS—Inclosed you will find one dollar, for which you will please send me your valuable PHRENOLOGICAL JOURNAL. There used to be a club of subscribers in this region, and we sent among the rest. But some of the head men have moved away, and others have died, so it has gone down, yet I love the JOURNAL and its teachings. We take other papers, but none fills its place with me; so I have contrived to get one dollar ahead, and I send it gladly and freely to you for it.

I have heard by accident that you publish a weekly paper, entitled *Life Illustrated*. I should like to have that paper; but I live away here in the back woods of "Egypt," where money is scarce. We have everything else plenty, and a great surplus of ignorance. I was never in but two States in my life, so I know but little of what is going on in the world. My circle is a very small one, yet I have learned something by observation and books, and desire to learn much more. I am

the mother of five promising children, and am striving to train them up in the way they should go.

Almost everything here is sacrificed for gain—nearly every comfort, both mental and physical but may I not hope for a better day?

I guess there is one thing which you will think I have not learned; that is, I should not write such long letters to business men. Pardon me, and I will promise, if I ever get another dollar to send you, I will make my letter short. I have no education except what my mother gave me before I was thirteen.

WARREN COUNTY, ILL.

## STENOGRAPHY ACQUIRED IN FIFTEEN MINUTES.

ANY person desirous of learning shorthand in an incredibly short space of time, can do so by procuring Cray's Stenographic Chart. His system is an abbreviation of less than one eighth of the common writing, and is practiced by more reporters than any other system now in use. After acquiring that, all that is necessary, in order to report a speech or sermon, is practice. Price of Chart, with full instructions, only one dollar; ten copies for five dollars. Perfect satisfaction is guaranteed or money returned. Address James E. Quinlan, Agent, Monticello, Sullivan County, N. Y.—*Gem and Gazette*, March 31st.

Of the above paragraph we have simply to say that we have never seen more error and misrepresentation contained in the same number of words. We understand, and probably have used phonographic shorthand about as much as any one established in this country; and the idea of learning any system of shorthand in fifteen minutes, or even fifteen hours, so that a person may be able to report speeches and sermons *verbatim* is simply preposterous, and may be told to green horns only, with the idea of belief.

If Cray's style of stenography does not shorten the language more than seven eighths, he never will be able by means of his system to report *verbatim*. Phonography is the most philosophical system of shorthand writing extant, and it requires of study and practice not less than a year, and that by a smart, clear-headed person, in order to be able to report speeches of moderate rapidity, *verbatim*. We have employed nearly fifty different reporters, one half of whom we have taken as apprentices and worked them into the business, and we give the above paragraph merely to contradict it, and save the world from becoming misled. The editor of the paper from which we clipped it should have known better than to give it insertion as an editorial. Pitman's Manual of Phonography, or Graham's Standard Phonography, is what those desiring to become reporters should procure.

"POINT-NO-POINT."—The following is Queen Elizabeth's brief speech, to a committee appointed to inquire into her designs as to a contemplated alliance between her and some European prince. It embraces what the law would call "the exclusion of a conclusion."

Were I to tell you that I do not mean to marry, I might say less than I intend; and were I to tell you that I do mean to marry, I might say more than it is proper for you to know; therefore I give you an answer answerless.

## CHARACTER GOVERNS THE WORLD.

CHARACTER secretly, silently, but more and more really governs the world. Every man is ordered for something which he can do, and has a bit of doing better than any one else. He will look up to in that one thing, and others will follow his most casual motions and acts in regard to that thing, whatever they are, and regulate themselves by him, and set their chronometers by time. Character, we have said, thus silently governs the world more and more. The thoughts of the wise man influence society just in the same quiet, unseen way that the observatory clock governs the dropping of the ball, and the sailing of a ship through it all over the ocean. A few words by a statesman in Congress, by Napoleon at the opening of the Chambers, give the tone to the diplomatists; they are spread through the newspapers, and nations set their clocks and regulate their sentiments by some of these great time-keepers. Prince Talleyrand used to be the most precise man as to time in his day, and all the politicians of Europe would set their watches by him whenever he would show his chronometer.

The moral philosopher better illustrates the power of a great time-keeper than the politician, because his work is more unseen, and the results are less apparently directly connected with their cause. A Prescott or a Bancroft utters a great historical truth, or Channing a great principle, or Wayland, at the head of a University, expounds Paley's shallow laws of expediency, and asserts the original and supreme authority of conscience in man. It alters no muscle of any man's countenance at the time, and the youth who listens and recites it in his class, sails on the great voyage of life not outwardly different from others who are not inwardly thus fortified. But the great moral truth dropped at the right time and in the right place by an unseen hand, has set at man's chronometer for all coming life, and in the midst of the ocean and apprehended breakers and quicksands, it indicates to him his true longitude. And he gives the true time to thousands of others, and they sail by his lights in the darkness of night, and sail safely and successfully. This is the quiet power of true education.

It is thus that Christianity, too, is more powerful at this moment than ever. The words of the crucified One recorded the eternal truths of man's nature and relations with a precision and exactness as perfect and precise as the motions of the heavenly bodies. In proportion as we set our chronometers and keep the time by that standard, where we will, it teaches us our true and exact position and saves us from the wreck of a thousand hopes and expectations. Not while He walked the earth had his words a thousandth part of the power over mankind which they possess at this moment, while from the lofty heights above, an unseen agency, his arm is stretched out to the world, signaling to each man not only the true time now, but his true position, no matter where he may go or what his occupation. Every true man, in proportion to the precise and true truths which he unfolds to the world, thus lives forever, and influences mankind more and more in coming ages. This is the true and highest value of life.—*Phil. Ledger.*

## PHRENOLOGY IN WASHINGTON.

Messrs. FOWLER AND WELLS—I am a believer, at all events I am a partial believer, in Phrenology, and I think that it can be made available to explain the characters of individuals, by an examination of the development of the organs in the cranium. I think, however, that Phrenology should *always* be coupled with Physiognomy, as the face, being "the mirror of the soul," never fails to indicate the organs which *directly* or *indirectly* (naturally or artificially) have been exercised, and to read the language of the face seems to be a gift bestowed by the Creator on at least all the higher grades of the animal kingdom. Your "Gallery of Portraits" is a splendid volume on the subject; and on Tuesday evening last, when you exhibited a page of your volume in the portrait of "Awful Gardner," I had no doubt whatever but his appearance indicated that he had good qualities, though *circumstances* might evolve other bad latent qualities, which opposite *circumstances* would cause to remain latent. So, also, you exhibited a portrait of another individual, who had Benevolence large, with a great protuberance of the lower part of the face, and *determination* about the mouth, and in the eye; and I think that, though that individual had Benevolence large, he must have Firmness large also, and act cruelly in certain circumstances.

You are to lecture this (Friday) evening on the truth of Phrenology, and to demonstrate it; and my object in now writing you is to ask you to state if Phrenology and Physiognomy should not *always* be coupled? Also, whether Phrenology can be made available for the *future*? Suppose a person to have a head phrenologically unexceptionable, and that he marries a woman with a head equally unexceptionably organized, or say that the organs in both have the *same* organization or development, or very nearly so, would their offspring have unexceptionably developed organs, or do the temporary action of the *minds* and *passions* of the parents influence the development of the organs of the children? I conceived these to be the most important phrenological considerations, and could they be answered in the affirmative, Phrenology would confer the greatest blessing on man which can ever befall him. I am aware that after the birth of the child, *much*, very much of the development, physically, mentally, and morally, depends on the *instruction* the child receives. Respectfully, yours,

PHRENO-PHYSIOG.

WASHINGTON CITY, D. C., March 30th, 1860.

[Our work, entitled "Hereditary Descent," will throw light on the questions started by our correspondent.—ED. PHREN. JOUR.]

## BENEFITS OF PHRENOLOGY.

If all the signal benefits derived by persons from having their heads examined could be spread before the people, we are sure that such a record, extending over a single year of our quarter of a century's service in this cause, would surprise the world. We would leave out of view the thousand-and-one general benefits arising from good counsel, and take into account only those striking

advantages which revolutionize one's fortune and character.

A man writes us from the frontiers of Texas, that we examined his head in Georgia sixteen years ago, and that our directions have been followed, and all our predictions have proved entirely true; and he feels that he owes to our advice his eminent success and good position.

ABERDEEN HEADS.—Man, you'll see't written down in a' the phrenological books that the Aberdeen folk have the biggest heads in a' the world. The hatters have to mak' hats for Aberdeen on special purpose, three or four sizes beyond what is required for any other place in Britain. I wad just like to see a cargo o' auld hats frae Aberdeen brocht up to London and clappit on the heads o' the Cockneys. You wad see the cratures rinnin' about wild in Cheapside, drooned to their verra shouthers wi' black cylinders, lookin' mair like bits o' auld funnels o' steamers than any mortal hats you ever saw. To be sure, I've been told by ae phrenologist that, though the Aberdeen heads were certainly verra big, they were unfortunately big the wrong way. But he wasna an Aberdeen man; and that, you ken, mak's an unco difference.—"*Colloquy of the Round Table*," in *Macmillan's Magazine*.

## To Correspondents.

LENEX.—We do not insert portraits, phrenological characters and biographies in the JOURNAL for a price. The only terms on which we insert them are, a belief that their publication will be of general interest, or serve specially to illustrate the truth and value of phrenological science.

W. I. L.—If, as is stated, the skull of the newborn child is soft and plastic, why is it not possible so to mold the head as in some degree to determine its phrenological development?

Ans. Because each organ has a special quality of its own, and if pressure were employed it would displace parts without changing quality. The matter of the egg is soft, but by crowding the parts into unnatural positions, the head of the chicken could not be compelled to become wings or legs. The carrying of the sofa into the kitchen would not make it a cooking-range.

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From the Norwich, Ct., Courier, Feb. 1, 1858.

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THE man who does not take LIFE ILLUSTRATED loses some of the best aids to a healthful living.—*Horn Companion, Florida.*

[CONTINUED FROM PAGE SEVENTY.]

Important, however, as the knowledge of nature thus appears to be, it is surprising how recently the efficient study of it has begun. It is not more than three centuries since the very dawn of inductive philosophy; and some of the greatest scientific discoveries have been made within the last fifty or sixty years. These facts tell us plainly that the race of man, like the individual, is progressive; that it has its infancy and youth; and that we who now exist live only in the dayspring of intelligence. In Europe and America, the race may be viewed as putting forth the early blossoms of its rational existence; while the greater part of the world lies buried in utter darkness. And even in Europe, it is only the more gifted minds who see and appreciate their true position. These, from the Piegah of knowledge, gaze upon the promised land of virtue and happiness stretched out before their intellectual eye; although it is too remote to admit of their entrance on its soil, yet it lies sufficiently near to permit them to descry its beauty and luxuriance.

If the study of nature and nature's laws be our first duty as rational and accountable beings, a moment's reflection will satisfy you that the instruction hitherto generally given even to the young of the higher ranks has been unavailing for purposes of practical utility. If a boy be taught the structure, uses, and laws of action of the lungs, he will be furnished with motives for avoiding sudden transitions of temperature, excessive bodily and mental exertion, and sleeping in ill-ventilated rooms; for improving the purity of the air in his native city; for constructing churches, theaters, lecture-rooms, and all places of public resort, in accordance with the laws of the human constitution in regard to temperature and ventilation; in short, this knowledge will enable him to avoid much evil and to accomplish much practical good. If he do not acquire it, he will be exposed, in consequence of his ignorance, to suffer from many of these external influences, operating injuriously both on his body and mind. If, on the other hand, he be taught that Romulus and Remus were suckled by a she-wolf; that Æneas was the son of Venus, who was the goddess of love; that in Tartarus were three Furies, called Alecto, Tisiphone, and Megæra, who sent wars and pestilence on earth, and punished the wicked after death with whips of scorpions; that Jupiter was the son of Saturn, and the chief among all the gods; that he dwelt on Mount Olympus, and employed one-eyed giants called Cyclops, whose workshop was in the heart of Mount Ætna, to forge thunderbolts, which he threw down on the world when he was angry—the youth learns mere poetical fancies, often abundantly ridiculous and absurd, which lead to no useful actions. As all the personages of the heathen mythology existed only in the imaginations of poets and sculptors, they are not entities or agents; and do not operate in any way whatever on human enjoyment. The boy who has never dedicated his days and nights to the study of them does not suffer punishment for his neglect; which he infallibly does for his ignorance of nature's laws. Neither is he rewarded for acquiring such knowledge, as he is by becoming acquainted with nature, which always enables him to do something that otherwise he could not have done; to reap some enjoyment which otherwise he could not have reached; or to avoid an evil which otherwise would have overtaken him. Jupiter throws no thunderbolts on those who neglect the history of his amours and of his war with the Giants; the Furies do not scourge those who are ignorant that, according to some writers, they sprang from the drops of blood which issued from a wound inflicted by Saturn upon his father Cælus, and that, according to others, they were the daughters of Pluto and Proserpine; and the she-wolf does not bite us, although we be not aware that she suckled the founders of Rome—or, to speak more correctly, that credulous and foolish historians have said so. But if we neglect the study of God's laws, evil and misery most certainly ensue.

These observations, however, are not to be understood as an unequalled denunciation of classical learning. The sentiment of Ideality finds gratification in poetic fictions; but it is absurd to cultivate it and the faculty of Language to the exclusion of others not less important; and besides, it must be kept in view, that in the pages of the Book of Nature,

as well as in those of Homer, Virgil, and Ovid, ample materials are to be found for the cultivation and gratification of a refined taste.

The religious teachers of mankind, also, in the education of their flocks, have too generally omitted instruction in the natural laws of God. The pastors of every sect have been more anxious to instill into the minds of the young peculiar views of religious faith, than a correct and practical knowledge of the Divine wisdom and will inscribed in the Book of Nature. In consequence, even the best educated classes are, in general, very imperfectly informed regarding Nature, her laws, and her rewards and punishments. They have been instructed in classical literature, composed chiefly of elegant and ingenious fables; a certain portion of the people at large has been taught to read and write, but left at that point to grope their way to knowledge without teachers, without books, and without encouragement or countenance from their superiors; while countless multitudes have been left without any education whatever. In no country have the occupations of society, and the plan of life of individuals, been deliberately adopted in just appreciation of the order of nature. We ought, therefore, in reason, to feel no surprise that the very complex mechanism of our individual constitution, and the still more complicated relations of our social condition, frequently move harshly, and sometimes become deranged. It would have been miraculous indeed, if a being deliberately framed to become happy only in proportion to his attainments in knowledge and morality had found himself, while yet in profound ignorance of himself, of the world, and of their mutual adaptations, in possession of all the comfort and enjoyments of which his cultivated nature is susceptible.

As *individuals*, our sphere of intellectual vision is so limited, that we have great difficulty in discovering the indispensable necessity of knowledge to the discharge of our duties and the promotion of our happiness. We are too apt to believe that our lot is immutably fixed, and that we can do extremely little to change or improve it. We feel as if we were overruled by a destiny too strong for our limited powers of control; and, as if to give strength and permanence to his impressions, the man of the world asks us, What benefit could scientific information confer on the laborer, whose duty consists in digging ditches, in breaking stones, or in carrying loads all day long; and when the day is gone, whose only remaining occupation is to eat, sleep, and propagate his kind? Or of what use is information concerning nature's laws to the shopkeeper, whose duty in life is to manage his small trade, to pay his bills punctually, and to collect sharply his outstanding debts? If these were *all* the duties of the laborer and of the shopkeeper, the man of the world would be right. But we discover in the individual to whom these duties are allotted, faculties capable of far higher aims, and nature points out the necessity of cultivating them. The scheme of life of the day-laborer and of the shopkeeper, as now cast, is far short of the improvement which it is capable of reaching, and which was evidently designed to attain. It does not afford scope for the exercise of their noblest and best gifts; and it does not favor the steady advance of these classes as moral, religious, and intellectual beings.

The objector assumes that they have already reached the limits of their possible attainments; and if the case were so, the conclusion might be sound, that science is useless to them. But if they be present far from enjoying the full sweets of existence; if the whole order of social life, and their condition in it, be capable of vast amelioration; and if the knowledge of ourselves and of nature be a means of producing these advantages; then the duty of acquiring knowledge is at once fundamental and paramount—it lies at the foundation of all improvement. If the mass of the people be destined never to rise above their present condition of ignorance, suffering, and toil, we must abandon the idea that the attributes of justice and benevolence are manifested by God in this world.

[TO BE CONTINUED.]

He who makes himself acquainted with the laws of nature, and especially those laws which relate to his own mental and physical constitution, has quadrupled his ability to achieve useful results, and largely enhanced his power to enjoy happiness and to confer happiness upon his fellow-men.



# AMERICAN PHRENOLOGICAL JOURNAL.



A Repository of Science, Literature, General Intelligence.

VOL. XXXI. NO. 6.]

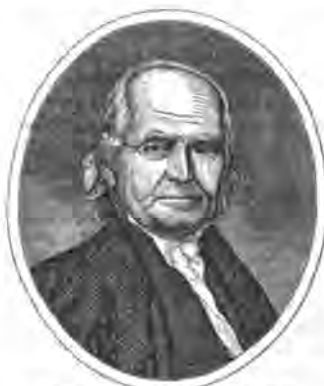
NEW YORK, JUNE, 1860.

[WHOLE NUMBER, 258.]

Published by  
**FOWLER AND WELLS,**  
No. 308 Broadway, New York,  
AT ONE DOLLAR A YEAR, IN ADVANCE.

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PHILIP E. THOMAS.

**PHILIP E. THOMAS,**  
FOUNDER OF THE AMERICAN RAILWAY SYSTEM.

## PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

### PHRENOLOGICAL CHARACTER.

THE portrait from which we make the following inferences, indicates a most extraordinary man. For a person of his age, he has remarkably firm and substantial features, which evince excellent health, soundness of constitution, and great harmony in the action of the various functions of the body. The brain being sustained by such a vigorous body, and subject to the same law of health and endurance, we infer that his mind is necessarily clear, strong, and energetic. He has also the signs of first-rate circulation and most excellent digestion.

From the ears forward the head appears to be very long, indicating a great development of the forehead or intellectual portion of the brain. The head is also high from the opening of the ears upward, and it is not wanting in width either at the base or at the top; the phrenology, therefore, is quite as remarkable as the physiology. We seldom see a man who has so much practical judgment, clearness, and force of mind. He gathers his own facts; nothing escapes his attention, and he arranges and organizes those facts in such a way

that he is able to draw from them their legitimate inferences; hence his mind is most accurate in its estimates, and practically correct in its plans. The organ of Order is large, showing great system and method in all his thoughts and plans. He has enormous Calculation, indicating first-rate arithmetical and mathematical talent. We should select such a head for a civil engineer, for a chemist, or for a merchant. The qualities, conditions, uses, value, and relation of things stand forth to his mind with uncommon clearness.

The forehead is high and amply expanded in the upper portion, indicating great reflective power—especially has he a calm, sagacious, foreseeing comprehensiveness of mind. It also indicates an excellent memory, and the power to carry in the mind all the knowledge which has been obtained, and bring it to use whenever the occasion requires it. Such a forehead, too, evinces sharp discrimination, power to understand distinctions and contradictions as well as resemblances, and to reason from experience and analogous cases. It also shows more than ordinary power to study character and understand mind and motive. He must have been distinguished for his ability to control men and to bring them to conform to his wishes, whether in an advisory manner merely, or

where he had full authority to control them. He knows how to select the right men for particular positions, and to manage through other men large and important enterprises.

He has an active imagination and power to take a fore-reaching and prophetic glance at the future. He has power also to understand national questions, and great enterprises which reach far down into coming time. He seems to know what is best before the time comes, and thus lives in advance of his age. Such a mind is progressive and a leader. He has also a great deal of conservatism and prudence. He has respect for the past, for whatever is eminent and great and good. He appreciates poetry, beauty, refinement, and wit; and, with all his strength of character, is companionable, friendly, and facetious.

Two or three other strong points are presented by the portrait. One of these is Firmness. This is indicated from the extraordinary height of the head directly above the ears. He is one of a thousand for his unconquerable perseverance, for his independence of will, for his power to stand under burdens in the hour of trial, when other men cower and shrink. He would in any community become a standard-bearer in difficult enterprises, the leader, the man of whom people would seek counsel, and in whom they would confide their important matters.

Conscientiousness is another of the strong qualities, which render him a man of integrity, truthfulness, unvarnished truth, unyielding morality and fidelity. He is known for his prudence, for his frankness, for his openness of heart, for his directness of expression, and for his child-like simplicity of manners. He has all the appearances of courage and self-reliance. He is not a proud man; does not overvalue his own abilities, and probably did not take his just rank in society, among men of influence, and in positions of responsibility, till he had fully ripened into manhood, and had shown by the clearness of his foresight, the reach of his judgment, and the power of his understanding, that he was a man of more than common ability, and was able to conduct important affairs in times of trial and difficulty with a

serenity and certainty of success equalled by few men of his time. Such men are often late in ripening, but hold out well, and stand head and shoulders above their fellows. This person was intended for a great man, and if his opportunities have been equal to his ability, he has been, as a business man, successful, far-sighted and comprehensive; as a citizen, patriotic, upright, truthful, friendly, moral, and irreproachable. We confidently pronounce him a great and good man.

## BIOGRAPHY.

BY WILLIAM FLEMING SMITH.\*

PHILIP E. THOMAS was born in Montgomery County, Maryland, in the year which gave birth to our National Independence, 1776, of Quaker parents, whose ancestors had removed from England fully a century before. About the year of his majority, say 1797, Mr. Thomas established himself as a hardware merchant in Baltimore, and became very successful as an extensive direct importer from the factories of England.

Having a mind of unusual natural strength, which had been cultivated by a good education at the best home schools of that day, Mr. Thomas would have soon become a prominent public man, but for his exceedingly modest and unobtrusive character. His habits of close observation, and his quick perception, were aided by great clearness and calmness of judgment, and he occupied a high rank among his fellow merchants of Baltimore, who, at the period of his business career, embraced many men of breadth and intelligent sagacity. Always a close attendant upon the ordinances of the Quakers, Mr. Thomas has ever been, moreover, in the largest sense, a philanthropist.

About the year 1824, the completion of the New York and Pennsylvania Canals, to connect those States with the productive West, drew from Baltimore much of the trade that had previously been enjoyed by the "Old National Road," and which had been her principal support, and the city began to show evident symptoms of decline. Under these circumstances, the city of Baltimore came forward, for the first time, to patronize and assist in the construction of the then recently projected Chesapeake and Ohio Canal, with the hope that it might become the channel through which its trade with the West would in some measure be recovered.

At that time, little was known of railroads in this country; a few for local purposes, and for short distances, had been laid down in England, of very rude construction, from coal mines and other mineral deposits; and two for similar purposes in this country. Locomotive engines had not been at all brought into use, the motive power employed being horses and stationary engines; and no railroads had been constructed for the conveyance of passengers, or for the general transportation of merchandise.

Having received, during the early part of 1826, from his brother, Evan Thomas (then traveling in Europe), a diagram and description of a railroad near Berwick-on-the-Tweed, in the north of England, upon which one horse conveyed, with apparent ease, two cars loaded, as he was told, with ten tons of pig iron, the thought occurred to Mr. Thomas, that if one horse could draw so great a

load with such apparent ease one mile, it only needed an extension of the system, and an increase of power, to effect the transportation of persons and heavy burdens any indefinite number of miles. Here was the germ that ripened into the present gigantic railway system of the United States.

Mr. Thomas and George Brown at that time were largely engaged in commercial concerns in Baltimore, which led them into intimate connection. Mr. Brown took a decided interest in the road, and having a brother in Liverpool, he corresponded with him for the purpose of gaining further information relative to the subject of railroads. Thus the matter was maturely considered and discussed between them; and the more it was investigated, the more these gentlemen became convinced that the only means which could probably restore to Baltimore her lost trade, would be to construct a railroad from that city to the Ohio River. Remember that this was in the winter of 1826 and 1827, and before a mile of railroad for general use had been any where built.

When Mr. Thomas had gathered all the information that, with the aid of his friend Brown, could be readily had on the subject, he collated and arranged it, and with Mr. Brown, submitted a full statement of it to a meeting of some twenty-five of the most prominent citizens of Baltimore, whom they had convened at the residence of Mr. Brown. This was on the 12th of February, 1827.

The subject was entirely a novel one, and had, perhaps, not been thought of by any one of the persons present, except those who had called the meeting. The information then presented was deemed of sufficient consequence to induce them to appoint a committee who should prepare and report such facts and illustrations as they might be able to obtain. Mr. Thomas was appointed chairman of the committee, and from the facts in his possession, he prepared the desired statement, which was published, and produced a strong sensation in Baltimore. A charter was obtained, and books opened to obtain the necessary funds, and three times the amount required was subscribed upon the first day. This was in the winter of 1827, '28, and on July 4th, 1828, the corner-stone of the Baltimore and Ohio Railroad was laid near Baltimore, by the venerable Charles Carroll, of Carrollton, then the only surviving signer of the Declaration of Independence, amid the most extraordinary popular enthusiasm, and the greatest triumphal civic display ever witnessed in Maryland.

It should be borne in mind that at this time there were but few Topographical Engineers in the United States, and not one who had any experience or knowledge concerning railroads. An application was therefore made to the Government of the United States to assist the company by directing some of its most experienced engineers to make the necessary topographical reconnaissances and surveys. Several of the United States Engineers were appointed to the service, which they performed satisfactorily as far as to the valley of the Potomac.

Not having the required experience to govern them in their estimates of the cost of such a work as this, the amount estimated as necessary fell far short of the actual cost. When about four miles from the city of Baltimore, it became necessary, in

order to connect the road with the valley of the Potomac, to cut through a high ridge. The excavation thus required was not much less than seventy feet in depth, through a hard-pan clay, and the expense of opening the road through it was more than \$200,000 beyond the estimate of the engineers. The directors of the company not having anticipated so heavy a drain upon their funds at such an early period of the work, had not called in the requisite contributions to meet it, and as the undertaking was then almost in its infancy, and its practicability doubted altogether by many people, an exposure of this mistake might have led to consequences fatal to its completion. In this dilemma, Mr. Thomas and his directors generously concluded to advance the deficient \$200,000 themselves, without giving publicity to the matter. By this prompt and decisive action the work was continued without intermission or delay. This is but one instance among the many that could be cited, where the unswerving faith, energy, and courage of Mr. Thomas and his worthy co-workers was displayed in the pursuit of their great design.

From this time the road progressed satisfactorily, until it reached the valley of the Potomac, at the "Point of Rocks," seventy miles from Baltimore, where it was opened in April, 1832. An injunction obtained against it by the Chesapeake and Ohio Canal Company, brought its progress to a dead stop. The point to which it had then been carried was at an unfrequented spot, and having no connection with any road or navigable water, no trade therefore could be attracted to it. In fact it was against the Catoctin mountain, where no communication had been opened with any quarter. Finding themselves thus unexpectedly involved in a vexatious litigation, neither the delays nor the results of which could be foreseen, a less determined set of men must have been appalled and discouraged.

Mr. Thomas, however, nothing daunted, called on William Patterson, one of the most influential and efficient members of the Board of Directors (the father of Mrs. Joseph Bonaparte), and fully conferred with him in relation to the existing difficulties and the condition of the enterprise. He stated to him, that while the road remained paralyzed, as it then was, no opportunity could be afforded to develop its true character and its usefulness; and that he saw no way by which they could demonstrate the value and efficiency of the system, and extricate themselves from their dilemma, but to construct a road to Washington City, and by that means connect it with a great line of travel.

A charter was obtained without difficulty, and nearly all that was asked was granted by the Legislature. The \$500,000 of State stock which the State subscribed, was used to commence the road, and certificates were issued for the million which the railroad company was authorized to borrow. Mr. Thomas had made an arrangement with one of the banks in Baltimore to take the certificates at par, to be paid for as the money should be wanted, and, upon the face of that agreement, it was supposed sufficient funds would be obtained. It, however, so happened that after the bank had received and paid for certificates to the amount of \$500,000, it was called upon to take the balance and furnish the money, but it was not in a situa-

\* From Appleton's Railway Guide.

tion to comply with its agreement, there being at that time a severe financial pressure upon the country.

Mr. Thomas could not be intimidated, and again returning to his friend Brown, and after representing to him the disastrous consequences that would inevitably follow the failure of the company to complete the road, now so nearly finished, proposed to him that if he would take \$250,000, that is, one half of the certificates, he would himself take the balance. Mr. Brown furnished \$250,000 as it was needed, and Mr. Thomas supplied the balance.

The construction of the Washington Branch Railroad (81 miles long) now proceeded, and the public never knew any thing of this difficulty, or of the great liberality and self-denial of its benefactors.

Upon the opening of the Baltimore and Washington Railroad, in the month of August, president Thomas, and the directors of the road, with a very numerous company of invited guests from Baltimore, were, on their arrival at Washington, met by the mayor and city council and a large collection of citizens, among whom was General Andrew Jackson, then President of the United States, and other government functionaries. They were cordially welcomed by the mayor in an eloquent address, in which he expressed the high gratification which the opening of the road afforded the people of Washington, and the mutual advantages it would confer on both cities. To this address the following interesting reply was made by Mr. Thomas, who said :

"It is with feelings of great pleasure that I receive, on the part of the Baltimore and Ohio Railroad Company, the congratulations which, as the representative of the corporate authorities of the City of Washington, you have been pleased to offer on this occasion, and I avail myself of the opportunity to reciprocate the kind wishes and sentiments you have expressed, and to tender you the thanks of the Company for the facilities afforded by the corporation in the location and construction of the road within its limits. The Board of Directors fully concur in your estimates of the advantages of that system of internal communication of which the railroad between the cities of Washington and Baltimore is so important a link, and they look to its extension throughout our whole country, as affording the best guarantee for the prosperity of our National Union. Even to the casual observer of the Map of the vast Empire into which the original thirteen States have expanded under the beneficent influence of our free institutions, the national advantages of Maryland, upon whose soil we now stand, must be apparent, and having been once included in the limits of this State, the City of Washington must feel an interest in whatever affects its happiness and prosperity. It is in Maryland, that the Atlantic, rolling far up the magnificent estuary of the Chesapeake, brings its water into closer proximity to the straits that flow into the Gulf of Mexico. To complete the great plan of internal communication which nature had already thus far effected, was the object of the people of Baltimore, when the company, which I now have the honor to represent, first went into operation. The enterprise was novel in its kind, and the knowledge essential to its success could only be obtained by costly and patient experience. The natural obstacles that existed were, however, less discouraging than the doubts and gloomy forebodings of some of the best friends of the scheme. All doubts and obstacles have been surmounted, and the practicability of the undertaking has been demonstrated. Of the force of the difficulties here alluded to, none can better judge than the people of Washington, who have so zealously and under such adverse circumstances, prosecuted their great work, the Chesapeake and Ohio Canal. Hitherto, however, the city of Baltimore has mainly relied on its own resources, but now the work, the completion of which we meet this day to celebrate, and in which we all have a common in-

terest, brings to its aid a most powerful and efficient coadjutor. It unites in the bonds of mutual interest two large communities, aiming at the same point, and which have both succeeded in completing portions of the great highway of Western intercourse. \* \* \* \* \*

"You have alluded to the change which is now wrought in the travel between our respective cities, since the time when the sun both rose and set on the way; for, as he tolled on his journey between them. I trust the traveler to the West, who on his departure sees that luminous emerge from the bosom of the Atlantic, may be permitted to follow its course, so that on the same day he will witness its descent beneath the broad horizon that circumscribes the waters of the Mississippi!"

The last paragraph of Mr. Thomas' effective and eloquent address, seems almost the language of prophecy; for the hours of a June sunshine are now more than sufficient to take the traveler, at regular speed over the Baltimore and Ohio Railroad, from either Washington or Baltimore, to the banks of the Ohio River at Wheeling or Parkersburg!

After a long and vexatious delay, the directors of the road having effected a compromise with the Chesapeake and Ohio Canal Company, were enabled to proceed again with the construction of the Main Stem, and it was continued to Harper's Ferry in 1835, at which point it became connected with the Winchester and Potomac Railroad.

All the necessary developments and information relative to the whole system of railways being now better ascertained and understood, and a full confidence being established in the practicability and importance of the work, Mr. Thomas, in consideration of his failing health and advanced age, concluded to resign the presidency of the company. He accordingly addressed the board an appropriate and beautiful letter, on the receipt of which suitable proceedings—forming a conclusive tribute to his private worth and to his eminent services—were had at a special meeting held June 30th, 1836. Wm. Patterson was made president *pro tem*, and after the committee, to whom the subject had been referred, reported, and the matter had been discussed, a fitting preamble and the following resolution was adopted, viz. :

*Resolved*, That this board accept the resignation of P. E. Thomas, Esq., of the presidency of this company with deep and profound regret.

On motion of George Brown, seconded by the Hon. Isaac McKim, the following additional resolutions were unanimously adopted, viz. :

*Resolved*, That the most unfeigned and cordial thanks of this board are due to Mr. Thomas, for the long, faithful, and valuable services rendered by him to this company—services which none but those associated with him in the prosecution of this most arduous work are capable of appreciating, and rendered at an expense of private interest which it is difficult to calculate, but which must be well understood by this community; and of health, which has been sacrificed by close and continuous application to the business of the company. On the commencement of this work, of which he has been in fact the father and projector, every thing connected with its construction was new, crude, and doubtful, with little to guide the way, and that derived from distant and uncertain sources. Now such has been the increase of information and experience acquired under his auspices and direction as to insure the completion and success of the undertaking, if prosecuted with the same zeal, assiduity, and integrity which ever marked his career.

*Resolved further*, That this board, in taking leave of Mr. Thomas as their president, can not omit the opportunity of tendering to him their respectful acknowledgments of the uniform, correct, urbane, and friendly conduct which has characterized his deportment during the time of their official intercourse, and of expressing to him their

best wishes for the speedy restoration of his health and for his future prosperity.

Mr. Thomas has lived in close retirement since he left the road, but is yet enjoying good health and cheerfulness at his home in Baltimore, where, at the advanced age of eighty-four, he still watches serenely, but with unabated interest, the continued wonderful development of the great railway system, in the origination and perfection of which he spent a large fortune and ten mature years of his valuable life.

## HOW TO DO IT.

About two years ago a gentleman of this city brought to us his little boy, about six years of age, for an examination. His body appeared frail, his head was very large, his health delicate, he was restless, nervous—all mind and no body; and the parents had serious fears that his head was diseased, and that they would not be able to raise him. They were advised by their physician to consult us on the subject, and this, by the way, is no uncommon thing. When anything seems to be unusual or wrong with the head, doctors advise families to bring the patient to us. We advised that the boy should use no coffee, of which he and his parents were very fond, and partook liberally—that he should sleep and exercise abundantly, and have no more excitement from conversation on the part of his family and friends than was absolutely indispensable. In short, we gave such advice as tended to develop the body without developing the brain—such as would keep the mind quiet, and the body energetically active. The parents followed the advice, and the result has proved all that could be desired.

This day the child was again brought to us by his father, and such a fine development of body was really gratifying. The child was stout, broad shouldered, full at the stomach, and in every way robust, healthy, and vigorous. His face was full, firm, and rosy, and his head had not increased in size the previous two years, while his body had nearly doubled in size, and quadrupled in health and vigor.

There are thousands of children in this city, and tens of thousands scattered through the country, who, in this fast age, this era of mental activity and rapid development and brain culture, need precisely the same advice which was given respecting this child, and the same thorough effort to carry it out which has distinguished the case under consideration.

The father said, that they had doubted whether they should raise him, but the advice which we gave having been followed, it seemed to build him right up, and that there is hardly a more healthy boy in the whole city; indeed, he might be pointed out among a thousand children as being the healthy one of the flock.

We give this record to induce others, in respect to their children, to "go and do likewise." We are aware that it is pleasant to parents to have their children appear smart, forward, bright, witty, and to have them acquire knowledge rapidly, and show off to a good advantage in the school and Sunday school, in the street, in the parlor, everywhere; and it has come to this, that in this day of rapid development and precocious mental

manifestation, that children have no rubicund, playful, healthful term of child-life. They seem to go from the cradle up to precocious maturity at a single bound. We try to teach philosophy in the infant schools. We are not willing our children should be children, and vegetate and develop physically; but they are loaded with books, with studies, with conversation, with newspapers, and everything calculated to keep the brain boiling; and this activity of the brain produces such a drain on the body, that the bills of juvenile mortality are fearfully great. These practices and results would be shameful if the people knew better, and if they do not learn better it shall not be our fault. Indeed, we have written and talked this subject for the last quarter of a century, and we rejoice to know that hundreds have been saved, and many thousands greatly improved, by reading that which we have written, and by listening to our lectures and examinations.

Many a fine boy whose head we examined at five or eight years of age, who was deemed by all his friends to be marked for the grave, because so ethereal, is now, notwithstanding his precocious development of brain and slender constitution, standing up in the ranks of men with a sound, substantial body, and with a clear and comprehensive mind, in consequence of the advice thus early given in regard to his mental and physical training. Such young men often greet us in the ways of business, in the marts of commerce; some are in the pulpit, others at the bar, others at mechanical trades, who recognize us as their temporal saviors.

When we look over the bills of mortality, and the little, touching obituary notices of the early dead, and peruse the glowing accounts of their rapid progress in learning—of their brilliant mental development, including, possibly, uncommon piety, we feel that the public would be benefited if the truth respecting each case of the kind could be appended, then the whole statement would read something like this:

"Died at —, on —, Charlie —, aged nine years, two months, and fifteen days. He was a child of rare promise and uncommon attainments in education. Much hope had been entertained by his numerous friends and acquaintances that he was destined by Providence to be a great light in the educational and moral world. His powers of conversation were remarkable, and his scope of mind was far beyond his years. Truly may it be said that 'Death loves a shining mark.' His extraordinary interest in religious subjects gives hope to his sorrowing friends that their loss is his gain."

If the truth as it really exists could be physiologically stated, it might read after this fashion:

"Died at —, on —, Charlie, a precocious child, whose parents and teachers, against all physiological law and common sense, pushed it forward in study, in conversation, and mental labor six days in the week, often till eleven o'clock at night, and then hurried him off to Sunday school and kept his brain boiling all day and every day, and thus weakened a naturally delicate constitution by a premature development of the brain, and sent him to an early grave, as they ought to have known would have been the case. He might have been raised and become a healthy, as well as an influential man, if less ambition and

more wisdom had been employed in his training and education. This 'shining mark' was verily pushed upon the spear of death, and thus the providence of God, which creates men to live, and enjoy, and do good through a long life, has been counteracted by ignorant fondness. 'When will my people learn wisdom?' saith the Lord."

If the obituaries could be written by the physiologists, they might become instructive; but there ought to be fewer necessities for these childlike biographies. There are too many short graves in our cemeteries; there are sixty where there should not be six. There is not a man in the world who would attempt to raise live-stock for farming purposes unless he could bring to maturity a very much greater proportion than is at present done with the human race. Suppose that not more than one in three colts lived to wear the harness, who could afford to raise horses? and has not the Creator taken quite as much pains to organize man as he has beasts? and has man received his intelligence, his power to understand philosophy and the laws of his being in vain, and worse than in vain? If not, why does more than one half of the human race close its career in the infancy of its existence? This ought not so to be.

We have talked for years about gymnasiums in schools, and we insist that they ought to be in every city school—not to train children to lift two hundred pounds, nor one hundred, but to take healthy, vigorous exercise, such as will give development to chest, to muscle, to digestive system. Whoever will open a school for the express training of narrow chested, delicate, sensitive, precocious boys and girls, will do the world an immense service, besides teaching it a lesson. But this ought to be done also at home. If parents understood it better, they would have different management of their children in schools.

Who will move in the matter? Let each mother begin; if she does not understand the theory, the *how*, let her procure some book on physiology and gymnastics, and thus learn her duty to her children as physical beings. Man, brother, you ought to live to get ripe, and to do the world good, and enjoy yourself in life. In doing this you simply obey the laws of your being, which are really simple and easily understood, and "thy days shall be long in the land which the Lord thy God giveth thee."

**HUMAN DEPRAVITY.**—Hereditary conditions in parents cause depravity in their children, by deranging the body. It is what men eat and drink, it is how they live, sleep, etc., it is their *physiological* conditions and habits, that cause nine tenths of human depravity. Are not both children and adults depraved when cross, and cross because sick; that is, rendered sinful by being unwell? Who does not know that drinking engenders depravity—makes the best of men bad? *But why, and how?* By disordering the body. And since by alcohol, why not by tobacco, gluttony, or any other wrong physical state? Are not drunkenness and debauchery concomitants? Are not dyspeptics always irritable? The truth is, that all abnormal physical action causes abnormal mental action, which is sin. To become good, and answer the end of their being, men must *live* right—must learn to eat right, and sleep, exercise, bathe, breathe, etc., in accordance with nature's requisitions. And nine tenths of the evil in men have this purely physical origin, and can be cured by physical means.—*New Illustrated Self-Instructor.*

## FIVE DOLLARS' WORTH OF PHRENOLOGY.

On the 16th day of January last, Mr. John E. Kelly came to our office, and required a careful and critical examination of his developments.

As he said he would follow out the directions as given by us, in regard to what business he was best adapted for, we told him he would make a good civil engineer and inventor, or an excellent out-door business man; also, a good teacher.

It is a pleasing fact, that before two months elapsed since we told him he would make an inventor, he has deposited three models in the Patent Office, and applied for patents, on one of which a patent was granted, April 3d, for a saddle brake, whereby the hands are relieved from holding on the reins when driving, and the feet guide the horse; excellent for military men, and invalids of both sexes, more especially for ladies and children. Another of his inventions is a feed saver, or manger, whereby animals can be fed one day or a month by these mangers, and the same is elevated to them by pulleys and weights, or springs, or cog-shafts and cog-wheels; it was patented April 10th.

His other invention is a carriage brake and runaway-horse preventive. This is so constructed as to make the hubs of the wheels perform all the labor of reining in the horses, if they try to run away during the driver's absence; also, block the back wheels by drawing a brake against them, thereby preventing all running away.

This is his first attempt to procure letters patent. If he shall be as successful hereafter with models and applications as he has been in the month of April, he will soon make his fortune. Mr. Kelly considers that five-dollar investment worth at least fifty thousand dollars, as it has directed his mind wholly to inventing, which he intends to follow hereafter as his regular business.

**HEALTH NATURAL.**—Health is the natural state of man, animal, vegetable, all that lives—is the ultimate of life. Like all else in nature, it has its *laws*; and these laws obeyed, will render it perfect from birth to death. It even requires immense violation of these laws seriously to impair it. Bird and beast are rarely unhealthy, except when rendered sickly by man. Has our benevolent Creator granted this greatest of boons to beasts, but denied it to man? He has not. To become sickly is consequent only on a violation of the laws of our being, and all violation of law is sin. And the health-laws are as much laws of God—written by his finger on our very constitution—as the Decalogue. It is alike the privilege, as it is the sacred duty, of one and all to be and keep well; that is, to observe the health-laws; and of parents to keep their children well.

"But you forget that sickness and death are God's chastising messengers, his special providences." Are they, indeed? Then in all conscience *submit* patiently, passively to them. Take no medicines. Do nothing whatever to restore health, for in so doing you *resist Providence*. If sickness is providential, every attempt at restoration is open, direct rebellion against God—is practically saying to Him: "I know you sent this sickness as a providential messenger of good to me; but I am not going to be sick; I am going to get well if I can, in spite of Providence." The fact is, nobody believes *practically* that sickness is providential; for if so, their every restorative effort, nursing, medicine, all, is downright rebellion.—*New Illustrated Self-Instructor.*

## MORAL PHILOSOPHY;

OR,

## THE DUTIES OF MAN

CONSIDERED IN HIS INDIVIDUAL, SOCIAL, AND DOMESTIC CAPACITIES.

BY GEORGE COMBE.

[FROM THE LATEST REVISED EDINBURGH EDITION.]

[CONTINUED FROM LAST NUMBER.]

I AM anxious to press this idea earnestly on your consideration, because it appears to me to constitute the grand difference between the old and the new philosophy. The characteristic feature of the old philosophy, founded on the knowledge, not of man's nature, but of his political history, is, that Providence intended different lots for men (a point in which the new philosophy agrees), and that, in the Divine appointment of conditions, the millions, or masses of the people, were destined to act the part only of industrious ministers to the physical wants of society, while a favored few were meant to be the sole recipients of knowledge and refinement. It was long regarded, not only as Utopian, but as actually baneful and injurious to the happiness of the industrious classes themselves, to open up their minds to high and comprehensive views of their own capabilities and those of external nature; because it was said that such ideas might render them discontented with the condition which the arrangements of the Creator have assigned to them. According to the old philosophy, therefore, it is not a duty imposed on every individual to exercise his intellectual powers in extending his acquaintance with nature; on the contrary, according to it, a working man fulfils his destiny when he becomes master of his trade, acquires a knowledge of his moral and religious duties from the Bible, and quietly practices them, rears a family of laborers, and, unmoved by ambition, unenlightened by science, and unrefined by accomplishments, sinks into the grave, in a good old age, to give place to an endless succession of beings like himself. Human nature was viewed as stationary, or at least regarded as depending for its advance on Providence, or on the higher classes, and in no degree on humbler men.

The new philosophy, on the other hand, or that which is founded on a knowledge of man's nature, admits the allotment of distinct conditions to different individuals, because it recognizes differences in their mental and bodily endowments: but in surveying the human faculties it discovers that all men possess, in a greater or less degree, powers of observation and reflection adapted to the study of nature; the sentiment of Ideality prompting them to desire refinement and perfect institutions; the feeling of Benevolence longing for universal happiness; the sentiment of Conscientiousness rejoicing in justice; and emotions of Hope, Veneration, and Wonder causing the glow of religious devotion to spring up in their souls, and their whole being to love, worship, and obey the beneficent Author of their existence. And it proclaims that beings so gifted were not destined to exist as mere animated machinery, liable to be superseded at every stage of their lives by the steam-engine, the pulley, or the lever; but were clearly intended to advance in their mental attainments, and to rise higher and higher in the scale of intelligence, virtue, and happiness.

This conclusion is irresistible, if the general idea of the Divine administration, communicated in the previous Lecture, be sound, viz., that all the evolutions of physical nature proceed under fixed, independent, and harmonious laws. Under such a system, the Creator speaks forth from every element, and proclaims that every human being must acquire knowledge or suffer evil. As it is not probable that the Creator has bestowed capacities and desires on his creatures which their inevitable condition renders it impossible for them to cultivate and gratify, we may reasonably presume that the fulfillment of every necessary duty is compatible with enlarged mental attainments in the race. There are, no doubt, humble minds, incapable of high cultivation, who are adapted to the humble stations of life, but they do not constitute the majority of mankind; they are susceptible of improvement far beyond their present attainments, and in a thoroughly moral and enlightened

community no useful office will be degrading; nor will any be incompatible with the due exercise of the highest faculties of man.

It is delightful to perceive that these views are gaining ground, and are daily more and more advocated by the press. I recommend to your perusal a work just published (1835), entitled, "My Old House, or the Doctrine of Changes," in which they are ably and eloquently enforced. Speaking of the purposes of God in the administration of the world, the author observes, that "the great error of mankind, on this subject, has at all times been, that feeling themselves, at least in the vast multitude of cases, to occupy (by the ordination of Providence, or by what they commonly consider as their unfortunate lot in life), but a very obscure and laborious station in the household, they are apt to think that it matters little with what spirit they advance to their toils—that they can not be in a condition to give any appreciable advancement to the plans of the Master—and that, at any rate, if they do not altogether desert their place, and permit it to run into disorder, they have done all that can well be expected from them, or that they are indeed in a condition to do, for the progressive good of the whole. Take, for instance, the condition of a person, who, in the lowest and obscurest lot of life, is intrusted with the bringing up of a family—and how often do we hear from such persons the complaint, that all their cares are insufficient for the moment that is passing over their heads—and that, providing they can obtain the mere necessities of life, they can not be required to look to any higher purposes which may be obtained by their cares! And yet, what situation in life is in reality more capable of being conducted in the most efficient and productive manner, or more deserving the nicest and most conscientious care of those intrusted with it? For are not the hearts and understanding of the young committed to the immediate care of those who chiefly and habitually occupy the important scenes of domestic life—and if they pay a due regard, not only to the temporal, but to the moral and intellectual, interests of their charge—if they make home the seat of all the virtues which are so appropriately suited to it—if they set the example—an example which is almost never forgotten—of laborious worth struggling, it may be, through long years, and yet never disheartened in its toils—and if, by these means, they make their humble dwelling a scene of comfort, of moral training, and of both material and moral beauty, which attracts the eye and warms the hearts of all who witness it—how truly valuable is the part which such servants of the Master have been enabled to perform for the due regulation of all the parts of his household—and when their day of labor is done, and the cry goeth forth, 'Call the laborers to their reward,' with what placid confidence may they advance to receive the recompense of their toils—and be satisfied, as they prepare themselves for 'the rest that awaits them,' that, though their lot in life has been humble, and their toils obscure, they have yet not been unprofitable servants, and that the results of their labors shall yet be 'seen after many days.'" "The same style of thought may be applied to all the varied offices which human life, even in its lowest forms, and most unnoticed places, can be found to present—and when these varied conditions and duties of the 'humble poor' are so considered, it will be found that a new light seems to diffuse itself over the whole plan of the divine kingdom—and that no task which the Master of the household can assign to any of his servants, is left without inducements to its fulfillment, which may prepare the laborer for the most cheerful and delighted attention to his works." (P. 84.) How important is *knowledge* to the due fulfillment of the humble, yet respectable duties here so beautifully described!

I conclude this Lecture by observing that the duty of acquiring knowledge implies that of communicating it to others when attained; and there is no form in which the humblest individual may do more good, or assist more effectually in promoting the improvement and happiness of mankind, than in teaching them truth and its applications. I feel that I lie under a moral obligation to communicate to you (who, by your attendance here, testify your desire of instruction) the knowledge concerning the natural laws of the Creator, which my own mind has been per-



mitted to discover. I learn that other instructors of the people have considered it to be *their* duty, to denounce, as *dangerous*, the knowledge which is here communicated, and to warn you against it.\* But I am not moved by such declamations. What I teach you, I believe to be truth inscribed by the hand of God in the book of nature; and I have never been able to understand what is meant by a *dangerous truth*. All natural truth is simply knowledge of what the Creator has instituted; and it savors of impiety, and not of reverence, to stigmatize it as injurious. The very opposite is the fact. Lord Bacon has truly said, that "there are, besides the authority of Scripture, two reasons of exceeding great weight and force, why religion should dearly protect all increase of natural knowledge: the one because it leads to the greater exaltation of the glory of God; for, as the Psalms and other Scriptures do often invite us to consider and to magnify the great and wonderful works of God, so if we should rest only in the contemplation of those which first offer themselves to our senses, we should do a like injury to the majesty of God, as if we should judge of the store of some excellent jeweler by that only which is set out to the street in his shop. The other reason is, because it is a singular help, and a preservative against unbelief and error; for, says our Saviour, ye do err, not knowing the Scriptures nor the power of God; laying before us two books or volumes to study, if we will be secured from error—first, the Scriptures, revealing the will of God; and then the creatures expressing his power." We have seen, however, that not the *power* of God only, but also his *will*, is expressed in the constitution of "the creatures;" and hence a double reason becomes manifest why it is our duty to study them.

It would seem, therefore, that the instructors alluded to have assumed that it is not truth, but error, which is inculcated in this place. If they had pronounced such an opinion after inquiry, and for reasons stated, I should have been ready to listen to their objections, and reconsider my views; but they have condemned us unheard and untried—assuming boldly that, because we teach ideas different from their own individual notions, we are necessarily in error. This assumption indicates merely that our accusers have not arrived at the same perceptions of the Divine government with ourselves—a result that will by no means be wondered at by any one who considers that they have not followed the course of inquiry pursued by us. There is, however, some reason for surprise, that their opinions should be advanced as unquestionably superior to, and exclusive of, those of other men, adopted after patient observation and thought, seeing that many of them are the emanations of a dark age, in which the knowledge of nature's laws did not exist, and that they are prohibited, under pain of forfeiting their livings, from changing their tenets, even although they should see them to be erroneous.†

I advance here, for your acceptance, no propositions based on the authority of my own discernment alone; but I submit them all to your scrutiny and judgment. I enable you, as far as in me lies, to detect the errors into which I may inadvertently have fallen, and ask you to embrace only the ideas which seem to be supported by evidence and reason. We are told by a great authority, to judge of all things by their fruits; and, by this test, I leave the doctrines of this philosophy to stand or fall. What are the effects of them on your minds? Do you feel your conceptions of the Deity circumscribed and debased by the views which I have presented—or, on the contrary, purified and exalted? In the simplicity, adaptations, and harmony of nature's laws, do you not recognize positive and tangible proof of the omniscience and omnipotence of the Creator—a solemn and impressive lesson, that

\* These Lectures were reported in one of the newspapers in Edinburgh, and during the delivery of them, more than one of the clergy of the Established Church preached sermons against them. The audience to whom they were addressed belong to that class of society over whom the clergy exercise the most powerful influence, and this appeared to be called for to induce them to continue their attendance. In this respect it was successful.

† The Church of Scotland recently deposed from the ministry the author of "My Old Home, or the Doctrine of Changes," on account of what they considered to be the heresy of his opinions.

in every moment of our existence, we live, and move, and have our being, supported by his power, rewarded by his goodness, and restrained by his justice? Does not this sublime idea of the continual presence of God now cease to be a vague, and therefore a cold and barren conception; and does it not, through the medium of the natural laws, become a deep-felt, encouraging, and controlling reality? Do your understandings revolt from such a view of creation, as ill adapted to a moral, religious, and intelligent being? or do they ardently embrace it, and leap with joy at light evolving itself from the moral chaos, and exhibiting order and beauty, authority and rule, in a vast domain where previously darkness, perplexity, and doubt prevailed? Do you feel your own nature debased by viewing every faculty as calculated for virtue, yet so extensive in its range, that when it moves blindly and without control it may find a sphere of action even beyond virtue, in the wild regions of vice? or do you perceive in this constitution a glorious liberty—yet the liberty only of moral beings, happy when they follow virtue, and miserable when they offend? In teaching you that every action of your lives has a consequence of good or evil annexed to it, according as it harmonizes with, or is in opposition to, the laws of God, do I promise impunity to vice, and thereby give a loose rein to the impetuosity of passion—or do I set up around the youthful mind a hedge and circumvallation, within which it may expatiate in light, and liberty, and joy; but beyond which lie sin and inevitable suffering, weeping, wailing, and gnashing of teeth? Let the tree, I say, be known by its fruits. Look to heaven, and see if the doctrines which I teach have circumscribed or darkened the attributes of the Supreme; then turn your contemplation inward, and examine whether they have degraded or exalted, chilled or inspired with humble confidence and hope, the soul which God has given you; and by your verdict, pronounced after this consideration, let the fate of the doctrines be sealed. In teaching them, be it repeated, I consider myself to be discharging a moral duty; and no frown of men will tempt me to shrink from proceeding in such a course. If my exposition of the Divine government be true, it is a noble vocation to proclaim it to the world; for the knowledge of it must be fraught with blessings and enjoyment to man. It would be a cold heart and a coward soul that, with such convictions, should fear the face of clay; and only a demonstration of my being in error, or the hand of the destroyer Death, shall arrest my course in proclaiming any knowledge that I possess which promises to augment the virtue and happiness of mankind. If you participate in these sentiments, let us advance and fear not—encouraged by the assurance, that if this doctrine be of man it will come to naught, but that if it be of God, no human authority can prevail against it!

#### LECTURE IV.

##### PRESERVING BODILY AND MENTAL HEALTH, A MORAL DUTY; AMUSEMENTS.

The preservation of health is a moral duty—Causes of bad health are to be found in infringement of the organic laws—All the bodily organs must be preserved in proportionate vigor—The pleasures attending high health are refined, and distinguishable from sensual pleasures—The habits of the lower animals are instructive to man in regard to health—Labor is indispensable to health—Fatal consequences of continued, although slight, infractions of the organic laws—Amusements necessary to health, and therefore not sinful—We have received faculties of Time, Tune, Ideality, Imitation, and Wit, calculated to invent and practice amusements—Their uses and abuses stated—Error of religious persons who condemn instead of purifying and improving public amusements.

THE next duty of man, as an individual, is to apply his knowledge in preserving himself in health, bodily and mental. Without health he is unfit for the successful discharge of his duties. It is so advantageous and agreeable to enjoy sound health, that many persons will exclaim, "No prophet is needed to inform us that it is our duty and our interest sedulously to guard it;" but many who treat thus lightly the general injunction, are grievously deficient in practical knowledge how to carry it into effect. It is true that every man in his senses takes care not to fall into the fire or walk into a pool of water; but how many valuable lives are put in jeopardy by sitting in wet clothes, by overtasking the

brain in study or in the cares of business, by too frequently repeated convivialities, or other habits that sap the foundations of health!

In tracing to their source the calamities which arise to families and individuals from bad health and untimely death, attended by deep laceration of their feelings and numerous privations, it is surprising how many of them may be discovered to arise from slight but long-continued deviations from the dictates of the organic laws; apparently so trivial at first that scarcely any injurious or even disagreeable result was observed, but which, nevertheless, were from the beginning important errors, whose injurious consequences constantly increased. Perhaps the victim had an ardent mind, and, under the impulse of a laudable ambition to excel in his profession, studied with so much intensity, and for such long periods in succession, that he overtasked his brain and ruined his health. His parents and relations, equally ignorant with himself of the organic laws, were rejoicing in his diligence, and forming fond expectations of the brilliant future that must, in their estimation, await one so gifted in virtuous feeling, in intellect, and in industry; when suddenly he was seized with fever, with inflammation, or with consumption, and in a few days or weeks was carried to the tomb. The heart bleeds at the sight; and the ways of Providence appear hard to be reconciled with our natural feelings and expectations; yet when we trace the catastrophe to its first cause, it is discovered to have had no mysterious or vindictive origin. The habits which appeared to the spectators so praiseworthy, and calculated to lead to such excellent attainments, were practically erroneous, and there was not one link wanting to complete the connection between them and the evil which they induced.

Another cause by which health and life are frequently destroyed, is occasional reckless conduct, pursued in ignorance of the laws of the human constitution. Take as an example the following case, which I have elsewhere given: A young man in a public office, after many months of sedentary occupations, went to the country on a shooting excursion, where he exhausted himself by muscular exertion, of which his previous habits had rendered him little capable; he went to bed feverish, and perspired much during the night: next day he came to Edinburgh, unprotected by a great-coat, on the outside of an early coach; his skin was chilled, the perspiration was checked, the blood received an undue determination to the interior vital organs, disease was excited in the lungs, and within a few weeks he was consigned to the grave.

I received an interesting communication in illustration of the topic which I am now discussing, from a medical gentleman well known in the literary world by his instructive publications. His letter was suggested by a perusal of the "Constitution of Man." "On four several occasions," says he, "I have nearly lost my life from infringing the organic laws. When a lad of fifteen, I brought on a brain fever (from excessive study) which nearly killed me; at the age of nineteen I had an attack of peritonitis (inflammation of the lining membrane of the abdomen) occasioned by violent efforts in wrestling and leaping; and while in France, nine years ago, I was laid up with pneumonia (inflammation of the lungs) brought on by dissecting in the great galleries of La Pitié with my coat and hat off in the month of December, the windows next to me being constantly open; and in 1829 I had a dreadful fever, occasioned by walking home from a party, at which I had been dancing, in an exceeding cold morning, without a cloak or great-coat. I was for four months on my back, and did not recover perfectly for more than eighteen months. All these evils were entirely of my own creating, and arose from a foolish violation of laws which every sensible man ought to observe and regulate himself by. Indeed, I have always thought—and your book confirms me more fully in the sentiment—that, by proper attention, crime and disease and misery of every sort, could, in a much greater measure than is generally believed, be banished from the earth, and that the true method of doing so is to instruct people in the laws which govern their own frame."\*

\* The author of this letter was Dr. Robert Macnish, and I regret to say, that since it was written he has fallen a victim to another attack of fever.

The great requisite of health is the preservation of *all* the organs of the body in a condition of regular and *proportionate* action, to allow none to become too languid, and none too active. The result of this harmonious activity is a pleasing consciousness of existence, experienced when the mind is withdrawn from all exciting objects, and turned inward on its own feelings. A philosophical friend once remarked to me, that he never considered himself to be in complete health, except when he was able to place his feet firmly on the ground, his hands hanging carelessly by his sides, his eyes wandering in space, and thus circumstanced, to feel such agreeable sensations arising in his mere bodily frame, that he could raise his mind to heaven and thank God that he was a living man. This description of the condition of pleasing enjoyment which accompanies complete health appears to me to be admirable. It can hardly be doubted that the Creator intended that the mere play of our bodily organs should yield us pleasure. It is probable that this is the chief gratification enjoyed by the inferior animals; and although we have received the high gift of reason, it does not necessarily follow that we should be deprived of the delights which our organic nature is fairly calculated to afford. How different is the enjoyment which I have described, arising from the temperate, and harmonious play of every bodily function—from sensual pleasure, which results from the abuse of a few of our bodily appetites, and is followed by lasting pain; and yet so perverted are human notions, in consequence of ignorance and vicious habits, that thousands attach no value to the pure *bodily pleasure* but that of sensual indulgence. Pleasurable feelings springing from health are delicate and refined; they are the supports and rewards of virtue, and altogether incompatible with vicious gratification of the appetites. So widely do the habits of civilized life depart from the standards of nature, that I fear no enjoyment is known, in its full exquisiteness, to comparatively few. Too many of us, when we direct our attention to our bodily sensations, experience only feelings of discomfort, anxiety, and discontent, which make us fly to an external pursuit, that we may escape ourselves. This undefined uneasiness is the result of slight, but extensive derangement of the vital functions, and is the prelude of serious disease. The causes of these uneasy feelings may be traced to erroneous habits, occupations, and physical condition; and until so shall become so enlightened as to adopt extensive improvements in these particulars, there is no prospect of their termination.

It is instructive to compare with our own the modes of life of lower animals, whose actions and habits are directly prompted and regulated by the Creator, by means of their instincts; because, in circumstances in which our constitution closely resembles theirs, their conduct is really a lesson read to us by the Allwise himself. If we survey them attentively, we observe that they are incited to a course of action calculated to produce harmonious activity in all their vital organs, and thus insure their possession of health. Animals in a state of nature are remarkably cleanly in their habits. You must have observed the feathered tribes dressing their plumage and washing themselves in the brooks. The domestic cat is most careful to preserve a clean, sleek, glossy skin; the dog rolls himself on grass or straw, the horse, when grazing, does the same, if he has not enjoyed the luxury of being well curried. The sow, although our standard of comparison for dirt, is not deserving of this character. It is invariably clean, wherever it is possible for it to be so; and its bad reputation arises from its masters, too frequently, leaving it no sphere of existence except dunghills and other receptacles of filth. In a stable yard, where there is abundance of clean straw, the sleeping-place of the sow is never soiled, and the creature makes great efforts to preserve it in that condition.

Again: In a state of nature there has been imposed on the inferior animals, in acquiring their food, an extent of labor which amounts to regular exercise of their corporeal organs. And lastly, their food has been so adjusted to their constitutions, that without cookery they are well nourished, but very rarely rendered sick through surfeit, or the quality of what they eat. I speak always of animals in a state of nature. The domestic cow, which has stood in a house for many months when first turned into a clover-field in summer, occasionally contracts a surfeit; but she would not do so if left on the hill-side, and allowed to pick up her food by assiduous exertion. The animals, I repeat, are impelled directly by the Creator to act in the manner now described, and when we study their organization, and see its close resemblance to the human frame, we can not fail, while we admire the wisdom and benevolence displayed in their habits and constitution, hence to learn lessons for the regulation of our own.

[TO BE CONTINUED.]



PORTRAIT OF WILLIAM WORDSWORTH,  
ONE OF THE BRITISH POETS.

**THE BRITISH POETS:**  
THEIR LEADING PHRENOLOGICAL ORGANS.  
[CONTINUED.]

[The head of the poet Wordsworth is really an interesting study. Behold what a large, broad forehead and tophead is his! He was eminently the poet of logic and metaphysics. He had also very great imagination, and one reason why much of his poetry seems dry to people is, that he becomes to their minds obscure and metaphysical. His mind took a sweep above and beyond the range of others.]

The organ of Time appears large, as well as Tune, and one quality of his poetry, it will be remembered, is the harmonious rhythm of it—the jingle, which sometimes is almost carried to excess.

His Benevolence was large, evincing kindness, affection, and a desire to do good. What a remarkable face! Such a countenance is indicative of a great predominance of the moral and intellectual over the animal. His Cautiousness was large, his Ideality and Sublimity immense, his Mirthfulness large, and nearly all the perceptive organs strongly marked. His Veneration being large, gave him a religious spirit.

He would have been a philosopher had he used his intellect merely, but his Imagination warmed the intellect of the philosopher and made him a poet.

The poet Thomson is known for the smooth flow of his poetry, and for the redundancy of his words, and we know of no portrait in which the organ of Language is more amply developed. He had, also, the vital temperament in considerable degree, which is favorable to a conversational, talkative, wordy spirit. Dickens has a similar temperament, and he, of all prose writers of his time, is the most wordy.

The face of Thomson presents a very childlike smoothness and roundness, indicative of a full degree of the vital temperament, and also of harmoniousness of organization. By the excessive fullness of the eye, especially the downward pressure of it toward the cheek, a remarkable copiousness of expression is indicated, for which his writings are noted. He had also a rather strong development of the mental or nervous temperament, but not enough of it to overcome the smoothness induced by the vital temperament, or to give him a sharpness or crispness of style.]

All the likenesses of the poet Thomson indicate, besides large Ideality and Perception, an unusual endowment of the organ of Language;

and his great prodigality in the use of the latter faculty has been the chief target for the arrows of criticism. Dr. Johnson was accustomed, when any one was growing enthusiastic about the author of the "Seasons," to seize the poet's great work, read a favorite passage, and, after it had been warmly eulogized, inform the company that he had omitted every other line. Though this smacks somewhat of the occasional injustice of the great lexicographer, it is not the less true that many passages may be found in the "Seasons" so exceedingly amplified that entire lines can be expunged, with little injury to the sense or beauty of the paragraph.

The following lines may be cited, rather, however, to show how unjust Johnson's criticism might sometimes have been, though in the main correct. Upon the subject of disinterested goodness the poet sings—

"But to the generous, still improving mind,  
[That gives the hopeless heart to sing for joy,  
Diffusing kind beneficence around,  
[Boastless as now descends the silent dew,  
To him, the long review of ordered life  
Is inward rapture only to be felt."

The lines inclosed may be removed, certainly, without much affecting the mere sense of the passage; but who, for the sake of condensation, would wish away—

"Boastless as now descends the silent dew."

that truly poetical image of unostentatious benevolence. Many passages could be selected from the "Seasons" to which Johnson's criticism would much more justly apply, but the task is ungracious, and it is left for those who find equal pleasure in detecting faults as in discovering beauties—for those who will wander through whole gardens, amid flowers of every hue and fragrance, to pluck an ugly weed, almost smothered in their sweets.

In the works of Oliver Goldsmith, edited by Washington Irving, is a fair engraving of the author, by J. B. Longacre, from a painting by Sir Joshua Reynolds, whose accuracy in likenesses, added to his own intimacy with the poet, induces an entire reliance upon its faithfulness. In this engraving the os frontis is finely developed. But the attention is chiefly arrested by the extraordinary protrusion of the organ of Locality, whose function, Phrenology supposes, imparts the love and desire for travel. Now, if there be any one trait more strongly marked than another, in the author of the "Traveller"—if there be a fact of his personal history more strongly impressed upon the memory of his admirers than another—it is that well-authenticated one of his having actually accomplished the tour of Europe on foot!—of having, in spite of innumerable obstacles, of want of friends, influence, and money, and, as he himself terms it, "want of impudence," gratified the imperious demands of this organ by strolling from one end of Europe to the other, even when a smattering skill upon a flute constituted his principal means of support. That the inconveniences, the countless deprivations, and innumerable mortifications, attendant upon such a vagabond life, should have been incurred, and voluntarily incurred, by a man of education and refined taste, by one of his peculiar sensitiveness, is by no means a common occurrence, even among the eccentric class of men to which, as a poet and man of genius, he belongs. So unconquerable was this propensity for wandering, that even after he had attained an enviable rank among the greatest writers of his age, his restlessness, and great anxiety for further travel, formed a prominent feature in his character. The well-known vanity of the poet may be ascribed to *morbid Approbativeness*. His selfish faculties, as a class, were rather small, and his utter want of common prudence is in harmony with the fact. But he also possessed, according to this engraving, strong social feelings; he had much of that organization which Phrenology says creates a *love of home and its kindred pleasures*. How, then, it may be inquired, does this agree with the predominance of an opposing faculty? Let the poet himself reconcile the apparent contradiction in the following lines:

"In all my wanderings round this world of care,  
In all my griefs, and God has given my share,  
I still had hopes, my latest hours to crown,  
Amid these humble bowers to lay me down;  
To husband out life's taper to its close,  
And keep the flame from wasting, by repose;  
I still had hopes, for pride attends us still,  
Among the swains to show my book-learn'd skill—  
Around the fire, an evening group to draw,  
And tell of all I felt, and all I saw;  
And as a hare, whom horns and hounds pursue,  
Pants to the place from whence at first she flew,  
I still had hope, my long vexations past,  
Here to return, and die at home at last."

The head of the poet Gray, in an engraving now before me, was full in size, of delicate temperament, and well developed in the perceptive region; Ideality is not large. The poetry of this author is essentially that of the man of talent and refined taste, as contrasted with the man of genius; his imagery is generally referable to the cullings of the scholar who had wandered over every field of past literature, selecting with ingenuity, and afterwards combining with fancy and feeling.



# AMERICAN PHRENOLOGICAL JOURNAL.



A Repository of Science, Literature, General Intelligence.

VOL. XXXI. NO. 6.]

EXTRA.

[WHOLE NUMBER, 258.]

## ABOUT BOOKS.

Of books in general, we can only stop to say that they are the tongues of time, the evangels of science, the preachers of theology and religion, the counselors of youth, the solace of age, the lamps to light up the dark and dreary passages of man's journey through the wilderness of life, the mirrors to reflect the glories of the invisible world, and the guide-boards through the valley of the shadow of death. Or, on the other hand, they may be the abettors of every vice, the panders to every lust, the seminaries of every species of folly and wickedness. Every one who can read, and who has the least desire for useful or entertaining knowledge, must have books; and, to the extent of his conscious wants, he should as freely spend his money for them as he would spend it in procuring food for the body; and in the selection of his books every one should be as careful as he would be in discriminating between wholesome food, trash, dirt and poison, while selecting nourishment for the body.

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2. Those that are convenient.
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Under the first head are embraced all those books which convey knowledge indispensable to a proper development and right use of one's physical, mental, and moral powers. Under the second head are included all those that tend to facilitate the application of the knowledge acquired from those of the first class, and that aid man in attaining to excellence and eminence in such knowledge and its employment in the uses of life. And in the third classification are comprised all those that relate and minister to the full fruition, moral pleasures, and enjoyments of that which is rudimentally acquired by the aid of those of the first two classes.

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## THE ANGLO-SAXON RACE.

In 1620 the Anglo-Saxon race numbered about 6,000,000, and was confined to England, Wales, and Scotland; and the combination of which it is the result was not then more than half perfected, for neither Wales nor Scotland was half Saxonized at the time. Now it numbers 60,000,000 of human beings planted upon all the islands and continents of the earth, and increasing everywhere by an intense ratio of progression. It is fast absorbing or displacing all the sluggish races or barbarous tribes of men that have occupied the continents of America, Africa, Asia, and the islands of the ocean. If no great physical revolution intervene to check its propagation, it will number 800,000,000 of human beings in less than one hundred and fifty years from the present time—all speaking the same language, centered to the same literature and religion, and exhibiting all its inherent and inalienable characteristics.

Thus the population of the earth is fast becoming Anglo-Saxonized by blood. But the English language is more self-expansive and aggressive than the blood of that race. When a community begin to speak the English language it is half Saxonized, even if not a drop of Anglo-Saxon blood runs in its veins. Ireland was never colonized from England like North America or Australia, but nearly the whole of its 7,000,000 or 8,000,000 already speak the English language, which is the preparatory state to being entirely absorbed into the Anglo-Saxon race as one of its most vigorous and useful elements. Everywhere the English language is gaining upon the languages of the earth, and preparing those who speak it for this absorption.

The young generation of the East Indies is learning it, and it is probable that within fifty years 65,000,000 of human beings of the Asiatic race will speak the language on that continent. So it is in the United States. About 50,000 emigrants from Germany and other countries of con-

tinental Europe are arriving in this country every year. Perhaps they can not speak a word of English when they first land on our shores, but in the course of a few years they master the language to some extent. Their children sit upon the same seats, in our common schools, with those of native Americans, and become, as they grow up and diffuse themselves among the rest of the population, completely Anglo-Saxonized. Thus the race is fast occupying and subduing to its genius all the continents and islands of the earth.

The grandson of many a young man who reads these lines will probably live to see the day when the race will number its 800,000,000 human beings. Their unity, harmony, and brotherhood must be determined by the relations between Great Britain and the United States. Their union will be the union of the two worlds. If they discharge their duty to each other and to mankind, they must become the united heart of the mighty race they represent, feeding its myriad veins with the blood of moral and political life. Upon the state of their fellowship, then, more than upon the union of any two nations on earth, depends the well-being of humanity and the peace and progress of the world.

## TEACH THE WOMEN TO SAVE.

There's the secret. A saving woman at the head of a family is the very best savings' bank yet established—one that receives deposits daily and hourly, with no costly machinery to manage it. The idea of saving is a pleasant one, and if "the women" would imbibe it at once they would cultivate and adhere to it, and thus, when they were not aware of it, would be laying the foundation of a competent security in a stormy time, and shelter in a rainy day. The woman who sees to her own house has a large field to save in; the best way to make her comprehend it is for her to keep an account of current expenses. Probably not one wife in ten has an idea how much are the expenditures of herself and family. Where from one to two thousand dollars are expended annually, there is a chance to save something if the attempt is only made. Let the housewife take the idea—act upon it, and strive over it, and she will save many dollars—perhaps hundreds—where before she thought it impossible. This is a duty—not a prompting of avarice—a moral obligation that rests upon "the woman" as well as the man; but it is a duty, we are sorry to say, that is cultivated very little, even among those who preach the most, and regard themselves as examples in most matters. "Teach the women to save," is a good enough maxim to be inserted in the next edition of "Poor Richard's Almanac."







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INTERVIEW WITH A POLAR BEAR.

It seems hardly right to call polar bears land animals; they abound here 110 geographical miles from the nearest land, upon very loose broken-up ice, which is steadily drifting into the Atlantic at the rate of twelve or fourteen miles daily. To remain upon it would be to insure their destruction were they not nearly amphibious. They hunt by scent, and are constantly seen running against the wind, which prevails from the northward, so that the same instinct which directs their search for prey, also serves the important purpose of guiding them in the direction of land and more solid ice. I remarked that the upper part of bruin's fore-paws are rubbed quite bare. Peterson explains that to surprise the seal a bear crouches down with his forepaws doubled underneath, and pushes himself noiselessly forward with his hinder legs until within a few yards, when he springs upon the unsuspecting victim, whether in the water or upon the ice. The Greenlanders are fond of bear's flesh, but never eat the heart or liver, and say that these parts cause sickness. No instance is known of Greenland bears attacking men except when wounded or provoked; they never disturb the Esquimaux graves, although they seldom fail to rob a cache of seal's flesh, which is a similar construction of loose stones above the ground. A native of Upernavik, one dark winter's day, was out visiting his seal nets. He found a seal entangled, and while kneeling down over it upon the ice to get it clear, he felt a slap on the back, from his companion, as he supposed; but a second and heavier blow made him look smartly round. He was horror-stricken to see a peculiarly grim old bear instead of his comrade! Without deigning further notice of the man, bruin tore the seal out of the net, and commenced his supper. He was not interrupted; nor did the man wait to see the meal finished.—*Captain McClintock's Voyage in Search of Sir John Franklin.*

**LAUGHTER AND MUSIC.**—Laughter and music are alike in many points; both open the heart, wake up the affections, elevate our natures. Laughter ennobles, for it speaks forgiveness; music does the same, by the purifying influences which it exerts on the better feelings and sentiments of our being. Laughter banishes gloom; music madness. It was the harp in the hands of the son of Jesse which exorcised the evil spirit from royalty; and the heart than can laugh outright does not harbor treason, stratagems, and spoils. Cultivate music, then—put no restraint upon a joyous nature—let it grow and expand by what it feeds upon, and thus stamp the countenance with the sunshine of gladness, and the heart with the impress of a diviner nature, by feeding it on that "concord of sweet sounds" which prevails in the habitations of angels.

"I am very much troubled, madam, with cold feet and hands." "I should suppose, sir, that a young gentleman who had so many *mitten*s given him by the ladies, might at least keep his hands warm."

THERE is, in England, an excess of 800,000 females over males. This disparity is caused by the wars and the standing armies, by the drain of men for the mercantile and naval marine, and by the greater number of males who emigrate to the colonies and to the United States.

**TESTIMONIAL.**—To MR. GAMMON.—*Sir:* Your newly invented and highly improved hair-oil is most satisfactory in its results. I tried it on the wooden legs of my kitchen-table, which were as straight and as ugly as a chimney-pot. It is needless to say they are now curled like a pig's tail, and as beautifully twisted as the cunning of a diplomatist.

HUMME BUGGE.

TRYING TO PLEASE EVERYBODY.

HINTS TO THE EDITORS.

One reader cries, Your strain's too grave,  
Too much morbidity you have,  
Too much about religion;  
Give me some witch or wizard tales,  
Of all-slop ghost with fins and scales,  
And features like a pigeon.

I love to read, another cries,  
Those monstrous fashionable lies—  
In other words, those novels,  
Composed of kings, and priests, and lords,  
Of border wars, and gothic hordes  
That used to live in novels.

The man of dull scholastic lore  
Would like to see a little more  
Of first-rate scraps of Latin;  
The grocer feign would learn the price  
Of tea and sugar, fruit and rice;  
The draper, silk and satin.

Another cries, We want more fun,  
A witty anecdote or pun,  
A rebuff or a riddle;  
Some wish for the latest literary news;  
And some, perhaps, of what poets  
Would rather hear a fiddle.

Another cries, I want to see  
A jumbled-up variety,  
Variety in all things—  
A miscellaneous hodge-podge print,  
Composed (I only give the hint)  
Of multifarious small things.

I want some marriage news, says miss;  
It constitutes my highest bliss,  
To hear of weddings plenty,  
For in the time of general rain  
None suffer from a drouth, 'tis plain,  
At least not one in twenty.

I want to hear of deaths, says one,  
Of people totally undone  
By losses, fire, or fever;  
Another answers, full as wise,  
I'd rather hear the fall and rise  
Of raccoon skins and beaver.

Some signify a secret wish  
For now and then a favorite dish  
Of politics to suit them;  
But here we rest at perfect ease,  
For should they swear the moon was cheese,  
We never should confute them.

Or grave or humorous, wild or tame,  
Lofty or low, 'tis all the same,  
Too haughty or too humble;  
So, brother editors, pursue  
The path that nature has the best to you,  
And let the grumblers grumble.

Two young fellows got to bantering each other the other day. Finally, one of them exclaimed, "Well, there's one thing you can't do!" "What is it?" "You can't put your head into an empty barrel." "Oh, nonsense," exclaimed the other, "why can't I?" "Because," dryly rejoined the first, "it is an impossibility to put a *hognhead* into a barrel!"

WHAT is the best to prevent old maids from despairing?—pairing.

VEAL is now called "unfinished beef," lamb, "incipient mutton," and sucking pig, "premonitory pork."

"HURRY up the hot cakes" is now politely rendered, "Accelerate the preparation of those caloric productions of the griddle."

"DAWKTER," said an exquisite, the other day, "I want you to tell me what I can put into my head to make it right." "It wants nothing but brains," said the physician.

QUOTH Patrick of the *Yankee*—"Be dad, if he was cast away on a disolate island, he'd get up the next mornin' an' go around sellin' maps to the inhabitants."

"WELL, George," asked a friend of a young lawyer, "how do you like your profession?" "Alas, sir, my profession is much better than my practice."

ENGINEERING OF SPIDERS.

Some days since, while writing in my office, attention was attracted to a small spider descending from the under side of a table in the corner of the room, where it had stationed itself undisturbed. A large horse-fly many times too large for the spider (which was very small) to manœuvre had by some means become disabled and lay on the floor. The spider descended to the fly, with some caution, began to entangle it in its web, and soon had it completely bound. The spider then ascended to the table, and soon descended again; and thus continued to ascend and descend for some time, fastening the fly to the table completely each time it returned. I was at last able to know its object in binding the fly so completely on the floor. Soon, however, it ceased descending, and appeared to be busily employed at a station near the table. I could not conceive its object was in passing about so very actively, but imagine my surprise when, in a short time, I saw the fly leave the floor, and begin to crawl toward the table. This was soon explained. The spider had attached a number of cords to the fly, extending to the table, and by stretching each to its greatest tension, and confining the upper ends of the elasticity of the cords (some fifty or more) combined in raising the fly. By continuing the process of tightening one cord at a time, in fifteen or twenty minutes the fly was raised to the table, and there deposited for future use.

DATES WORTH REMEMBERING.

1180—Glass windows first used for light.  
1236—Chimneys first put to houses.  
1252—Lead pipes for carrying water.  
1290—Tallow candles for light.  
1299—Spectacles invented by an Italian.  
1302—Paper first made from linen.  
1341—Woolen cloth first made in England.  
1410—Art of painting in oil.  
1440—Art of printing from movable types.  
1477—Watches first made in Germany.  
1450—Variations in the compass first noticed.  
1453—Pins first used in England.  
1590—Telescope invented by Porta and Janssen.  
1601—Tea first brought to Europe from China.  
1603—Theater erected in England by Samuel Pepys.

1603—Thermometer invented by Sanctorius.  
1619—Circulation of the blood discovered by Harvey.  
1625—Brick first made of any required size.  
1628—Printing in colors invented.  
1629—Newspapers first established.  
1630—Shoe-buckles first made.  
1635—Wine made from grapes in England.  
1639—Pendulum clocks invented.  
1641—Coffee brought to England.  
1641—Sugar-cane cultivated in the W. Indies.  
1643—Barometer invented by Torricelli in Italy.

1646—Air-guns invented.  
1649—Steam engine invented.  
1650—Bread first made without yeast.  
1759—Cotton first planted in the United States.  
1763—Fire-engine first invented.  
1766—Steam-engine improved by Watt.  
1786—Stereotyping invented in Scotland.  
1788—Animal magnetism discovered by Mesmer.

**A Good Puzzle.**—The following enigma was addressed on a letter envelop is a good one:

Wood,

J.

Mass.

Correctly interpreted, the letter was sent to Underwood, Andover, Mass. The inventor of that up was considerable.

Original from

He wrote but little poetry—his poetical writings scarcely filling a small volume; was all his life a student, constantly adding to his stores of knowledge, which were various and profound, but he produced little; and but for his correspondence, and the testimony of his friends, the world would have known comparatively nothing of his attainments. When we would praise him, we resort to the "Elegy in a Country Church-Yard;" his "odes" are oftener praised than read. His great acquirements are in striking harmony with his large perceptive faculties, which were manifested through his life, while his small volume of poetry indicates smaller Ideality. W.

## PHYSICAL CULTURE.

A SERMON

BY REV. HENRY WARD BEECHER.\*

[Preached at Plymouth Church, before the Brooklyn Young Men's Christian Association, Sunday evening, May 6th, 1860. Reported for the *Independent* by T. J. Ellinwood. Published in the *PHRENOLOGICAL JOURNAL* by permission.]

"And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ."—1 THESS. v. 23.

THE Apostle prays for the sanctification of these his disciples, according to that division of men which often appears in his writings. The "spirit" is equivalent to our idea of the soul, or the moral nature of men—the immortal part—that which holds communion with God, and is to dwell in the spirit-world with him. That which is here translated *soul*, is, in the Apostle's philosophy, the lower or animal soul, including the appetites and passions. The body, of course, is the physical frame on which these other endowments are placed, and through which they act. Therefore, when he prays for their spirit, and soul, and body, he divides the life of man into the three classes which I have mentioned.

Paul desires the sanctification of the whole man. In this result the body is not omitted. The same prominence is given to that which is given to the soul and the spirit. The relation of man's body to his Christian character is highly important. No man can neglect the laws of health without compromising his religious life. A sick man may be a good man, and a sound man may be a bad man; but, as a general proposition, it is true that health and virtue require that every part of a man's nature should be symmetrically developed. The body is needful in this mortal state to the soul, to its healthy condition, to its healthy activity.

Requested to speak especially with reference to the wants of the young men under the auspices of the Brooklyn Young Men's Christian Association, and with reference to the effort which they contemplate making for the physical training of the young, I propose to speak—

First, of the DUTY OF HEALTH.

Secondly, of the influences which, particularly in cities, threaten to undermine it.

Thirdly, of some of the means of promoting it.

And fourthly, of some reasons why Christian

young men should seek the welfare of the community by efforts made wisely for the physical well-being of their fellow-men.

It may seem strange to some that I should speak of health as a duty; but, it is a duty—it is a *Christian* duty. If it is a duty seldom spoken of in the pulpit, so much the worse—so much the more need that we should begin to do better.

In general, health is a matter of volition. To be sure, some inherit constitutions damaged from the beginning. A few that come to manhood may, perhaps, be counted from the first the creatures of irreparable misfortune, so far as physical health is concerned. A few, also, by some shock, or grievous experience, may have become hopelessly weakened and deranged. But these cases are exceptional, and as compared with the whole mass of men, they are few. They do not impair the force of the general statement that health is within the reach of every man. If men will observe moderation in their passions and their appetites; if they will make it a habit to study and to obey those natural laws of God which respect their bodies; if, in the indulgence of sensuous pleasures, in eating and drinking, in sleeping and exercise, in the interchange of labor and amusement, in the use of God's oceanic bounties of water and air, they will study the economy of nature and of God—if they will do these things, they may be uniformly healthy. No man may by a single act of will be or become healthy; but by a continuous will—that which philosophers call a generic purpose—and by a continuous wisdom, every man may attain health, or maintain it if he has not forfeited it. And such are the important relations of health to the whole economy of human life, and even to the formation of Christian character for the life to come, that every Christian ought to write down at the top of his book of good resolutions, "By the help of God, I am determined conscientiously to be a good Christian in a healthy body." While you are seeking grace, do not forget to seek that which is to be the vehicle, if not the instrument, of grace—bodily health; for there is much devil in a morbid fiber, and there is much grace in a sound and healthy one.

I. Let us consider, then, some reasons why every man should regard bodily health in the light of a moral duty.

1. Because the body is a gift of God, to be held and used for the honor of God, according to his own nature, and for the purposes to which it was created. The many evils and sins into which men are carried by force of bodily passions and appetites have led some to set themselves against the body; and good men have been wont to say all



PORTRAIT OF JAMES THOMSON,  
ONE OF THE BRITISH POETS.

manner of things against it—at first in a figure, but at length with earnest ascetic philosophy. Men have traduced the body, and slandered it abominably. It has been called a prison, a cold dungeon, a shackle, a vile thing, a death. By way of mere rhetoric and figure, it is not wrong to call it so yet, in the view of something better; but to take this language as literally and physiologically true in Christian terminology, is simply abominable. Men shower unmannerly epithets upon it, and attack it with vehement rhetoric, as if moral purity demanded the sacrifice, instead of the regulation and the right control of the body.

God made the human body, and it is by far the most exquisite and wonderful organization which has come to us from the Divine hand. It is a study for one's whole life. If an undevout astronomer is mad, an undevout physiologist is yet madder. The stomach, that prepares the body's support; the vessels, that distribute the supply; the arteries, that take up the food, and send it round; the lungs, that aerate the all-nourishing blood; that muscle-engine, which, without fireman or engineer, stands night and day pumping and driving a wholesome stream with vital irrigation through all the system; the nervous system, that unites and harmonizes the whole band of organs; the brain, that dwells in the dome high above all, like a true royalty—these, with their various and wonderful functions, are not to be lightly spoken of or irreverently held. For no man can properly discharge his duty toward God, nor receive the gift of the human body from the Divine hand in a grateful and thankful spirit, nor properly appreciate its functions in life, or his duties springing therefrom, who is brought to the bad habit of speaking evil of the body. It is a good body if it is rightly used; and if it is wrongly used, the way is not to revile it, but to reform your use, and to put that to good purposes which was well made for good purposes. The sins to which it lends, the mischiefs which arise through its ministrations,

\* Entered, according to Act of Congress, in the year 1860, by J. H. Richards, in the Clerk's Office of the United States for the Southern District of New York.

are not lessened by railing at it. On the contrary, a higher conception of its functions, the habit of regarding it as a gift of God, and of considering it as the subject of moral duties, will best prevent the dangers; for, the world over, a right use of anything is the effectual preventive of the wrong use. If, then, we receive this power from God, we are to honor him by employing it so that it shall in the highest degree answer the ends for which it was created. We are responsible to God for the manner in which we treat our bodies.

2. No man has a right to withdraw so much capital from human society, nor add so much tax or burden to it, as every sick man must. Where sickness is inevitable, and without fault of its victim, he is a subject of pity. But where, as is the case in a majority of instances, it is the subject's own fault and sin that incapacitates him, though we may still pity, and should certainly show mercy of watchful attention, yet he should blame himself for deserting the great army of industry, for withdrawing from that noble host of workers by whom the great tasks of human life are carried on. No man has a right to be sick when prudence would prevent it, any more than a soldier has a right, in a critical campaign, to be wounded needlessly, and so, instead of standing with his comrades to attack or defend, lay himself upon them a dead weight, or worse yet, a living weight, subtracting not only himself, but all others, also, who are required to take care of him and minister to his recovery. Not only is every sick man one taken away from the workers, but he takes away all those that are required to attend upon him.

3. The relation of health to a man's disposition, and so to his capacity of conferring and receiving happiness, is worthy of serious study. The happiness of our life does not consist in a few great sources; it springs from innumerable minute and constantly recurring causes; and, more than from all other things together, it springs from the disposition of men among themselves, and toward each other. The morbid states of health, the irritableness of disposition arising from unstrung nerves; the impatience, the crossness, the fault-finding of men, who, full of morbid influences, are unhappy themselves, and throw the cloud of their troubles like a dark shadow upon others, teach us what eminent duty there is in health. It is not of itself alone domestic happiness, for that depends upon more positive causes; but it certainly is true that in the present ill estate of human life, the want of good stomach, of firm nerve, of patience and endurance, which belong to health, fill thousands of households with quarrels, and moroseness, and complaints, and unhappiness; and when the family is sour, human life itself can not be sweet. Much of the power of men to produce happiness depends, not, as you say, upon grace, but upon their disposition; and their disposition depends upon their health. A man that is robust and hardy, naturally tends to carry cheer wherever he goes, and to be forbearing toward others. Patience belongs to robustness. On the other hand, sickness ministers to sensibility; and when a man is sick, especially in our time when sickness almost always takes on the form of nervousness, he is sheeted, as it were, with nerve from

head to foot; and everything torments him, and he is a torment to everybody else.

4. The relation of health to gracious Christian affections is most intimate and important. Many of the temptations which beat upon men are those which come from morbid conditions, and would be cured by simple health. Healthy men oftentimes are quite ignorant of the difficulties of their weaker brethren, whose weakness is in their stomach and body primarily. What are called spiritual throes, are to the very last degree natural throes, although they take on spiritual forms outwardly. There is not a pastor that has had wide experience in dealing with persons afflicted with morbid states of mind, who does not know that multitudes and multitudes of the cases that come to him to be treated spiritually, he must treat as a physician and physiologist, and not as an ethical and moral teacher; because many of the difficulties that are supposed to be spiritual are purely physical. Many of the fundamental Christian virtues—gentleness, patience, contentment, hope, cheerfulness, courage, are so largely dependent on health, that in all but exceptional cases they are not to be looked for in the unhealthy. Now and then we find a bed-ridden person that maintains these virtues. Such persons are rare exceptions. They are called saints because they are so rare. But those who minister to the sick, know that they are almost universally deficient in these virtues, in consequence of their physical condition.

The doubts and the fears, the longings without attainment, the unrest in its many forms, of men that are pursuing, or aiming at, a Christian life, are symptomatic of unhealth merely. Good occupation—not too much of it, and yet enough; regularity of physical habits, proper diet, and a wise observance of the laws of sleep and out-of-door exercise, are direct and very efficient means of grace. Prayer, meditation, singing, social religious meetings, activity in doing good to others—these all are eminent means of grace, and are to be observed by all with thanksgiving and with assiduous fidelity; but horseback riding, gymnastic exercises, walking, climbing, boating—these, too, may be means of grace; they may not be; but they may be, if they are properly used. They give health, and health gives an easy performance to very many of the Christian duties and the Christian graces. There is many and many a man that by the help of the Bible and the saddle has gone to heaven with comparative ease, who would not have gone there very easily by the help of either alone! It is taking care of the inward life by spiritual instrumentalities, and taking care of the outward life by physical instrumentalities, that is to make the whole man, and the whole man's life.

I know that there are a great many who feel a repugnance to any such teaching as this, as if it detracted something from religion; as if the grace of God were sufficient to overmatch all mere physical causation. When God is pleased to work miracles, there is nothing that it is not perfectly easy for him to do; but as he is not pleased to work miracles except under extraordinary and emergent circumstances, we are always to judge of what is divinely wise and proper by the average and ordinary course of God in his providence, and in nature; and it is very certain that so far

as the development of moral character is concerned, God is accustomed to use a healthy condition of the body for the development of sound morality and virtue and true spiritual thrift. In my own experience, the cases that I have most despaired of among those who have come to me for spiritual help, have been persons that were nervously sick. I could do them no good, because I could not reach the conditions of their body.

If a man beset with manifold temptations comes to me for relief, and he will not sleep more than five hours in twenty-four when he should sleep eight hours, what can I do for him? Hymns will not cure him; neither will texts nor sermons. If a person will drink green tea, which is like the quinquessence of a thousand needle-points in its effects on a man's nerves, what is the use of his coming to me with complaints about blue devils? They are not blue devils; they are green devils! If a man gorges and oppresses his stomach, and so overlays the keys of life—for the keys of life are located in the stomach, as the keys of the piano and the organ are located in their appropriate places in those instruments—and he comes to me for deliverance from temptations, or for the removal of obscurities that stand between his soul and God, unless I can have control of that man's habits of eating, what can I do for him? A minister has not power to follow on after a man's physical indulgences, and rub out the punishments which God means to inflict for those indulgences. And my personal experience has gone to show that in the case of multitudes who are afflicted with what are called moral troubles, those troubles would not have to be traced back far to be traced to morbid conditions of the body; and the rectification of the body would be the restoration of spiritual health.

For all these reasons, then, and for many more that it would fail me to instance here, I speak of health as a Christian duty, and say that every conscientious and upright Christian man ought to make it a matter of duty to be healthy, and ought to regard himself as having fallen into sin when he has fallen into sickness. With very few exceptions, sickness is the testimony of God to a man that he has violated natural law. Sickness is a punishment for the abuse of the body. Just as remorse of conscience is punishment for the violation of any known law of conduct, God meant that the world should be full of healthy men, and it is a flagrant sin for a man to fall from obedience to the laws of health.

[TO BE CONTINUED.]

#### HOW TO LIVE; or, Domestic Economy Illustrated.

This well-printed volume is teeming with practical and entertaining knowledge. The author's ambition reaches higher than to astonish and amuse. He nevertheless supplies novel material for literary recreation, pleasant themes for an hour's conversation in the family circle, and much, also, for the healthy and straightforward growth of domestic civilization. He conversationalizes the reader, so to speak, and enlightens him concerning the simplest secrets of social misfortune or prosperity. He proposes no sweeping reforms, but inculcates common sense and prudence, and pleasantly defines certain physiological rules of right living, which no human being can afford to disobey. We wonder how a man came by so much horticultural, domestic, and housekeeping knowledge! His inableness must be largely developed—perhaps the organ of *Inquisitiveness* is the source. But many cultured faculties contribute to the pages of this goodly volume. The author holds that the popular theory which "teaches that the laboring man must eat meat is a fallacy." Yet he does not advocate an exclusively vegetable diet. His story of "A Dime a Day" is touching, and widely applicable in its moral import. Let no reader imagine that this work is insufferably tedious, as most books on "Domestic Economy" usually are, for it is entertaining as a novel, instructive as a religious romance, better than a volume of sermons, and as good as his title indicates.—*Herald of Progress.*



## COMBINATIONS OF THE PHRENOLOGICAL ORGANS.

## COMBINATIONS OF SELF-ESTEEM.

THE opponents of Phrenology have objected to it, that there can be no truth or certainty in its doctrines, because we are told by its professors that the primitive faculties do not always manifest themselves in the same way, but vary their manifestations according to the other predominant faculties with which they are combined.

The principle, that the faculties vary the mode of their manifestation, according to the combinations with which they are united, in place of affording an objection to Phrenology, forms the chief beauty and excellence of the science. It is this which makes it applicable to explaining the varieties of human character. To those who look upon the mind and its manifestations, *en masse*, they appear to be made up of contradictions and inconsistencies: the varieties of human nature are endless, and we are inclined to resign in despair the task of explaining and reconciling them. But when we find that by the few simple elemental qualities, disclosed to us by the aid of Phrenology, all these contradictions are explained, and all the anomalies and apparent inconsistencies are reconciled to reason and to one another, this surely affords one of the most convincing proofs that could be offered that the system is true; and we can not sufficiently admire, though we may be able in some degree to account for, that obliquity of mental perception which converts it into an objection.

It would doubtless afford an objection, a formidable one, to Phrenology, if the faculties therein assumed as elementary were stated to be so fixed as always to manifest themselves in the same way. It would then be impossible to reconcile the system with nature. The modifying influence of circumstances and combinations is admitted in regard to every thing else, and why not here? In astronomy, the planets are observed to perform their motions in orbits, approaching more or less nearly to circles or ellipses; but they all exercise on one another certain *disturbing forces*, which modify, more or less, the direction and velocity with which they move. In chemistry, the gaseous and earthy constituents into which different portions of matter have been resolved, are known to assume very different forms (without any alteration in their substance), according to the different substances or the different proportions of these substances to which they may be united. In these cases, instead of any objection being founded on the admission of the modifying influence of *circumstances and combination* to account for the production of any given effect, it is perfectly understood that it is the study of these combinations which constitutes the science itself. It is the calculation and solution of opposing, modifying, and disturbing forces, which constitutes the science of astronomy. It is the observation of the effect of different combinations of matter which constitutes the science of chemistry. So it is here, in the observation and explanation of the effect of different combinations of the simple mental powers, that the science of *Phrenology* properly consists. The study of the combinations is the *philosophy* of the mind; and without this the mere knowledge of the facts is of comparatively little interest.

The effect of the combinations will be best illustrated by examples; and in order to afford a specimen of this species of study, we shall select a single organ and power, and endeavor to show what will be its effect in its combination with all the other powers and faculties, taking these separately and *seriatim*. In one respect, all the combinations exist in every sane individual, as every such individual possesses all the organs and their correspondent faculties more or less developed. In what follows, however, it is to be understood that we are considering what will be the effect when such and such faculties are not merely *present*, but when they are greatly predominant in the character, as they will be when the organs of them are found to be *large* or *very large*, and the others which might control or modify their influence to be small or moderate. We think it sufficient to mention this once for all, and that we need not in each individual instance repeat that the faculties we are describing are predominant in the character. As our present example, we shall select for consideration the different combinations of *Self-Esteem*, which in itself merely leads to magnify the importance of self and all that belongs to it, but varies in the manner of its manifestation, according to the development with which it is found to be combined. Some of the most remarkable of these variations are now to be stated:

Great Self-Esteem, when combined with a considerable amative propensity, will show itself in a selfishness with regard to sensual gratification. An individual so constituted (unless Conscientiousness, Benevolence, and Adhesiveness be also large) will regard woman as the mere instrument of his pleasures, and as a plaything for the amusement of his idle hours. Her feelings, her happiness, will not be the object of his care, but as soon as his own selfish appetite is sated he will turn away and leave her, perhaps to pine in want and misery. While the appetite continues, however, he will be desirous of engrossing this toy to himself, and though he feels no love for her independently of his own selfish gratification, he will be jealous of any encroachment upon what he considers his own peculiar property. He will take no delight in a common creature, whose favors are open to all; but if he can succeed in overcoming the resistance of one who has not yielded but to him, the exploit will be gloried in as a high victory, though the conquest, after it is made, may soon be despised and forsaken.

Great Self-Esteem, joined to Philoprogenitiveness, and not modified by the superior sentiments, render the individual fond of his children because they are his, and for no other reason. He feels toward them as if they were a part of himself, and it makes little difference that this part is extended beyond the limits of his own body. To use a common expression, "all his geese are swans." He is proud of them, and considers them superior to all other children; they are infinitely handsomer, and cleverer, and wittier, than the children of any other person. He loves to descant on this superiority; and if they are tractable and obedient, he conceives that it is all owing to his wonderful management, and to the superior excellence of his plan of education. He tells you it is people's own fault if their children do not behave as they would have them; that it just requires steadiness and a proper method of management,

which method he never doubts that he possesses, though he can not very well explain in what it consists. If you tell him that children differ in their natural tempers, and that his children are perhaps naturally more manageable than yours, he smiles upon you with the most ineffable disdain. The idea that their easy government is owing to anything except his own merit, never enters his mind. If, on the other hand, when you go to his house you find the children waspish, petulant, and troublesome, he prides himself in their spirit, wit, cleverness, and independence. He never checks them in their amusements, their sweet, innocent gambols. But when, in the course of these innocent gambols, they interfere with some of his selfish propensities, as by breaking a china vase, or throwing down an inkstand on a handsome carpet, his Self-Esteem takes another direction, and brings his Combativeness and Destructiveness into play. He drives them out of the room in a fury, swears they are the torment of his life, and there never was such a set of ill-tempered, disobedient, awkward, stupid, intolerable brats; that all children are a pest, and those persons are happy who have none. You need not remind him of the account formerly given of the admirable order and management in which they are kept. You will receive no thanks for it, nor will it alter his mode of thinking and acting toward them on any future occasion.

When great Self-Esteem is combined with Adhesiveness, it begets selfishness in friendship. Friendship will, indeed, be probably confined either entirely to near relations, or those who are in some way or another connected with self. There are individuals who never form an attachment without some selfish end. The attachment, when once formed, may perhaps be sincere; but it is not founded on any regard to merit, or to the intellectual or moral qualities of the object, but to the connection of that object to self. It is also accompanied with the same engrossing spirit which we formerly noticed in regard to another propensity. The self-esteeming person can not endure that his friend should love another better than, or even equally, with himself. When the parties are of opposite sex, this unfortunate feeling becomes peculiarly irritable and tormenting, and forms the disposition to *jealousy*, which is the cause of so much misery in the world.

When *Self-Esteem* and Combativeness are predominant in the character, we find an irritability added to the love of contention, which is sometimes as amusing as it is troublesome. The self-esteeming combative man is a perfect spitfire; the smallest appearance of opposition puts him in a fume, and yet he can as little endure that you should agree with him; for he will on no account agree with you. You can not annoy him more than by saying that you are entirely of his opinion; he will endeavor to prove the contrary. He is snappish and worrying, and is "nothing if not critical." His element is the gale and the tempest, and he gets sick in a calm. A person of this stamp once boasted that he never took any one's advice, and that no one could pretend to say he was able to manage him; when he to whom he addressed himself told him that he was quite mistaken, for that he had always found him perfectly manageable. "How?" cries his combative friend, in a fury; "I am sure I never did anything you



advised me." "I grant you," replied the other; "but then I knew you too well ever to advise you to do what I wished. When I had any object to be served with you, I always requested you to do the direct contrary of what I wanted, and thus I was sure that you would act exactly agreeably to my wishes." This is a genuine anecdote. The individual is now dead, but he was well known to many who would bear testimony to this trait in his disposition. This *spirit of contradiction* has not escaped the comic poets and writers of farces, and nothing can be more laughable than some of its examples. As an instance, I may refer to this scene in "Love in a Village":

"Mrs. Deb. I wish, brother, you would let me examine him a little. Justice Woodcock. You shan't say a word to him: you shan't say a word to him. Mrs. Deb. She says he was recommended here, brother: ask him by whom. Justice Woodcock. No, I won't now, because you desire it."

"Whenever I am in doubt about anything," says Mr. Bundle, in "The Waterman," "I always ask my wife; and then, whatever she advises, I do the direct contrary." There are in real life many Mr. and Mrs. Bundles.

Self-Esteem large, with Destructiveness predominating, is a fearful combination, unless balanced by a large proportion of benevolent and conscientious sentiment. The individual in whom this combination is found predominant (always supposing Benevolence and Conscientiousness deficient), will be cruel as a boy and ferocious as a man. Hogarth's Progress of Cruelty is a just and melancholy picture of what would be the result of this combination in its worst form. The individual will be prone to take offense, furious when offended, and never forgetting it or forgiving the party offending. When offenses are of a trifling description, and do not rise to such importance as to appear to deserve a heavier infliction, they will beget the feeling of hatred; that inward aversion and loathing which extends itself from the offending party himself to all that belongs to or is connected with him. But when the offense is of a more serious nature, and touches sufficiently near any of the other predominant propensities, it gives rise to the passion of revenge, and nothing can or will satisfy its deadly rancor, except the blood of the offender. It is necessary to the full gratification of this feeling, not merely that the offender be punished, but that he be punished by him who has been injured or offended. We desire to inflict the mortal blow, and if we do not inflict it we do not care, or rather we do not desire, that it should be inflicted by another. Thus Macduff, in the first eagerness of his revenge against Macbeth, prays to Heaven to

"Cut short all intermission. Front to front  
Set thou this fiend of Scotland and myself.  
Within my sword's length set him; if he escape me,  
Heaven's forgive him too."

Afterward, when seeking him in battle, he exclaims:

"Tyrant, show thy face:—  
If thou be'st slain, and with no stroke of mine,  
My wife and children's ghosts are unappeased."

Many instances of a similar kind might be produced from the tragic poets. In the "Maid's Tragedy," in the scene where Evadne murders the king (a scene infinitely exceeding in horror anything that Shakespeare ever introduced upon the

stage), after she has, by a stratagem, fastened him to his chair, and has begun her bloody work by inflicting one wound, she seems to glory in her crime, by repeating at every stab the grievous wrongs which had led her to such a dreadful excess of vengeance. In answer to his cries for mercy, she replies:

"Hell take me then, this for my Lord Amyntor (stabbing him);

This for my noble brother; and this stroke  
For the most wronged of women."

When, however, to the combination now considered is added an ample endowment of the better sentiments, the individual will be irascible, and subject to starts of sudden rage; but when these are over (and their very fury will soon work itself out) the better sentiments will regain the ascendant, and he will repent what he has said or done under their influence. It may even be that, in order to make up for the injustice which his anger has made him commit, he will go as far to the opposite extreme of kindness and generosity. There are persons of this character who are reputed to be very passionate, but very good-hearted; and whom you will find striking their children for trifling faults in one minute, and the next overwhelming them with caresses. We have been told of a lady who was extremely apt to get into a rage with her woman, but as soon as the fit of passion was over, she endeavored to make up for the hard words, or perhaps blows, she had given her, by bestowing on her some gown, or other article of apparel, and so common had this become, and so completely had the maid got into her mistress's cue, that when she had set her heart on any new piece of dress, she generally contrived to irritate her mistress by some petty fault, when she was sure afterward to be repaid with what she wanted.

[TO BE CONTINUED.]

## INSTRUCTIVE BIOGRAPHY—NO. 1.

BY A. D. J.

In no department of literature do we find so much to entertain and instruct as in that of *biography*. Without biography, history would become a dry and uninteresting collection of naked facts which would seem to lack the necessary cohesion. We might learn that there were such men as Adam, and Noah, and Moses, and David, and Joshua, and Simon Peter, and St. Paul, and John; but for the discrimination of character, we must have the intellectual and spiritual life delineated. We must know what a man or woman has said as well as done; how they have felt, enjoying and suffering; how they have lived with their fellows in the discharge of their relative duties; what kind of fathers and mothers, and brothers and sisters and children they have been; how, as rulers, they have governed, and subjects they have served; as soldiers, they have patriotically served their country, or ignominiously betrayed its dearest interests. Without this, Simon Peter might be Simon Magus, and the great Leader of the Hebrews might be the captain of a banditti on the plains of the frozen zone. What a charm is added to King David when we read his private diary, as recorded in the Psalms! Any mighty man might have built the Temple, and outvied him in his magnificence;

but if that man had made no revelations of such great devotion, such glorious insights to the human soul, such magnificent outpourings of his own exalted and sublime imagination, such paternal tenderness of spirit, he might have been, instead of the greatest moral hero born among men, a mere Alexander or Bonaparte, whose monument should be in stone, cold and soulless as himself. Men might look upon the one and read the history of his thronging hosts reposing on the banks of that old Eastern river, and mourning that there were for its leader no more worlds for their conquests, or the other of his suffering cohorts amid the resistless storms of the Alps, or the equally conquering snows of Russia, in which his brave vassals were overwhelmed as with a shroud of humiliation and forgetfulness.

But what a living monument, covered all over with oloven tongues of fire, every one of which speaks with the breath of the Everlasting, revealing to us the inward and outward life of the great king, is that sweet and simple lyric the Book of Psalms! How will it continue to grow in beauty and attractiveness, when the bronze statues and stone mausoleums over the ashes of earth's greatest heroes shall have crumbled into dust and passed into oblivion!

The names of Napoleon and Alexander will live forever, and their deeds be the themes of historians and poets so long as poetry lasts and history shall float on the current of time, and shall excite the admiration of mankind until that stream shall be swallowed up in the mighty ocean into which it flows; but the great heart of humanity shall preserve, while that heart shall beat, the sweet memories of the saint who kept his harp of song so harmoniously attuned to all that is dear in the human soul; who kept his spirit so near the gates of heaven that the notes of angels were reflected through his golden pen to wondering saints on earth.

David was a man with a man's faults—human with his failing, and halting humanity prominent in his picture; but we would not have but one perfect model in the race, for then we should lack the human experience which his biography unfolds. We would not have the record of his eventful career contain one weakness less, or efface one false step from his path in life. How many countless hearts have yearned in his prayers, have mourned in his sorrows, have rejoiced in his deliverances, have groaned under his burdens, and exulted in his song of triumphs! Perhaps there is no book on earth so thoroughly read, so frequently meditated—and simply because it is the reflection of every man's heart who reads it.

Who has not regretted, while reading the life of David, that he died and left no picture of himself behind? But PHRENOLOGY enables us to erect his statue, and to give us a clew to his presence. Give a true phrenologist his prominent traits of character, and he will immediately supply the deficiency by forming his true picture in his mind's workings. A cultivation of phrenological knowledge will enable any one to appreciate the characters of whom he reads, and to make him a "veritable, living reality." Not only so. It will give a zest to his reading akin to that he would feel in reading of a person with whom he had been for a long while acquainted. It helps

him to reconcile incongruities, and to straighten up those contradictions of character which are always perplexing, not to say painful, whether we meet them in biography or in actual life.

When, for instance, we read of Washington that he possessed a temper to which any other than he would have fallen captive, and yet submitted to it only sufficient to show its terrible existence, we wonder what secret power controlled him, and attribute it to the grace of God. Phrenology gives the key to his character, and illustrates the importance of instilling into our children the necessity of *knowing themselves*, that they may govern themselves. We have a few sharp-pointed instances in the life of Washington, never, we believe, before made public, by which, by and-by, we intend to illustrate our subject.

Our purpose, in the present series of papers, is to give the leading characteristics of some of America's great men, with extracts from their published biographies or private histories confirmatory of these characteristics, and subserving the interests of humanity, and illuminating the science to which this JOURNAL is devoted.

[TO BE CONTINUED.]

## Literary Notices.

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Especially do we commend to our readers that portion of the book which tells "how to do business." No man can read it without rising from its perusal the stronger for it. We have no space for extended review, but we believe our embarrassments in business matters are in most cases the result of a want of this kind of knowledge. Business is not supposed to have any moral base, or need any moral element in its superstructure. At least, the mass of business men act as if this was their view of the philosophy of business. And, perhaps, our system of exchange has brought about this result—perhaps, we say, the system is responsible for this state of things.

A friend of ours told us, the other day, that when he started in life, an old teacher called him into his office and gave him this advice: "You are going into the world, to struggle with it; the best advice I can give you is, in matters of business treat every man you deal with as if he were a rascal." Our friend said he thought it rather hard advice, but subsequent experience had satisfied him it was about the only mode of self-preservation. This is a hard doctrine to teach and to believe, but the practices of business men teach it, and prove that they believe it.—*Prairie Farmer, Chicago.*

## To Correspondents.

S. H. S.—You state in all your books, that your works are for sale at No. 231 Arch Street, Philadelphia. I have made inquiries, and they tell me that there is nothing there of the kind. I should like to know if your publications are for sale there or not. Answer through PHRENOLOGICAL JOURNAL, if you please.

Ans. Our books were for sale at 231 Arch Street for several years, and the books there printed have that place named in the imprint. Not a few of our works are scattered up and down the land with 131 Nassau Street, N. Y.

on the title-page, and letters are often addressed to us at that number. But for a year or two the Philadelphia establishment has been at 922 Chestnut Street, and since 1854, our New York office and book store is at 305 Broadway. It is possible some of our books still have the old imprint in them, but nearly all have been changed.

A. B.—Does the cultivation of an organ increase its size? and if so, can an organ which is only average be increased by cultivation to the size of larger? and if not cultivated, will they decrease in size? What faculties are necessary for a novel-writer?

Ans. It is one of the fundamental doctrines of Phrenology, that exercise increases the size of organs and their power of manifestation. We think a person fifteen years old could, by culture, increase an organ of average size to that of large. We know that disuse weakens organs, and we believe that it induces a decrease of their size, the same as muscles become flabby, weak, and small by the want of use. The developments necessary for a novel-writer are an active emotional temperament, large Ideality and Spirituality, strong social dispositions, large Constructiveness, and large perceptive organs.

## A WORD WITH OUR FRIENDS.

IN JULY and in JANUARY we begin new Volumes of this JOURNAL. Those whose subscriptions close with the present number, can now forward, with their request for renewal, the names of their neighbors as new subscribers. May we not hope for a very large accession to our list to begin with the new volume? We will print the man-elevating truths, and trust to our co-working friends in every neighborhood to find the readers. Now is the time to begin the good work.

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[To give a more definite idea of this fresh work, we give below an abstract from the Table of Contents.]

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### OPENING AN ANCIENT MOUND NEAR MADISON, WIS.

[Report by J. A. Lapham, Esq., to the American Ethnological Society.]

TRAVELERS approaching the beautiful city of Madison, the capital of the State of Wisconsin, by the Milwaukee and Mississippi Railroad, from the east, are conveyed across one of the lakes that give so much interest to this charming locality. Looking toward the south, they will find the lake bounded by a ridge of considerable elevation, the crest of which is serrated by a series of ancient monuments of earthwork, the mysteries of whose origin and nature have not yet been fully found out. Their sharp outlines, projected against the sky for a background, with the scattered trees and shrubs, all reflected in the clear, still water of the lake, render this spot quite conspicuous and beautiful.

Of this remarkable ridge, which divides the waters of Lake Monona (the third of the series) from Lake Wingra, with its ancient earthworks, a sketch and a plot are given. The slopes were steep, especially on the south side; the crest narrow, the soil a loose gravel (drift of the geologists), but slightly compacted with clay or other material. At the highest point, where the two largest mounds are situated, it has an elevation quite abrupt, of seventy-five feet, upon which the mounds make an addition of ten feet. In some parts, the ridge is covered with groves of small trees, at others it is naked.

By invitation of George P. Delaplaine, Esq., of Madison, I visited that place on the 1st of June, 1859, in company with Prof. J. D. Whitney, the geologist, for the purpose of making a survey and exploration of the interesting group of mounds before they should become lost by the progress of "improvement" in that direction. Already some of them have been injured by the opening of roads, and by the idle curiosity of persons who have made slight excavations. It would be fortunate if other landed proprietors would follow the good example of Mr. Delaplaine, and preserve an accurate record of such ancient works as they are about to destroy. Many very interesting animal effigies (mounds in the form of animals) have already been leveled by the plow, or otherwise injured or effaced.

The peculiar form of this ridge, the nature of the soil, and its position between two valleys, exposing it to the drying effects of the winds, render it peculiarly fitted for the preservation of anything that may have been buried under the mounds. The steep slopes fall away from the base of the mounds on either side, thus carrying off immediately the falling rain. The earth composing the mound was of fine material, well compacted, and still further protected by a dense sod of prairie grass and weeds, so that very little water could penetrate it; and the depth was such as to excludé all the destroying effects of frost in winter. We were therefore convinced that, if any of the original mound-builders are anywhere preserved, we might look for them here; and in this we were not disappointed.

These mounds, as is usual in such groups in Wisconsin, present a variety of forms—among them the circular, oblong, attenuated, and animal-shaped. They are situated on the northwest quarter of section twenty-six, in township seven,

range nine, of the government surveys. From the top of these mounds there is a very fine and extensive view of the country around, suggesting at once the idea that this may have been a sort of look-out station or sentry post from which to watch the approach of an enemy.

The largest mound on this ridge, the one excavated by us, has an oval form, the basal dimensions being seventy and fifty feet; the height ten feet. It was built upon the convex surface of the ridge, so that the depth of the mound in the middle was a little less than appeared from the outside. The exploration was commenced on the southeast side by running a horizontal drift from the base toward the center. This brought us a little below the original surface.

Our first discovery was the remains of a human skeleton that had been buried about three feet below the top of the mound. The position of this skeleton was horizontal, the head toward the west. The bones were very much decayed, the teeth and a few of the larger bones being all that were sufficiently strong to be taken out. At the foot was the skull of a skunk, and also a few teeth, and a portion of the jaw of another animal, apparently a fox. Whether these had been buried with the human body, or had burrowed into the mound on their own account is not easily determined, though the latter supposition is rendered probable by the good state of preservation of the skull of the skunk.

This skeleton was doubtless buried in the mound since the original construction, as is often done by the Indian tribes. Its decayed condition was owing to its position near the surface, rather than to its great age. It is on this account that skulls taken from mounds are not always to be regarded as those of the ancient mound-builders; for they may have been buried within the recollection of the present inhabitants.

It is rarely that the original deposit can be found sufficiently firm for preservation. It is only under the most favorable circumstances that we can hope to secure even the skull of one of the real mound-builders.

As we descended into the mound, the extreme fineness and dryness of the loamy material became apparent, giving strength to our conjecture and hope that a real mound-builder was about to be brought to light; and we wished for some magic power by which he could be re-endowed with the faculty of speech, that he might reveal the story of his strange and unknown history!

Our work was temporarily arrested by the high wind, which swept with full force over the ridge, and kept the opening we had made involved in a cloud of fine dust, rendering it almost impracticable to breathe while making the excavation. The earth thrown out was quite dry, and in much indurated masses or clods, though the spring rains had hardly ceased. The material of the mound was mostly the dark-colored soil of the prairie, showing that the surface only had been taken to construct it. At one place there was a slight layer of gravel, as if a small quantity of that material had been used when the work had reached that point.

Under the middle of the mound we found the object of greatest interest. An excavation had been made in the original ground, the bottom of which was paved with rounded stones, imbedded in

clay. Upon the pavement was placed the body of a man, in a horizontal position, the head toward the east, the legs and arms folded back. The skeleton was in a very good state of preservation, most of the bones being found, including many of the smaller ones. The skull was nearly entire, but had been crushed and distorted by the pressure of the superincumbent earth.

As this was clearly a skeleton of one of the honored dead over whose remains and for whose memory the mound was erected with so much care and labor, all material facts in relation to it will be of interest; and accordingly I have endeavored to reconstruct the skull from the separate parts preserved, and have made the drawing on plate 1, figure 1. Upon a careful comparison with the numerous figures in Morton's *Crania Americana*, it will be found that it agrees, in general contour and size, most nearly with that on plate 28, representing the *Chippewa*. Though it would be wrong, perhaps, to infer, upon such slight evidence, that the ancient mound-builders of Wisconsin were the ancestors of the Chippewas, yet we may regard it as further proof that they were one and the same with the American race, as first clearly indicated by Dr. Morton. (*"Crania Americana,"* p. 229.)

About two feet above the skeleton we found a few fragments of a human skull, but no traces of other bones. They had, doubtless, been casually thrown upon the mound during its progress of construction.

Very near the skull was found a gray flint arrow-head, and a bone, apparently of a bird, which had been wrought into an implement of some important use, no doubt, to those who made it.

Occasional fragments of bones and pieces of charcoal were found at various depths, but no indications of the burning of human or other sacrifices. Roots of trees or shrubs had penetrated to the very bottom of the mound. While the work was in progress, we were visited by numerous citizens of Madison, and by the officers and students of the Wisconsin State University, many of whom manifested a deep interest in the subject of American Antiquities.

Besides the mounds referred to in this paper, there are numbers of others in the vicinity of the "Four Lakes," many of them quite interesting on account of their peculiar forms, etc. A few of them are described and figured in the 6th volume of the *Smithsonian Contributions to Knowledge*. It is hoped that provision will be made by law for the preservation of at least such as happen to be on the grounds selected for the site of the State Lunatic Asylum and other public institutions.

### THE BABY. (PARENTAL LOVE.)

ANOTHER little wave  
Upon the sea of life;  
Another soul to save,  
Amid its toil and strife.

Two more little feet  
To walk the dusty road:  
To choose where two paths meet,  
The narrow or the broad.

Two more little hands  
To work for good or ill;  
Two more little eyes,  
Another little will.

Another heart to love,  
Receiving love again;  
And so the baby came,  
A thing of joy and pain.



# AMERICAN PHRENOLOGICAL JOURNAL.



A Repository of Science, Literature, General Intelligence.

VOL. XXXII. NO. 1.]

NEW YORK, JULY, 1860.

[WHOLE NUMBER, 259.]

Published by  
**FOWLER AND WELLS,**  
No. 308 Broadway, New York,  
AT ONE DOLLAR A YEAR, IN ADVANCE.

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## INJURIES OF BRAIN.

[Our readers seem to take pleasure in propounding to us knotty and difficult problems, or such as are a puzzle to themselves; others propose questions which seem to them very easy of solution, but which, perhaps, cover the whole range of morbid physiology, or the entire system of theology. It gives us pleasure to receive sensible and respectful questions to be answered, and as such we regard the following from J. W. G.]

**FIRST.**—Does Phrenology teach, that if an organ be destroyed, it will totally annihilate that faculty of the mind?

**ANSWER.**—This question can not be settled by a single Yes or No. There are many things to be taken into account, some of which we will proceed to consider. The brain, in the present life, is the organ of mental manifestation; and if we could imagine the whole brain gone, and yet life remain, as the result the mind would have no power of manifesting itself in connection with the body. The brain is sometimes inflamed so that its normal action is destroyed. The individual, then, is insane; his faculties are warped, and unnatural in their action. He is not, after he returns to health, always conscious of that which occurred to him when in this inflamed or insane state of mind. Again, compression of the brain frequently occurs when the individual, morally, socially, and



THOMAS RICHARDSON—A CASE OF TUMOR IN THE HEAD.

intellectually, is rendered entirely insensible; has no knowledge of the outer world, and no consciousness of existence. An eminent physiologist remarks, "Fever, or a blow upon the head, will change the most gifted individual into a maniac, causing the lips of virgin innocence to utter the most revolting obscenity; and those of pure religion, the most horrid blasphemy." These effects arise, as you will observe, from the disturbance of the normal action of the organs of the brain by "fevers," or "a blow upon the head," that is to say by inflammation or concussion. Now, if total unconsciousness can arise from congestion of the brain, as in apoplexy, or fainting, or any other cause, why should not the destruction of the substance of the brain produce similar results?

There are many instances in which portions of the brain have been lost with more or less disturbance to the mental action. These causes, however, generally disturb the organization in

one hemisphere of the brain. You will bear in mind that the brain is composed of two halves or hemispheres, and that each hemisphere has an entire set of the phrenological organs, so that the brain being injured on one side does not destroy the corresponding organs on the other side of the brain. In like manner, if one eye be injured or destroyed, it will not utterly deprive the person of vision, because the other eye will carry on that function; but if both eyes be put out, where then is vision? The man might remember the images he had seen, but to gain any further knowledge of objects would be impossible; but if you mentioned red, green, white, or blue to him, or if you mentioned persons, places, or things which he had previously seen, the images of which were still in his memory, he could recall them with the distinctness which would answer a very good substitute for sight; but

when you ask the poor man to gather new knowledge by his eyes, he finds the entire world shut out from him for ever. In like manner, persons may lose portions of the brain, in which both organs are located, and the roots of the nerves or nervous centers still being left, which once were connected to the surface and constituted a portion of that telegraphic machinery connecting consciousness with the outer world; the individual may retain a consciousness of what he has learned and known, but would be unable to take hold of new knowledge, just as a man blind can retain the imagery and colors of objects in his inner consciousness while these colors and imagery are, for the future, shut out to him.

A young man in Pittsburg, Pa., who was known for his pride, imperiousness, arrogance, and disposition to dictate and domineer, and for his overbearing will-power and determination, and who was everywhere acknowledged the controlling

spirit among his associates, received an accidental blow upon the crown of his head in the region of Self-Esteem and Firmness, Approbateness and Cautiousness, which induced the growth of a large bony tumor, which continued to increase for more than three years; it was then nearly an inch in elevation, extending about the same distance below the inner table of the skull. Dr. George McClellan, of Philadelphia, removed the tumor in the year 1888. What is most important and interesting in this case is the peculiar and marked change that occurred in the character of the individual. Dr. McClellan, in his report of the case, which appeared in the *PHRENOLOGICAL JOURNAL*, Vol. 3, No. 4, said, "At the time of the operation, and until the pulsations of the exposed surface of the brain returned, he was remarkable for his firmness of mind and resolution. No patient ever bore a severe and protracted operation with more intrepidity. He sat upright in a chair, without any confinement, until the blood-vessel gave way at the close of the operation; and during its performance he repeatedly inquired of the bystanders if it was the brain that was coming out under the efforts of the surgeon. It has been, moreover, stated by those who have known him well for years, that previous to this injury he had always been distinguished for his firmness, courage and independence. But soon after the operation a remarkable change took place in the character and bearing of the patient. He then became exceedingly timid and irresolute. It would render him pale and almost pulseless to approach him with a pair of scissors for the purpose of trimming away his hair from the margins of the wound; and the sight of a piece of lunar caustic, or a pair of forceps in the surgeon's hands, would throw him into great trepidation. This state of his mental faculties continued for some time. He could not even go down into a cellar containing some plaster busts without a sense of faintness and sinking; and the operation of taking a cast of his head in plaster, nearly prostrated all the functions of his mind and body. His carriage also became remarkably affected. Instead of maintaining his natural erect posture and bearing, he sunk his head and shoulders into an awkward stoop, and looked timidly and anxiously forward, as if he was afraid of falling or blundering against a door-post. Two years after the operation, his former firmness and intrepidity of mind gradually returned, and no manifestation of weakness or fear was discovered in his mental action."

The name of this man was Thomas Richardson, of Pittsburg, Pa. The operation was performed by Dr. George McClellan, of Philadelphia. We give the portrait of the man which indicates the appearance of the head, showing the scar from where the tumor was removed.

SECOND.—If a person be endowed, naturally, with organs which in their balance tend to degradation and crime, can such a person be regarded as under the same moral obligations as others?

ANSWER.—No, and we do not see how any sensible man would hesitate to give such an answer. Men differ in gifts and character as much as in looks, and it is a consolation to know that we are to be judged by One who knows all our weaknesses and the reason of them. Many a poor fellow is born of intemperate, diseased, or

disolute parents, and inherits a sickly, excitable, weak, unbalanced, and we might say depraved, organization, just as some persons inherit weak lungs, distorted features or limbs; and shall we be told that, though a man inherits a crippled body, or a weak or warped mind, he is to be judged by the same standard of morality or held to the same accountability as another? Of course not. Read the parable of the talents recorded in the New Testament. "To one he gave five talents, to another two, to another one, to each according to his several ability." And when the master returned, he found two of them had improved, according to their ability, what they had received, and were approved. The third, who had received one talent, and had ability to improve that one, just as effectually as either of the others had to improve theirs, and, like them, to have doubled it, had failed to do so, and was condemned; not for not having ten talents, or four talents to show, but for not having *two* talents—the original one, and its possible and proper improvement in the form of another talent.

THIRD.—If a person have, according to Phrenology, a low organization, is there not placed between him and eminence an impassable barrier?

ANSWER.—Between him and *pre-eminence* there certainly is an impassable barrier, but between him and improvement there is no more of a barrier than there was between the one who received the five talents and improvement. Persons seem to lose sight of the idea, that no person expects impossibilities from anybody; and is not "the Judge of all the earth" as just as man? Who expects a poodle dog to wrestle with a bear? or a wolf, like the hound or the mastiff? He is approved if he fulfill the duties that are possible to him. A child is never expected to do as much as a man; and some men are not expected to do, or to be as much as others; still, we hear people harping about the responsibilities and moral obligations of man, and trying to throw discredit on Phrenology, or on the law of organization, because they fancy that the human race is under one great God-given law, which requires every human being to be perfect in knowledge, in goodness, and in grace. We believe it is just as easy for a child to do his duty, such duty as is justly required of a child, as it is for the ablest and wisest man to perform such duties as are justly required of him; that it cost St. Paul as much effort to preach as he was required to preach, and to fulfill all his duties, as it costs the weakest disciple in modern times who has tried to preach. In short, *responsibility* is always according to *capacity*, and the light under which persons live.

This is "orthodoxy" to day, and has been nothing less for 2,000 years. It is also Phrenology, Physiology, and sound Philosophy; nay, from the days of Abraham it has been the doctrine accepted by the common sense of the world, as well as that clearly set forth in the sacred Scriptures. True, some hair-splitting, theological bigots, and others, who are short-sighted and timid, have started back in fear from the proposition, that mental power depends, in the present life, on the organization and healthy action of the brain. Astronomy and Geology shared the same fate, from the same class. Why should Phrenology be an exception?

## THE BRITISH POETS: THEIR LEADING PHRENOLOGICAL ORGANS.

[CONTINUED.]



SHAKESPEARE.

[This old-style engraving was made from one of the most accurate likenesses of the great poet extant. The figures inserted in the cut indicate the location of some of the phrenological organs, to wit: 21, Identity; 22, Imitation; 23, Mirthfulness; 36, 36, Causality; 37, Comparison; C, Human Nature, or power to understand mind and character; D, Agreeableness.]

To understand the author of Hamlet and Macbeth is not easy; the poor and scanty materials of biography furnish few data; his own works show us all the world but himself—for Shakespeare was no *egotist*. Still, it is only by a thorough acquaintance with the poet that we can hope to be introduced to the man; and if long and intimate communion with the works which form the brazen monument of his fame may constitute one of the many requisites demanded for this analysis, the writer may at least escape the charge of arrogance in assuming the difficult task. Guided by some knowledge of the general operations of intellect; availing himself of the chart which the poet has himself furnished, with his way illuminated by science, he may sound, perhaps, some of the channels of this "oceanic mind." But, however the effort may fail, the poet can not be involved in the blunder; the eagle's flight will not be less high because he soars beyond our vision. Most of the efforts to analyze the intellect before us have either turned too much upon his merely acquired information, or upon the mystic qualities of his genius, which, by some, have been represented as absolutely independent of all knowledge. Certain critics have enumerated the various kinds and degrees of his information, while others have dealt in the usual commonplace matter about the indescribable operations of mind. He is so accurate in the use of legal technicalities, says one, that he must have possessed the knowledge of the lawyer! He wrote so well upon pathology, cries Esculapius, that he was certainly intimate with the library of the physician! Such was his knowledge of the Bible and polemic, says the divine, that he was even a good theologian! The enthusiast of Shakespeare here steps in, seizes upon these acknowledgments, and claims for his favorite the united wisdom of the divine, the lawyer, and the physician! But he has not yet created a Shakespeare. All these qualities, in certain degrees, he indeed possessed. But he possessed something *more*. What was that? Now we approach the difficulty of

our task. Glorious minds are handed down to us in the annals of history; profound students of nature have been nurtured in our own lovely land. We can claim the intellect that arrested the forked lightning in its course, and directed it harmless from the habitations of man. But what shall we say of Shakspeare? Shall we search the lexicon of eulogy, and conceal our ignorance under high-sounding epithets? No: these superlatives may commend, but they do not *describe*; they leave the objects they praise as abstract and intangible as before; the question is not thus easily solved. Let us see how Coleridge, a man who blended the enthusiasm of the poet with the strength of the philosopher, answered the same question—"What shall we say of Shakspeare?" "Why, even this: that Shakspeare, no mere child of nature—no automaton of genius—possessed by the spirit, not *possessing* it—first studied patiently, meditated deeply, understood minutely, till knowledge became habitual and intuitive, and at length brought forth that stupendous power which placed him without an equal in his own rank—which seated him on one of the two glory-smitten summits of the poetic mountain, with Milton as his compeer, not rival."

This is one of the very best pictures of the progress of a great mind; and beautiful and philosophical is the distinction between *possessing* and being *possessed by* the spirit. There is here no cant about knowledge that never was acquired—no claims of impossibility—none of the mysticism so common in most attempts to describe the divine attributes of genius. He traces the upward course of one of nature's most gifted sons; his mind he supposes intuitive, but it became so—wonderful as was its flight, he knows it was through the regions of *real knowledge*. Still, this is but a description of the modes, the modifications of the great poet's mind; of the elements of that mind, there is nothing said. So far as mere means may modify and improve original forces of mind, these remarks of Coleridge are highly discriminative; but before such means will ever be employed, there must be certain impelling powers—certain imperious wants naturally tending to such a course. When we ascribe the results of genius to wisely-chosen and well-adapted means, we should not forget that we *assume* a capacity equal to great discrimination and enlarged comparison; in short, to the power of reasoning. "To study patiently," at least supposes a mind susceptible of improvement, and aware of its wants; "to meditate deeply," implies a high order of the thinking principle; "to understand minutely, and become intuitive," absolutely demands an organization originally active, of extraordinary endowments, and prone to great exaltation and habitual exercise.

Thus writes the ingenious author of the "Philosophy of the Human Voice," while contesting the usual notions of the qualities of genius: "Let those who are deluded by this mystic notion of genius, turn from the impostors who can not describe an attribute which they do not understand. Let them go to the great sachems of mankind, and learn from the real possessors of it how much of its manner may be described; they will tell us that genius, in its high meaning, is always enthusiastic—always characterized by its

love of an object in its means as well as its ends." We have now before us one of the greatest sachems of mankind, and purpose through him to learn the nature of real genius—of genius in its high meaning. It will be seen that the phrenologist does not teach, as is so often laid to his charge, that a mere conformation of brain is the only measure of knowledge, for he, of all men, is most interested in the rational discipline of mind; and to this culture—pursued in harmony with a sound philosophy, as well as to original endowments—he looks for the most enduring triumphs of mind. "Genius, in its high meaning," says the author above cited, "is always enthusiastic." But this enthusiasm, is it not as various as the different attributes which constitute it? Has any one an equal enthusiasm for all the arts and sciences? Could Bacon have written *Hamlet*, or Shakspeare the *Novum Organum*? or could either have composed the *Messiah* of Handel? The philosopher of the human voice, could he have written with the same power, the same profound analysis, upon *mechanics*, as he has done in aid of a beautiful and useful art? But *enthusiasm* is an attribute of genius, and "the love of an object, in its means as well as its end," it has ever cherished. But is it necessarily peculiar to genius—does it accurately define it? Who has more enthusiasm in his own pursuit than the intensely avaricious man—who has a greater love of his object in its means as well as its end?

Before entering upon the phrenology of Shakspeare, let us illustrate the description of Coleridge, and the nice distinction among men of genius, by applying the principles of our science. An individual may have an unusual development of certain organs which constitute the genius for painting, poetry, or some particular art—he is "*possessed by the spirit*." But in consequence of comparative deficiency in reflective intellect—positive deficiency in firmness, and some other qualities—in fine, for want of harmonious balance, he is rather the "*automaton of genius*"—he does not *possess* the spirit, gifted with the greatest powers he yet needs, the power of *will*, that monarch of the mind that commands, molds, and directs all these gifts to the attainment of certain ends. Such organizations manifest great ability, but often leave the world without any adequate memorial of their powers. Others, again, become the masters of themselves, wield with effect the power they have, understand their own strength, and attain an overruling consciousness. They "*possess the spirit*," and seldom die before they are able to boast, with Horace, that "they have executed a monument more lasting than brass." We will now briefly advert to those fundamental conditions of phrenology which are found united in Shakspeare, intending to give a more minute analysis in the course of this article. His head was large, and strikingly developed in the intellectual region. His temperament we may infer to have been mixed—a combination of nervous, sanguine, and bilious. We refer to his works for the appropriate manifestations. His moral organs were unquestionably high—referring again to his works—particularly Benevolence. Now let the reader pause, and carefully examine the engraving which adorns this article, considered the most accurate likeness extant. Mark the un-

usual height, breadth, and *depth* of the forehead; behold the sweeping brow, indicating wonderful perceptive powers—the obvious expansion of the reflective region—the language-lit eye—the surpassing benevolence—and on either side, above the temples, and partially covered by hair, the dome where beauty sits weaving her glowing thoughts—the graceful swell of *Ideality*—and, remembering that he has before his eye one of the "foremost men of all the world"—the poet who "exhausted worlds, and then imagined new"—ask himself whether this extraordinary correspondence of manifestation with phrenological conditions be only a curious coincidence? But all these conditions, implying as they do wonderful powers, and which, in the very nature of organization, could not be dormant, but would delight by their manifestation, yet do not with the accuracy which belongs to science, and is demanded by the subject, define the exaltation and fervid energy of this myriad-minded man, the grandeur, the brilliancy, the ever-active wit, the profound discrimination, and the harmony which reigned among all these, by means of which they were held in rigid subservience to the reasoning faculty. These well known attributes of the great master of song are not *necessarily* included in the conditions above enumerated. Not to be misunderstood, we will here premise that there are several *modes of activity* peculiar to all the intellectual faculties, ranging from simple perception to conception, imagination, or the creative power. The larger and more active an organ, the greater is the tendency to the exalted mode; but however large the brain, and well-developed, if the temperament be dull and phlegmatic, there is no *natural* propension to the state; if it be attained in this case, the stimulus must come from without—must be unusual, and is not the result of internal energy. Hence very lymphatic persons are seldom imaginative—seldom create, either in philosophy or poetry; and hence, too, the Bacons, Byrons, Miltons, and Shakspeares are never of dull and lymphatic organization. Though these truths are familiar to most students of the science, yet, as the different *modes and gradations* of activity are not sufficiently adverted to, it is thought proper to repeat them. And in the more philosophic part of our science, so often misunderstood and misrepresented, it may indeed be said, in the words of our hard—

"Truth can never be confirmed enough,  
Though doubts die ever sleep."

It is possible, we say, that the conditions above ascribed to the organization of Shakspeare might have existed without the splendid manifestations of that organization; and for the reason, that the glorious type, the priceless gem—detected in it by the glance of science—might never have been *developed*—might never have reached the *consummate bloom*—insidious disease might have checked or nipped, if it did not destroy the bud. But let it be remembered, we speak of these conditions in the abstract; the living head would offer indications which could not be mistaken. For we suppose that Shakspeare honored nature's stamp—obeyed the mighty instinct she implanted, and thus attained, by the gradations marked by Coleridge, the studious, meditative, intuitive power of every intellectual organ. It is from such a brain—thus endowed with strength, activity, harmo-

nious balance—and thus progressing, fulfilling its destiny, and directing its energies to poetry and the drama—that the Othellos, Macbeths, and Hamlets spring forth as surely, as irresistibly as the unobstructed current flows from the fountain!

That he at some period of his life was a student, can no more be doubted than that his works display an extraordinary amount of such knowledge as books can supply; but he who endeavors to find the power of the bard in any branch of human knowledge, will assuredly fail. The information which books could best afford, he sought from them. Of what the busy scenes of life exhibited, he became the intelligent spectator. What the heart of man concealed, he traced in the complex motives revealed in his actions, by applying the touchstone of his own universal sympathy. But to all these investigations he brought the mind of a Shakespeare. Books, nature, and men were all subjected to a scrutiny that could not be deceived. They were all, too, but so many means; the end was wisdom. He never, therefore, by any false preferences, contracted the sphere of his intellectual vision; or, in the pursuit of real knowledge, prided himself with some little rivulet which he mistook for the ocean. And if he ranked not high among the schoolmen of his day, it was because he knew "there were more things in heaven and earth than was dreamt of in their philosophy." But the acquired information of Shakespeare, meaning thereby such as he amassed from books, has been much exaggerated; and we are not of those who ascribe to him all that was known in his day. Ben Jonson was doubtless his superior in classical attainments, and Bacon unquestionably excelled all his cotemporaries in enlarged scientific views. We have heard of an enthusiast who not only believed his favorite well versed in all the arts and sciences of his own day, but that he had actually anticipated most of the pretended discoveries of posterity. Thoroughly read in his author, the manner in which he would support these lofty claims was exceedingly ingenious and amusing. Upon an occasion, some years since, of a supposed discovery of Captain Symes, that the earth was *hollow*, and could be entered at the poles, a friend demanded of the lover of Shakespeare any intimation in the works of his favorite of the new system. He at once responded: "This idea has assuredly been stolen from the greatest philosopher of the world; does he not say in Othello—

'Heaven stops the nose at it,  
And the moon winks; the bawdy wind, that kisses  
All she meets, is hush'd within the hollow mine  
Of earth, and will not bear it!'"

But in the operations of the mind, as manifested in the world—in its various struggles in health and disease—in the terrible perversions of insanity, "like sweet bells jangled out of tune and harsh"—in such knowledge Shakespeare probably excelled all men of his time.

He seems early to have discovered, that "the proper study of mankind is man;" and all knowledge which bears immediately upon his subject he seems to have pondered. History, physiology, and especially pathology, as presenting the human mind modified by disease, were not neglected, as whole scenes in his plays might be cited to prove. We have heard of a volume compiled from his

works by a physician, entirely relating to his own profession; and most writers on insanity illustrate their subject by large draughts from the same fountain. The poet seems to have known that the mysteries of the soul could be best studied and unraveled through the medium of its mortal instrument. Thus, at least, he did *study* it; and hence the accuracy, depth, and philosophic discernment which characterize his writings when man is the subject of reflection. We now approach what we believe to be the broadly-marked, the unmistakable distinction between the truly great poet and the elegant rhymers, who imagine the farther he departs from all that is *natural*, the higher he soars in sublimity; but nothing is more sublime than truth, and she is equally the object of the great poet and profound philosopher; in their mutual love of her their characters gradually unite, and the line which distinguishes them becomes less distinct. There is not, perhaps, a single instance of a really great poet without the spirit of an elevated philosophy. "The poet's eye, in a fine frenzy rolling," often descends those great truths which the philosopher obtains only after forging long chains of deductions; but these truths become unto each other the materials for a world, which, so far as the mass of mankind is concerned, is equally *ideal* to both.

To talk of the ignorance of Shakespeare, as some do, in order to enhance his genius, is exceedingly unphilosophical; it is impossible a mind like his can be ignorant, even as relates to general information, or knowledge of books. The merely illustrative matter of the comprehensive thinker must be drawn from an infinite variety of sources; and though the veriest groundwork of his mind, can only be amassed by one having an intuitive perception of the great truth, that all human knowledge is a circle, which, however marked and divided by technical and sophistical distinctions, has its center in the contemplative man. The various methods of study are of little consequence when we talk of master spirits, for the progress of all original genius is ever in accordance with its organization. From Plato and Aristotle down to the days of Bacon, omitting fortunate discoverers of half-developed truths, whose intellectual stature has been much overrated—every consummate genius destined to leave its enduring impress and set upon the thinking world for ages, no matter what the medium through which he spoke—metaphysics, natural philosophy, or through a far-reaching and elevated poetry—has been scarcely more remarkable for the living truths he brought from darkness than for the wide and various sources whence he deduced them. We have been too long content to measure knowledge by the standard of the schools, although the folly of doing so has been repeatedly rebuked by the greatest of the race. Shakespeare belongs not to the class of partial geniuses. His was a mind which, though possessed of the greatest facility in *acquisition*, was not content with the mere exercise of *memory*—using the word in its phrenological sense, as one of the lower modes of action of all the intellectual faculties—but assimilated, and was constantly tending to the higher state of thought—conception, the great creative power—the peculiar attribute of exalted genius. Man was to the bard of Avon as a nucleus around which he gathered all that affiliated with the

subject; and though in certain departments he was inferior to some of his cotemporaries, it is probable that no intellect of his day experienced a higher and more sustained activity of all the intellectual faculties ascribed by Phrenology to man. The proper aliment of each, having undergone the alchymic process of his ever-musing mind, might easily, without the trouble of careful selection, be arrayed before the readers of the JOURNAL; but it would be something worse than supererogatory. We will, however, by short quotations, illustrate the philosophical manifestation of his very large Benevolence; for to the diffused and far-reaching spirit of this organ, united with others, we are indebted for his "language pictures" of the mental miseries of the great, as well as the physical sufferings of the lowest of his race. Thus does he penetrate into the anxious, sleepless chamber of a king—

"Oh, sleep!

Nature's soft nurse! how have I frighted thee,  
That thou no more wilt weigh my eyelids down,  
And steep my senses in forgetfulness?

Wilt thou, upon the high and giddy mast,  
Seal up the ship-boy's eyes, and rock his brain  
In cradle of the rude imperious surge;  
And in the visitations of the winds,  
That take the ruffian billows by their tops,  
Curling their monstrous heads, and hanging them  
With deafening clamors in the slippery shrouds,  
That with the noise even death awakes?  
Canst thou, oh, partial sleep, give thy repose  
To the wet sea-boy, in an hour so rude,  
And in the calmest and the stillest hour,  
With all appliances and means to boot,  
Deny it to a king?"

And thus he extends his sympathy to an humbler sphere. The lines are spoken by Lear, in the midst of a storm.

"Poor naked wretches, wheresoe'er you are,  
That hide the pelt of this pitiless storm,  
How shall your houseless heads, and unfed sides,  
Your loop'd and window'd raggedness defend you  
From seasons such as these? O, I have taken  
Too little care of this! Take physic, pomp;  
Expose thyself to feel what wretches feel,  
That thou may'st shake the superflux to them,  
And show the heavens more just."

His works teem with similar examples; his benevolence embraced all human things—all suffering, whether it existed in the palace or the cottage—whether the heaving bosom was hid by the "robes and furr'd gowns," or exposed to the "peltings of the pitiless storm" by the "loop'd and window'd raggedness" of want.

If any student of Phrenology wishes to observe and feel the manifestations of Ideality and Tune in their highest modes of activity, let him read certain portions of the "Tompey;" and if he can arouse his own faculties to a perfect sympathy with the scenes, he will be transported to the "Enchanted Isle," the "delicate Ariel" will float in beauty before his eye, Prospero will wave his magic wand, and the air be filled with "all the linked sweetness of sound."

[TO BE CONTINUED.]

If a man had a perfectly harmonious organization, and his circumstances were not decidedly unfavorable, he could generally conduct himself with propriety; but the best are liable to be thrown off their balance, hence all need to say, "Lead us not into temptation."



## MORAL PHILOSOPHY;

OR,

## THE DUTIES OF MAN

CONSIDERED IN HIS INDIVIDUAL, SOCIAL, AND DOMESTIC CAPACITIES.

BY GEORGE COMBE.

[FROM THE LATEST REVISED EDINBURGH EDITION.]

[CONTINUED FROM LAST NUMBER.]

MAN differs from the brutes in this—that, instead of blind instincts, he is furnished with reason, which enables him to study himself, the external world, and their mutual relations; and to pursue the conduct which these point out as beneficial. It is by examining the structure, modes of action, and objects of the various parts of his constitution, that man discovers what his duties of performance and abstinence in regard to health really are. This proposition may be illustrated in the following manner. The skin has innumerable pores, and serves as an outlet for the waste particles of the body. The quantity of noxious matter excreted through these pores in twenty-four hours is, on the very lowest estimate, about twenty-four ounces. If the passage of this matter be obstructed so that it is retained in the body, the quality of the blood is deteriorated by its presence, and the general health, which greatly depends on the state of the blood, suffers. The nature of perspired matter is such, that it is apt, in consequence of the evaporation of its watery portion, to be condensed and clog the pores of the skin; and hence the necessity for washing the surface frequently, so as to keep the pores open, and allow perspiration freely to proceed. The clothing, moreover, must be so porous and clean, as readily to absorb and allow a passage to the matter perspired, otherwise the same result ensues as from the impurity of the skin, namely, the arrest, or diminution, of the process of perspiration. Nor is this all. The skin is an absorbing as well as an excreting organ, and foreign substances in contact with it are sucked into its pores and introduced into the blood. When cleanliness is neglected, therefore, the evil consequences are twofold: first, the pores, as we have mentioned, are clogged, and perspiration obstructed; and, secondly, part of the noxious matter left on the skin or clothing, is absorbed into the system, where it produces hurtful effects. From such an exposition of the structure and functions of the skin, the necessity for cleanliness of person and clothing becomes abundantly evident; and the corresponding duty is more likely to be performed by those who know these details, and are convinced of their importance, than by persons impelled by injunctions alone. In some parts of the East, ablution of the body is justly regarded as a duty of religion; but you need not be told how extensively this duty is neglected in our own country. When men become enlightened, attention to cleanliness will be regarded as an important duty, akin to temperance, honesty, or piety.

I might, in like manner, describe the structure and modes of action of the bones, muscles, blood-vessels, nerves, and brain; and demonstrate to you that the necessity for bodily and mental labor, for temperance, for attention to ventilation, for judicious clothing, and a great variety of other observances, is written by the finger of God in the framework of our bodies. This, however, belongs to Physiology; and here I assume that you have studied and understand the leading facts of that subject. I limit myself to two observations. *First*, Exercise of the bones and muscles is labor; and labor, instead of being a curse to man, is a positive source of his well-being and enjoyment. It is only excessive labor that is painful; and in a well-ordered community there should be no necessity for painfully exhausting exertion. *Secondly*, Exercise of the brain is synonymous with mental activity, which may be intellectual, or moral, or animal, according to the faculties which we employ. Mental inactivity, therefore, implies inactivity of the brain; and as the brain is the fountain of nervous energy to the whole system, the punishment of neglecting its exercise is great and severe—consisting in feelings of lassitude, uneasiness, fear, and anxiety; vague desires, sleepless nights, and a general consciousness of discomfort, with inca-

capacity to escape from suffering; all which poison life at its source, and render it thoroughly miserable. Well-regulated mental activity, combined with due bodily exercise, on the other hand, is rewarded with gay, joyous feelings, an inward slurrity to discharge all our duties, a good appetite, sound sleep, and a general consciousness of happiness that causes days and years to fleet away without leaving a trace of physical suffering behind.

While moderate and proportionate exercise of all the bodily and mental functions is essential to health, we must be equally careful, in order to preserve this invaluable blessing, to shun over-exertion and excessive mental excitement. Owing to the constitution of British society, it is very difficult to avoid, in our habitual conduct, one or other of the extremes now mentioned. Many persons, born to wealth, have few motives to exertion; and such individuals, particularly females, often suffer grievously in their health and happiness from want of rational objects of pursuit, calculated to excite and exercise their minds and bodies. Others, again, who do not inherit riches from their ancestors, are tempted to overtask themselves in acquiring them, frequently to support an expensive style of living, which vanity leads them to regard as necessary to social consideration. At this season, how many of us, after beginning our labors long before the sun dawns upon our city, find it difficult to snatch even this late hour (8 o'clock), at which we now assemble, from our pressing and yet unfulfilled business engagements! The same state of society exists in the United States of America, and the same effects ensue. Dr. Caldwell, one of the ornaments of that country, in his work on Physical Education, introduces some excellent remarks on the tendency of the embroilment of party politics and religious differences to over-excite the brain and produce insanity, and also dyspepsia or indigestion, which, says he, is more nearly allied to insanity than is commonly supposed. "So true is this," he adds, "that the one is not unfrequently converted into the other, and often alternates with it. The lunatic is usually a dyspeptic during his lucid intervals; and complaints, which begin in some form of gastric derangement, turn, in many instances, to madness. Nor is this all. In families where mental derangement is hereditary, the members who escape that complaint are more than usually obnoxious to dyspepsia. It may be added, that dyspeptics and lunatics are relieved by the same modes of treatment, and that their maladies are induced, for the most part, by the same causes. 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. It is chiefly for this reason that a visit to a watering-place is so beneficial. The agitations of commercial speculation, and too eager pursuit of wealth, have the same effect with party politics and religious controversy in over-exciting the brain; and hence, in all probability, the inordinate extent of insanity and indigestion in Britain, and still more in the United States."

In opposition to these obvious dictates of reason, two objections are generally urged. The first is, that persons who are always taking care of their health, generally ruin it; their heads are filled with hypochondriacal fancies and alarms, and they become habitual valetudinarians. The answer to this remark is, that all such persons are already valetudinarians before they begin to experience the anxiety about their health here described; they are already nervous or dyspeptic, the victims of a morbid condition of body attended by uneasiness of mind, which last they ascribe to the state of their health. They are essentially in the right as to the main cause of their distress, for their mental anxiety certainly does proceed from disorder of their organic functions. Their chief error lies in this, that their efforts to regain health are not directed by knowledge, and in consequence lead to no beneficial result. They take quack medicines, or follow some foolish observances, instead of subjecting themselves patiently and perseveringly to a judicious regimen in diet, and regular exercise, accompanied by amusement, and relaxation—the remedies dictated by the organic laws. This last procedure alone constitutes a proper care of health; and no



one becomes an invalid or a hypochondriac from adopting it. On the contrary, many individuals, in consequence of this rational obedience to the organic laws, have ceased to suffer under the maladies which previously afflicted them.

The second objection is, that many persons live in sound health to a good old age, who never take any care of themselves at all; whence it is inferred that the safest plan is to follow their example and act on all occasions as impulse prompts, never doubting that our health, if we pursue this manly course, will take care of itself. In answer to this objection I observe, that constitutions differ widely in the amount of their native stamina, and consequently in the extent of tear and wear and bad treatment which they are able to sustain without being ruined; and that, for this reason, one individual may be comparatively little injured by a course of action which would prove fatal to another with a feebler natural frame.

The grand principle of the philosophy which I am now teaching is, that the natural laws really admit of no exceptions, and that specific causes, sufficient to account for the apparent exceptions, exist in every instance. Some of these individuals may have enjoyed very robust constitutions, which it was difficult to subvert: others may have indulged in excesses only at intervals, passing an intermediate period in abstinence, and permitting the powers of nature to re-adjust themselves and recover their tone, before they committed a new debauch; while others may have led an extremely active life, passing much of their time in the open air; a mode of being which enables the constitution to withstand a greater extent of intemperance than it can resist with sedentary employment. But of one and all of these men we may safely affirm, that if they had obeyed the organic laws, they would have lived still longer and more happily than they did by infringing them: and in the course of my observations, I have never seen an example of an individual who perseveringly proceeded in a course of intemperance, either sensual or mental—that is, who habitually overtasked his stomach or his brain—who did not permanently ruin his health, usefulness, and enjoyment; I, therefore, can not believe in the supposed exceptions to the organic laws. On the contrary, I have seen many of the most robust and energetic boys, who were my school companions, sink into premature graves, from reckless reliance on their strength and disregard of external injurious influences; while the more feeble, but more prudent, survive.

One source of error on this subject may be traced to the widely prevailing ignorance which exists regarding the structure and functions of the body; in consequence of which, danger is frequently present, unknown to those who unthinkingly expose themselves to its approach.

If you have marked a party of young men, every one of whom is unacquainted with the currents, sand-banks, and rocks, visible and invisible, with which the Frith of Forth is studded, proceeding in a boat on a pleasure-sail, you may have seen them all alert, and full of fun and frolic; and if the day was calm and the sea smooth, you may have observed them return in the evening well and happy, and altogether unconscious of the dangers to which their ignorance had exposed them. They may repeat the experiment, and succeed, by a fortunate combination of circumstances, again and again; but how different would be the feelings of a prudent and experienced pilot, who knew every part of the channel, and who saw that on one day they had passed within three inches of a sunken rock, on which, if they had struck, their boat would have been smashed to pieces; on another, had escaped by a few yards a dangerous sand-bank; and on a third, had with great difficulty been able to extricate themselves from a current which was rapidly carrying them on a precipitous and rocky shore! The pilot's anxiety would probably be fully justified at length, by the occurrence of one or other of those mischances, or by the upsetting of the boat in a squall, its destruction in a mist, or its driving out to sea when the wind aided an ebbing tide.

This is not an imaginary picture. In my own youth I happened to form one of such an inconsiderate party. The wind rose on us, and

all our strength applied to the oars scarcely sufficed to enable us to pull round a point of rock, on which the sea was beating with so much force, that had we struck on it, our frail bark would never have withstood a second shock. Scarcely had we escaped this danger, when we ran right in the way of a heavy man-of-war's boat, scudding at the rate of ten miles an hour before the wind, and which would have run us down, but for the amazing promptitude of her crew, who in an instant extended twenty brawny arms over the side of their own boat, seized ours, and held it above water by main force, till they were able to clear away by our stern. The adventure was terminated by our being picked up by a revenue cutter, and brought safely into Leith harbor at a late hour in the evening. I have reflected since on the folly and presumptuous confidence of that excursion; but I never was aware of the full extent of the danger, until, many years subsequently, I saw a regular chart of the Frith, in which the shoals, sunken rocks, and currents were conspicuously laid down for the direction of pilots who navigate these waters.

Thus it is with rash, reckless, ignorant youth in regard to health. Each folly or indiscretion that, through some combination of fortunate circumstances, has been committed without immediate punishment, emboldens them to venture on greater irregularities, until, in an evil hour, they are caught in a violation of the organic laws that consigns them to the grave. Those who have become acquainted with the structure, functions, and laws of the vital organs see the conduct of these blind adventurers on the ocean of life in the same light that I regarded our youthful voyage after I had become acquainted with the chart of the Frith. There is an unspeakable difference between a belief in safety founded only on utter ignorance of the existence of danger, and that which arises from a knowledge of all the sunken rocks and eddies in the stream, and from a practical pilot's skill in steering clear of them all. The pilot is as gay and joyous as they; but his joy arises from well-grounded assurance of safety; theirs from ignorance of danger. He is cheerful, yet always observant, cautious, and alert. They are happy, because they are unobservant and heedless. When danger comes, he shuns it by his skill, or meets and conquers it. They escape it by accident, or perish unwittingly in the gulf.

The last observation which I make on this head is, that, in regard to health, nature may be said to allow us to run with her an account-current, in which many small transgressions seem at the time to be followed by no penalty, when, in fact, they are all charged to the debit side of the account, and, after the lapse of years, are summed up and closed by a fearful balance against the transgressor. Do any of you know individuals, who, for twenty years, have persevered in frequent feasting, who all that time have been constant diners out or diners at home, or the soul of convivial meetings, prolonged into far advanced hours of the morning, and who have resisted every warning and admonition from friends, and proceeded in the confident belief that neither their health nor strength were impaired by such a course? Nature kept an account-current with such men. She had at first placed a strong constitution and vigorous health to their credit, and they had drawn on it day by day, believing that, because she did not instantly strike the balance against them and withdraw her blessing, she was keeping no note of their follies. But mark the close. At the end of twenty years, or less, you will find them dying of palsy, apoplexy, water in the chest, or some other disease clearly referable to their protracted intemperance; or, if they escape death, you will see them become walking shadows, the ghosts of their former selves—the beacons, in short, set up by nature to warn others that she does not, in any instance, permit her laws to be transgressed with impunity. If sedulous instruction in the laws of health would not assist the reason and moral and religious feelings of such persons to curb their appetites, and avoid these consequences, they must be reckless indeed. At least, until this shall have been tried and failed, we should never despair, or consider their case and condition as beyond the reach of improvement.

It must be allowed, however, that the dangers arising to health from

[CONTINUED ON PAGE ELEVEN]

## T. B. THORPE.

## BIOGRAPHY AND PHRENOLOGICAL CHARACTER.

## BIOGRAPHY.

HISTORY affords innumerable instances of the combination of artistic and literary ability. In modern times we find that Sir Joshua Reynolds was equally great as a writer and a painter. Northcote, Sir M. A. Shee, and Leslie, are other examples of Royal Academicians of the highest literary abilities. Our own Allston, had he never touched a pencil, would have ranked among our greatest literary celebrities. Sterne has left behind him some fine drawings. Dickens is no common artist, and Thackeray relates, that it was the rejection by the publishers of his illustrations he made for the earlier works of Dickens that forced him to take up the pen. Allston advised Washington Irving to adopt Art as a profession. It is not, therefore, remarkable that we find Col. Thorpe suddenly rising upon public notice as an artist, though known for so many years only for his literary labors.

T. B. Thorpe was born on the 1st day of March, 1816, in Westfield, Mass. His parents, however, at the time, or soon afterward, became residents of New York city, in which place his father, an eminent clergyman, died in 1819. Throughout life Mr. Thorpe has displayed great fondness for artistic pursuits, impelled, as it were, in spite of engagements in other business, by an overwhelming influence, to use the pencil. At seventeen he was a pupil under the tuition of the same master with the now distinguished C. L. Elliott, Esq., at which time a friendship was formed between these two persons that has ever been remarkable for its constancy. While a student of Art, Mr. Thorpe illustrated one of Irving's stories—"The Bold Dragoon," a scene laid in Bruges. It is a curious fact, illustrative of his literalness, that the houses in this picture are from examples he found among the gabled roofs existing at the time among the old Knickerbockers in this city and Albany. The painting was exhibited in the old Academy of Arts, in Barclay Street, and purchased by Dr. McKay, and we believe was presented by him to Washington Irving. At the time we speak of, Art was comparatively an unappreciated pursuit, and its disciples had but little encouragement or sympathy. These facts had their influence on Mr. Thorpe, who, abandoning his pencil, entered a New England college, where he remained nearly four years; and then, in company with some Southern students, he went South, and eventually established himself in Louisiana, in which State he lived nearly twenty years.

His pen, instead of his pencil, now became the medium of the expression of his thoughts. The gloomy grandeur of the Mississippi River, the solitudes of the primitive forests, and the wild life he came in contact with, were described in a series of sketches under the signature of "Tom Owen, the Bee Hunter," which for graphic description have never been surpassed, and their popularity at once established for their author a reputation on both sides of the Atlantic. In fact, Col. Thorpe inaugurated the school, if you please, of Western sketches, which really contain most of our genuine American literature, he preceding all others in the field; but, while his sketches have never been equalled in humor or power, the supe-

rior refinement and delicacy that characterized his efforts, place them deservedly in the highest rank. In the many years Mr. Thorpe resided in the South he devoted much of his time to artistic pursuits; indulged in a quiet way in the recreation of fishing and hunting, his personal experience being the foundation of most of his stories, or the repetition of tales he heard around the camp-fires. Among his earliest-formed acquaintances in the South was Col. Z. Taylor, afterward the hero of Buena Vista and President of the United States. When the war broke out, Mr. Thorpe went with the Louisiana volunteers to the Rio Grande, the bearer of important dispatches to Gen. Taylor, and as correspondent of his own paper. In this "campaign" of actual war he won his title of colonel. His graphic letters detailing the battles and incidents of the 8th and 9th of May were among the first that reached the United States, and the impression they made on the public mind is shown in the fact, that his heroes have ever maintained the most prominent place in the recollections of the war. Subsequently he published two handsome volumes entitled, "Our Army on the Rio Grande," and "Our Army at Monterey," which contain much of all that is really valuable of the movements of our army in the "Northern line."

Six years ago Col. Thorpe visited New York city, with the intention of making an extended visit. He soon formed profitable business engagements of a literary character with Harper Brothers, and for a time was a constant contributor to their monthly, his articles being commended for a happy combination of pleasant and useful matter, and also for the superior illustrations, the sketches being either from his own pencil, or most happy selections. These literary engagements finally suggested a permanent residence in the North, and Col. Thorpe purchased for himself a house in Brooklyn, and quietly settled there.

As might have been expected, he gradually formed acquaintances with the best artists, and spent occasionally a leisure moment in their studios. The effect was to revive in him the slumbering but never eradicated passion for Art, and he soon filled his room with sketches, few of which he ever exhibited even to his most intimate friends. Two years ago he visited for the third time Niagara Falls. An old idea came upon him with intense force—a desire to put them upon canvas. The magnificent triumphs of two of our best artists still left the field unoccupied, and determined to paint the entire falls, if it were possible, he commenced his studies. Few points of interest escaped his pencil; his sectional views were finally wrought into sketches of the entire falls, and these combined results again touched up from nature. Thus prepared by intense study and the most thorough reflection, he commenced, now nearly a year ago, what was destined to be his great picture of Niagara, and, judging from the universal praise it has received from the press, it will have an extraordinary popularity, not only as a work of art, but also for being the first entire view of the falls which has ever been painted.

Mr. Thorpe has been spoken of as an amateur artist, which he is only in the sense that he has ever been unobtrusive of his artistic abilities, and has not made his pictures to any marked extent a matter of sale; yet there are pictures of his scat-

tered over the country which are appreciated by their owners above price. In the capital of Louisiana is a full-length portrait of Gen. Z. Taylor, as he appeared on the battle-field of Buena Vista, owned by the State, that for all the elements of a great picture finds no equal in any full-length portrait in the country. In the year 1858 he purchased an interest in the old "*Spirit of the Times*," to which paper he had been more than twenty-five years a favorite contributor; and in his editorial duties, with the recreation, if you please, of his pencil, he finds most profitable employment of his time.

## PHRENOLOGICAL CHARACTER.

You have an excellent development of the vital temperament, which manufactures nourishment for the body and the brain. This is favorable in your organization, because your head is so large that it requires a good deal of vitality to support it. You have an active nervous system, which is indicated by the largeness of the brain and by the fineness of the texture. You are not only active bodily, but mentally. There are very few persons who enjoy physical effort better than you. When you have anything to do, you work as if you were in a hurry; your mind acts in the same way, earnestly, rapidly, and efficiently. You are naturally a very industrious man, and can turn off more thinking and effort in the course of the year than the majority of men. You carry with you a freshness, a readiness, and a promptness of action which does not become exhausted by the middle of the day; you can work clear up to the close. You are not like a spring clock, that runs slowly as it approaches the running-down point, but seem to have your full vigor to the last. There may be those who would endure long, weary marches better than you; there are few who would bring more earnest force to bear upon a given effort; and there are very few who can think and labor alternately a greater number of hours than you. You do not need to lie by, and recreate, and recruit. You are kept wound up all the time like one of those military watches which are wound up by the motion of the wearer.

Your phrenology indicates the following qualities: In the first place, you have a long head from the ears forward, indicating that the intellectual portion of the brain is largely developed. You are very full over the eyes, evincing large perceptive organs, which give power to pick up knowledge from the outward world, to take quickly the points of a subject as they are presented, and to glean up the facts which pertain to life and to subjects of discussion, and to carry these facts always ready for use.

You are known also for an excellent memory of places, of forms, of details, of events, and of ideas. You may forget names and unimportant dates, but nearly everything else you retain with great vividness. Your power of language is great; hence you are able to put your thoughts and facts into words readily. The upper part of your forehead is also amply expanded, indicating a high degree of the reasoning and comparing powers. Your forehead is wide in the upper part, showing wit; and as we go backward, Ideality is seen in large development, which gives a love of the beautiful, the artistic, the elegant, and the perfect, as evinced in paintings, in oratory, in poetry, and



PORTRAIT OF COL. T. B. THORPE.

whatever belongs to the esthetical. You have also large Constructiveness, which indicates mechanical skill, judgment about machinery, and manual processes for the production of useful results. You could be a good mechanic, would succeed well as an artist, as an engineer, as a builder, as a chemist, or as an astronomer. You would also succeed well as a logician or as a public speaker, possessing as you do nearly every element of the popular orator.

When we take a view of the upper and back portions of the head, we find very strong Firmness, which indicates an earnest will, great perseverance, power to hold the mind up to its work till the desired object is accomplished, and also the power to resist aggression and to stand firm under trials and hardships. You are known for your large Hope, for an enthusiastic disposition, anticipation of good in the future, and willingness to work for it to the end. You have a fair share of faith in things spiritual, and rather strong reverence for that which is holy, high, pure, and religious. You sympathize readily with suffering, are disposed to render assistance, to say "Yes," when you ought to say "No," and to do more for those who need than you are well able to do. You ought to have a large income to enable you to take care of yourself and family, and have a surplus for those who have claims upon your sympathy.

You are a frank, open-hearted man, generally

speak what you mean, and sometimes are too blunt to be popular. It is common for you to take the straightest way in arriving at the truth; are not satisfied with a circuitous, double-faced, half hypocritical method of stating your belief and your ideas. You think positively, and desire to talk right at the mark without circumlocution and without unnecessary reserve. You are not severe and cruel in disposition; when you are provoked, you sometimes talk strongly; but if you are led to the use of terms too sharp and severe, you soon regret their use and feel like making an apology. Persons who oppose you find strong resistance; those who do not oppose you find you placable and easy to get along with. You are more likely to contend in argument than you are in any other way; you instinctively avoid physical conflict, and would employ it only as a means of self-defense.

Your social nature it strongly marked; you love ardently, and are inclined to be friendly. You show unusually strong parental attachment, and are very much interested in children generally. Your love of home is another prominent quality of your mind. You enjoy home as such, and though you would like to travel to the ends of the earth, you would yearn for home, and would be more happy and proud in the possession of a desirable home than most men, and would seek more earnestly to adorn it and to make it the abode of happiness.

You have rather large Approbativeness, which gives a desire for the good opinion of people, especially of your friends. Your Self-Esteem was originally moderately developed, but contact with the world, and a struggle with its labors and cares, have tended to develop your Self-Esteem so as to give you more independence, more self-reliance, and more power to take the lead, than naturally belonged to you. You have much pride, but little vanity. You aim to be truthful and direct, as well as upright and just in statement.

Your leading qualities are those which give you intellectual power, ability to gain and retain knowledge; those which give ingenuity, artistic taste, talent for literature and science; perseverance, energy, power of will, sympathy, justice, kindness, ambition, and social impulse. You could carry more Destructiveness, more hardness of heart, more severity of spirit, more Secretiveness, more reserve and policy, without damage to your character, and, indeed, with advantage to it. If you had larger Acquisitiveness, a higher sense of property, more selfishness about laying up and saving, it would be an improvement to your character. With your generosity and sympathy, if you had an intellect of only ordinary caliber, you would find it difficult to acquire the means for a support. A selfish man with a moderate intellect will manage to grasp every dollar within his reach and hold on to it, and thus be able to live handsomely; but you are liberal, generous, frank, large-hearted, and therefore you require more means to meet these claims. You are not inclined to grasp after money, hence you require all your planning talent, intellect, and ingenuity, in order to acquire sufficient means to furnish your liberal feelings with the means of gratification. If you could make twenty thousand dollars a year, you would hardly get rich on it; there would be so many ways in which you could extend your friendship, and hospitality, and liberality, that it would very much reduce the amount; in fact, you feel like expending in proportion as your income increases. If in any given year you find your income largely augmented, you see many things that you and your family need; though when the income is restricted, you think you are surrounded with nearly all that a man needs. You could succeed in any manly vocation, but your talents and tastes lie in the direction of art, literature, science, and mechanism.

### JOHN A. MACDONALD.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

#### PHRENOLOGICAL CHARACTER.

This gentleman has a remarkably sharp and active organization. The mental temperament predominates, which gives him quickness, clearness, and intensity of mind. He has also a full degree of the motive temperament, which gives a wiry toughness and strength of organization, elasticity of action, and a good degree of endurance, which sustains him in the mental labors induced by his highly wrought nervous temperament.

The reader will observe a great prominence of the lower portion of the forehead, indicating large perceptive organs, which give a quick,

ready, and clear perception of facts, things, business, and whatever comes within the range of practical life and effort. That is essentially an intelligent forehead. He has a good memory of events, of colors, of incidents, and of words. He is strongly endowed with Order, which renders him methodical and systematic in whatever he does. His Language, which is indicated by the fullness and the prominence of the eye, and that swollen, heavy appearance under the eye, indicates uncommon power of speech, ability to talk with ease, clearness, and copiousness, and also to remember everything he reads. His Locality would enable him to remember the place on the page where a fact was recorded. His large Eventuality renders him capable of retaining the history and the incidents which form a part of his experiences, or of that which he gathers from reading.

The upper part of his forehead is not as large. He is not so much of a philosopher as he is a practical man. He has to do with facts, and their bearing on common life. He is fond of wit and amusement, must be excellent in conversation, and at home in the social circle. He has respect for whatever is venerable. The organs which give firmness, pride, ambition, and energy are also strongly developed, but are not, in the portrait, distinctly seen.

Such persons need an abundance of sleep, temperate habits, much exercise in the open air, and relaxation of mind, and cultivation of bodily vigor; otherwise they break down early, because they overdo, and exhaust their vitality prematurely.

#### BIOGRAPHY.

The subject of this notice, who has held the post of first minister of the crown in Canada, is a native of Scotland. He was born in the neighborhood of Glasgow, in the year 1814, and is consequently 46 years of age. Of medium height, his person is slender, with a marked disinclination to corpulency. His father, who had been engaged in manufacturing, suffering some reverse, emigrated to Canada in 1820 with the wreck of his fortune, when the future premier of the province was a boy of six years of age. The family proceeded to Kingston to join their relatives, among whom was Colonel M'Pherson, who at that time was in command of the veterans. Mr. Macdonald, the father of this subject, commenced business at Kingston in connection with Major Ewen M'Pherson. He afterward became the owner of mills in the neighborhood.

The son, John A., received his education at the District Grammar School of Kingston, and advanced in his studies with a celerity that distanced all his competitors. In mathematics and the classics he showed an aptitude far beyond the average of pupils, and gave early promise of the distinction he was to win in the great battle of life. His memory was, even at this time, remarkably retentive. Whatever he read he remembered; and for years after he had read a book he could turn at once to the page where a particular passage occurred. The habit of general or miscellaneous reading he never relinquished; and even when first minister in a country where the premier is obliged to render himself peculiarly accessible—when, during all the business hours of the day, perhaps a dozen per-



PORTRAIT OF JOHN A. MACDONALD.  
LATE PREMIER OF CANADA.

sons would, on an average, be waiting for an interview with him, he still found time for a considerable amount of general reading. This was performed in bed after one or two o'clock in the morning. [A most wretched practice.—*ED. PH. JOURNAL.*]

In 1829 he entered on the study of the law at Kingston. In 1834 he was called to the bar, at 21 years of age. Mr. George Mackenzie, in whose office he had studied law, having died in the preceding year, our youthful barrister succeeded to his business, and soon found himself in the possession of a good, and, for a place of some ten thousand inhabitants, a lucrative practice.

Long before he came into public life he had been heard to say that no office in the gift of the government had attached to it a salary sufficient to prove any temptation to him. After some years, Hon. Alexander Campbell became his law partner. On the dissolution of this partnership, in 1850, he contracted a second partnership with Archibald M'Donnell. In 1839, Mr. Macdonald was appointed solicitor to the Commercial Bank of the Midland District, a post which he has ever since continued to fill. The Trust and Loan Company, which has been so successful, owes its organization to his exertions.

In private life, Mr. Macdonald conciliated the respect of all classes and parties. His intimate

associates, at that time, describe him as a warm and true friend. His social qualities—his wit and his inexhaustible fund of anecdote—made him the soul of every social assembly at which he was present.

The political principles of our future statesman were imbibed under the influence of the then ruling party in the province. Between him and the late Mr. John Cartwright, who long represented in Parliament the united counties of Lennox and Addington, there was a strong political sympathy, united to personal friendship. Mr. Macdonald's first public act as a politician was performed in connection with the election to Parliament of his friend, the late Mr. Cartwright, President of the Commercial Bank of the Midland District. His own political advancement at first owed something to the tact and address of his mother, an estimable lady, who is still living. During his first elections, her house used to be crowded with the political friends of her son. In 1844, Mr. Macdonald was elected to the Legislative Assembly for Kingston. It was a period of great excitement, arising out of the difficulty which had occurred between Sir Charles Metcalfe, the then governor-general, and his late ministry, of which Mr. Lafontaine and Mr. Baldwin were the chiefs. The ministry had resigned on a dispute with the governor-general, on the



subject of patronage. The specific fact on which they more particularly placed their resignation was, that the governor-general had made appointments without taking the advice of his council thereon. A ministerial interregnum of nine months occurred, during which all the ministerial offices but one were vacant, it being impossible to find any one who would accept them. The elections turned on the question whether the governor-general or his late advisers were in the right. As the reformers were disputing with the governor-general the ground on which it was alleged he was attempting, unconstitutionally, to enoroch Sir Charles had the conservatives for his supporters. The party which had rallied round the governor-general carried the elections by a very small majority, which was afterward so far increased that it was enabled to rule the country till the meeting of a new parliament in the beginning of 1848, when it went out on a vote of non-confidence. On the 22d of May, 1847, Mr. Macdonald, who was attached to the ruling party, was appointed receiver-general of the public moneys in the Draper cabinet. After holding this office for a short time, he was translated to the crown lands department, which office he held till the vote of non-confidence, alluded to, was carried.

Re-elected for the city of Kingston about the close of 1847, Mr. Macdonald went with his party into opposition to the Lafontaine-Baldwin administration. Although he was young to parliamentary life, a large section of the conservatives were anxious to constitute him their leader in the place of Sir Allan M'Nab. The question of leadership, thus injudiciously raised, was settled in September, 1854; when Sir Allan M'Nab was called upon to form a coalition government, he became attorney-general for Canada West, which post he has, with an interregnum of a few days, ever since continued to hold. In the spring of 1856, Sir Allan M'Nab, harassed by the gout, and unable to attend to his parliamentary duties, resigned the premiership. The whole cabinet resigned along with him, when Col. Tache re-formed the government, chiefly out of the old material. The question arose whether Mr. Macdonald or Mr. Drummond should be intrusted with the leadership of the Commons House of Assembly, and it was settled by the new premier in favor of Mr. Macdonald. Another step would lead the rising statesman to the premiership, and the opportunity for it was not long in coming. In the middle of November, 1857, Col. Tache resigned. Mr. Macdonald was now called upon to form a new government. Having accomplished this task, he advised a dissolution of Parliament, and the country was in the midst of a general election by Christmas. The elections resulted in a large ministerial majority in Lower Canada, and a small opposition majority in Upper Canada. Toward the close of July, 1858, the Legislative Assembly adopted a resolution disapproving of the selection by the Queen, on reference of the Canadian Parliament, of Ottawa as the permanent seat of government for United Canada, upon which the government resigned. After an intervening cabinet, which lasted but two days, Mr. Cartier formed a new government, in which Mr. Macdonald holds his previous position of attorney-general for Canada West, without being premier.

Mr. Macdonald, since Mr. Hincks was appointed

Governor of the Windward Islands, has been the ablest debater in the Canadian Parliament. His oratory is not of a heavy caliber, but is light and sprightly, wit and ridicule being among the weapons which he wields with great dexterity. He is good at closing up a debate, picking out the weak points of his adversary's arguments, ridiculing any pretensions that verge upon the absurd, and pulling to pieces, like one playing with a rose, the weak or inconclusive arguments of an opponent. When roused, he is animated and energetic.

Although starting as a conservative, his name is associated with several of the most important liberal measures ever passed by the Canadian Legislature, including the abolition of the feudal system of landholding in Lower Canada, the secularization of the Legislative Assembly, and making the second branch of the legislature elective.

Mr. Macdonald married Miss Clark, a distant relative, who bore him two children, both boys, only one of whom survives. Mrs. Macdonald, who had for several years suffered from indisposition, died during the middle of the general election, when the political prospects of her husband, as premier, were hanging in the balance.

## PHYSICAL CULTURE.

A SERMON

BY REV. HENRY WARD BEECHER.

[Preached at Plymouth Church, before the Brooklyn Young Men's Christian Association, Sunday evening, May 6th, 1860. Reported for the *Independent* by T. J. ELLIWOOD. Published in the *PHRENOLOGICAL JOURNAL* by permission.]

"And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ."—1 THESS. v. 23.

[CONTINUED FROM PAGE NINETY.]

II. WHAT, then, are some of the influences which, particularly in cities, are at work to undermine health? I exclude from this enumeration all those which do not involve the individual volition—which depend upon municipal regulation and general sanitary conditions.

I. I mention excessive and improper eating; and I shall speak of it in regard to the things eaten, in regard to times and quantities, and in regard to the state of the food when eaten. As a general thing, men are addicted to unwisdom in eating, as regards quantity, time, and quality. It seems to some persons as though a sensible man ought not to think anything about eating—as though he ought to be occupied with higher thoughts. For the very reason that a man ought to be occupied with higher thoughts, I say that he ought to think about what he eats, how much he eats, and when he eats.

Now, respecting this matter, I would not advocate any such scrupulosity as would end in nervousness and dyspepsia. I would not advocate any such folly as the weighing of a man's food, or the holding of a deliberative counsel after every meal, as to the probable effect of what has been eaten. All that pharisaism of the table is most pernicious. But moderation in the quantity of food received into the stomach; wholesomeness of food; regularity as to the time of taking food—the importance of these things I think every man ought to be taught, from his youth up, to consider. Men

know that they do not act the part of wisdom in these things. I think that very many men, every single day of their life, sin against light and against knowledge, by the excessive indulgence of their appetite in eating.

When riding on a locomotive, last week, and talking with the engineer, as I had the privilege of doing, I could not but think how much wiser men were about iron and steel machines than they were about fleshly and osseous machines. The relation of the pump to the capacity of the boiler; the relation of the furnace to the size of the flues; the relation of the cylinder, or of the steam generated, to the work to be done—all these things were in the engineer's mind. He was continuously watching every part and opening and shutting valves on every side, so as to keep every part in its proper condition. The stoker, or fireman, was applying or withholding food, so as to keep the engine in just that state in which it would work best, according to whether we were running on an up-grade, on a down-grade, or on level ground, and according to the number and weight of the cars being drawn—for we were drawing a long and ponderous train.

Now how many are there who watch their furnace, to see that they get in neither too much nor too little fuel? Men shovel in food without any regard to what it is going to do. If it is the Sabbath day, when they are quiescent, when they have less air and exercise than on other days, and when their stomachs are not in a condition to digest as much food as on other days, they eat a double portion. If it is a day when they are to undergo severe taxation and work, and when they can least afford to go without food, oftentimes they become anxious, and neglect to eat because they are so anxious. As a general rule, when the body needs the basis of food less than at any other time, they eat the most; and when it needs it more than at any other time, they eat the least. Our food is a means to an end. It is simply the fuel with which we are to raise steam for carrying on the purposes of life. A man should eat as much in principle as he prays.

I have been asked, sometimes, how I could perform so large an amount of work with apparently so little diminution of strength. I attribute my power of endurance to a long-formed habit of observing, every day of my life, the simple laws of health—and none more than the laws of eating. It has become a second nature to me. It ceases any longer to be a matter of self-denial. It is almost like an instinct. If I have a severe tax on my brain in the morning, I can not eat heartily at breakfast. If the whole day is to be one of nervous exertion, I eat very little till the exertion is over. I know that two forces can not be concentrated in activity at the same time in one body. I know that when the stomach works, the brain must rest; and that when the brain works, the stomach must rest. If I am going to be moving about out of doors a good deal, then I can give a fuller swing to my appetite, which is never exceedingly bad. But if I am engaged actively and successively in mental labor, I can not eat much. And I have made eating with regularity, and with reference to what I have to do, a habit so long, that it ceases any longer to be a subject of thought. It almost takes care of itself. I attribute much of my ability to endure work to

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improper social habits and arrangements can not be altogether avoided by the exertions of individuals acting singly in their separate spheres. I shall have occasion, hereafter, in explaining the social law, to point out that the great precept of Christianity (that we must love our neighbors as ourselves) is inscribed in every line of our constitution; and that, in consequence, we must render our neighbors as moral, intelligent, and virtuous as ourselves, and induce them to form a public opinion in favor of wisdom and virtue, before we can reap the full reward even of our own knowledge and attainments. As an example in point, I observe, that if there be among us any one, merchant, manufacturer, or lawyer, who feels, in all its magnitude and intensity, the evil of an overstrained pursuit of wealth, yet he can not, with impunity, abridge his hours of toil, unless he can induce his rivals to do so also. If they persevere, they will outstrip him in the race of competition and impair his fortune. We must, therefore, produce a general conviction among the constituent members of society, that Providence forbids that course of incessant action which obstructs the path of moral and intellectual improvement, and leads to mental anxiety and corporeal suffering, and induce them, by a simultaneous movement, to apply an effectual remedy, in a wiser and better distribution of the hours of labor, relaxation, and enjoyment. Every one of us can testify that this is *possible*, so far as the real, necessary, and advantageous business of the world is concerned; for we perceive that, by a judicious arrangement of our time and our affairs, all necessary business may be compressed within many fewer hours than those we now dedicate to that object. I should consider eight hours a-day amply sufficient for business and labor: there would remain eight hours more for enjoyment, and eight for repose; a distribution that would cause the current of life to flow more cheerfully, agreeably, and successfully than it can do under our present system of ceaseless competition and toil.

It appears, then, from the foregoing considerations, that the study and observance of the laws of health is a *moral duty*, revealed by our constitution as the will of God, and, moreover, necessary to the due discharge of all our other duties. We rarely hear from divines an exposition of the duty of preserving health, founded on and enforced by an exposition of our natural constitution, because they confine themselves to what the Scriptures contain. The Scriptures, in prescribing sobriety and temperance, moderation and activity, clearly coincide with the natural laws on this subject: but we ought not to study the former to the exclusion of the latter; for by learning the structure, functions, and relations of the human body, we are rendered more fully aware of the excellence of the Scriptural precepts, and we obtain new motives to observe them in our perception of the punishments by which, even in this world, the breach of them is visited. Why the exposition of the will of God, when strikingly written in the Book of Nature, should be neglected by divines, is explicable only by the fact, that when the present standards of theology were framed, that book was sealed, and its contents were unknown. We can not, therefore, justly blame our ancestors for the omission; but it is not too much to hope that modern divines may take courage and supply the deficiency. I believe that many of them are inclined to do so, but are afraid of giving offense to the people. By teaching the people to regard all natural institutions as divine, this obstacle to improvement may, in time, be removed, and religion may be brought to lend her powerful aid in enforcing obedience to the natural laws.

In my Introductory Lecture, I explained that Veneration, as well as the other moral sentiments, is merely a blind feeling, and needs to be directed by knowledge. In that Lecture I alluded to the case of an English lady who had all her life been taught to regard Christmas and Good-Friday as holy, and who, on her first arrival in Edinburgh, was greatly shocked at perceiving them to be desecrated by ordinary business. Her Veneration had been trained to regard them as sanctified days, and she could not immediately divest herself of pain at seeing them treated without any religious respect. I humbly propose that, in

a sound education, the sentiment of Veneration should be directed to all that God has really instituted. 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 all precepts recommending exercise, cleanliness, and temperance. They would come home to youth, enforced by the perceptions of the understanding and by the emotions of the moral sentiments; and they would be practically confirmed by the experience of pleasure from observance, and pain from infringement of them. The young, in short, would be taught to trace their duty to its foundation in the will of God, and to discover that it is addressed to them as rational beings; at the same time they would learn that the study of his laws is no vain philosophy; for they would speedily discern the Creator's hand rewarding them for obedience and punishing them for transgression.

As closely connected with health, I proceed to consider the subject of amusements, regarding which much difference of opinion prevails. When we have no true philosophy of mind, this question becomes altogether inextricable; because every individual disputant ascribes to human nature those tendencies, either to vice or virtue, which suit his favorite theory, and then he has no difficulty in proving that amusements either are, or are not, necessary and advantageous to a being so constituted. Phrenology gives us a firmer basis. As formerly remarked, man can not make and unmake mental and bodily organs, nor vary their functions and laws of action to suit his different theories and views.

I observe, then, that every mental organ, by frequent and long continued action, becomes fatigued, just as the muscles of the leg and arm become weary by too protracted exertion. Indeed, it can not be conceived that the mind, except in consequence of the interposition of organs, is susceptible of fatigue at all. We can comprehend that the vigor of the fibers of the organ of Tune may become exhausted by a constant repetition of the same kind of action, and demand repose, while the idea of an immaterial spirit becoming weary is altogether inconceivable.

From this law of our constitution, therefore, it is plain that variety of employment is necessary to our welfare, and was intended by the Creator. Hence he has given us a plurality of faculties, each having a separate organ, so that some may rest while others are actively employed. Among these various faculties and organs there are several which appear obviously destined to contribute to our amusement; a circumstance which (as Addison has remarked) "sufficiently shows us that Providence did not design this world should be filled with murmurs and repinings, or that the heart of man should be involved in gloom and melancholy." We have received a faculty of the ludicrous, which, when active, prompts us to laugh and to excite laughter in others, we have received organs of Tune and Time, which inspire us with the desire, and give us the talent, to produce music. Our organs of voluntary motion are so connected with these organs, that when we hear gay and vivacious music played in well-marked time, we instinctively desire to dance; and when we survey the effect of dancing on our corporeal frame, we discover that it is admirably calculated to promote the circulation of the blood and nervous influence all over the body, and by this means to strengthen the limbs, the heart, the lungs, and the brain; in short, to invigorate the health, and to render the mind cheerful and alert. To such of my audience as have not studied anatomy and physiology, and who are ignorant of the functions of the brain, these propositions may appear to be mere words or theories; but to those who have made the structure, functions, relations, and adaptations of these various organs a subject of careful investigation, they will, I hope, appear in the light of truths. If such they are, our constitution proves that amusement has been kindly intended for us by the Creator, and that therefore, in itself, it must be not only harmless, but absolutely beneficial.

In this, as in everything else, we must distinguish between the use and abuse of natural gifts. Because some young men neglect their graver duties through an excessive love of music, some parents denounce music altogether as dangerous and pernicious to youth; and because some young ladies think more earnestly about balls and operas than about their advancement in moral, intellectual, and religious attainments, there are parents who are equally disposed to proscribe dancing. But this is equally irrational as if they should propose to prohibit eating because John or Helen had been guilty of a surfeit. These enjoyments in due season and degree are advantageous, and it is only sheer ignorance or impatience that can prompt any one to propose their abolition.

The organs of Intellect, combined with Secretiveness, Imitation, and Ideality, confer a talent for acting, or for representing by words, looks, gestures, and attitudes the various emotions, passions, and ideas of the soul; and these representations excite the faculties of the spectators into activity in a powerful and pleasing manner. Further, the Creator has bestowed on us organs of Constructiveness, Form, Size, Locality, and Coloring, which, combined with Imitation and Ideality, prompt us to represent objects in statuary or painting; and these representations also speak directly to the mind of the beholder and fill it with delightful emotions. Here, then, we trace directly to nature the origin of the stage and of the fine arts. Again, I am forced to remark, that to those individuals who have not studied Phrenology and seen evidence of the existence and functions of the organs here enumerated, this reference of the fine arts, and of the drama in particular, to nature, or in other words to the intention of the Creator, will appear unwarranted, perhaps irreverent or impious. To such persons I reply, that, having satisfied myself by observation that the organs *do* exist, and that they produce the effects here described, I can not avoid the conclusion in question; and in support of it I may refer also to the existence of the stage, and to the delight of mankind, in all ages and all civilized countries, in scenic representations.

If, therefore, the faculties which produce the love of the stage and the fine arts have been instituted by nature, we may justly infer that they have legitimate, improving, and exalting objects, although, like our other talents, they may be abused. The line of demarkation between their use and abuse may be distinguished by a moderate exercise of judgment. They are in themselves mere arts of expression and representation, a species of natural language, which may be made subservient to the gratification of all the faculties, whether propensities, moral sentiments, or intellect. We may represent in statuary, on canvas, or on the stage lascivious and immoral objects calculated to excite all the lower feelings of our nature, which is a disgraceful abuse; or we may portray scenes and objects calculated to gratify and strengthen our moral, religious, and intellectual powers, and to carry forward our whole being in the paths of virtue and improvement; and this is the legitimate use of these gifts of God.

The applications made of these powers, by particular nations or individuals, bear reference to their general mental condition. The ancient Greeks and Romans enjoyed very immoral plays, and also combats of gladiators and of wild beasts, in which men and animals tore each other to pieces and put each other to death. Such scenes were the direct stimulants of Amativeness, Combativeness, and Destructiveness, and proclaim to us, more forcibly than the pages of the most eloquent, voracious, and authentic historians, that these nations, with all their boasted refinement, were essentially barbarians, and that, in the mass of the people, the moral sentiments had not attained any important ascendancy. In the days of Queen Elizabeth and Charles the Second, plays of a very indelicate character were listened to by the nobles and common people of Britain without the least expression of disapprobation; and this indicated a general grossness of feeling and of manners to be prevalent among them. Even in our own day we become spectators of plays of very imperfect morality and questionable delicacy; and the same conclusion follows, that there still lurks among

us no small portion of unrefined animal propensity and semi-barbarism; in other words, that the moral and intellectual faculties have not yet achieved the full conquest over our inferior nature. But even in these instances there is an evident advance from the Greek and Roman standards toward a more legitimate use of the faculties of representation; and I conclude from this fact, that future generations will apply them to still higher and more useful objects. Nor is it too enthusiastic to hope that some future Shakspeare, aided by the true philosophy of mind, and a knowledge of the natural laws according to which good and evil are dispensed in the world, may teach and illustrate the philosophy of human life, with all the splendor of eloquence and soul-stirring energy of conception which lofty genius can impart; and that a future Kemble or Siddons may proclaim such lessons in living speech and gestures to mankind. By looking forward to possibilities like these, we are enabled to form some notion of the legitimate objects for which a love of the stage was given, and of the improvement and delight of which it may yet be rendered the instrument.

If there be any truth in the principles on which these remarks are founded, we can not avoid lamenting that helpless (although well meaning and amiable) imbecility, which, alarmed at the abuses of amusements, decries them altogether. A few days ago (Dec., 1835), we saw an announcement in the public papers that the ladies directresses of the House of Industry of Edinburgh had declined to accept of money drawn at Mr. Cook's circus for the benefit of that charity, because it was against their principles to countenance public amusements. If I am warranted in saying that the Creator has constituted our minds and bodies to be benefited by amusements—has given us faculties specially designed to produce and enjoy them—and has assigned a sphere of use and abuse to these faculties as well as to all others, it is clearly injudicious in the amiable, the virtuous, the charitable, and the religious—in persons meriting our warmest sympathy and respect—to place themselves in an attitude of hostility, and of open and indiscriminate denunciation, against pleasures founded on the laws of our common nature. Instead of bringing all the weight of their moral and intellectual character to bear upon the improvement and beneficial application of public entertainments, as it is obviously their duty both to God and to society to do, they fly from them as pestilential, and leave the direction of them exclusively to those whom they consider fitted only to abuse them. This is an example of piety and charity smitten with paralysis and fatal cowardice through ignorance. In urging you to "try all things," and to distinguish between the uses and abuses of every gift, my aim is to impart to you *knowledge to distinguish virtue, and courage to maintain it*; to render you bold in advocating what is right, and to induce you, while there is a principle of reason and morality left to rest upon, never to abandon the field, whether of duty, instruction, or amusement, to those whom you consider the enemies of human happiness and virtue. Let us correct all our institutions, but not utterly extinguish any that are founded in nature. [TO BE CONTINUED.]

## To Correspondents.

J. W. B.—1st. How much ought a person to read in a day?

Ans. This depends altogether upon a person's health and habits. Some men can endure eight hours of reading and study, but they are not idlers during the other parts of their wakeful time. Eliza Burritt worked on the anvil eight hours, studied eight hours, and took eight hours for sleep, rest, and recreation; but we think he injured his health by it, for he looks slim, even though wiry and tough. We are inclined to think that he, perhaps, worked too hard, both with the head and with the hands. We think six hours a day, real, earnest, intellectual labor, is as much as a man can well perform. Some could do more with no apparent ill-effects; others, again, would be broken down by it. We believe that three hours school a day is enough, and as much as children ought to be kept confined to the school-room.

2d. How could Dr. Franklin work by day, and then read till midnight, and yet keep his powers balanced to a good old age?

Ans. Dr. Franklin was remarkably healthy, and had a robust, stout-built organization. He was early put to work, not to study. At fourteen or less, he was apprenticed, and at that day to be an apprentice at a trade, meant work; and being endowed with an excellent bodily constitution, especially a *strong* vital temperament, which gave to him

that roundness and ruddy appearance as a youth, were circumstances favorable to the performance of the duties imposed on him. Instead of rollicking about, as was the custom of young men in his time, as well as in ours, Franklin was resting his body and using his mind. He avoided all the nervous and stimulating excitements which others indulged in; he drank cold water, while they drank something stronger; he was quietly perusing some sound, calm, and deliberate author, while his mates were rioting and frolicking in boisterous excitement, so that he really used less nervous energy in reading at home when not employed in work than most young men do who are in social parties, or have what they call "fun" on the street corners, at the theater, dram-shop, or elsewhere. With a good constitution, he had a better start than most men. With habits of industry, he became strong physically, as well as sound; with habits of temperance and sobriety, his system worked harmoniously. He had a large brain and also a large body. He was an easy thinker, and being healthy to start with, and uniform in his habits, he did not break down, when ninety-nine in a hundred with common habits would have broken down with as much mental labor and as little sleep.

3d. What do you mean by developing the body, to sustain the mind with vital steam or power to carry out the mandates of the will?

Ans. We can hardly make the subject plainer. If our interrogator was ever sick, and was requested or required to think when his body was weak; and afterward had a consciousness of returning mental strength as his health mended, he will hardly need other explanation than this suggestion. We mean this, in short, that every thought, and every exertion of the brain, exhausts strength, stamina, or steam. The blood constantly goes to the brain to give it support, just as it does to the muscles to feed them. Every-body knows that the working-horse needs more food, because he uses up the stamina of his constitution faster by exercise than when at rest. It is equally true that a man who thinks exhausts nervous force and vital stamina by the exercise of the brain, and it requires a re-supply continually.

A. H.—MESSRS. FOWLER AND WELLS—Your arrangements of the temperaments being the Motive, Vital, and Mental, I desire to ask which predominates in an individual possessing fiery red hair and corresponding complexion, eye between blue and hazel, great strength of arterial system, medium in size, active and restless in disposition, and a system very subject to depression by atmospheric changes? I have investigated your solution of the temperaments, and must candidly confess that I can not perceive its applicability to the above very common constitutional formation in this country.

Ans. "Fiery red hair and corresponding complexion, with great strength of the arterial system," indicates a predominance of the vital temperament. The activity and restlessness of the person in body and disposition are not inconsistent with that feature of the vital temperament in which the breathing and the arterial or circulatory system predominates. The subject needs more of the digestive system to produce a decided vital temperament. He works up and works off nutrition too rapidly and becomes exhausted, hence his depression; and when he is rested and recharged again with vital electricity, has a full stomach, and the world smiles, then he has elevation. Atmospheric changes may be favorable or unfavorable to a healthy and vigorous manifestation of his faculties. He doubtless, also, has considerable of the mental temperament, which persons, not well versed in judging of temperaments, might not discover in that florid complexion and red hair. The quality of the organization indicates whether the temperament is coarse or fine, whether there is much or little cultivation, and whether there is more endurance than excitability and activity. If we had the subject before us, we could not only explain it, but point out all the various conditions so that you would understand them. A book to illustrate all the temperaments would require five hundred dollars' worth of engravings, or twice that amount perhaps, and they should all be colored, to do justice to the subject. That book is yet to be written, when the public is ripe enough on physiological matters to demand and appreciate such a work.

The vital-mental temperament with too little of the digestive element is, in our judgment, the temperament of the person referred to, so far as we can judge by your description.

J. M. J.—The developments you name would qualify a person for the pursuit you mention—other conditions being favorable.

C. H. H.—"Encephalon" means, the brain; and "Encephalic," within the head; therefore the "Encephalic Temperament" means, literally, "Brain Temperament," which is similar to the term "Nervous" or "Mental," as used by others. The term, "Thoracic-Abdominal Temperament" for the "Sanguine" or "Vital Temperament," or the term "Bone and Muscle Temperament" for that which is called "Bilious" or "Motive Temperament," would be just as appropriate. The "Encephalic" or "Mental" Temperament gives the tendency to mental action, to thought, study, etc. We know of no advantage in using that term. It is like calling a horse by another name, as steed, charger, pony, or palfrey. It alters nothing, for each name still represents a horse and only a horse. Some people have a liking for learned words, and an itching ambition for originality in names if not in ideas.

PHRENOLOGIST, JR.—What developments are required in a young man to become a statesman?

Ans. On the 176th page of the "Illustrated Self-Instructor," we have inserted under the head of "Developments for Particular Pursuits," the following:

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[CONTINUED FROM PAGE TEN.]

good habits of eating, and constant attention to the laws of sleep, physical exercise, and general cheerfulness.

There is one thing more to be said in this connection. It is not a matter of epiphenomenism that a man should be dainty concerning the food he eats. On the contrary, I hold that a civilized man ought to be civilized in his cookery. I attribute much of the unhealth that exists among men to the abominable stuff which they take into their stomachs. They are not responsible, perhaps, for the adulterated articles of food which issue from the purgatory of a city store. They may not be responsible for the poison that is palmed upon them over the counter along with the necessities of life—along with things that they are obliged to have. But indifference as to the condition of the things which we eat—in other words, the want of Christianity in cooking—is a very fertile cause of much sickness and suffering. I suppose one of the infallible signs of the millennium will be a better regulated kitchen—a kitchen that sends out food that will not make Christian men sick!

It would be wrong to say that a man's mind is in his stomach; but the brain and nervous system are so nearly under its control, that the head must always ask leave of the stomach to be healthy. And no man has a head that has not a stomach. It is sometimes propounded to me as a phrenologist—for I am one in my philosophic faith—how it happens that men of large cerebral development are so often men of feeble forces in life. When I see a man with his cheeks sunk in, and thin, and flat, and with his chest narrow, and his stomach all gone, and with a very large brain, so that the whole force of his system seems to be concentrated in his mind, I say, "What is a man good for with such a brain, without the vital energy by which to run it properly?" For your head is a machine, and your stomach is the furnace by which to generate steam; and if you do not take care of the furnace, the machine will not work to any purpose. Of what use would a mill be on the top of a hill where there was no water to run it? No machine, however exquisite may be its construction, is of any account unless the motive power by which it is to be carried is adapted to it. And the motive power of the head is that which the stomach does for it.

2. These remarks apply with additional force to drinking. There are but few that do not violate their duty in this regard. Beverage is a grand cause of sickness. Domestic stimulants may or may not be injurious. As to whether they are or are not, every man should judge for himself; but no man should fail to judge. Tea and coffee I do not suppose to be necessarily harmful. Some kinds of tea I suppose are inevitably so, unless men are built of leather; but I do not suppose all kinds are. Some persons, I think, ought to use neither tea nor coffee; and some persons are apparently not injured, but benefited by the use of one, or the other, or both. Every man should know whether they are injurious to him or not, and knowing this, he should follow his knowledge. Every one should judge soberly, and upon principle, and for himself in this matter. They are less injurious to cold, phlegmatic men, and more injurious to men of an imaginative, nervous, san-

guine temperament. A man's use of them should be regulated according to their effect upon him.

The use of alcoholic drinks, to drive on the overtaxed machine of life, to arouse the dormant sensibility to excitement and to dull enjoyment—this is a matter which has come often and in many forms before you, but it has not come before you often enough, nor in forms enough. Every year I live increases my sober conviction that the use of intoxicating drinks is a greater destroying force to life and virtue than all other physical evils combined. There is a great cause of mischief in the nature of stimulating liquors, even in their best estate. To use them as articles of beverage and diet is to turn them from a medicine into a poison. We are coming every day to know, more and more clearly, that there is scarcely such a thing as undrugged liquors. It is a new science which has taught the world to poison poisons. Those liquors sold at the bar, or at the store, are compounded poisons of the most direct and deadly kind. As if it were not enough that whisky, or rum, or gin, or brandy should be poured upon the sensitive nerve of the system, to work, by its own proper nature as an alcoholic stimulant, mischiefs untold, in the body, in the disposition, and in the soul, to this primary devil are joined imps innumerable! And you may go from Fulton Ferry to Union Square, and step in and take a drink at every one of the myriad grog-shops which you pass on the way, and you shall not drink one drop of pure liquor! I understand the exquisite irony of the plea that was made during the Maine Law agitation, that we ought not to run a crusade against liquor, but that we ought to run a crusade against drunkenness by introducing pure liquors, when it was well understood that a man might ransack the world, almost, and not find such a thing as pure liquor; and that if the day of temperance was adjourned until the time when poisoned liquors should be discarded, and pure liquors should be introduced, it would be almost indefinitely adjourned.

I may in this connection speak of one or two solid stimulants that are working wide mischief. You may not be aware to what an appalling extent opium is being used in our cities and larger towns. I shudder at the thought of it. I am informed by druggists that none but themselves and physicians have any suspicion of the amount of this article that is consumed as a stimulant or as a pleasure-bearing drug. It may yield a brief pleasure, but that pleasure is inevitably followed by long-continued and infernal suffering. When a person has once commenced the habit of opium-eating, his life is as good as ended. Reformation may take place in the case of one out of a million such persons—but only that!

Closely connected with this is the almost universal habit of employing tobacco, which I regard as second only to opium in its disastrous effects. I do not propose to join in the random denunciations that have been heaped upon the pipe, the oigar, or tobacco, as an article for chewing or snuffing. I shall speak of tobacco in its relations to health; and I express my conviction, which grows every year, when I say, not only that it is a cause of very wide-spread sickness, but that it is jackal to the lion—that it lays the foundation for intemperance. The use of tobacco is one of

those elementary forms of intemperance which open the door for its more permanent and dreadful forms. I hardly know how to account for that insane infatuation which exists among our youth in this matter. It seems as though with boys of twelve or fifteen years of age, all considerations of virtue, all thoughts of family name, all examples of those most revered and loved, and all warnings against the destruction of health, were as mere straws against the rushing tide of temptation to learn how to use tobacco. This temptation among them is more potent, almost, than all other things combined. Where parents use it, I do not know how their children can very well escape. I know parents say that they have found out the evil of the use of tobacco, and that they do not mean that their children shall use it; but their children usually tell them that they mean to find out the evil of it, too. But where parents do not use it—where for generations it has not been used in the family, why the habit of using it should break out, I can not understand; but so it is. And I would say to every young man in my congregation in whom this habit is yet light, and who believes that he can break it off if he has a mind to, "By all means have a mind to." You may not find it as easy as you think to break it off; but if you let it go on, you will soon find it to be almost infrangible. Although some men, after they have become settled in life, have such a moderation in their indulgence of the use of tobacco that they can be addicted to it, and yet maintain health, and industry, and good habits, it does not alter the fact that where there is one man that can do this, there are ten men that can not.

3. I may mention the indulgence of the passion appetites, also, as a very alarming and wide-spread cause of unhealth. Although this is an evil that requires to be dealt with delicately, yet it is one that should be dealt with certainly and firmly. It is not possible, within the bounds of so brief a notice that must be given to it here, to do more than simply mention it. The excitements of life, the various stimulants which are brought to bear upon men, the morbidity of the human system itself, together with the many salacious influences in which society abounds, are leading thousands and thousands of the young every year into those steps of weakness, into those incipient stages of disease, which will inevitably cause their sun to go down at midday. They never will see half their days!

[TO BE CONTINUED.]

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A Repository of Science, Literature, General Intelligence.

VOL. XXXII. NO. 2.]

NEW YORK, AUGUST, 1860.

[WHOLE NUMBER, 260.]

Published by  
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### (REV.) JACOB S. HARDEN, THE YOUTHFUL WIFE-POISONER.

On the 3d of May, 1860, this man was convicted at Belvidere, N. J., for the murder of his wife by poison in the month of March, 1859. He never had been ordained, but had been licensed to preach by the authorities of the Methodist Episcopal Church. He was but twenty-three years of age. The trial showed that he had engaged to be married, and afterward for many months sought, by means not the most fair or manly, to rid himself of the responsibility of that promise. He finally married her, with apparent reluctance. His letters to her, read on the trial, more than hinted that her life should be one of misery, if she insisted on his marrying her. It is supposed he administered poison to her on various occasions, and it is certain that he told many contradictory stories. After her death he was in haste that she should be buried. Dissatisfaction, however, among her friends was expressed; a post-mortem examination was had, and poison in the stomach was discovered. Thus detected, he fled to Virginia, changed his name, falsified his errand and history, was finally discovered, and brought back to New Jersey, and, after a tedious trial of nearly twenty days, was convicted, and sentenced to be executed on the 28th day of June, but was respited by the Governor to the 6th day of July, when he was



PORTRAIT OF JACOB S. HARDEN.

executed. He made a confession of his guilt as to the poisoning of his wife, of the seduction of several young girls, and of improper intimacy with several married women while he was a preacher, and desired to have it published, but his friends thought it proper to suppress all the most objectionable portions of it. He was a teacher before he began to preach, but improper familiarity with his female pupils induced the parents to dismiss him.

His phrenology is by no means favorable. His head is broad above the ears, and not well expanded in the top. He has an emotional temperament, and an animal nature. We should pronounce it an unfavorable head in a regiment, if we were examining their heads in the dark. He appears to have small Cautiousness, but little Conscientiousness, not much Benevolence, strong animal propensities generally, and very active Approbativeness, not a high order of intellect, and our wonder is why he had a desire to be a preacher, and how he could render himself acceptable to an intelligent public as such.

### WASHINGTON IRVING. WAS HE A POET?

A CORRESPONDENT OF OURS, who resides in Ohio, writes us as follows:

"EDITORS OF PHRENOLOGICAL JOURNAL—Why was not Washington Irving a poet? Judging from the phrenological character, given in the January number of the JOURNAL, he appears to have possessed all the properties of the poet in a high degree. It has been a matter of wonder (which the JOURNAL confirms) to me, for many years, that no measured line emanated from his pen—at least I have not seen one, and never heard him named as a poet. A solution to the question, phrenologically, would, no doubt, be highly satisfactory to many of the readers of the JOURNAL."

Answer.—Washington Irving was full of poetry, though, as our correspondent remarks, he may have written "no measured line." We know individuals who are inclined to make rhymes and to measure their sentences into lines; in other words, those who are under the dominion of the faculty of Time, and they will write what may be called doggerel, all day; they incline to speak in rhyme and measure off their discourses into lines, yet they have but little Ideality, and there is not one poetic gleam in whole pages of their rhymes. It may be good sense, sound philosophy, and truth, compactly and aptly stated, and uttered in measured lines and with fitting rhymes, yet not containing the first element of poetry. There are those, also, who have not the power to use their faculty of Tune except merely to enjoy music—they can not render it practical, although this faculty is necessary in writing what is called poetry, that is to say, in producing rhythm in connection with expression and the development of ideas. On those points, namely, Time and Tune, we are not informed, in regard to Mr. Irving, as the examination was made many years ago, and the description referred to does not express anything on that subject. But Washington Irving was full of the real sentiment of poetry, namely, beauty of style, elevation and refinement in conception, and a happy, joyous, fitting way of expressing his thoughts which very few writers ever equaled in this, or any country, and they only lack the measure to make it poetry.

John Locke had not Ideality. His style of writing was cold, dry, hard, stately, stiff, and crisp, yet his writings were full of good sense, sound philosophy, and accurate truth compactly uttered. Let Washington Irving utter the same, and the difference between his style and that of John Locke would be as great as the difference between a bald, granite, frozen mountain, and the vine-wreathed slope in sunny Italy. Now, suppose John Locke's writings were measured into lines and had appropriate rhymes, many persons would call it poetry; still it would lack every element of it except the rhythm. Just as a man or beast can not assume every proper form and motion without the skeleton being articulated and the joints lubricated, still the skeleton is not in sight; it is overlaid with flesh and blood and nerves, which constitute all that gives symmetry, beauty, and life to the individual. Poetry requires beauty of conception, elegance of expression and imagination, as well as a measure. In other words, the mere skeleton of measure and rhythm is not enough to constitute it poetry. It needs the flesh, blood, nerve, and heart. Washington Irving had the beauty, the imagination, the polish, and the elegance, but not the measure. Some persons have measure without the other elements. Each employs one or more of the ingredients of poetry, but the writings of neither fully answer to the name of poetry.

## INSTRUCTIVE BIOGRAPHY—No. 2.

WASHINGTON.

THE biography of the Father of his Country has yet to be written. It has been attempted by many; but, as if his character were too stupendous for any one mind to embrace, only outlines have as yet been traced. It remains for some capable pen to produce THE MAN in his rotund and perfect proportions. Much has been written, and admirably written, but nothing has yet reached our idea of his truly great character. It will require a bold man and an honest to say *all* that ought to be said of him, and it demands a large and comprehensive spirit to conceive and produce the hero's just daguerreotype. Like his portraits, no two of which are precisely alike, so his biographies are but imperfect representations of the man. You can not glance at the worst executed portrait of Washington without perceiving a likeness. This arises from the fact that his prominent traits are very prominent, and present themselves conspicuously to the most careless observer. And so of his inner and outer life. Although possessing the most nicely balanced mind, a few prominent traits stand out conspicuously from the rest, and are too often seized upon as the base of his character; whereas, they are only the jets of the substrata which underlie the whole being.

We shall not attempt a full biography of Washington; we only propose to illustrate, somewhat, the contradictions which meet in this one great mind. No one can look at any well-executed picture of Washington, without discovering that he possessed in large degree Firmness, Conscientiousness, Secretiveness, Veneration, and Self-Esteem.

Once on a journey over the Western prairies, it was my good fortune to travel in company with one of Washington's body-guard. He was a man

of large intelligence, and seemed very truthful. In the latter part of the day he became very social and communicative, and it was in these *ad libitum* moods that I learned from him some interesting facts in the life of the first President, which strikingly illustrated his peculiarities of character. He ordinarily passed for a man of great equanimity of temper, and but a precious few of even his most intimate friends ever suspected the contrary to be the case. In his own mess, in the Continental army, his fellow-officers were sadly at variance in respect to the truth in this respect.

In 1783, during the rendezvous of the army at New York, in the most desponding hour of the American Revolution, while the soldiers were in all but a state of mutinous rebellion, it one day fell out, that as they were discussing this characteristic of their absent commander, he suddenly made his appearance in the distance, directly approaching the head-quarters, where they were assembled. Some one of their number proposed that the question should be at once submitted for his decision, and General Hamilton, a great favorite with the commander-in-chief, was appointed to beard the lion, and submit the question.

When he entered the room Hamilton immediately addressed him: "General, we have been disputing with each other whether your uniform control of yourself arises from a naturally even temper, which nothing seems to ruffle, or whether you have disciplined yourself by stern effort to this control; and we have agreed to leave our discussion to your own decision. Will you gratify your brother officers by settling our little dispute?" Assuming his most soldierly manner, as was his wont when he wanted to make an impression on his hearers, and planting his right heel in the hollow of his left foot, while he emphatically grasped his sword-scarbald with his left hand, at the same time smiling as few men can smile: "Gentlemen," he replied, while his voice showed the sincerity with which he spoke, "Gentlemen, you all know how exceedingly difficult it has been to control this ragged, turbulent army of ours, but this has been mere child's play in comparison with the cost of controlling my own spirit."

Illustrative of this, an anecdote was related to me by this gentleman and officer to the following effect. In his library at Mount Vernon he had a very choice painting, of which he was very careful as well as proud. Having occasion to have it re-varnished, he looked the library, and putting the key in his pocket, gave out word that no one should approach the room during the day. John, his favorite and body-servant, happened to be absent, and heard nothing of the order. Coming home at an early hour, he entered the library with his own key and began sweeping and putting things in order, raising a great dust, etc. In the midst of this operation Washington returned from a visit to his plantation, and seeing how matters stood was filled with an intense rage, and without more ado or a single word, he seized John by the collar and that other convenient appendage which every man carries with him, and by one toss he sent the terrified negro clear through the closed casement into the verandah, much to the detriment of the glass and sash. But his was a mind always ready to make proper amends. Learning that the trembling servant was absent when

he gave his orders, and was entirely innocent, he sent for him and made his sincere apology for the indignity of his hasty temper, and dismissed him with the promise of a new suit of clothes.

Another anecdote to the point. During one of his battles he discovered an eminence in possession of the enemy which it was highly important he should possess, and he immediately ordered the brave Lee to dislodge the enemy and take possession. With glass in hand he watched the movements of Lee with the utmost anxiety, for on the issue thereof depended the result of the conflict. For reasons best known to himself, Lee, instead of a direct assault, took a circuitous route and made an attack in the rear of his foe, and successfully executed his mission. But for a while appearances were against success, and Washington thought that his subaltern had totally failed. In his rage he threw his chapeau on the ground, and stamping his foot upon it, exclaimed, "Damn that Lee, he has lost us the day!" But when he saw the "liberty tree" waving in the breeze on that eminence, where Lee had planted it with his own hand, he melted into tenderness, and was ready at the close of the victorious engagement, as he returned to head-quarters, heartily to embrace him, and render him a just meed of honor.

His Secretiveness appears pre-eminently in the most important acts of his life. Once when dining with an invited party of officers, a messenger placed a communication in his hand announcing the defeat of a portion of his forces, through the treachery or pusillanimity of some of his own officers. He read it calmly, put it in his pocket, dismissed the messenger, and without change in a single muscle of his countenance, returned to the table and presided to its close with his usual dignity and grace. When the guests had all departed, he led one or two of his most confidential advisers into a private room, took out the dispatch and read it to them. Then the fire which had been smothered in his bosom broke forth in terrible power. When he had disgorged his wrath, suddenly drawing himself up, he said, "Gentlemen, not one word of this is to go beyond this room. You can retire," and he bowed them politely from his awful presence.

It is reported of him that, when President, he was traveling from Virginia to New York with his family and retinue; and, as it was large, it required several carriages, and there were, also, a number of young men on horseback, and several saddle-horses were being led. One young man, a kind of upstart, who was a hanger-on of the family, and was going for a season to the seat of government as one of the party, took a fancy to ride a favorite young horse of the General's. Washington was strongly disposed to decline to grant the favor, but as the young man was very anxious, the General consented on the special condition that he would ride moderately and keep quietly behind the carriages. In the heat of the first day Washington was surprised and annoyed to see the young man come dashing by his carriage on the favorite colt, which he rode half a mile ahead at the top of his speed. As he fell back with the colt panting, and wet with sweat to the fetlocks, the General gave him a severe look and a wave of the hand backward, which ought to have been a sufficient hint for the entire day—but not so. Au



hour after he rode another tilt by the carriages, and as he finally fell back, the General spoke firmly but kindly, reminding the young man of the injunction to ride moderately and keep in the rear. But this was not enough; a third time he galloped furiously by, when a dark shadow passed over the face of the great man, who seemed anxious to speak or not his feelings. Nor did opportunity long wait; for the young man was soon overtaken as he sat still on the frothing steed by the wayside. As Washington's carriage passed him, he spoke with a fierceness never to be forgotten: "Young man! fall back behind the carriages! If you pass me again, I will break every bone in your body."

It is well known that the great portrait-painter, Stuart, placed both the presentments of Washington and John Adams on canvas at one and the same time. When the heads of both were nearly finished he invited the originals, in company with other great men, to his studio, to see them. At a proper time the curtain, which had hitherto concealed both the pictures, was raised as by an invisible hand. Instantly the low hum of conversation which had been carried on before this act, as if in the mysterious presence of the dead, was hushed into profound silence, and all eyes were eagerly turned toward the pictures. Washington planted himself in his military posture, and one would have supposed, from his statue-like position, was the least interested individual in the room. On the other hand, Adams was nestling about like an uneasy ghost, now viewing the portraits from one position and now from another. When after a few moments' silence, during which you might have heard the General's old family time-piece tick in its owner's fob, Adams marched straight up to the pictures, and pointing to that of Washington, exclaimed with his usual impulsiveness, "There is a man who could keep his mouth shut when silence became him;" and then pointing to his own, he continued, "There is a man who never could." Any one who will glance at the different portraits will perceive how *Phrenologically* true this was.

Washington's whole life illustrates his *Conscientiousness*. He was absolutely clear from the sin of deceit. He was never known to tamper with the truth. He could never be induced to prevaricate. When he could not speak "the truth, the whole truth, and nothing but the truth," without disparagement to the interests of his country, he held his peace. His well-known answer to his father, who asked in relation to the destruction of a favorite tree—"Father, I can not tell a lie; I did it"—is illustrative of his whole life.

It is well known, also, that his Veneration, which so prominently appear in his portraits, was equally prominent in his life. He never allowed anything less than the pressure of a battle to interfere with the hours set apart for his devotional exercises, and he held the Sacred Scriptures as a priceless legacy from God to his children, which could not be valued too highly or held too sacredly.

He was a man of the deepest feelings, as well as of the truest heart. The poverty and extreme sufferings of the men under his charge filled him with the profoundest grief, and when he reviewed his troops, many of them barefoot and without a sufficient covering to their shivering

limbs, with not a dollar in the public chest to pay them their just dues, it was with difficulty that he could restrain his sadness.

In one word, he was a model man. Many have exceeded him as a commander, as a politician, as a magistrate, as a scholar; but the man lives not, and history does not speak of him of whom it could be so truthfully said, "*We ne'er shall look upon him like again.*"

### A CLERGYMAN'S EXPERIENCE.

EDITORS PHREN. JOURNAL.—I am and have been a believer in Phrenology ever since I first heard its principles explained. It appeared to me to solve the hitherto unexplained mystery *why* different persons were endowed with powers and inclinations so very different. Even before I ever heard of Phrenology at all, I observed that nearly all prominent men in the community had large, prominent foreheads. About thirty years ago, being on an Indian mission, I was passing along one day and saw some Indians laughing. I asked, "What are you laughing at?" They replied, "We are laughing at you; you have such a curious head; your eyes are in the middle, half way between your chin and the top of your head." I rejoined: "Don't you see Col. C.? he is a great man, and see what a head he has, and such and such men what heads they have! All great men have large heads. This explanation at the same time it increased their good-nature, satisfied them better than it did me.

Until your recent visit to us, I had supposed I understood about as much of this science as was profitable or desirable in my profession. It was not until after your departure that I examined at leisure and closely the works you left, which, with your lectures, have made the impression on my mind that I am under far greater obligations to you than I supposed at the time. Still, I have no idea of becoming a professional lecturer on Phrenology. But I think I do see how I can make more use of its principles and deductions than I have hitherto done in dealing with that peculiar type of mind we find in our Indians.

You are doubtless aware that the influence that has emanated from your efforts in the department of Phrenology and Physiology, or the health reform, has spread far beyond the ranks of your avowed supporters and advocates. It is perhaps hardly fair for us to walk by the light of your lamp without acknowledging our obligations. It would not seem out of place for a time or two in a case of emergency; but it does seem unmanly for a so-called man to watch his neighbor, going the same road with himself, and for long years together avail himself of the accommodation offered by his lamp without acknowledgment or charge. To be sure, the neighbor is none the worse for the accommodation, but at the same time some reflections of an uncomplimentary character must pass through his mind.

It is now over twenty-five years since I abandoned the use of tea, coffee, and intoxicating drinks of all kinds. Tobacco I never used. Without remembering how or where I obtained or received the idea, I can trace back for more than twenty years since I first began to lose faith in the omnipotence of drugs and doctors; and if my practice was only as good as my creed in this matter,

I think you would have no reason to complain of me as one of your converts. I have lived for a good number of years where chills, fevers, and agues were prevalent, and after I became acquainted with the thing, I found a daily resort to the cold bath and a very little bark of the peach all I required to prevent or cure.

I have never been able to see wherein the science of Phrenology conflicted with the teachings of the Bible. If some are born with mental endowments unfavorable to a life of virtue, so are some born with diseased bodies, both the result of violated law by progenitors. Should these mental endowments be of such a distorted character as to render virtue impossible, there responsibility would end; and just in proportion as his endowments are abnormal as the result of parental transgression, so his responsibility ceases; and He who "weighs actions," will discriminate in the distribution of his awards to the violators of any or all of his laws. This view of the matter—which I think is the right one—should impress mankind with the infinite importance of sending down to posterity a healthy stream. If the above deductions be fair and legitimate, we are responsible for some things that may be after we are gone; and He that "requires that which is past," may and will proportion our award accordingly. I hail you, then, as a co-laborer in a hitherto neglected department of the great field of human regeneration and elevation. Yours is as much a part and parcel of the divine economy as the proclamation of pardon and reconciliation to the sinner itself. It is possible different persons might not agree as to the relative importance of these different departments of the same great system.

There is another subject treated of in your works that has interested me exceedingly: that is, the physical conformation as manifesting the character of mind. I long ago saw reason to believe that mind was the ruling power in our world, and that it appropriated, formed, and shaped matter to its own likeness. Often, when I half suspected I was dreaming, but still half serious and in earnest, I would pursue this subject of the study of character as manifested in the configuration of the person and the expression of the countenance. Also that the movements and actions were true to the character of the ruling power within the mind. I am led to suppose that language and the prevailing national traits of character, with the dispositions and tempers cultivated or indulged, may have great influence in giving a particular and distinct physiognomical expression to each race and nation. Doubtless I derived hints in my reading here and there, but not until I saw in your "*Self-Instructor*" was I aware that any part of my day-dreams ever had an actual existence in the objective world. Thousands like myself may have stumbled on the threshold of this great field of research, for I believe, with Lord Bacon, that "the secrets of nature are far more subtle than the powers of our minds" to comprehend and analyze; and in the progress of ages subjects will not be wanting fit to engage the investigation of men in all ages, and still much may yet be left unexplored, and unsuspected, even.

Until your recent visit, I never had an opportunity to hear a lecture on the subject of Phre-

nology. This, I hope, will account for and excuse the interest I felt in you and your mission.

Should I live until June next, that will make thirty-one years of my life spent among the Indians as a missionary. At first it was seemingly purely accidental that I became connected with this work. I was young, and just on the point of settling on my farm, when I yielded to the importunities of my partial friends to teach an Indian school for a season. My first purpose was to remain only a year. In the mean time I was curious to learn something of the character of the language, and so commenced to compile some rudiments of a grammar to "astonish" my young associates on my return. Alas for my curiosity!

Our old superintendent, paying us a visit at the end of a year or so, found me hard at work. On one occasion, wishing to address the Indians, and the interpreter not being at hand, I reluctantly undertook the office. A short time after, a flaming account was published in our paper of the wonderful progress a young man had made in a short time in the acquisition of an Indian language. I was so mortified at first on account of the many blunders I had made, that I took good care never to allude to the visit of our superintendent, for fear association might bring up my performance in connection with his name; but when the account appeared in the papers, and for a long time after, I felt an uncontrollable propensity to attempt to crawl into every mouse-hole I saw, which I am sure I could have done had my body been no larger than my opinion of myself.

It was six years before I dispensed with my interpreter. During these six years I taught school, preached on the Sabbath, taught the Indians to clear land, plant, build, etc. Oftentimes I made up my mind to retire from the work and go back to my farm; but I was met with the remark from those who were over me, "We can't spare you; we have no one to fill your place," etc. I studied the language only by fits and starts. Sometimes I would nearly crack my brain in trying to master it, and then I would lay it aside with the feeling, "What is the use? what good will it do me if I should acquire it, as I may not remain long with them?" By degrees I settled down into the design of devoting at least a part of my days to the work of missions. I was five years on the river Thames, U. C. I was three years on Lake Huron. One year at Port Sarnia. Four years on the north shore of Lake Superior, from whence I made several journeys to the north and west, as far as the waters that fall into Hudson Bay. I then returned to Upper Canada proper, where I remained two years. I was seven years in Kansas and the territory south as far as Texas. I traveled about 10,000 miles through that part of the great valley in long journeys, without reckoning my ordinary travels in visiting my appointments. I then returned to Canada and remained three years at Rice Lake and Alnwick. From this place I was sent to Norway House, in the Hudson Bay Territory, where I remained three years. I went to that region by way of Lake Superior, and returned near three years ago by way of St. Paul. I was within a few days' march of the Hudson Bay on the north, and of the Gulf of Mexico on the south, but did not see the ocean on either side. I have had a pretty extensive range

for independent investigation, and my regret now is that I did not use more diligence to store my mind with the phenomena presented to my observation. The study of man and of languages presenting such very different phases from the more common type, have been deeply interesting. The range and limit of species of both the flora and fauna of North America have been another subject of interest; while for the practical study of geology—by-the-by a kind of hobby—I have had rare opportunities. I value knowledge; but an old beaten track never presented the attractions that I found in the new countries. I never dream of eminence in any of the walks of civilized life; but if I had my choice to-day, I would not exchange the few rarities I have picked up here and there for all college halls could give. Not that I undervalue the latter, but there are full enough devoted to these things; a few more might well be spared for other pursuits; or, prepared in those halls, might with greater success explore the new and untried. I am quite sure had I graduated in college, as I at one time thought of doing, I never would have been an Indian missionary.

A week or so since I received three different publications from your office. As long as circumstances will admit, I must take the PHRENOLOGICAL JOURNAL at least. I have the whole of your Water-Cure Library. I am sometimes a little inclined to be long-winded when I get the fever of writing. But whatever I may furnish, you are at perfect liberty, without the remotest danger of offending me, to publish the whole, part, or none, as may suit your purpose. As soon as you indicate, by the non-arrival of the PHRENOLOGICAL JOURNAL, that you can not afford it longer gratis—which I think will be very soon, if you are governed altogether by the rule of "*quid pro quo*"—I will forward the subscription price. I value the other periodicals, but feel it hardly consistent to take and pay for so many, in addition to the other periodical literature I take. May success attend your enterprise. Affectionately yours,

THOMAS HURLBURT.

PORT SARINIA, C. W., Jan. 25th, 1860.

### A GOOD TEACHER.

THIS most important post of duty and responsibility requires no mean order of capacity and talent. Some suppose that if a person be genial, good-natured, a good scholar, and have force and pride enough to control the rough boys, he is qualified for a teacher. Though these qualities are requisite, they are by no means the only ones called for in the teacher, when it is remembered that the young require to be molded in all that belongs to noble humanity, and that in proportion as they are weak and wanting in these qualities is there the greater need that the teacher should have, as it were, a surplus, an overflow, to supply the deficiencies of the pupil and lead him to look to his teacher as the embodiment of wisdom, goodness, and power; nor should these qualities be so deficient that the pupil can soon surpass his teacher in, or detect his want of, them.

It is not enough that the teacher has education, or that he can communicate his knowledge, nor yet that he has governing power. He must have all these, and in addition he should have the moral nature strongly marked and an ample amount of

social affection. A subscriber, M. L., of Vermont, asks us to state in the JOURNAL "the organs one should have to be a successful governor of men in order to secure obedience at all times, particularly those which the teacher needs."

We can not, perhaps, give our friend a better statement of what the teacher requires to fill his place well, than by quoting a page from our work entitled "Memory and Intellectual Improvement," as follows:

"A good Teacher requires an active temperament to prevent idleness, and to impart that vivacity of mind and quickness of perception so essential to enable him to awaken and develop the minds of pupils; large Perceptive organs with large Eventuality, in order to give an abundant command of facts, and to pour a continual stream of information into their minds; large Language, to speak freely and well; large Comparison, fully to explain, expound, and enforce everything by appropriate illustrations and copious comparisons; large Human Nature, to study out the respective characteristics of each pupil, and adapt instruction and government to their ever-varying capacities and peculiarities, that is, to know 'how to take them'; full or large and active Causality, to give them material for thought, explain causes, and answer questions, and thereby stimulate this inquiring faculty to action; good lungs, to endure much talking; only moderate Continuity, so that he can turn in quick succession and without confusion, from one scholar, subject, or thing to another; fairly developed Friendship, to enable him to get and keep on the right side of parents; large Philoprogenitiveness (Parental Love), to give that fondness for children which shall enable him to ingratiate himself into the affections of pupils; large Benevolence, to impart genuine goodness as well as thoroughly to interest him in promoting their welfare; large Firmness, to give fixedness and stability of purpose; fair Self-Esteem, to promote dignity and secure respect, yet not too much, especially if combined with active Combativeness and Destructiveness, lest he become too arbitrary; and the latter organs must not be too large, lest they render him unduly severe, and induce him to try to raze learning or goodness into pupils; nor too small Combativeness or Destructiveness, lest he should become too inefficient; large Conscientiousness, to deal justly and to cultivate in them the sentiment of right and truth; a fully developed moral region, to continually stimulate their higher, better feelings; large Ideality, to render him polished and refined, in order that he may develop taste and propriety in them; and he should have an excellent head, generally, because his occupation stamps the pupils with the predominant traits of their teacher's intellect and character. He also requires that training or discipline of the faculties which shall give him the full control over them, and much patience and self-government. Few if any vocations require more talents or moral worth than teaching. The idea that anybody can teach who can read, write, and cipher is altogether erroneous. To those who may select this vocation we offer a single item of advice. Make your pupils LOVE you. This will obviate all requisition for the whip, yet give you unlimited influence over them. To do this, do not be austere, but affable, kind, familiar, and good-natured, even when provoked. Especially give them good advice as well as good instruction. Next to this, secure the good-will of their MOTHERS."

## MORAL PHILOSOPHY;

OR,

## THE DUTIES OF MAN

CONSIDERED IN HIS INDIVIDUAL, SOCIAL, AND DOMESTIC CAPACITIES.

BY GEORGE COMBE.

[FROM THE LATEST REVISED EDINBURGH EDITION.]

[CONTINUED FROM LAST NUMBER.]

## LECTURE V.

## ON THE DUTIES OF MAN AS A DOMESTIC BEING.

Origin of the domestic affections—Marriage, or connection for life between the sexes, is natural to man—Ages at which marriage is proper—Near relations in blood should not marry—Influence of the constitution of the parents on the children—Phrenology, as an index to natural dispositions, may be used as an important guide in forming matrimonial connections—Some means of discovering natural qualities prior to experience, is needed in forming such alliances, because after marriage experience comes too late.

THE previous Lectures have been devoted to consideration of the duties incumbent on man as an individual—those of acquiring knowledge and preserving health. My reason for thus limiting his individual duties is, that I consider man essentially as a social being; and that, with the exception of his duties to God, which we shall subsequently consider, he has no duties as an individual beyond those I have mentioned, any more than a particular wheel of a watch has functions independently of performing its part in the general movements of the machine. I mean by this, that although man subsists and acts as an individual, yet that the great majority of his faculties bear reference to other beings as their objects, and show that his leading sphere of life and action is in society. You could not conceive a bee, with its present instincts and powers of co-operation, to be happy, if it were established in utter loneliness, the sole occupant of an extensive heath or flower-bespangled meadow. In such a situation it might have food in abundance, and scope for such of its faculties as related only to itself; but its social instincts would be deprived of their objects and natural spheres of action. This observation is applicable also to man. His faculties bear reference to other beings, and show that nature has intended him to live and act in society. His duties as a member of the social body, therefore, come next under our consideration; and we shall first treat of his duties as a domestic being.

The domestic character of man is founded in, or arises from, the innate faculties of Amativeness, Philoprogenitiveness, and Adhesiveness. These give him desires for a companion of a different sex, for children, and for the society of human beings in general. Marriage results from the combination of these three faculties\* with the moral sentiments and intellect, and is thus a natural institution.

Some persons conceive that marriage, or union for life, is an institution only of ecclesiastical or civil law; but this idea is erroneous. Where the organs above enumerated are adequately and equally possessed, and the moral and intellectual faculties predominate, union for life, or marriage, is a natural result. It prevailed among the ancient Greeks and Romans, and exists among the Chinese and many other nations who have not embraced either Judaism or Christianity. Indeed, marriage, or living in society for life, is not peculiar to man. The fox, marten, wild cat, mole, eagle, sparrow-hawk, pigeon, swan, nightingale, sparrow, swallow, and other creatures, live united in pairs for life.† After the breeding season is past, they remain in union; they make their expeditions together, and if they live in herds, the spouses remain always near each other.

It is true that certain individuals find the marriage tie a restraint, and would prefer that it should be abolished; also that some tribes of savages may be found, among whom it can scarcely be said to exist. But if we examine the heads of such individuals, we shall find that Amativeness greatly predominates in size over Adhesiveness and the Moral Sentiments; and men so constituted do not form the standards

by which human nature should be estimated. Viewing marriage the result of man's constitution, we ascribe it to a Divine origin. written in our minds; and, like other Divine institutions, it is supported by reward and punishment peculiar to itself. The reward attached to it is enjoyment of some of the purest and sweetest pleasures of which our nature is susceptible, and the punishment inflicted for incontinence in it is moral and physical degradation.

Among the duties incumbent on the human being in relation to marriage, one is, that the parties to it should not unite before a proper age. The civil law of Scotland allows females to marry at twelve, and males at fourteen; but the law of nature is widely different. The female frame does not, in general, arrive at its full vigor and perfection, in climate, earlier than twenty-two, nor the male earlier than from twenty-four to twenty-six. Before these ages, maturity of physical strength and of mental vigor is not, in general, attained; and the individuals, with particular exceptions, are neither corporeally nor mentally prepared to become parents, or to discharge, with advantage, the duties of a domestic establishment. Their corporeal frames are not yet sufficiently matured and consolidated; their animal propensities are strong; and their moral and intellectual organs have not yet reached their full development. Children born of such parents are inferior in the size and quality of their brains to children born of the same parents after they have arrived at maturity, and from this defect they are inferior in dispositions and capacity. It is a common remark, that the eldest son of a rich family is generally not equal to his younger brother in mental ability; and this is ascribed to his having relied on his hereditary fortune for subsistence and social rank, and to his consequent neglect of accomplishments and education; but the cause is more deeply seated. In such instances you will generally find that the parents, one of them, have married in extreme youth, and that the eldest child inherits the imperfections of their immature condition.

The statement of the evidence and consequences of this law belongs to physiology: here I can only remark, that if nature has prescribed ages previous to which marriage can not be undertaken with advantage, we are bound to pay deference to its enactments; and that civil and ecclesiastical laws, when standing in opposition to them, are not only absurd, but mischievous. Conscience is misled by these erroneous human statutes; for a girl of fifteen has no idea that she sins, if her marriage be authorized by the law and the church. In spite, however, of the sanction of acts of Parliament, and of clerical benedictions, the Creator punishes severely if his laws be infringed. His punishments assume the following, among other forms:

The parties, being young, ignorant, inexperienced, and actuated chiefly by passion, often make unfortunate selections of partners, and entail lasting unhappiness on each other:

They transmit imperfect constitutions and inferior dispositions to their earliest born children; and

They often involve themselves in pecuniary difficulties, in consequence of a sufficient provision not having been made before marriage to meet the expenses of a family.

These punishments indicate that a law of nature has been violated in other words, that marriage at too early an age is forbidden by the Author of our being.

There should not be a great disparity between the ages of the husband and wife. There is a physical and mental mode of being natural to each age; whence persons whose organs correspond in their condition, sympathize in their feelings, judgments, and pursuits, and form suitable companions for each other. When the ages are widely different, not only is this sympathy wanting, but the offspring also is injured. In such instances it is generally the husband who transgresses; old men are fond of marrying young women. The children of such unions often suffer grievously from the disparity. The late Dr. Robert M. Laing, in a letter addressed to me, gives the following illustration of this remark. "I know," says he, "an old gentleman who has been twice married. The children of his first marriage are strong, active, healthy,

\* Dr. Vignot says that there is a special organ next to Philoprogenitiveness, giving a desire for union for life.

† Gall on the Functions of the Brain, vol. III, p. 482.

people, and their children are the same. The offspring of his second marriage are very inferior, especially in an intellectual point of view; and the younger the children are, the more is this obvious. The girls are superior to the boys, both physically and intellectually. Indeed, their mother told me that she had great difficulty in rearing her sons, but none with her daughters. The gentleman himself, at the time of his second marriage, was upward of sixty, and his wife about twenty-five. This shows very clearly that the boys have taken chiefly off the father and the daughters off the mother."

Another natural law in regard to marriage is, that the parties should not be related to each other in blood. This law holds good in the transmission of all organized beings. Even vegetables are deteriorated, if the same stock be repeatedly planted in the same ground. In the case of the lower animals, a continued disregard of this law is almost universally admitted to be detrimental, and human nature affords no exception to the rule. It is written in our organization, and the consequences of its infringement may be discovered in the degeneracy, physical and mental, of many noble and royal families, who have long and systematically set it at defiance. Kings of Portugal and Spain, for instance, occasionally apply to the Pope for permission to marry their nieces. The Pope grants the dispensation; the marriage is celebrated with all the solemnities of religion, and the blessing of Heaven is invoked on the union. The real power of his Holiness, however, is here put to the test. He is successful in delivering the king from the censures of the Church, and the offspring of the marriage from the civil consequences of illegitimacy: but nature yields not one jot or tittle of her law. The union is either altogether unfruitful, or children miserably constituted in body and imbecile in mind are produced; and this is the form in which the Divine displeasure is announced. The Creator, however, is not recognized by his Holiness, nor by priests in general, nor by ignorant kings, as governing, by fixed laws, in the organic world. They proceed as if their own power were supreme. Even when they have tasted the bitter consequences of their folly, they are far from recognizing the cause of their sufferings. With much self-complacency they resign themselves to the event, and seek consolation in religion. "The Lord giveth," say they, "and the Lord taketh away; blessed be the name of the Lord;" as if the Lord did not give men understanding, and impose on them the obligation of using it to discover his laws and obey them; and as if there were no impiety in shutting their eyes against his laws, in acting in opposition to them, or, when they are undergoing the punishment of such transgressions, in appealing to him for consolation!

It is curious to observe the inconsistency of the enactments of legislators on this subject. According to the *Levitical* law, which we in this country have adopted, "marriage is prohibited between relations within three degrees of kindred, computing the generations through the common ancestor, and accounting affinity the same as consanguinity. Among the *Athenians*, brothers and sisters of the half-blood, if related by the father's side, might marry; if by the mother's side, they were prohibited from marrying.

"The same custom," says Paley, "probably prevailed in *Chaldea*, for Sarah was Abraham's half-sister. 'She is the daughter of my father,' says Abraham, 'but not of my mother; and she became my wife.' Gen. xx. 12. The *Roman* law continued the prohibition without limits to the descendants of brothers or sisters."

Here we observe Athenian, Chaldean, and Roman legislators prohibiting or permitting certain acts, apparently according to the degree of light which had penetrated into their own understandings concerning their natural consequences. The real Divine law is written in the structure and modes of action of our bodily and mental constitutions, and it prohibits the marriage of all blood-relations, diminishing the punishment, however, according as the remoteness from the common ancestor increases, but allowing marriages among relations by affinity, without any prohibition whatever. According to the law of Scotland,

a man may marry his cousin-german, or his *great* niece, both of which connections the law of nature declares to be inexpedient; but he may not marry his deceased wife's sister, against which connection nature declares no penalty whatever. He might have married either sister at first without impropriety, and there is no reason in nature why he may not marry them in succession, the one after the other has died. There may be other reasons of expediency for prohibiting this connection, but the organic laws do not condemn it.

In Scotland, the practice of full cousins marrying is not uncommon, and you will meet with examples of healthy families born of such unions; and from these an argument is maintained against the existence of the natural law which we are now considering. But it is only when the parents have both had excellent constitutions that the children do not attract attention by their imperfections. The first alliance against the natural laws brings down the tone of the organs and functions, say one degree; the second, two degrees, and the third, three; and perseverance in transgression ends in glaring imperfections, or in extinction of the race. This is undeniable; and it proves the reality of the law. The children of healthy cousins are not so favorably organized as the children of the same parents if married to equally healthy partners, not all related in blood, would have been. If the cousins have themselves inherited indifferent constitutions, the degeneracy is striking even in their children. Besides, I have seen the children of cousins continue healthy till the age of puberty, and then suffer from marked imperfections of constitution. Their good health in childhood was looked on by the parents as a proof that they had not in their union infringed any natural law, but the subsequent events proved a painful retribution for their conduct. We may err in interpreting nature's laws; but if we do discover them in their full import and consequences, we never find exceptions to them.

Another natural law relative to marriage is, that the parties should possess sound constitutions. The punishment for neglecting this law is, that the transgressors suffer pain and misery in their own persons, from bad health, perhaps become disagreeable companions to each other, feel themselves unfit to discharge the duties of their condition, and transmit feeble constitutions to their children. They are also exposed to premature death; and hence their children are liable to all the melancholy consequences of being left unprotected and unguided by parental experience and affection, at a time when these are most needed. The natural law is, that a weak and imperfectly organized frame transmits one of a similar description to offspring; and, the children inheriting weakness, are prone to fall into disease and die. Indeed, the transmission of various diseases, founded in physical imperfections, from parents to children, is a matter of universal notoriety; thus, consumption, gout, scrofula, hydrocephalus, rheumatism, and insanity are well known to descend from generation to generation. Strictly speaking, it is not *disease* which is transmitted, but organs of such imperfect structure that they are incapable of adequately performing their functions, and so weak that they are drawn into a morbid condition by causes which sound organs could easily resist.

This subject also belongs to physiology. I have treated of it in the "Constitution of Man," and it is largely expounded by Dr. A. Combe, in his works on Physiology and the Management of Infancy, and by many other authors. I trouble you only with the following illustrations, which were transmitted to me by Dr. Macnieh, who was induced to communicate them by a perusal of the "Constitution of Man." "If your work," says he, "has no other effect than that of turning attention to the laws which regulate marriage and transmission of qualities, it will have done a vast service, for on no point are such grievous errors committed. I often see in my own practice the most lamentable consequences resulting from neglect of these laws. There are certain families which I attend, where the constitutions of both parents are bad, and where, when anything happens to the children, it is almost impossible to cure them. An inflamed gland, a common cold, hangs about them for months, and almost defies removal. In other families, where

[CONTINUED ON PAGE TWENTY-SEVEN]

\* Paley's Moral Philosophy, p. 222.



## DEACON JOHN PHILLIPS.

BIOGRAPHY AND PHRENOLOGICAL CHARACTER.

## BIOGRAPHY.

THE oldest inhabitant of the town of Sturbridge, Mass., now living, is DEACON JOHN PHILLIPS, the fourth of eleven children of Deacon Jonathan Phillips. He was born in Sturbridge, on the 29th day of June, A.D. 1760, on the farm where he now resides with his eldest son, Colonel Edward Phillips. Has always lived on this farm, of some two hundred acres, which, about a century ago, was purchased by his father for \$825. Has lived with his father, and his father with him, as he and his son Edward and their families have ever lived together, under the same roof, and eat at the same table; and during this eighty-six years, or since he was fourteen years old, he says he has not had a severe fit of sickness, and for forty years has called no doctor; nor has he at any time been absent from his native town to exceed eight weeks.

He is of large size, and stout built. At the age of sixteen he measured six feet in height, barefoot, and weighed one hundred and ninety-six pounds. His weight has since varied from two hundred and four to one hundred and sixty-six pounds. He now weighs probably about one hundred and seventy. His manner of living has ever been plain and frugal; has labored as a farmer constantly, but not hard, nor to late hours. Has usually retired to bed early, and rose early in the morning. Has been temperate in eating, drinking, sleeping, working, and in all things. His beverages have been cold water, tea and coffee, and cider, all which he now uses. And formerly he drank a little spirits in hay-time; but it is a long while since he discontinued the use of it, and does not now taste, touch, or handle it at all; nor has he, he says, drank to the amount of a pint of spirits for thirty years. He likes cider, and drinks half a tumbler-full at his meals.

He has used tobacco, too, ever since he was a young man. Till he was upward of fifty he chewed and smoked the filthy weed; for the last fifty years he has snuffed it, and continues snuff-taking to this day. But he says it is of no use—a bad habit—and he would not advise any young person in this respect to follow his example.

At the beginning of our Revolutionary War, when he was sixteen years of age, he was drafted into a militia company, under Captain Abel Mason, and ordered to Providence, R. I. He served here seven weeks, from the latter part of December, 1776, to February, 1777. While at Providence he was spoken of as the largest man in the regiment, and was called out of the ranks by his captain to measure with a soldier in another company. They measured. The other was an inch taller, but not so heavy.

At eleven years of age his attention was called to the subject of religion by a discourse he heard preached by an Elder Jacobs of Thompson, Conn., from 2 Sam. viii. 2. He immediately afterward betook himself to reading the Bible, feeling that he was a great sinner. He read the four Evangelists through in course. One Sabbath he read the last ten chapters of John, and when he came to and read that passage, "It is finished," his burden left him. He thinks he then met with a saving change, and his sins were pardoned. He did not, however, make a public profession of his faith till the year after

his marriage, when he was baptized and united with the Baptist church in Sturbridge.

May 20th, 1785, at the age of twenty-five, he was married to Love, the third daughter of Jonathan Perry. The two elder sisters bore the names of Mercy and Grace. She was now at the blooming age of eighteen, and, the deacon says, "was the prettiest girl in the whole town." With her he lived happily in the marriage relation sixty-four years, and by her had nine children, seven of whom grew up to have families, and five still live. She died at the age of eighty-two years. He has, with and from these, seven children, twenty-four grandchildren, and twenty-six great-grandchildren now living—fifty-five in all. In 1799 he was chosen deacon, to take the place of his father, who died in June of the year previous. He took two months to consider on it, when he made up his mind and consented to serve "according to the best of his ability."

Four of the leading articles, and, perhaps, as comprehensive as any in his religious creed are, and have ever been—

"1. That God is good.

"2. That Christ is divine.

"3. That there is power and reality in revealed religion; and

"4. That man, by nature, is totally morally depraved."

He has been twice elected a representative of the town in the Legislature, and served during the years 1814 and 1815. He there opposed the Hartford Convention with all his might. For fourteen years, from 1810 to 1824, he was a justice of the peace, and married many a couple.

Since he was ninety years of age, he has laid up and relaid on his farm, all alone, about twenty rods of stone wall, handling some pretty heavy stones, and he has done it well, working at it two or three hours in the forenoon, and the same in the afternoon, making about two rods per day.

He has ever sustained the reputation of being an honest, upright, and industrious man, a kind and obliging neighbor, and good citizen.

In 1856 he called on the writer, when the occasion was taken to gather the facts and write the notes for this biographical sketch. The next day he sat to Metcalf, of Southbridge, for the daguerreotype from which the cut has been executed.

He is now in the enjoyment of good health, walks off two or three miles at a time without weariness, and his eyesight and sense of hearing are less impaired than that of many others at the age of threescore years. He sees to read plain print without spectacles, and hears without requiring any one who addresses him to speak but little above the ordinary tone of voice.

POSTSCRIPT, June 30.—DEACON JOHN PHILLIPS has lived his one hundred years. His last birthday was celebrated by his family and friends at the Baptist church at Fiskdale, yesterday, June 29, 1860. There were present three of his five children with their companions, eight of his twenty-five grandchildren, and eight of his thirty-four great-grandchildren, besides many more distant relatives, and others of his native and adjacent towns, among whom were several clergymen of different denominations, and two former pastors of the church. The house was crowded.

At 11 o'clock, A.M., this venerable man entered, leaning upon his staff, followed by six of his towns-

men, the nearest to him in age now living (one of them in his 92d<sup>th</sup> year, and the others octogenarians), and took his seat upon the platform before the desk—they at his right and left.

After a voluntary upon the organ, he arose and made a brief address to the congregation, and followed it with as brief a prayer. In the former, he thanked his friends for coming together on this occasion to meet and to greet him; acknowledged the goodness and mercy of God, which had now followed and attended him, and repeated the four leading articles of his creed [which see above]. In the latter, he thanked God, and invoked the continuance of his favor and blessings upon himself, upon all present, and upon every body everywhere.

Then followed the reading of Scripture (1 John ii.), and the singing of psalms selected by him (one of them the 71st of Watts), and of some original hymns. We give the psalm as follows:

My God, my everlasting hope,  
I live upon thy truth;  
Thy hands have held my childhood up,  
And strengthened all my youth.

My death was fashioned by thy power,  
With all these limbs of mine,  
And from my mother's painful hour  
I've been entirely thine.

Still hath my life new wonders seen,  
Repeated every year;  
Behold my days that yet remain—  
I trust them to thy care.

Cast me not off when strength declines,  
When hoary hairs arise;  
And round me let thy glory shine,  
Where'er thy servant dies.

Then, in the history of my age,  
When men review my days,  
They'll read thy love in every page,  
In every line thy praise.

An original poem was also read, another prayer, and other addresses—"a feast of reason and a flow of soul."

After this, in an arbor, outside the church, was the ladies' festival. Herein were tables laden with good things. At the head of one—the principal one—sat this man of a hundred years. His health is still very good. He relishes his food, and eats heartily and sleeps well.

In October, 1856, having a little shock of palsy, he has not since been able to labor or walk about as much as formerly, though he now walks off half a mile or so without difficulty. His sight and hearing are failing; and he says he is conscious that his mental powers too have failed during the last four years. One tooth remains.

At the last presidential election he voted for Fremont and Dayton, and he hopes at the next to vote for Lincoln and Hamlin; "for in politics," he says, "I am a Republican, and I will vote this ticket as long as I live." F. W. R.

## PHRENOLOGICAL CHARACTER.

The portrait of this aged man furnishes an interesting study. He has lived a hundred years, and the reader will be curious to know the conditions which combine to produce this extraordinary result. According to the biography, he has been remarkably uniform in his habits; has lived al-

\* This aged man, Mr. Benjamin Smith, ate nothing at the "festival," and drank only a little lemonade. On his way home, returning by the burying-ground, he visited the grave of his departed wife, was taken ill that night, and died July 1st.



PORTRAIT OF DEACON JOHN PHILLIPS.  
ONE HUNDRED YEARS OLD.

ways on the same farm; has rarely been away from it; has lived on a plain diet, taken a sufficient amount of sleep, and been uniformly and steadily industrious and temperate. According to the shape of his head, we infer that his passions have not been of that controlling, energetic character calculated to wear out and enervate the physical system.

He is a man of large frame, measuring six feet in height, and in his prime weighing over two hundred pounds. He has what we call the bilious or motive temperament in predominance. That large nose, those prominent cheek bones, that very broad and long chin, that prominent brow, and great length of head from chin to the crown, all indicate uncommon power of frame. He is rather coarsely made, which indicates the tough, enduring, hardy qualities of constitution; the bones and muscles seem to predominate over the vascular system. That large chin is a sign of a strong, steady circulation. Men with such a chin rarely if ever are known to have heart disease, or to die of apoplexy; while a small, light, short, delicate, diminutive chin is an indication of unsteady circulation, and liability to fevers and inflammatory complaints, and to heart disease and apoplexy. That prominence to the brow, and fullness of the center of the forehead, evince a quick, practical judgment, power of observation, ability to gain knowledge, especially of things, and memory of events and experiences. He has always been fond of reading, and disposed to narrate his experience and the circumstances which have rendered his life interesting. His Language appears to be full, his reasoning powers fair, his Benevolence rather large, his Veneration large, while Firmness is most enormously developed. That particular height in the center of the back part of the top of the head, shows the location and great development of Firmness. He must have been a man of remarkable will-power and a controlling spirit wherever he moved, not so much on account of his great thought-power as on account of his stability, steadiness, practical judgment, and common sense. His head appears to be narrow, and flattened at the sides, showing that Combativeness, Destructiveness, and Alimentary-

ness—which give anger, severity, and appetite—were only medium, while the next range of organs above—including Secretiveness—appear to be small. Frankness is one of his virtues and one of his faults. He has always been too plain and direct in his speech, too positive and absolute in his statements; but being calm, self-possessed, dignified, and reasonable in his disposition, his frankness has generally been in the right direction. He has seldom given away to passion and rash impulse, so as to make his frankness so much a blemish as would be the case in an impulsive, hot-blooded man. His Cautiousness is not distinctly discernible, but appears to be only fair. The signs of the Social nature are comparatively strong.

His leading characteristics are steadiness, perseverance, thoroughness, respect for whatever is sacred and religious, without being superstitious, kindness, practical talent, soundness of judgment, and unconquerable integrity and perseverance.

### TOWNSEND HARRIS.

#### PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

##### PHRENOLOGICAL CHARACTER.

THIS gentleman has a most excellent physical system. His brain is large and active, and the quality of his organization is comparatively fine, giving a tendency to thought, study, and mental vigor and activity generally. He has also a large development of the vital temperament, which manufactures nourishment for brain and body, and furnishes the steam-power, as it were, to drive the machinery of life, of thought, and of labor. He is naturally strong, tough, and enduring, but requires uniform habits and temperance, in order to secure the highest results of which his constitution is susceptible. The base of the brain is large. The Perceptives—located across the brows—are very prominent, giving him a ready appreciation of the facts of business, of practical subjects, of those pertaining to science and general knowledge, and also rendering his mind very ready in all the affairs of life. He is not obliged to ponder, meditate, or study in order to come to conclusions. He reaches everything of a practical nature by a ready intuition, which makes him the master of it without the toil and labor of severe study. He has the kind of mind which makes a man well informed without the tediousness of studying things in detail.

Causality—located at the upper portion of each side of the forehead directly above the eyes near the hair—is amply developed, and indicates cultivation, that the mind is becoming more and more active in the direction of philosophy and in the comprehending of large and important ideas. The fullness of the eye indicates splendid talents in language and great conversational ability. His social organs are doubtless fully developed, and, being quick in perception, ready in conversation, fond of amusement, and genial in disposition, he makes friends wherever he goes, and is the soul and center of the circle in which he moves. Besides this, he has a warm temperament, and a cordial outflow of geniality which attracts everybody to him who has a disposition to be amused, entertained, instructed, and made to feel happy and at peace with themselves and all men.

He has a fine development of Imitation and Ideality, which qualify him for adapting himself to the customs and usages of others, even to foreigners, whose manners are all different from his own.

He is remarkable for his faculty of Agreeableness, power to render himself acceptable, and at the same time he has strength of character sufficient to rule and govern those who are brought into his sphere of influence, but he governs in such a way that people feel happy to conform to his wishes, and anxious to serve him. He has excellent judgment of property, of the value and uses of things, as well as of the qualities which give them value. He has mechanical judgment, financiering ability, executive force, and a great degree of kindness and philanthropy joined to integrity and uprightness, pride and ambition. He enjoys the good opinion of his friends, but thinks more of triumphing over difficulties and making himself worthy of respect than he does of receiving the tokens of regard. He has always felt capable of being his own master, of managing for himself, of taking responsibilities; and one of the peculiarities of his character is the readiness with which he forms judgments and the independence, self-reliance, courage, and comprehensive enthusiasm with which he engages to put them into practice.

He is well qualified for a leader—in business or in education; would make a fine orator, an excellent teacher, a first-class lawyer, merchant, diplomatist, or executive officer.

##### BIOGRAPHY.

The name of Townsend Harris, and his personal history at this time, possess a more engrossing interest for the people of this country, and among the governing classes of all the nations of the Old World, than that of any American citizen, with perhaps the single exception of those before the people as candidates for the Presidency of the United States.

This is in a measure due to the recent advent among us of the princely Embassy from Japan, the first deputation of its kind ever sent out from that veiled island empire of nearly 60,000,000 of people, possessing a higher degree of culture and organization than prevails in any other of the Asiatic races.

Mr. Harris was born at Sandy Hill, Washington County, New York, where he received the rudiments of education in the common school, his parents being in moderate circumstances, but unusually intelligent. At the age of fifteen he left his native village, and came to the city of New York, to become a clerk in a dry goods store with his elder brother, where he remained for a year, when he obtained a situation in a large china house. He remained in this until by his energy, integrity, and abundant capacity he became a partner in, and afterward sole proprietor of the establishment, conducting a heavy business with honor and success for a quarter of a century, and surrounding himself with earnest friends from among the most celebrated and high-minded of the merchant princes of New York. The idea and establishment of the Free Academy of this city was entirely due to Townsend Harris. He early saw that if the city was to participate in the literature fund controlled by the Board of Regents,



it must have an institution of academic grade, and submitted his views first to his life-long and tried friend, General Prosper M. Wetmore, who was a member of the Board of Regents. This gentleman sought to dissuade him from the attempt, but in vain. Mr. Harris had fixed upon what he deemed to be the proper line of policy, and immediately commenced a series of labors that would have disheartened a less determined and conscientiously convinced man; and the result, upon an appeal to his fellow-citizens by ballot, was the successful indorsement of his ideas, and the permanent establishment of the Free Academy, designed by him to afford the advantages of a superior theoretical and practical education to the sons of all classes and conditions of the people of the city of New York, upon the single condition of a previous attendance for a year upon one of the ward schools.

Mr. Harris held the position of President of the Board of Education during the years 1846-47, but resigned upon the conclusion of his successful establishment of the Free Academy.

In 1849, soon after the announcement of the discovery of gold in California, Mr. Harris wound up his business, consolidated his means, paid all his indebtedness, and, without consulting with his friends, purchased a bark, loaded her with an assorted cargo, and set sail, unheralded, for the land of gold and brilliant hopes. On his arrival at San Francisco, he disposed of his cargo, realizing a profit of over twenty thousand dollars. He soon afterward took command of his own vessel, and sailed for the Straits of Malacca and the Indian Archipelago. This enterprise proved unfortunate, and he was finally obliged to sell his ship, and was, for nearly two years, lost to his friends, who supposed him dead. At the end of this period a letter from him reached General Wetmore, informing him that he had made the tour of the Eastern Pacific countries and the islands adjacent to the continent of Asia, and that he had, finally, planted himself at Hong Kong. Through the friendship of Governor Marcy, then Secretary of State, he was appointed Consul to the port of Ningpo, at a salary of a thousand dollars per annum. Upon receiving his appointment, he immediately appointed a Vice-Consul, and started to return to the United States. On his way he met Sir John Bowring, the British Envoy, who had just negotiated a commercial treaty with the Empire of Siam. His extensive information and remarkable powers of observation immediately led to a warm friendship with this Envoy, and he soon obtained a copy of the British treaty, which afterward proved of very great service as a guide to our government in preparing its instructions in regard to our present treaty with Siam. On his arrival at Bangkok, he made himself familiar with the capital, the government, and the people of Siam, after which he visited several of the principal cities of British India, where the seeds of the recent bloody rebellion were even then beginning to germinate, and made himself acquainted with the actual condition, power, and influence of the English rule in India by personal observation on the spot. He then returned by the way of London, where he received letters urging his immediate return to the United States, at the instance of Mr. Marcy, who had recommended him to the President to fill the important post of Con-



PORTRAIT OF HON. TOWNSEND HARRIS,  
AMERICAN MINISTER TO JAPAN.

sul-General to Japan. On his arrival home, he immediately called on the Secretary, who found him thoroughly posted in regard to the affairs of the East, and directed him to wait on President Pierce, who very soon decided to give the commission to Mr. Harris, to which soon after was added that of Special Envoy to negotiate a commercial treaty with Siam. Ripe in commercial experience, acquired in the business training of an active mercantile life, with remarkable qualities of observation and judgment; thoroughly acquainted with the principles of international law and practice, with a taste for letters and the love of a linguist for the acquisition of languages and dialects, Mr. Harris was admirably qualified for an intelligent and efficient discharge of the responsible duties confided to him.

It is but another of the many evidences which his countrymen have received of the sound judgment, knowledge of character, and strong common sense possessed by the late William L. Marcy, that the selection of an accomplished merchant, in the person of Mr. Harris, was wholly due to the influence of that lamented statesman. Dur-

ing his stay in New York his portrait was painted by the eminent artist Bogle, at the instance of H. L. Stuart, Esq., and now occupies a distinguished place at the right hand of De Witt Clinton, the first President of the Public School Society, in the hall of the Board of Education. From this portrait we have made our illustration, there being no other of Mr. Harris in the country.

Mr. Harris left New York in October, 1855, reached Bangkok in the following March, where he succeeded in negotiating a most favorable commercial treaty, from which more than half a million of dollars have been saved to our citizens in tonnage dues alone up to the commencement of the present year. This successful negotiation with Siam was the first step taken in diplomacy by Mr. Harris, and it was a significant opening in his brilliant career in the East.

The treaty negotiated with Japan by Commodore Perry in March, 1854, established relations of amity with that nation, but did not provide terms for such commercial intercourse as could be rendered available for purposes of trade. The great merit of that treaty consisted in the open-



which it made for further advances, and it therefore a very important step toward more intimate relations. Commodore Perry's success won him the applause of his countrymen, and his name is identified in history with the progress of civilization in the Eastern World. It is deeply to be regretted that the life of an officer thus distinguished for his achievements in peace, as he had previously been for his conduct in war, could not have been spared to witness the full development of the beneficent work he had commenced.

The Perry treaty provided for the appointment of a consular officer to reside at Simoda. The President, passing aside the numerous applicants for the office, selected Mr. Harris. Having permitted his task to the entire satisfaction of the Government, he proceeded on his voyage, and arrived at Simoda at the close of August, 1856.

Here we may pause to remark on the somewhat singular fact, that although his labors in Siam were performed while he was receiving no pay for services in any capacity, his salary as Consul-general not commencing until his arrival in Japan, Mr. Harris has as yet received no compensation whatever from the Government for the Japanese treaty, nor any public recognition of the services he had rendered to American commerce through his successful efforts in its behalf in that country.

As far as we can learn, this is the only instance in our national diplomatic history of such neglect of services so efficient and useful. Commodore Perry was munificently rewarded for his treaty with Japan. Congress voted him a gratuity of twenty thousand dollars, although the duty was performed while he was receiving the full pay of a grade as commander-in-chief of a naval squadron. This was just and honorable in the Government, and it was equally to the credit of the merchants of New York that they liberally subscribed for a service of plate for that officer. We have these facts in regard to Commodore Perry with much satisfaction, but the contrast in the case of Mr. Harris is not so pleasant.

Three attempts have been made in Congress to remunerate him for his valuable services during this period, and a bill appropriating ten thousand dollars has this session passed the Senate unanimously, and only awaits the action of the House of Representatives.

Immediately on his arrival in Japan, Mr. Harris rendered zealously upon the discharge of his important duties. The existing treaty barely gave him a residence, without the power to advance the objects of commerce, or in any way to promote the wishes of his countrymen to enter into relations with the singular people by whom he was surrounded.

The Japanese are close observers and shrewd men of character. They soon found that they had engaged a stranger who was resolved to make himself at home in his new position. He had provided himself with an excellent interpreter in Mr. Elgin, and long colloquies were daily held in Dutch at the consular temple. But a few weeks elapsed before Mr. Harris had made several distinguished converts to his doctrines of political economy, and within the first year he had secured an important modification of the existing stipulation by which he raised the standard

value of foreign coins in American hands from thirty-three cents on the dollar (or sixty-seven per cent. below par) up to ninety-four cents on the dollar. Thus was one great obstacle removed out of the pathway of trade.

Steadily pursuing his objects, and winning his way by slow yet certain approaches, Mr. Harris found himself in the city of Yedo, the capital of Japan, early in the year 1858. On this his first visit to the seat of government he was admitted to the high honor of an interview with the Tycoon, or first Emperor. This distinction had never before been conferred on a foreigner, and it has not since been repeated in the case of any other person. His visit to Yedo was speedily followed by the signing of the Second, or Commercial, treaty with Japan, by which business relations are established, the ports opened to American vessels, and the standard of foreign coinage raised to its par value of the relative weight with the coinage of the country.

In addition to these and other concessions affecting the interests of commerce, Mr. Harris was not unmindful of more important considerations. It was an agreement entered into between the Government of Japan and Mr. Harris, that embassies should be sent to America, England, and Russia, but that neither of the two last named should leave Japan until after the first had arrived at Washington. Mr. Harris's sagacity was clearly evinced in this arrangement, which gives to us the advantage of standing first among the nations whom the Japanese are hereafter to regard as their friends, and with such a people the prestige of position exercises a powerful influence.

His treaty provides for the toleration of Christianity, and the right of foreigners to build churches; it also abrogates all penalties against such of the Japanese as shall embrace the tenets of the Christian religion.

These latter provisions were a great advance in civilization. They gave the first introduction of Gospel light into the darkness of a heathen despotism. Its rays were speedily strengthened by the advent of missionaries from most of the Christian churches. These standard-bearers of the Cross award the highest praise to Mr. Harris for his efficient aid in opening for them the way to a benighted people.

Scarcely had the seals been affixed to the second American treaty, when the British Envoy, Lord Elgin, arrived at Simoda. He came flushed with his then recent success in China, and it was openly alleged by members of his suite, as it has since been stated in English publications, that the prestige of the Chinese negotiations had been foreshadowed in Japan, and had contributed mainly to the success of Mr. Harris. This feeling of confidence was, however, of short duration, and Lord Elgin speedily found himself in a dilemma from which he could only be relieved by the aid of Mr. Harris. This aid was promptly and gracefully rendered by the American functionary, and the English treaty was granted on the basis of the terms contained in the American.

The courtesy of Mr. Harris was fully appreciated and handsomely acknowledged by Lord Elgin, and, at his suggestion, it was also recognized by the Queen of England, who caused a fitting testimonial to be forwarded to Mr. Harris in Japan. The consent of the American Government having been first obtained, Mr. Harris received a massive gold box bearing the crown and initials of the Queen in diamonds on the lid. The beautiful present is now in this city, having been sent here by Mr. Harris for the gratification of his

personal friends. It is greatly admired for its chaste design and elaborate execution.

So far, therefore, as the opening of the ports of these Eastern empires to the commerce of the world is concerned, we may claim to have been not the last nor the least efficient, as a nation, in producing the beneficent result.

Although Holland had enjoyed the advantages of trade with Japan for more than two centuries, yet Holland had made no attempt to give to other nations the benefit of her influence with the Japanese. The United States, on the contrary, had no sooner secured their own position as a friendly power, than their influence and the personal services and experience of their Envoy were fully and effectually used to place other nations on the same favorable footing with themselves.

This liberal conduct is in accordance with the true spirit of commercial civilization; and it was therefore most fitting that the action of Mr. Harris should be recognized as a noble departure from the official routine and selfish reticence of old-world diplomacy.

Mr. Harris has been advanced to the rank of resident Minister and to full pay. His labors have been herculean, and his health is seriously affected. The late rumor of his death is untrue. We have seen a letter from his physician of a date two weeks later than the departure of Captain Tatnall and the Embassy from Yedo, which says that Mr. Harris is nearly restored to health.

Mr. Harris speaks the principal European languages with fluency, and is also familiar with several of the Eastern dialects. He is able to converse in Japanese without the aid of an interpreter, and has long been in the habit of journalizing from day to day his observations and reflections upon them. This course has placed him in possession of a vast and varied amount of available information upon almost every topic of human interest. His conversational powers are of the highest order, and his judgment of men and things is quick, comprehensive, and accurate. He is the soul of generosity, manliness, and honor.

Mr. Harris is now about fifty-five years old, and in the prime of his fine intellectual powers.

#### ABSENCE OF MIND.

TALKING of absence of mind (said the Rev. Sidney Smith), the oddest instance happened to me once in forgetting my own name. I knocked at a door in London and asked if Mrs. B. was at home. "Yes, sir; pray what name shall I say?" I looked in the man's face astonished—what name? Aye, that is the question—what is my name? I believe the man thought me mad; but it is literally true that during the space of two or three minutes I had no more idea of who I was than if I had never existed. I did not know whether I was a dissenter or a layman; I felt as dull as Sternhold or Hopkins. At last, to my great relief, it flashed across me that I was Sidney Smith. I heard also of a clergyman who went jogging along the road until he came to a turnpike. "What is to pay?" "Pay, sir! for what?" asked the turns pike man. "Why, for my horse, to be sure." "Your horse, sir! what horse? Here is no horse, sir." "No horse! God bless me!" said he, suddenly looking down between his legs, "I thought I was on horseback."

[We have somewhere heard of a merchant absorbed in his correspondence, who asked of his book-keeper in a formal, business-like way, "William, what is John Thompson's Christian name?" "It is John, sir," replied the book-keeper. "Ah, yes, so it is; how very odd it is that I should have forgotten it! but, dear me, I have now forgotten John Thompson's surname!" "It is Thompson, sir," responded the faithful clerk, in the same quiet, commonplace tone as before; and the merchant, thankful for the information, was not aware that both his questions were ridiculous, as in the very act of asking he had answered each.]



[CONTINUED FROM PAGE TWENTY-TWO.]

the parents are strong and healthy, the children are easily cured of almost any complaint. I know a gentleman, aged about fifty, the only survivor of a family of six sons and three daughters, all of whom, with the exception of himself, died young, of pulmonary consumption. He is a little man, with a narrow chest, and married a lady of a delicate constitution and bad lungs. She is a tall, spare woman, with a chest still more deficient than his own. They have had a large family, all of whom die off regularly as they reach manhood and womanhood, in consequence of affections of the lungs. In the year 1833, two sons and a daughter died within a period of ten months. Two still survive, but they are both delicate, and there can be no doubt that, as they arrive at maturity, they will follow the rest. This is a most striking instance of punishment under the organic laws."

As to the transmission of mental qualities, I observe, that form, size, and quality of brain descend, like those of other parts of the body, from parents to children; and that hence dispositions and talents, which depend upon the condition of the brain, are transmitted also—a fact which has long been remarked both by medical authors, and by observant men in general.

The qualities of the stock of each parent are apt to reappear in their children. If there be insanity in the family of the father or mother, although both of these may have escaped it, the disease, or some imperfection of brain allied to it, frequently reappears in one or more of their children. The great characteristic qualities of the stock, in like manner, are often reproduced in distant descendants.

While the father's constitution undoubtedly exerts an influence, the constitution of the mother seems to have much effect in determining the qualities of the children, particularly when she is a woman possessing a fine temperament, a well-organized brain, and, in consequence, an energetic mind. There are few instances of men of distinguished vigor and activity of mind, whose mothers did not possess a considerable amount of the same endowments; and the fact of eminent men having so frequently children far inferior to themselves, is explicable by the circumstance, that men of talent often marry women whose minds are comparatively weak. When the mother's brain is very defective, the minds of the children are feeble. "We know," says the great German physiologist Haller, "a very remarkable instance of two noble females who got husbands on account of their wealth, although they were nearly idiots, and from which this mental defect has extended for a century into several families, so that some of all their descendants still continue idiots in the fourth and even the fifth generation."\* In many families, the qualities of both father and mother are seen blended in the children. "In my own case," says a medical friend, "I can trace a very marked combination of the qualities of both parents. My father is a large-chested, strong, healthy man, with a large, but not active brain; my mother was a spare, thin woman, with a high nervous temperament, a rather delicate frame, and a mind of uncommon activity. Her brain I should suppose to have been of moderate size. I often think that to the father I am indebted for a strong frame and the enjoyment of excellent health, and to the mother for activity of mind, and excessive fondness for exertion." Finally, it often happens that the mental qualities of the father are transmitted to some of the children, and those of the mother to others.

It is pleasing to observe, that in Wurtemberg, Baden, and some other German states, there are two excellent laws calculated to improve the moral and physical condition of the people. First, "It is illegal for any young man to marry before he is twenty-five, or any young woman before she is eighteen." Here the human legislator pays much more deference to the Divine Lawgiver than he does in our country. Secondly, "A man, at whatever age he wishes to marry, must show to the police and the priest of the commune where he resides, that he is able, and has the prospect, to provide for a wife and family." This also is extremely judicious.

\* Elem. Physiol. Lib. xxix. Sec. 2, §3.

It has been argued that these prohibitions only encourage immorality. During a residence in Germany, I observed that where the individuals had average moral and intellectual organs, the law gave them the right direction, and produced the best effects. One of my own female servants was engaged to be married to a young man who was serving his three years as a soldier; and nothing could exceed the industry and economy which both practiced, in order to raise the requisite funds to enable them to marry on his discharge. When the organs of the propensities predominated, there, as here, the parties rushed recklessly to indulgence. In this case, in Germany, the intercourse is illicit; in this country, it is often the same; or the substitute for it is an ill-assorted and miserable marriage. The German legislators, by giving their sanction to the dictates of reason and morality, at least discharge their own duty to their people; while our legislators lead us by their authority, into error.

Another natural law in regard to marriage is, that the mental qualities and the physical constitutions of the parties should be *adapted to each other*. If their dispositions, tastes, talents, and general habits harmonize, the reward is domestic felicity—the greatest enjoyment of life. If these differ so widely as to cause jarring and collision, the home which should be the palace of peace and the mansion of the softest affections of our nature, becomes a theater of war; and of all states of hostility, that between husband and wife is the most interminable and incurable, because the combatants live constantly together, have things in common, and are continually exposed to the influence of each other's dispositions.

The importance of this law becomes more striking when we attend to the fact, that, by ill assortment, not only are the parties themselves rendered unhappy, but their immoral condition directly affects the dispositions of their children. It is a rule in nature, that the effects even of temporary departures from the organic laws descend to offspring produced during that state, and injure their constitutions. Thus—children produced under the influence of inebriety, appear to receive an organization which renders them liable to a craving appetite for stimulating fluids. Children produced when the parents are depressed with misfortune, and suffering under severe nervous debility, are liable to be easily affected by events calculated to induce a similar condition; children produced when the parents are under the influence of violent passion, inherit a constitution that renders them liable to the same excitement; and hence, also, children produced when the parents are happy and under the dominion of the higher sentiments and intellect, inherit qualities of body and brain that render them naturally disposed to corresponding states of mind. I have stated various facts and authorities in support of these views in the "Constitution of Man," to which I refer. These phenomena are the result of the transmission to the children of the mental organs modified in size, combination, and condition by the temporary condition of the parents. This law is subject to modifications from the influence of the hereditary qualities of the parents, but its real existence can hardly be doubted.

In my second Lecture I laid down the principle, that man's first duty as an individual is to acquire knowledge of himself, of external nature, and of the will of God; and I beg your attention to the application of this knowledge when acquired. If organic laws relative to marriage be really instituted by the Creator, and if reward and punishment be annexed to each of them, of what avail is it to know these facts abstractly, unless we know also the corresponding duties, and are exposed to perform them? We want such a knowledge of the human constitution as will carry home to the *understanding* and the *conscience* the law of God written in our frames, and induce us to obey. The sanction of public sentiment, religion, and civil enactments are necessary to enforce the observance of that law; and we need training, also, to render obedience habitual.

Knowledge of the constitutions of individuals about to marry be attained only by the study of the structure, functions, and laws of the body. If anatomy and physiology and their practical applications formed branches of general education, we should be led to view

subject in all its importance, and where our own skill was insufficient to direct us, we should call in higher experience. It is a general opinion, that all such knowledge will ever be useless, because marriage is determined by fancy, liking, passion, interest, or similar considerations, and never by reason. Phrenology enables us to judge of the force of this objection. It shows that the impulses to marry come from the instinctive and energetic action of the three organs of the domestic affections. These are large, and come into vigorous activity in youth, and frequently communicate such an influence to the other mental powers, as to enlist them all for the time in their service. The feelings inspired by these faculties, when acting impulsively and blindly, are dignified with various poetic names, such as fancy, affection, love, and so forth. Their influence is captivating, and not a little mysterious; which quality adds much to their charms with young minds. But Phrenology, without robbing them of one jot of their real fascinations, dispels the mystery and illusions, and shows them to us as three strong impulses, which will act either conformably to reason, or without its guidance, according as the understanding and moral sentiments are enlightened or left in the dark. It shows us, moreover, disappointment and misery, in various forms, and at different stages of life, as the natural consequences of defective guidance; while happiness of the most enduring and exalted description is the result of the wise and just direction of them.

Believing, as I do, that the Creator has constituted man a rational being, I am prepared to maintain that the very converse of the objection under consideration is true—namely, that average men, if *adequately instructed and trained*, could not avoid giving effect to the natural laws in forming marriages. I say average men; because Phrenology shows to us that some human beings are born with animal organs so large, and moral and intellectual organs so small, that they are the slaves of the propensities, and proof against the dictates of reasons. These individuals, however, are not numerous, and are not average specimens of the race. If, before the organs of the domestic affection, come into full activity, the youth of both sexes were instructed in the laws of the Creator relative to marriage, and if the sanctions of religion and the opinion of society were added to enforce the fulfillment of them, it is not to be presumed that the propensities would still hurry average men to act in disregard of all these guides. This assumption would imply that man is *not* rational, and that the Creator has laid down laws for him which he is incapable, under any natural guidance, of obeying—a proposition which to me is incredible.

I have introduced these remarks to prepare the way for the observation, that before the discovery of Phrenology it was impossible to ascertain the mental dispositions and capacities of individuals prior to experience of them in actions, and that there was, on this account, great difficulty in selecting, on sound principles, partners really adapted to each other, and calculated to render each other happy in marriage. I know that a smile is sometimes excited when it is said that Phrenology confers the power of acting rationally, in this respect, on individuals who could not be certain of doing so without its aid; but a fact does not yield to a smile.

Not only is there nothing irrational in the idea that Phrenology may give the power of obtaining the requisite knowledge, but, on the contrary, there would be a glaring defect in the moral government of the world if the Creator had not provided means by which human beings could ascertain, with reasonable accuracy, the mental dispositions and qualities of each other, before entering into marriage. He has prompted them, by the most powerful and fascinating of impulses, to form that connection. He has withheld from them discriminating instincts, to enable them always to choose right; and yet he has attached tremendous penalties to their errors in selection. If He have not provided some means, suited to the rational nature of man, to enable him to guide his impulses to proper objects, I can not conceive how his government can be reconciled to our notions of benevolence and justice. We must believe that He punishes us for not doing what He has denied us the capacity and the means of accomplishing.

No method of discovering, prior to experience, the natural dispositions of human beings, has hitherto been practically available. The general intercourse of society, such as is permitted to young persons of different sexes before marriage, reveals, in the most imperfect manner, the real character; and hence the bitter mortification and lasting misery in which some prudent and anxious persons find themselves involved, after the blandishments of a first love have passed away, and when the inherent qualities of the minds of their partners begin to display themselves without disguise and restraint. The very fact that hu-

man affection continues in this most unhappy and unsuccessful condition, should lead us to the inference that there is some great truth relative to our mental constitution undiscovered, in which a remedy for these evils will be found. The fact that a man is a rational creature—who must open up his own way to happiness—ought to lead us, when misery is found to result from our conduct, to infer that we have been erring through lack of knowledge, and to desire better as well as more abundant information.

So far from its being incredible, therefore, that a method has been provided by the Creator whereby the mental qualities of human beings may be discovered, this supposition appears to be directly warranted by every fact which we perceive, and every result which we experience, connected with the government of the world. If God has placed within our reach the means of avoiding unhappy marriages, and if we neglect to avail ourselves of his gift, then we are ourselves to blame for the evils we endure. I can not too frequently remind you, that every fact, physical and moral, with which we are acquainted, tends to show that man is comparatively a recent inhabitant of this globe; that, as a race, he is yet in his infancy; and that we have no more reason to be astonished at new and valuable natural institutions, calculated to promote human enjoyment and virtue, evolving themselves from day to day to our understandings, than we have to wonder at the increasing intelligence of an individual as he passes from childhood to youth, and from youth to manhood.

I am equally at a loss to discover any reason why it should be absurd, that the means of discriminating natural qualities should be presented to us through the medium of the brain. Dr. Thomas Brown has justly remarked, that “to those who have not sufficient elementary knowledge of science, to feel any interest in physical truths, as one connected system, and no habitual desire of exploring the various relations of new phenomena, many of the facts in nature, which have an appearance of incongruity as at first stated, do truly seem ludicrous;” but the impressions of such minds constitute no criterion of what is really wise or unwise in nature.

It has been ascertained by measurement that a head not more than thirteen inches in horizontal circumference is invariably attended by idiocy, unless the frontal region be disproportionately large. Dr. Voison, of Paris, lately made observations on the idiots under his care at the Hospital of Incurables in that city, and found this fact uniformly confirmed, and also that, *ceteris paribus*, the larger the head was, the more vigorously were the mental powers manifested.

It is worthy of remark, that—almost as if to show an intention that we should be guided by observation of the size and configuration of the brain—the cerebral development in man is extensively indicated during life by the external aspect of the head; while in the lower animals this is much less decidedly the case. In the hog, elephant, and others, the form and magnitude of the brain are not at all discoverable from the living head. The brutes have no need of that knowledge of each other's dispositions which is required by man: instincts implanted by nature lead them into the proper path; and as it is presumable that a different arrangement has not been adopted in regard to man without an object and a reason, subsequent generations may contemplate Phrenology with different eyes from those with which it has been regarded in our day.

To illustrate the possibility of discriminating natural dispositions and talents by means of observations on the head, I may be permitted to allude to the following cases. On the 28th October, 1835, I visited the jail at Newcastle, along with Dr. George Fife (who is not a phrenologist) and nine other gentlemen, and the procedure adopted was this: I examined the head of an individual criminal, and before any account of him whatever was given, wrote down my own remarks. At the other side of the table, and at the same time, Dr. Fife wrote down an account of the character and conduct of the same individual, as disclosed by the judicial proceedings and the experience of the jailer. When both writings were finished, they were compared.

“The first prisoner was a young man about 20 years of age, P. S. After stating the organs which predominated and those which were deficient in his brain, I wrote as follows: ‘My inference is, that this boy is not accused of violence; his dispositions are not ferocious, nor cruel, nor violent; he has a talent for deception, and a desire for property not regulated by justice. His desires may have appeared in swindling or theft. It is most probable that he has swindled; he has the combination which contributes to the talent of an actor.’ The remarks which Dr. Fife wrote were the following: ‘A confirmed thief; he has been twice convicted of theft. He has never shown brutality, but he has no sense of honesty. He has frequently attempted to impose on Dr. Fife; he has considerable intellectual talent; he has attended school, and is quick and apt; he has a talent for imitation.’

[TO BE CONTINUED]

### PICKING TEETH WITH A PIN.

HABIT is second nature; and it is, as children say, "funny" to see what ridiculous habits sensible people will form. and then, against their judgment and the best of resolutions, continue to practice them. One of these pernicious habits is that of picking the teeth continually. We know gentlemen (in every other sense) who will sit and chat for hours, using a toothpick whenever they are listening to responses to their own remarks, and sometimes they talk and pick teeth at the same time, and all this against their well-defined knowledge that teeth-picking, like nail-cleaning and nail-cutting, should be done privately, or in a quiet, retired manner. If persons would use a quill, ivory, or wood pick for the teeth, even the prominent and public use of these could be endured with some show of toleration, but when they use the point of a pocket-knife, or, what is more common, a pin or needle, we lose all patience—it makes the cold chills run over us; and more than this, we are sorry they do not know better than thus to ruin their teeth by using a hard metallic substance calculated to destroy the enamel of their teeth, and thereby causing decay as well as seriously injuring the gums. Let no lady or gentleman who reads this, ever again pick the teeth with a pin, needle, or knife; or bite the nails at any time, or trim or clean them in company; but we would by no means discourage having the nails cleaned, or the teeth properly picked and brushed after every meal, all of which is respectfully submitted.

### TO EVERYBODY.

Those who would like to possess a beautiful steel engraving of their favorite candidates for President and Vice-President, will be pleased to learn that the celebrated engraver, Buttre, of this city, has issued the four sets of candidates, viz.: Douglas and Johnson, Lincoln and Hamlin, Breckenridge and Lane, Bell and Everett.

Each portrait is separate on a sheet 11×15 inches, with the autograph of each attached. The price of each is 25 cents, free of postage, and may be ordered from this office.

### PHOTOGRAPHIC ART.

We distinctly remember when the daguerreian process of art was introduced into this country. It was attended with astonishment on the part of the people, and with envy, prejudices, and wonder on the part of artists who used the crayon and pallet. Then the silver plate was the only basis in taking a picture by Daguerre's process. Since that time, however, the ambrotype, melainotype, halotype, spherotype, stereoscope, and photograph have been introduced. Discoveries have been made by which a photograph on canvas can be taken in oil colors. There is also an arrangement by which twenty-four correct miniature likenesses can be taken at a single sitting of twenty seconds, and all precisely alike, and for a single dollar.

Mr. J. H. Whitehurst has done as much as, if not more than, any man in this country, and, perhaps, is not surpassed in the world in bringing out discoveries and improvements in the photographic art. He has an establishment in Washington, on Pennsylvania Avenue, and at 213 Baltimore Street, Baltimore. It gives us pleasure to commend Mr. Whitehurst as an artist to all our friends who may reside in or visit Baltimore or Washington.

### PHRENOLOGY IN PHILADELPHIA.

It gives us pleasure to announce that Mr. John L. Capen, of the Philadelphia Phrenological Rooms, is expected to give lectures in that city and vicinity during the approaching autumn and winter, on Phrenology, and its application to human improvement; and we bespeak for him that cordial encouragement and co operation on the part of the people which his sterling sense, practical experience in the sciences, and high moral worth so fully entitle him. Those who wish professional examinations and advice, or any of our publications, can obtain them of Mr. Capen, at 922 Chestnut Street.

### To Correspondents.

J. W. Pr. A.—1. Phrenologists say minds are different because brains are different. Do phrenologists suppose that all minds will be similar when, in the future, all shall act independent of brain?

Ans. All phrenologists do not say minds differ only because brains are different. The original constitution of different minds may be very unlike, though all are embraced within the boundaries, and are endowed with the qualities which constitute them members of the human species. Whether, as some claim, the mind itself gives development and character to the brain, it may be difficult to settle; but certain it is that, in the present state, the brain is the instrument, and the only instrument, of the mind's manifestation to the external world, and that a poor, weak, unhealthy brain can not exhibit a clear and vigorous mind. We believe the brain is to the outworking of mind what the instrument is to music, and that the quality of the mind or the music must be according to the instrument it has to give it voice. The glorious symphonies of Beethoven are not annihilated because the shattered organ and the discordant pipes can not give more than a skeleton and a hint of what the author meant in the composition, and what a better instrument so happily can bring out.

We believe that minds are individualities originally, and will be eternally. How far the bodies, good or bad, and the other circumstances of life, may modify the condition and qualities of the mind and character hereafter, it is not easy to determine. We have no idea that they will be alike in the next life; if so, they might as well flow together and become one, or be absorbed by our father, God.

2d Question. The sides of one who has wit *large* have never exhibited a tendency to *split* when reading the contents of "Harper's Drawer." How is that?

Ans. This is an assumption that the "Drawer" is necessarily witty and side-splitting. That which is really witty does not always excite laughter. Anything ridiculous like a man with his cravat turned around, or a boot on one foot and a slipper on the other, or a saddle wrong end forward on the horse, would make anybody laugh; but wherein consists the wit, nobody can tell, simply because they contain none. An awkward grimace often provokes more laughter, even among the sensible, than the most polished and elevated pieces of real wit that ever was penned. Oddity, drollness, clumsiness, awkward mistakes, are not witty, but very laughable.

J. G. M.—Is the mind of the infant as complete as that of the full-grown intellect? Is the quantity of mind the same in both cases? I do not ask if they are alike in ounces or inches, but in substance and amount—as much mind in one case as in the other.

Ans. It seems to us that this question answers itself. The infant mind is but the germ of the ripe adult mind. A corn of wheat may in one sense be said to contain a thousand moosevie harvests, because it contains the germ which may be developed and self-multiplied so as to wave as a golden mantle over half a continent. The egg contains the germ of the screaming eagle or the joyous song-bird; but who supposes that the egg, which is but a child's breakfast, is equal "in amount" and character to the eagle, which, by development, is able to make a breakfast of the child himself. Mind is placed under circumstances and laws of development, and we have no warrant in say-

ing that earth, the God-given birth-place and school-house of man, is not the very best possible place for the mind to grow and expand. Therefore, if we are taken out of school before we graduate in the regular way, we are no so well qualified to enter the high school above as if we had passed through all the natural stages of training and experience incident to the present state. Infants at death must remain infants until, by experience and development, they are advanced in mental growth. Are not the plans of God perfect? and are not birth, infancy, youth, manhood, ripeness, with all their experiences, the law of man's existence? Death in infancy is not the rule, but the exception. Apple blossoms mean apples—ripe, full-orbed fruit, though some are nipped and fall in the bud.

J. D. M.—The article about faces in this department of the JOURNAL for January last contains the leading causes of a dull face. The best way to obviate a dull face is to sharpen the action of the mind and invigorate the health and tone of the body. Magnetism might wake one up, but would not be a permanent condition. Avoid fat and sweet food, and eat freely of fruit, and exercise abundantly in something manly and useful, and if your face does not glow and your eyes snap, then you may conclude that your constitution forbids it. You can improve, but may not have an organization capable of the best results.

FRENCH'S CONICAL WASHING MACHINE.—One of the most important functions of Phrenology, when intelligently and practically applied, consists in the certainty with which it points out the way for us to avail ourselves of all our faculties to the best advantage. Without the direction of mind, human hands are but blind machines constantly liable to get out of order, and to move in wrong directions.

One of the many causes which have operated to retard social and general advancement among men, has been the inability of the unthinking masses to avail themselves of the aids of mechanical science, as applied to labor-saving devices designed to ameliorate the mindless burden of toil in the direction of the common occupations by which the great body of the people earn their support and maintain their existence.

Since the advent of Phrenology the inventive spirit of our people has received an impetus which promises to bring the whole wondrous array of machinery, long hidden in the recesses of mechanics, to the aid of the toiling millions. Already the workshop and the manufactory team with innumerable forms of machinery, performing almost creative miracles of production. Our farms are brought more fully under subjection by the aid of the steam-plow, the mower and reaper, the planter and cultivator, and other labor-saving and improved tools. And lastly, the domain of the household has been invaded by the inventive spirit. Thoughtful and ingenious men have devoted their time and energies to the invention of machines calculated to aid women in the performance of the most wearing and universal of the labors of the household. The merry hum of the sewing machine has brought gladness and redemption to thousands of families, and has held out a lamp of promise to the fainting and overburdened heart of woman in all civilized lands, in all coming time. Labor-saving machines adapted to the work of the dairy have been brought to a high degree of perfection; and lastly, after many trials and failures, the gloom of washing-day begins to lighten up, and "Blue Monday" will soon be numbered with the ugly visions of the past, by the introduction of the washing-machine, the wringer, and the mangle, or ironing-machine. The Conical Washing-Machine, invented within the past year, and now just beginning to be introduced by Messrs. P. & E. French, possesses all of the elements of simplicity, efficiency, and cheapness required in a family washing-machine, and will, doubtless, come into universal use as a standard American household institution.

We have tested this admirable affair, and speak advisedly of its merits. It will prove one of the most efficient friends of woman.

TEACHERS, EDITORS, CLERGYMEN, and others, are invited to obtain subscribers in the neighborhood where they reside. Traveling Agents may obtain Certificates from the Publishers, on presenting suitable recommendations.

## 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 the one in which they are to appear. Announcements for the next number should be sent in at once.

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BY REV. HENRY WARD BEECHER.

[Preached at Plymouth Church, before the Brooklyn Young Men's Christian Association, Sunday evening, May 6th, 1860. Reported for the *Independent* by T. J. Ellinwood. Published in the *PHRENOLOGICAL JOURNAL* by permission.]

"And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ."—1 THESS. v. 23.

[CONTINUED FROM PAGE SIXTEEN.]

We must mention next, as the cause of injury to the health of the community, all influences which tend to exhaust the nervous system. Among those influences is the excitement of city life. If there were such a thing as arbitrary power, I should be in favor of having a registration of the people in the city, and having all those who are nervous turned out into the country. It ought to be against the law for nervous people to go into the city. They are ground to powder here. The bustle of the street, the ceaseless thunder of vehicles, the rush to-and-fro of multitudes of people, is more than many can bear. It keeps, night and day, a fire upon the nerves of many men. The pressure of competition grinds men to a very edge, and kills them. Men of a nervous temperament, without great power of endurance, coming to the city, find the conditions of success to be eternal industry and eternal thought. There are ten men that can succeed in the country, where there is one that can succeed in the city. I do not think that statistics would show any such proportion of failures among men doing business in the country that they do among men doing business in the city. They show that here ninety-five per cent. of business men fail once in their life. The conditions of city life are such that men never do succeed directly—that they succeed only by long painstaking and severe industry. And there are many men that can not bear this competition—this incessant drive. It is unendurable to them.

I dread nothing more than to hear young men saying, "I am going to the city." If, as they often do when I am traveling about the country, they ask me what chances there are for a lawyer in the city, I say, "Just the chance that a fly has on a spider's web; go down and be eaten up!" If they ask me what chances there are for a mechanic in the city, I say, "Good! good! There Death carries on a wholesale and retail business! The mechanic art flourishes fuely! Coffin-making is admirable! Men are dying ten times as fast as anywhere else!" If a man's bones are made of flint; if his muscles are made of leather; if he can work sixteen or eighteen hours a day and not wink, and then sleep scarcely winking; if, in other words, he is built for mere toughness, then he can go into the city and go through the ordeal which business men and professional men are obliged to go through who succeed. The conditions of city life may be made healthy, so far as the physical constitution is concerned; but there is connected with the business of the city so much competition, so much rivalry, so much necessity for industry, that I think it is a perpetual, chronic, wholesale violation of natural law.

Excessive occupation, then, is another of the undermining causes that work constantly at men's

health. If I had had time, before coming here, to have counted up the number of men of my acquaintance that during my brief stay here of upward of thirteen years—and it is with wonder that I say that I have been here even as long as that. Why, I am becoming patriarchal! It is a great while, looking one way—if I had had time, I say, to have counted up the number of men of my acquaintance that, during this brief period, I have seen broken down, driven into the lunatic asylum, driven into the hospital, or driven into the grave, by the mere effect of exhaustion, of overtaxation, of incessant labor, I think it would have been one of the most instructive statistical tabulations that could be made. And men are being destroyed by these causes all the time. Even of men that are successful, a large per cent. are destroyed. If I should say that of such men, through insanity, through idiocy, as a result of the softening of the brain, through paralysis, or through nervous exhaustion—a general name for innumerable forms of destruction of the nerves—if I should say that of such men, through these causes, fifty per cent. are destroyed, I should scarcely exceed the bounds of moderation!

As growing out of these, I must also mention what may seem to some to be a matter of little or no importance, but which is a matter of the highest importance—namely, the fact that in the industries of life men are cheated and mulcted in respect to amusement, exercise, and wholesome sleep. Merchants, business men, lawyers, ministers, all sorts of toiling and laboring men, have, in the first place, too little relaxation. We are like a violin going from one concert to another all day long without once being unstrung. We are forever at concert pitch. It is a fact growing, if not out of city life, then out of our American character, that the intensity of our business takes away our relaxation and enjoyment. It takes the health out of the little relaxation and enjoyment which we have. Our very amusements are grim. Men go to amusements on purpose; and it is only another way of seeking business. They mechanically and consciously amuse themselves, instead of falling into amusement naturally and without thought. Laughing, singing, cheer, buoyancy—these, and the various other means by which men rest themselves without volition, are almost unknown to us. We are a world too sober. We are a world too unlaughing. We do not romp enough with our children. We are not children enough ourselves. And we are bringing our children up to be worse than we are in these respects.

A girl is not allowed to be a girl after she is ten years old. If you treat her as if she was one, she will ask you what you mean. If she starts to run across the street, she is brought back to the nursery to listen to a lecture on the proprieties of womanhood. Now it seems to me that a girl ought to be nothing but a girl till she is seventeen. Of course there are proprieties belonging to her sex which it is fitting that she should observe; but it seems to me that, aside from these, she ought to have the utmost latitude. She ought to be encouraged to be much out of doors, to run, to exercise in all those ways which are calculated to develop the physical frame. What is true of boys, in the matter of bodily health, is eminently

true of girls. It is vastly more important that women should be healthy than that men should be. Men vote, and writes, and does business; but woman is the mother and teacher of the world; and anything that deteriorates or adulterates woman is a comprehensive form of plague on human life itself. Health among women is a thing that every man who is wise and considerate for his race should most earnestly desire and seek.

We almost entirely disuse out-of-door exercise. There are here and there men found wise enough to take a portion of every day for some form of exercise—to live for hours in the open air every day. The very sun itself is doctor. I think you might dispense with half your doctors if you would only consult Doctor Sun more, and be more under the treatment of those great hydropathic doctors, the clouds! To be in the rain will do you good, if you only keep stirring. To be much in the open air every day, rain or shine, summer or winter, I consider one of the indispensable conditions of general health.

Now you have money enough to afford to keep a horse. Why, you are worth two hundred thousand dollars, and you can not keep a horse because you are so anxious to be worth three hundred thousand! Being worth three hundred thousand, you are so anxious to be worth four hundred thousand, that you can not spend half an hour a day to ride with your family. Perhaps you do not like to be with your family, anyhow. Well, ride alone! ride!

Another thing which is important in health is the use of water. A familiar acquaintance with good water I think is an indispensable element of virtue. Fresh water, and enough of it, should be employed by every one who desires health. Utterly to bathe one's self daily I think materially stands connected with health, as health does with moral or spiritual training.

One thing more which is important to health is a proper amount of sleep. Men vary with regard to the need of sleep. A nervous man can get along, perhaps, with from five to six hours' sleep, while perhaps a phlegmatic man requires to sleep from eight to nine hours. The amount of sleep which a man requires depends upon his temperament. It seems strange to some that the most active men sleep the least. Men that work fastest sleep fastest. A nervous man does everything quick; he sees quick, and hears quick, and steps quick, and works quick, and sleeps quick. He does twice as much in an hour as a phlegmatic man, and he only requires half the time in which to do up his sleep-work that the phlegmatic man does. Every man ought, from his own experience, or from the advice of a physician—one who knows something—to determine what amount of sleep he needs, and then take that amount. He that steals necessary sleep from the night steals from the Lord. He commits a theft for which God will visit him with punishment in the shape of suffering and premature age.

[TO BE CONTINUED.]

A GOOD THING.—An invention is just out, called "Portfolio Paper File," for newspapers, periodicals, music, etc., which we regard with special favor. It is, in short, a cover for the paper, and each number is put in as received by a simple process, and is thus bound like a book, from the first number to the end of the volume. They are of various sizes, and must become very popular and be extensively used. One size of this JOURNAL costs 62 cents, and will last for years. They are for sale at the office of "The Century," New York.

# AMERICAN PHRENOLOGICAL JOURNAL.



A Repository of Science, Literature, General Intelligence.

VOL. XXXII. NO. 3.]

NEW YORK, SEPTEMBER, 1860.

[WHOLE NUMBER, 261.]

Published by  
**FOWLER AND WELLS,**  
No. 308 Broadway, New York,  
AT ONE DOLLAR A YEAR, IN ADVANCE.

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## THE AGE OF BRAIN.

IN America, all people emphatically live on their nerve, although a few are said to "travel on their muscle;" but these may be regarded as exceptions to the rule. In England and in Germany, a man may be said to have stomach. He has a good broad chest, and breathes the air as if he enjoyed it. He has muscle—is stout, brawny, and robust; he also has brain, but it is not on fire. He takes time to think, as well as to eat; but in the United States the order of things seems more or less reversed. Whatever else a man fails to have, he does not fail to have nerve and brain, and a burning excitability in that brain and nerve; hence he is fiery, quick, enthusiastic, intense, and perhaps painfully in earnest in all that he does. This is owing partly to climate, and partly to the fact that America was populated by the ardent, high-spirited, and restless of the Old World. The original settlers were pioneers, men known for their love of liberty, and intense hatred of oppression and persecution, and desire for elbow room for conscience, for enterprise, and for government. The result is, we live too fast, we think too much, are in haste to be rich. When we speak, we must be eloquent; when we act, we must outstrip all other action; when we achieve, we must "cap the climax"—must build a city in a day and belt a continent with



PORTRAIT OF MACDONALD CLARKE.

railroads in a twelve-month. We must have the fastest ships and locomotives; we must have the most and the best of machinery; we must do everything, in short, on the high-pressure principle. The tendency of this is to develop brain and nerve at the expense of the strong and enduring qualities of the human constitution.

When this quality develops itself in literature, we have Edgar A. Poe, who was as miserable as he was brilliant in talent, and who died in the forenoon of life from nervous excitement and exhaustion. True, he drank, but his nervous excitement was the cause of his drinking.

"Poor MacDonald Clarke," who was called the "Mad Poet," found an early grave at Greenwood,

beside the "Sylvan Lake," and near the river "Styx," where his monument, raised by his friends, bears the melancholy inscription, "Poor MacDonald Clarke." His portrait accompanies this sketch. Few were less happy, and fewer still were as brilliant as he. There is really more poetry in these lines of his—

"Now twilight lets her curtain down,  
And pins it with a star,"

than in many a lumbering volume which occupies a place on the library shelves in the "Poet's Corner."

Joseph C. Neal, the brilliant author of the celebrated "Charcoal Sketches," was another of nature's genii, made up of nerve and brain—full of sentiment, wit, wisdom, sympathy, and living an almost wholly mental and spiritual life in a physical world. He was one of nature's favored, yet unfortunate children, made up mainly of head and wings—great pains taken with the brain, while the body was forgotten. He is remembered by his friends as "a bright particular star," but he, too, went out at noon.

Fanny Forester, another of the same category—lively, fascinating, nervous, brilliant, has faded out in the light of another life like a morning star.

Now we deprecate all this precocious mental development. While we light our torches at the flame of their genius, we rejoice; but when, in the light of physiology, we look upon these individuals in their glorious but short career, we are sad. Men and women who ought to live seventy years, find an untimely grave, with Byron and Burns, at thirty-six.

We have a corps of writers of the present day, who, if they lack the brilliancy of some of these just named, still have all the nervous fire and mental excitability which wore out *their* lives, and we heartily discourage persons of nervous tendencies from reading the writings of these firebrands of our times; not so much because what they say is merely fiction, and may be or may not be true, but because that nervous fever

which inspires their compositions will be sure to awaken a morbid excitement in the reader. We could give a dozen names at a breath, which, in our opinion, come under this category of sensation writers; but we do not wish to be invidious, but merely to state the principle and leave it to the good judgment of parents, guardians, and readers to decide whether to put into the hands of their wards those works which resemble champagne more than the real old wine of ripe and polished literature.

THE BRITISH POETS:  
THEIR LEADING PHRENOLOGICAL ORGANS.  
[CONTINUED.]

THE organ of Individuality in Shakespeare was largely developed; its function is well known. It is the collector of isolated facts. United with deficient reasoning powers, its action will be indiscriminate—it will still amass, but with no definite aim or object. In the head of our poet it became the accurate delineator of individual traits, and gave life and body, and definite outline to his inimitable conceptions. Exercised in harmony with Causality and Comparison, it formed the genius for observation, and aided the spirit of induction. His knowledge of man was not confined to general attributes, all his descriptions being remarkable for the most delicate and characteristic distinctions and minute individuality; so much so, that the reader ever feels certain that the portraits so faithful, so true to nature, must surely have had a "local habitation and a name." A writer in the *Edinburgh Phrenological Journal*, in noticing this beauty, justly excepts to the criticism of Dr. Johnson, who says: "The characters of other authors represent individuals, those of Shakespeare, entire classes." This supposed eulogium has been echoed and re-echoed, from the philologist's time to the present, by all who praise with more zeal than discrimination; but if it were true, it would reduce the corporeal presence of Falstaff, the actual tangibility of Hamlet, Lear, and Shylock, to the abstractions of the monomanias of Joanna Baillie. Shakespeare's characters smack, indeed, of the common stock, but they are ever so distinctly and beautifully individualized, that it is impossible to confound the revenge of Shylock with that of Iago, or Imogene's love with that of Juliet. In truth, Johnson knew very little about him; he has acknowledged that he never studied him, and that he never appreciated him, his commentations sufficiently prove. Profoundly versed in the scholastic poetry, a better or warmer critic of Dryden and Pope can not be found, nor a more frigid, captious blunderer over the works of Shakespeare.

Language was wonderfully large and active, and was manifested not merely in acquiring foreign tongues, its usual direction when unaccompanied by higher powers, but in creating a just and glowing medium of his own, for all the infinite shades and delicate tracery of thought, and for all those combinations and varieties of human feeling and passion evoked by his other faculties. It is the creative power of this faculty we would especially dwell upon which is shown, not in adapting new and peculiar words—for here the grammarian would equal or excel him—but in

that nice and acute perception of the very spirit of his native idioms, and in the manner he has wrought them out into the perfect expression of all the passions which agitate, of all the sentiments which exalt, and of the richest dreams of grandeur, love, and beauty.

Who, acquainted with the real power of the poet in this respect, will not allow that he has effected infinitely more for the English language than all the philologists who have grafted upon the hardy stock of Saxon growth, idioms which as often weaken as they embellish its pristine strength and vigor? Our limits forbid examples, and we can only refer the reader to his works, where he will find the most powerful passages constructed almost entirely from words of Saxon origin, those expressive symbols which, artfully employed, impart so much force, point, and tripping vivacity to the thoughts.

Comparison, one of his largest intellectual organs, must have been exceedingly active, and, blended with his great perception, gave to his reasoning all the strength of the most accurate analogy, and to his descriptions all the ornament which the "outward shows of sky and earth" presented to one whose eye was never closed to the beauties of nature.

Eventually stored his mind with the incidents of all nations, ancient and modern, and supplied the rich resources of his historical plays.

Time does not seem to have been very energetic, and it may be noticed that *Action* was the only one of the sacred writers of the school he regarded; nor has his contempt of the Aristotelian dogma ever, we believe, been much regretted by those who prefer truth and nature to an adherence to artificial laws, which ought to have been abrogated when the emergency which created them had ceased to exist.

One of the most noticeable instances of the folly of this profound veneration of classic authority may be found in Addison's *Cato*, where the "unit of place" is so rigidly observed as to convert it, though originally designed to add probability to the scene, into one of the most improbable fictions.

Veneration, so largely developed in our author, and acting in harmony with his lofty intellect and towering Benevolence, delights us by its beautiful and appropriate manifestation. Though writing under a monarchy—for such, in fact, was England in the age of Elizabeth—it is astonishing how seldom he perverted this noble endowment to servility and flattery. He venerates only what is venerable, and reserves his homage for the glories of nature, or the divine attributes of its Author. In what page of theology shall we find a more exquisite picture of mercy than that put into the mouth of Portia?

"The quality of mercy is not strain'd;  
It droppeth, as the gentle rain from heaven,  
Upon the place beneath: it is twice bless'd;  
It blesteth him that gives, and him that takes.  
'Tis mightiest in the mightiest; it becomes  
The throned monarch better than his crown:  
His scepter shows the force of temporal power,  
The attribute to awe and majesty,  
Wherein doth sit the dread and fear of kings;  
But mercy is above this scepter'd sway,  
It is enthroned in the hearts of kings,  
It is an attribute to God himself;  
And earthly power doth then show likest God's

When mercy seasons justice. Therefore, Jew,  
Though justice be thy plea, consider this,—  
That in the course of justice, none of us  
Should see salvation: we do pray for mercy;  
And that same prayer doth teach us all to render  
The deeds of mercy. I have spoke thus much  
To mitigate the justice of thy plea;  
Which if thou follow, this strict court of Venice  
Must needs give sentence 'gainst the merchant there."

In citing passages which may be rather familiar, the intelligent reader must remember our design, which is to illustrate, by well-known examples, the phrenological developments of the bard. It would be easy to select others no less applicable, but which, from being less read, might not appear so well adapted to the subject. Need we add a single word about his ever-active Mirthfulness? We fear even the slightest attempt to display the opulence of this faculty would be accepted somewhat as old Sheridan is said to have received a present of the "Beauties of Shakespeare." "Where," exclaimed the veteran, "are all the other volumes?" We leave the reader, therefore, to wander at his leisure with old Jack Falstaff, his companions, Nym, Bardolph, and Pistol—to revel with Sir Andrew Ague-cheek, and listen to the amusing volubility of Touchstone, only charging him not to leave the latter until the accomplished clown of courts and cities shall have consummated his nuptials with the rustic Audry. Thus far we have chiefly dwelt upon the intellectual and moral region, so strikingly large in the likeness. For the actual size of other portions of the brain, we must depend upon the relation which generally exists between one portion of the cranium and another, and the appropriate manifestations furnished by his writings. What, but large and active Adhesiveness, could have imparted life and reality to the Imogenes, Juliets, and Deedemonas? What, except Combativeness and Destructiveness, could have created his spirit stirring battle-scenes? Or what, but the blighting force of the latter faculty, completely let loose for the purpose, could have inspired the fitting outburst of the misanthrope Timon, when, rushing from the city of Athens, he thus pours forth his withering curse and sweeping malediction?

"Let me look back upon thee, O thou wall,  
That girdst in these wolves! live in the earth,  
And fence not Athens! Matrons, turn incontinent.  
Obedience, fall in children! slaves, and fools,  
Pluck the grave wrinkled senate from the bench,  
And minister in their steads!

Bankrupts, hold fast;  
Rather than render back, out with your knives,  
And cut your trusters' throats! bound servants, steal!  
Large-handed robbers your grave masters are,  
And pill by law!

Bon of sixteen,  
Pluck the lined crutch from the old limping sire,  
With it beat out his brains! piety, and fear,  
Religion to the gods, peace, justice, truth,  
Domestic awe, night-rest, and neighborhood,  
Instruction, manners, mysteries, and trades,  
Degrees, observances, customs, and laws,  
Decline to your confounding contraries,  
And yet confusion live! Plagues, incident to men,  
Your potent and infectious fevers heap  
On Athens, ripe for stroke! thou cold scellatca,  
Cripple our senators, that their limbs may halt  
As lamely as their manners! Just and liberty  
Creep in the minds and marrow of our youth;  
That 'gainst the stream of virtue they may strive,  
And drown themselves in riot!"

We must not omit the poet's large Cautiousness and Wonder, which add so much thrilling interest



to the dagger-scene of Macbeth; nor the extraordinary *imitation* which doubtless directed his energies to the drama; for various as are the objects to which this faculty may appropriately be directed, yet, to one in our author's circumstances, none could be more alluring than the theater, where all the arts conspire

"To raise the genius, and to mend the heart."

Thus we see *all* the organs which go to form a perfectly developed brain—all the propensities, sentiments, and intellectual faculties, were large, vigorous, and active; and supposing the possessor in the enjoyment of average health, any phrenologist would anticipate the magnificent results of such an organization. For though there are many degrees between conception, however complete and perfect the embodiment, in passing through which the poet, painter, or orator find their greatest labor, anxiety, and despondence; though conception is the gift of nature, and embodiment oftener the reward of infinite toil, the ingenious employment of means, and an enthusiasm which no difficulties can abate, no dangers affright, no allurements betray, yet the phrenologist knows that the true heir of genius has entailed upon him with the gift an eager restlessness which forbids all repose until the germ of beauty within him be cultured into bloom—until the materials of the grand and noble be brought into the stately and glorious edifice, which is to be at once the attestation of his obedience to the instinct of his nature and the rich fruit of his industry.

[TO BE CONTINUED.]

## COMBINATIONS OF THE PHRENOLOGICAL ORGANS.

### COMBINATIONS OF SELF-ESTEEM.

SELF-ESTEEM large, joined with predominating Constructiveness, is a harmless combination. It will probably show itself in a minute attention to all the little niceties of personal accommodation in house, furniture, dress, etc. While Love of Approbation and Ideality in ample proportion, joined with Constructiveness, would lead to a showy, splendid taste in all these particulars, Self-Esteem, on the contrary, will, in all its constructive operations, have an eye exclusively to personal convenience, and give rise to that truly English feeling, for which there is no adequate word in any other European language, *comfort*. This corresponds exactly with what we know of the English character, in which observation shows Self-Esteem to be a predominant ingredient. Thus, we conceive that Ideality and Love of Approbation, joined with Constructiveness, have, in dress, given rise to the French invention of *ruffles*. But these, it has been wittily observed, are very much improved by the English addition of *shirts*; which last certainly have proceeded from the constructive faculty, aided by Self-Esteem. This last combination does not regard outward show, but substantial convenience. John Bull evinces this in all his appointments. He wears, perhaps, a snuff-brown coat, but its texture is the best West of England broadcloth. He goes abroad with a slouched hat and gray galligaskins, but his linen is of "Holland, at eight shillings an ell." He can not bear that his toes shall be pinched, in order to give a handsome

shape to his shoe, but insists that his feet shall have full room to expatiate in receptacles well lined with warm flannel socks, and protected from the damp by soles of half an inch thick. He never thinks of subjecting his viscera to the confinement of stays, but protects the protuberance by the folds of his ample doublet. The same regard to comfort, and disdain of appearance, is seen in his house, which, in the outside, has little attraction, and is built in defiance of all the rules of architecture; but enter it, and behold its numerous conveniences; its huge kitchen-chimney, capacious of a fire fit for the roasting of two oxen; its hall table of solid oak, three inches thick, and shining like a looking-glass; its ample store-rooms and cellars; its bed-chambers, where heaps of down and sheets of unrivaled whiteness might induce a monarch to repose in them; and you will be ready to exclaim, "What wants this knave that a king should have!" Within proper bounds, this feeling is a highly desirable one, when it leads us no farther than to a just degree of self-respect shown in our attention to personal cleanliness and accommodations. But it is often carried to an excess which is perfectly preposterous and unworthy of a rational creature. The extreme fastidiousness and selfishness, in this particular, of those whose Self-Esteem, originally great, has been fostered by wealth, ease, and the absence of any necessity for exertion, can hardly be conceived by those whose minds are differently constituted, or who have been placed in different circumstances. The English, with many good qualities, are, perhaps, more liable to this fault than any other people, and more instances of its excess occur among them than elsewhere. The superior wealth of the country, as well as the national peculiarity before adverted to, sufficiently account for this.

Self-Esteem large, joined to much Acquisitiveness, makes the acquisitive person more keenly acquisitive. When Acquisitiveness alone is large, the individual may have all the desire to acquire, but he will not be so intent on the selfish application of his riches. With a small Self-Esteem, he will hardly have that grasping and insatiable desire of wealth which constitutes the real miser. When these two propensities are combined, the individual will not only be indefatigable in amassing wealth, but he will be possessed of an engrossing and monopolizing spirit, as if he were desirous of possessing all the wealth in the world. He will be sorely tempted to "covet his neighbor's goods," and to envy those who are possessed of anything he esteems valuable, particularly if he has it not; and if Conscientiousness, or the dread of the law, do not interfere to prevent him, he will be apt to use all means, fair or foul, to possess himself of that which he esteems the ornament of life. When Conscientiousness is in such a proportion as to prevent any unfair means being used to acquire, the self-esteeming acquisitive man will probably show his disposition by an over-anxiety to keep what he has, and rather to accumulate by saving than by wresting property from others. The fortunes that are made in this way, from very slender gains, are such as to surpass all calculation. Some carry this so far as to desire to accumulate money after their death. Mr. Thellusson bequeathed £700,000 to be accumulated until all the male children of his sons and grandsons

should be dead. The world has been puzzled to understand the motive which could have led to such a bequest; but a phrenologist will at once see that it proceeded from an enormous Self-Esteem and Acquisitiveness.

Self-Esteem and Secretiveness large, the superior sentiments not being in proportion, will be extremely apt to degenerate into knavery. A man with this combination predominant (Love of Approbation, Conscientiousness, etc., being deficient) will never reveal anything, unless he thinks it for his interest to do so. He will have no regard for truth or honesty, and look upon those who use them as fools. If brought to trial and convicted, he will never confess, but will die making solemn protestation of innocence. Elizabeth Canning, who was tried for perjury, in giving a false account of what happened to her during a fortnight's absence from her mother's house, and on whose evidence (afterward proved to be false) an unfortunate gipsy (Mary Squires) had nearly been executed, and who afterward herself underwent a long imprisonment, and died at an advanced age, without ever revealing where she had really been during the time of her disappearance before mentioned, must have possessed great Self-Esteem and Secretiveness. But what must these have been in the man who is recorded to have withdrawn himself, without any known cause, from the society of his wife and family, and continued absent from them for many years, during which time he was reputed to be dead, and his property and effects were administered by his relations; when it afterward turned out that he had never moved from the street in which his family resided, but had concealed himself in a lodging opposite to them, from whence he had the satisfaction of seeing them every day, without being discovered himself? This is, perhaps, the most extraordinary instance that ever occurred of a man, without any positive evil or malevolent purpose, enjoying the pure selfish gratification of mere concealment.

If Self-Esteem and Love of Approbation be both large, and are not accompanied with a proportional share of Cautiousness, Conscientiousness, and Veneration (which three last-mentioned powers are necessary ingredients in a modest character), the individual will be arrogant, boastful, and assuming. He can not endure rivalry, and will not merely be desirous of praise, but he will be desirous of engrossing all praise to himself. The praises bestowed on another will be to him gall and wormwood. There are persons of this disposition who can not endure that any one should be commended but themselves. This jealousy of praise shows itself sometimes in the most ridiculous manner, and when all idea of rivalry is out of the question; as when Goldsmith was impatient at the praises bestowed upon a puppet, which was made to perform some curious tricks with great apparent dexterity, and answered to one who was expressing his admiration, "I could have done it better myself."

Self-Esteem joined to Cautiousness, and both predominating, show themselves in an excessive solicitude about the future, in all matters where our own interest is concerned. Such persons are not only sensible of fear, in circumstances of present danger, but are ingenious in inventing probable and possible dangers, with which they

torment themselves and others. Such are your everlasting orakers, who, not satisfied with the maxim, "Sufficient for the day is the evil thereof," are always busying themselves with horrible pictures of evils to come. If they are removed by their situation from the fear of present want, and though, in fact, they are wallowing in riches, and have more of the world's goods than they know what to do with, they are constantly talking of ruin from the fall of stocks, or the fall of rents—the intolerable burden of new taxes, or the horrors of a new war. With them the nation is always on the brink of ruin; and they have constantly before their eyes the terrors of a universal bankruptcy. England, the greatest, and incomparably the richest, country in the world, possesses a greater degree of this spirit of grumbling than any other; and the public journals furnish this spirit with its daily allowance of appropriate food. The motto of such persons is, that "Whatever is, is wrong;" that matters are constantly going on from bad to worse; that the present times are worse than the past, and the future will be worse still. This is a feeling peculiarly English, and proceeds from a constitutional Cautionness, joined to a full Self-Esteem, which last appears in various ways a national characteristic. In other countries, where the people are really oppressed, discontent is not nearly so prevalent. The Frenchman, lean, withered, and half-starved, sings, and fiddles, and laughs under circumstances which would be sufficient to make an Englishman out his throat; and if he has not a good dinner to-day, expects a better to-morrow; while John Bull, swollen up with good feeding to the size of one of his own hogsheds, sitting in his elbow-chair, with a smoking sirloin and a foaming tankard of ale before him, thinks himself the most unfortunate of the human race, and in the intervals of mastication, groans out his fears of all manner of calamities. If markets are low, our agriculture and trade will be ruined; if high, our manufactures; so that he has "a quarrel to be unhappy" under all possible circumstances. The great prevalence of suicide in England is probably owing to the same cause, the great Self-Esteem and Cautionness of the English, joined to the Destructive propensity, which is also rather prevalent in the character of that nation.

Self-Esteem joined with Benevolence is rather a discordant sort of combination. In the case of the lower, the selfish and animal propensities, we have seen Self-Esteem to harmonize with them and increase their activity; but it is not so with Benevolence, nor with the other higher sentiments. The benevolence of a self-esteeming man will be very much confined to the members of his own family. His charity, wherever it may end, is sure to begin at home. We hear sometimes of such a person being extremely generous to a sister, or of his making handsome presents to his own wife. When he steps out of this circle to relieve an object of distress, he does it with such an air of condescension, and so complete a consciousness of the merit of his own liberality, as to take away in a great measure the value of the donation, and to forestall the gratitude of the donee. If, however, the benevolence of selfish men is seldom exerted, when once it is truly excited, it sometimes flows with a vehemence and

with an exclusive devotedness to one object which is quite peculiar to them. When the man of great Self-Esteem is generous, he is selfish even in his generosity. His bounty is not dispersed abroad so as to do the greatest sum of good; it flows all in one channel, so as to depart as little as possible from that self which is his idol. When he makes his will, he does not fritter away his estate in legacies to poor relations, but chooses his heir; and this heir being the next thing to himself, he gives him all, and grudges everything which is to diminish his lordly inheritance. In the choice of his heir, too, he is not guided by the consideration of desert or of need: he thinks who will be the representative that will do him the most honor; and he generally chooses to bestow it on one who is already rich.

"Giving his sum of more  
To that which hath too much."

Another selfish way of exercising benevolence is when a man disinherits all his relations, and leaves his fortune to build an hospital. The magnificent endowments of this kind which England possesses, and which are more numerous there than in any other country, are proofs of the great prevalence of Self-Esteem, not less than of Benevolence, among the natives of that country. Sometimes the self-esteeming benevolent man chooses, in his caprice, to draw humble merit from obscurity; and having done so, he is generally a zealous and an efficient patron. "We put a twig in the ground," says Sterne, "and then we water it because we have planted it." But woe be to the unfortunate youth if he dares to owe obligations to any other! The same jealousy of disposition which shows itself in love and in friendship will here display itself in regard to benefits. The man of great Self-Esteem can not brook a rival even in those; and if another interfere with his protégé he will abandon him, or become his enemy.

When Self-Esteem is joined with great Veneration, it will show itself in a hankering after rank and greatness, and a desire to associate with those above us, while, at the same time, there will be a natural aversion to that sort of humility and obsequiousness which the great are often fond of in those whom they admit to their presence. Persons of most thorough Self-Esteem, however, will learn to stomach this dislike to serve their own ends, and to "crook the pregnant hinges of the knee where thrift may follow fawning." They will generally, however, endeavor, if they can, to revenge themselves for this on their own inferiors, and to force upon them a double portion of the bitter bolus they have themselves been compelled to swallow. Hence it is observed that they who are the greatest sycophants to those above them (and the selfish ever will be so, in order to serve their own selfish purposes) are often the greatest tyrants to those beneath them. The cause of both is the same—Self-Esteem and Veneration, both great, exerting their energies alternately. With superiors the latter prevails; with inferiors, the former. When his Veneration takes the direction of religion, the man of great Self-Esteem, if Benevolence and Conscientiousness are not in equal proportion, shows his selfishness even in this. His very devotion is selfish, and is tinctured by a too exclusive regard to his own spiritual interests. If it take

the direction of loyalty, or a regard for the royal dignity and state, it will probably show itself in a certain nationality of feeling; not in a devotion to kings in general, but to his own king in particular; and rather in a respect to the *Crown*, as an emblem of national greatness, than in an attachment to the individual who happens to wear it. This seems to be a characteristic in the loyalty of Englishmen. [TO BE CONTINUED.]

## PHRENOLOGY IN BALTIMORE.

In the month of March last, Mr. Fowler gave a course of lectures in the city of Baltimore, which was attended by a great crowd of the most intelligent and respectable people of that city. The *Baltimore Clipper*, of the 16th March, contained the following editorial notice:

"CRANIOLOGICAL.—The reliability of the science of Phrenology as an index to character, few reflecting minds will question; while the great mass of mankind readily yield it their fullest credence—naturally enough, for despite Shakspeare's assertion, that

'There's no art  
To find the mind's construction in the face,'

it is very certain that no mortal in possession of a proper share of proper sense ever fails to divine at a glance the controlling characteristics of those with whom they are brought in direct contact; whether they are intellectual or animal, benevolent or brutal, poet or prize-fighter. We will merely cite the result as a fact, without attempting to describe the psychological process by which that result is obtained, or whether it is built upon Phrenology or physiognomy, the cranium or the countenance. Conceding, therefore, the existence of Phrenology as a natural science, we commend those who would profit by its teachings, or borrow its aid to the obtaining of a further self-knowledge, to consult with Prof. L. N. Fowler, whose long experience, profound insight, and strong natural perception enables him to read with remarkable certainty the phrenological indices of character, and to detect many of its softest shadings; yet so simple is the art that it may be acquired—through the Professor's comprehensive system of tuition—in a very few short lessons.

"The positive business value of such knowledge is not to be over-estimated. How simple, yet how important in its results, to be able to respond to an appeal to 'put your hand to my paper' with a counter request to be first permitted to apply that organ to the bump of Conscientiousness; to take the mental measure by phrenological rule, of the pure and disinterested patriot who invites you to the widow to 'take something,' and solicits your vote, or yet more desirable, to preface 'the question' you are desirous of 'popping' to the inhabitant of the crinoline sphere who has 'got' you, with a modest demand to quipulate that section of her head which lies (in a local sense) behind the ears; and so we might string out the illustrations *ad infinitum*, but the advantage of the science will, we are convinced, occur to every mind, enabling as it does its professor to dip into first principles; to peer under the glossy assumptions of fraud or fashion at the thing itself, for—

'It isn't all in bringing up,  
Let folks say what they will,  
To silver scour a pewter mug—  
It will be power still.  
E'en he of old, wise Solomon,  
Who said, 'Train up a child,'  
If I mistake not, had a son  
Prove rattle-brained and wild.'

"Ergo.—Parents should understand Phrenology."

## MORAL PHILOSOPHY;

OR,

## THE DUTIES OF MAN

CONSIDERED IN HIS INDIVIDUAL, SOCIAL, AND DOMESTIC CAPACITIES.

BY GEORGE COMBE.

[FROM THE LATEST REVISED EDINBURGH EDITION.]

[CONTINUED FROM LAST NUMBER.]

"The next criminal was also a young man, aged 18, T. S. I wrote: 'This boy is considerably different from the last. He is more violent in his dispositions; he has probably been committed for an assault connected with women. He has also large Secretiveness and Acquisitiveness, and may have stolen, although I think this less probable. He has fair intellectual talents, and is an improvable subject.' Dr. Fife wrote: 'Crime, rape. \* \* \* No striking features in his general character; mild disposition; has never shown actual vice.'

"The third criminal examined was an old man of 73, J. W. The remarks which I wrote were these: 'His moral dispositions generally are very defective, but he has much caution. I can not specify the precise crime of which he has been convicted. Great deficiency in the moral organs is the characteristic feature, which leaves the lower propensities to act without control.' Dr. Fife wrote: 'A thief; void of every principle of honesty; obstinate; insolent; ungrateful for any kindness. In short, one of the most depraved characters with which I have ever been acquainted.' \* \* \* Many examples of accurate description of natural dispositions and talents from examining the head, by other phrenologists, are on record, and before the public.

The two young men here described were rather well-looking and intelligent in their features, and if judged of simply by their appearance, would have been believed to be rather above than below the average youth of their own rank of life. Yet which of you will say, that if any relative of yours were to be addressed by men of the same dispositions, it would not be more advantageous to possess the means of discovering their real qualities before marriage, and consequently of avoiding them, than to learn them only by experience; in other words, after having become their victim?

I add another illustration. Upward of ten years ago I had a short interview with an individual who was about to be married to a lady with whom I was acquainted. In writing this piece of news to a friend at a distance, I described the gentleman's development of brain and dispositions, and expressed my regret that the lady had not made a more fortunate choice. My opinion was at variance with the estimate of the lover made by the lady's friends from their own knowledge of him. He was respectably connected, reputed rich, and regarded as altogether a desirable match. The marriage took place. Time wheeled in its ceaseless course; and at the end of about seven years, circumstances occurred of the most painful nature, which recalled my letter to the memory of the gentleman to whom it had been addressed. He had preserved it, and after comparing it with the subsequent occurrences, he told me that the description of the natural dispositions coincided so perfectly with those which the events had developed, that it might have been supposed to have been written after they had happened.

I can not here enter into the limitations and conditions under which Phrenology should be used for this purpose; such discussions belong to the general subject of that science. My sole aim is to announce the possibility of its being thus applied. If you will ask any lady who suffers under the daily calamity of a weak, ill-tempered, or incorrigibly rude and vulgar husband, and who, by studying Phrenology, sees these imperfections written in legible characters in his brain, whether she considers that it would have been folly to have observed and given effect to these indications in avoiding marriage, her sinking and aching heart will answer, no! She will pity the foppiness that would despise any counsel of prudence, or treat with inattention any means of avoiding so great an evil, and declare that, had she known the real character

indicated by the head, she could not have consented to become the companion of such a man for life. In fact, we find that sensible men and women, in forming matrimonial alliances, do, in general, avail themselves of the best information which they can obtain as a guide to their conduct; they avoid glaring bodily defects and openly bad characters; and this is a complete recognition of the principle for which I am contending. The whole extravagance of which I am now guilty (if any of you consider it as such) consists in proposing to put you in possession of the means of obtaining more minute, accurate, and serviceable knowledge, than, in ordinary circumstances, you can, otherwise, attain. I am willing, therefore, to encounter all the ridicule which may be excited by these suggestions, convinced that those will laugh best who win, and that attention to them will render all winners, if they be founded, as I believe them to be, in the institutions of nature.

I stand before you in a singular predicament. Lecturers on recognized science are hailed with rapturous encouragement, when they bring forward new truths; and in proportion as these are practical and important, the higher is their reward. I appear, however, as the humble advocate of a science which is still so far from being universally admitted to be true, that the very idea of applying it practically in a department of human life, in which, hitherto, there has been no guide, appears to many to be ludicrous. It would be far more agreeable to me to devote my efforts to teaching you doctrines which you should all applaud, and which should carry home to your minds a feeling of respect for the judgment of your instructor. But one obstacle prevents me from enjoying this advantage. I have been permitted to become acquainted with a great, and, lately, an unknown region of truth, which appears to my own mind to bear the strongest impress of a Divine origin, and to be fraught with the greatest advantages to mankind; and, as formerly stated, I feel it to be a positive moral duty to submit it to your consideration. All I ask is, that you will receive the communication with the spirit and independence of free-minded men. Open your eyes that you may see, your ears that you may hear, and your understandings that you may comprehend; and fear nothing.

## LECTURE VI.

ON POLYGAMY; FIDELITY TO THE MARRIAGE VOW; DIVORCE; DUTIES OF PARENTS TO THEIR CHILDREN.

Polygamy not founded in nature—Fidelity to the marriage vow a natural institution—Divorce—Objections to the law of England on this subject—Circumstances in which divorce should be allowed—Duties of parents—Mr. Malthus' law of population, and Mr. Sadler's objection to it, considered—Parents bound to provide for their children, and to preserve their health—Consequences of neglecting the laws of health.

The remarks in my last Lecture related to the constitution of marriage. Moralists, generally, discuss also the questions of polygamy, fidelity to the marriage vow, and divorce.

On the subject of polygamy, I may remark that it is pretty well ascertained by statistical researches that the proportions of the sexes born are thirteen males to twelve females. From the greater hazards to which the male sex is exposed, this disparity is reduced, in adult life, to equality; indeed, in almost all Europe, owing to the injurious habits and pursuits of the men, the balance among adults is turned the other way, the females of any given age above puberty preponderating over the males. In some Eastern countries more females are born than males; and it is said that this indicates a design in nature, that there each male should have several wives. But there is reason to believe that the variation from the proportion of thirteen to twelve is the consequence of vicious habits in the males. In the appendix to the "Constitution of Man" I have quoted some curious observations in regard to the determination of the sexes in the lower animals, from which it appears that inequality is the result of unequal strength and age in the parents. In our own country and race, it is observed that when old men marry young females, the progeny are generally daughters; and I infer that, in the Eastern countries alluded to, in which an excess of females exists, the cause may be found in the superior vigor

outh of the females; the practice of polygamy being confined to men, who enervate themselves by disobedience to the natural and become, by that means, physically inferior to the females. The equality of the sexes, therefore, when the organic laws are observed, affords one strong indication, that polygamy is not a natural institution; and this conclusion is strengthened by considering the objects of the domestic affections. Harmonious gratification of the faculties constituting the domestic group, in accordance with the sentiments and intellect, is attended with the greatest amount of enjoyment, and the most advantageous results; but this can be obtained only by the union of one male with one female. If the male has several wives, there is an excess of gratification provided for the cerebellum, and a diminution of gratification to Adhesiveness and Philoprogenitiveness; for his attachment, diffused among a multitude of wives, can never glow with the intensity, nor act with the softness of purity, which inspire it when directed to one wife and her offspring. The females also, in a state of polygamy, must be deprived of gratification to their Self-Esteem and Adhesiveness, for none of them can claim an undivided love. There is injustice to the females, therefore, in the practice; and no institution that is unjust can proceed from nature. Farther, when we consider that in married life the pleasures derived from the domestic affections are unspeakably enhanced by the ideal play of the moral feelings, and that polygamy is fatal to the sympathy, confidence, respect, and reciprocal devotion, which are attendants of active moral sentiments, we shall be fully convinced that the Creator has not intended that men should unite themselves to the reality of wives.

Regarding fidelity. Every argument tending to show that polygamy is forbidden by the natural law, goes to support the obligation of fidelity to the marriage vow. As this point is one on which, fortunately, no diversity or difference of opinion, among rational persons, exists, I will not dwell on it, but proceed to the subject of divorce.

The law of England does not permit divorce in any circumstances, except for any causes. In that country, a special act of the legislature must be obtained to annul a marriage, which rule of course limits the privilege to the rich; and we may therefore fairly say that the law denies divorce to the great majority of the people. The law of Scotland permits divorce on account of infidelity to the marriage vow; of non-cohabitation, or willful desertion, as it is called, by the husband, of his wife, for a period of four successive years; and of personal cruelty. The law of Moses permitted the Jewish husband to put away his wife; and under Napoleon, the French law permitted married persons to dissolve their marriage by consent, after giving one another judicial notice of their intention, and making suitable provisions for their children. The New Testament confines divorce to the sin of infidelity in the wife.

The question now occurs—What does the law of nature, written in the constitutions, enact?

The first fact that presents itself to our consideration, is, that in persons of well-constituted minds, nature not only institutes marriage, but makes it indissoluble, except by death; even those lower animals which form pairs, exemplify permanent connection. In regard to man, I think, that where the three organs of the domestic affections bear a proportion to each other, and where the moral and intellectual organs are favorably developed and cultivated, there is not only no desire, on either side, to bring the marriage tie to an end, but the utmost reluctance to do so. The deep despondency which changes, into one of unrelenting grief and desolation, the whole aspect even of the most determined and energetic men, when they lose by death the beloved partners of their lives, and that breaking down of the spirit, so painfully felt, although meekly and resignedly borne, which the widow feels when her stay and delight is removed from her forever, prove in language too touching and forcible to be misunderstood, that the marriage union is formed according to nature's laws, no civil enactments are needed to render it indissoluble during life. It is that life-endurance is stamped upon it by the Creator, when he

renders its continuance so sweet, and its bursting asunder so indescribably painful. It is only where the minds of the parties are ill-constituted, or the union is otherwise unfortunate, that desire for separation exists. The causes which may lead married individuals to wish to terminate their union may be briefly considered.

1. If, in either of them, the cerebellum predominates greatly in size over Adhesiveness, Philoprogenitiveness, and the organs of the moral sentiments, there is a feeling of restraint in the married state which is painful.

To compel a virtuous and amiable partner to live in inseparable society with a person thus constituted, and to be the unwilling medium of transmitting immoral dispositions to children, appears directly contrary to the dictates of both benevolence and justice. Paley's argument against permitting dissolution of the marriage tie at the will of the husband is, that "new objects of desire would be continually sought after, if men could, at will, be released from their subsisting engagements. Supposing the husband to have once preferred his wife to all other women, the duration of this preference can not be trusted to. Possession makes a great difference; and there is no other security against the invitations of novelty, than the known impossibility of obtaining the object." This argument is good when applied to men with unfavorably balanced brains, viz., to those in whom the cerebellum predominates over the organs of Adhesiveness and the moral sentiments; but it is unfounded as a general rule; and the question is, whether it be desirable to deny absolutely, to the great body of the people, as the law of England does, all available means of dissolving the connection with such beings? It appears not to be so. The husband, certainly, should not have the power to dissolve the marriage tie at his pleasure; but the French law seems more reasonable, which permitted the parties to dissolve the marriage when both of them, after twelve months' deliberation, and suitably providing for their children, desired to bring it to a close.

The same argument applies to the voluntary dissolution of marriage in cases of irreconcilable differences in temper and dispositions. "The law of nature," says Paley, "admits of divorce in favor of the injured party, in cases of adultery, of obstinate desertion, of attempts upon life, of outrageous cruelty, of incurable madness, and, perhaps, of personal imbecility; but by no means indulges the same privileges to mere dislike, to opposition of humors, and inclination, to contrariety of taste and temper, to complaints of coldness, neglect, severity, peevishness, jealousy; not that these reasons are trivial, but because such objections may always be alleged, and are impossible by testimony to be ascertained; so that to allow implicit credit to them, and to dissolve marriages whenever either party thought fit to pretend them, would lead in its effects to all the licentiousness of arbitrary divorces." "If a married pair, in actual and irreconcilable discord, complain that their happiness would be better consulted, by permitting them to determine a connection which is become odious to both, it may be told them, that the same permission, as a general rule, would produce libertinism, dissension, and misery among thousands, who are now virtuous, and quiet, and happy in their condition; and it ought to satisfy them to reflect that, when their happiness is sacrificed to the operation of an unrelenting rule, it is sacrificed to the happiness of the community."

If there be any truth in Phrenology, this argument is a grand fallacy. Actual and irreconcilable discord arises from want of harmony in the natural dispositions of the parties, connected with differences in their cerebral organizations; and agreement arises from the existence of such harmony. The natures of the parties in the one case differ irreconcilably; but to maintain that if two persons of such discordant minds were permitted to separate, thousands of accordant minds would instantly fly asunder, is as illogical as it would be to assert that, if the humane spectators of a street fight were to separate the combatants, they would forthwith be seized with the mania of fighting among themselves.

In point of fact, the common arguments on this subject have been written in ignorance of the real elements of human nature, and are applicable only to particularly constituted individuals. Married persons

[CONTINUED ON PAGE FORTY-THREE]



## FEAR—A CURIOUS CASE.

A CORRESPONDENT writes us that a lady of his acquaintance "is easily frightened, and when under the influence of this feeling, is unable to command herself sufficiently to enter her room, if the fright was caused by noise in that room, until she has ascertained, by sending some one to the room, that the noise was caused by a cat or by the falling of a book, or something else. She is not, however, devoid of courage. For instance: she was awakened one night, as she thought, by some one entering the room, and on reaching out her hand it came in contact with another hand, which she immediately grasped, calling out to her husband to get up and light the candle quick, as there was somebody in the room, and she had the person by the hand.

"On the candle being lighted, it was discovered that she was holding on to one of her own hands on which her head had been resting until the hand had become 'asleep,' or cold and insensitive.

"She is a lady of more than ordinary intelligence and amiability, and this peculiarity is a source of mortification and regret to herself and friends. Does this arise from a diseased state of the organ of Caution, or from a deranged physical system, as she is often in very delicate health? Your remarks on this case will be read with interest in the PHRENOLOGICAL JOURNAL."

There is, perhaps, no better way to prove the truth of the leading doctrines of Phrenology than by referring to cases of *contradictory* manifestation, or to cases of abnormal, diseased, or excessive manifestation. Insanity itself was formerly regarded as being the work of the devil, instead of being the result of a diseased condition of the brain. Now, the light of Phrenology shows that insanity arises from cerebral disturbance, and those forms of it which are special and peculiar arise from the diseased condition of particular organs of the brain. We have on record cases of diseased Benevolence, and the consequence is that the person is morbidly sympathetic and kind; or Veneration, producing devoutness overmuch; or Self-Esteem, giving an inordinately proud, haughty, and overbearing disposition; or Approbateness, making the person vain, and tremulously sensitive to praise and censure; or Hope, giving unfounded and wild anticipations; or Conscientiousness, giving the most abject self-condemnation and excessive and groundless fear of doing wrong; or Spirituality, causing the person to imagine himself in the misty, ghost-populated fields of dreamland, and possessed by all extravagant fancies; or Cautionness, giving groundless apprehensions of danger and the most tormenting fears of every real or imaginary evil; or Secretiveness, imparting a sly, mysterious, jealous disposition; or Acquisitiveness, giving a grasping, miserly feeling, with apprehensions of poverty and the poorhouse; or Destructiveness and Combateness, giving rabid, fierce, and cruel passions, and a captious, quarrelsome spirit; or Parental Love, giving a morbidly tender and anxious soliloquy about children; or Amativeness, leading the person to become jealous in matters of love, or at times sensual and feverish in that element of the social nature. Some are music mad; some warped by abstract philosophical speculations.

Such phases of mental aberration are easily explained on the phrenological theory of a plurality of organs in the brain; but no theory of mentality which recognizes the mind as a unit or the

brain as a single organ, can afford the least light on this most interesting subject.

Many abnormal modes of action in the different faculties exist which can not properly be called insanity. A mote irritates the eye and makes sight painful, without materially injuring the correctness of vision; so general disease makes Cautionness painfully active, depresses Hope, irritates Amativeness, arouses Secretiveness to suspicions, provokes Combateness to punishment, and makes all the affections and sympathies take on a painful, unhappy mode of action.

We regard the case in point as coming under the latter class. It is a case of very large Cautionness, rendered morbidly active by infirm health, joined to an exalted condition of the nervous temperament. The fact that she shows courage in the very paroxysms of fear beautifully illustrates the plurality of the mental organs, and shows that fear and courage, or kindness and severity, or love of money and generosity, may exist at the same time in the same individual.

## PHRENOLOGY AMONG THE PEOPLE.

Our science is working its way to the respect and confidence of the people, and individuals and families are trying to avail themselves of its advantages. The following will show what we mean:

"I have had my children's heads examined, and by the advice thus obtained, I have been very much benefited in respect to their training." Thus remarked Alderman Boole in our office recently.

F. K., in a letter on business, remarks: "I would much rather lose my dinner than the JOURNAL. It has done me more good than all the other papers I have ever read, and I am trying to get subscribers for it. I try to persuade young men and women to read your books and papers.

PROF. FOWLER'S LECTURES.—Last evening, to a most respectable and numerous audience, Prof. Fowler delivered a most interesting lecture on the application of Phrenology to the choice of the most appropriate occupation, or pursuit in life, as pointing out those avocations to which each person is best adapted, and in which he might, or might not, succeed. The lecture was peculiarly interesting, and it seemed to us that at each succeeding effort he makes, Prof. Fowler progresses wonderfully in the power of delineating, illustrating, and communicating information regarding the training, the cultivating, or restraining of the various powers of the human mind. Speaking from what we heard and saw last evening, and not phrenologically, we are bound to accord to the professor a wonderful development of the faculties of language, correct appreciation of human nature, imitation, and a vitality which gives life and expression in a most forcible manner to all he says—whether looking at the fidelity of the gestures and language in which he portrays the characteristics of veneration and high appreciation of the sublime in religion and nature, or those with which he pictures the every-day, mirth-creating occurrences of life. He has in perfection that gift which he so earnestly advocates the cultivation of—natural eloquence. His lecture as a whole was perfect in its combinations, excellent in its illustrations, and wonderfully truthful in its deductions and suggestions. Each evening, too, the number of his audience increases—a marked tribute to his talent—and as the stay of this really fully qualified, mental and practical professor of Phrenology will be but short, we would say to one and all of our readers, do not lose the present opportunity; go, hear, and consult Prof. Fowler, and then judge for yourselves if anything we have said in his favor has been out of place.—*Quebec Gazette, Sept. 16th, 1859.*

NEATNESS RUN MAD.  
INSANITY IN THE ORGAN OF ORDER.

THERE is but little danger that the majority of people will injure themselves by the excessive applications of cold water, neither outwardly or inwardly, or that, like Queen Victoria, they will use only distilled water for their toilets, or imitate the Pharisees in their constant ablutions; still there is an excess to which cleanliness can be carried, though it will very rarely equal that of the Princess Alexandrine, of Bavaria, whose fear of dirt was a genuine monomania. The English Handbook of Etiquette, which describes her melancholy history, says, that at first she was only over-scrupulous. At dinner she would minutely inspect her plate, and if she saw the slightest speck upon it, would send for another. She would then turn the napkin round and round, and examine every corner, often leaving the table because she thought she was not served properly in this respect. At last she believed that she saw dirt in everything. She and everything around her partook of the general taint. She could not be clean enough, and at last became mad and died.

## WILLIAM LYON MACKENZIE.

WM. LYON MACKENZIE was the great agitator and leader in the Canadian rebellion in 1837. Failing in his enterprise, chiefly because Canada was not ripe enough for the change, he was obliged to flee to save himself from governmental penalties of halter or perpetual transportation. He came to New York, and spent twelve years, during which time the change of public sentiment in Canada was such that he was invited to return, and not only was he elected a member of Parliament, but a subscription was started, and ten thousand dollars raised and presented to Mr. Mackenzie as a token of regard, and also as some remuneration for his loss of time and property in the liberal cause. This money he has invested as a foundation to lean on in the evening of life.

He was born in Scotland during the latter part of the last century, and coming early to Canada, he grew up in a love of the largest political liberty, which ripened into the rebellion of 1837. He now, as formerly, is alive with patriotic fire, and though verging on threescore and ten, he publishes a spirited paper, "Mackenzie's Toronto Weekly Message." His great idea is the annexation of Canada and the United States, as a means of benefit to both countries. He ever has been in advance of his age. In '37 his foremost thought was by his government called treason. Fifteen years after, that treason had ripened into patriotism, which in his person was rewarded with public office and trust. Now he advocates annexation to the American Union, and may wait less than fifteen years for that thought to ripen into reality. As a writer and speaker, and in conversation, Mr. Mackenzie is easy, pointed, positive, witty, wise, quaint, racy, piquant, and very entertaining. He says what he believes without stint, fear, or favor. His criticisms are sharp and fearless, and he talks of men and measures with much the same assurance and independence as a cat handles half-grown kittens.

The organization of Mr. Mackenzie is peculiar. His head is twenty-four inches in circumference,



PORTRAIT OF WILLIAM LYON MACKENZIE.

his body is comparatively small, since he is five feet five inches in height, and weighs only 150 pounds. His temperament is very active and excitable, and he lives chiefly through brain and nervous system. He is eminently an agitator, a critic, and a fault-finder. His Comeliness is large; hence he is ready to attack which he disapproves, and thus stirs up and excites people; and having a large intellectual equipment, he looks ahead, lives in advance of his age, criticises and ridicules effete institutions whatever he regards as unsound in idea, law, or age.

He addressed his "Appeal to the People of Upper Canada," on behalf of his paper, "the *Message*," in December last. This will give the reader an idea of his characteristic spirit, and a glance at his career.

#### APPEAL TO THE PEOPLE OF UPPER CANADA.

We are on the eve of 1860; and having been engaged in my long-cherished design of agitating political independence in Britain by well-timed, insurmountable obstacles, I at once fell in June last, upon the press. Knowing from my personal experience in your affairs extended over a period of forty years; that many numbered with kindly feelings that I had often engaged in promoting measures for the general benefit and in checking proceedings that would have been strongly injurious; that I had been the personal friend and often the adviser of large numbers of our old inhabitants; that I had, as a free servant, been faithful to your interest, suffering heavy privations and persecutions for your sake; and believing, that although daily

newspapers, owing to the extent of their resources, and the patronage of power and of party, would as a thing of course far surpass political weeklies in size and in the quantity of reading matter; yet, that the advice and opinions of an old friend, whom you upheld till he had retired from the legislature, and has now become the senior or oldest editor of any existing newspaper all over the North American Colonies, would continue to be welcomed once a week at many a happy fireside, during the few months or years yet left him to work; believing, also, that although the *Message* is not large, it may often prove a check upon plausible error, a warning against plausible politicians and their selfish schemes, and always (as heretofore) an earnest advocate of liberty and progress, and whatever will conduce to the growth of Canada in integrity, intelligence, and industry, I now appeal to you

to extend its circulation, by taking this subscription list promptly among your neighbors, and urging them, as I now do, to send in their names.

"I never liked the management of any newspaper, and when I undertook it first in May, 1824, I had to employ riders to carry my numbers round the country; there was not one post-office for twenty-five now; the people were few and scattered far apart; payments were (as now) slow, and often neglected altogether; but I liked the cause I advocated in truth and hopefulness, the rights of the many. I feel warm and hearty in that good cause still. Thousands of miles have I traveled among you lecturing; tons upon tons of documents useful to all did I spread among you in an era when I could better afford it than now. I have ever opposed Land Monopoly, Habitual Intemperance, Tariffs to discourage our Home Industry, heavy Debt, Executive Profligacy and Waste, and every measure calculated to hinder the well-being of mankind. My votes, registered in your legislative journals since 1828, vouch for me—Slavery, as it exists in the States especially, I have ever abhorred.

"I appeal to this generation whether, at a moment of doubt and difficulty like the present, my humble voice ought to be silenced by finance. Wealth I have not cared for; offices in a colony are little to my taste; but ought I to be crushed by faction because I can not descend to be the mere parasite of ambitious partisans and of plausible schemes, to keep or place party backs in positions where they may do more mischief to Canada. I never liked the Union of 1840, and have not a particle of faith in Mr. Galt's proposition, adopted at the Convention held here last month,

of entering into a still stronger and far more costly league with French Canada, to uphold three, or five, or more governments. Would it give us a wider market, free for sale or purchase? Would it bring back the tide of immigration? Would it lessen the odious tariff that now presses heavy on Canada? Would it not increase our public debt, and check reform and progress? Has the experience of the last nineteen years made a closer union with the hierarchy of Rome, and a people alien to us in feelings, language, manners, and origin, more desirable? My views on such questions are fully expressed in an Almanac for 1860.

"You would not like to see the man who was so often sent to assist in making laws for you—sent from York, Ontario, Peel, Haldimand, the first elective magistrate ever sworn into office in Canada—made a dependent on faction, and on its mouthpiece. I never have been so shackled, and I urge upon you to assist in making my newspaper pay (which it does not), by increasing its subscription list. Do not tell me 'the times are hard,' for if certain others of your public servants had voted with me the wicked bills that have done much evil to Canada, its prosperity would not have probably failed. This request is made to liberals only.

"Of the manner in which the *Message* is got up I say nothing. With those of you who know what I have done and suffered since 1820, the wonder might be that energy enough is left me to conduct a public journal.

"I never have been, never will be, neutral on any great issue that may come before the country. So long as I wield a pen, it shall be for freedom, truth, and justice in mercy.

"Europe is like a volcano, ready to pour forth its lava. North America is convulsed, by means of that accursed Slavery which English Statesmen forced upon her old colonies, and out of which English traders made fortunes, as slave-ship owners; France shows the will to war with Britain; India bears her bonds uneasily; China is intended for a period of foreign bondage; Canada seeks relief from many burdens; Austria clings to popes and emperors; Italy is kept down by priestly power and foreign bayonets.

"Some say the *Message* was at one time irregular in its issues; if you but knew how many are indebted to it, and the way in which its editor is paid by some, you would wonder that in defiance of party leaders and their elastic principles, it exists at all. Not that I believe I have lost public confidence, for who have you elected so often to offices in your gift? Who have you provided with such a generous homestead donation? All I could do to prove gratitude I have done; and as spiritual guides are essential in the mighty concerns of eternity, surely temporal affairs need advisers also; who ought to be upheld on the voluntary principle, in a pecuniary independence, while influencing the people and their rulers, through reason and argument.

"The views I advocate may bring personal discouragement and proscription, with poor supplies, to the sincere editor. When they are about to prevail, however, many of those who now oppose and even mock the real friends of freedom, will be the foremost and most successful in the race after pecuniary rewards.

W. L. MACKENZIE.  
"TORONTO, Dec. 24, 1859."

## W. J. A. FULLER.

## PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

## PHRENOLOGICAL CHARACTER.\*

You have inherited your temperament and physical constitution, to a great extent, from your mother, and you have her strong peculiarities of disposition. You have considerable of the masculine as connected with your will, pride, independence, positiveness, and force of character; but you harmonize with your mother in sympathy, intuition, social affection, and nearly all the gentler elements of human nature. You are undoubtedly from a long-lived, hardy family—remarkably tough on the father's side, and of uncommon vitality on the mother's. Both branches of the family are long-lived. Your mother's family get fat as they get older, and your father's hard and wrinkled toward the last.

You are known among your business acquaintances for uncommon energy and straightforwardness; for bringing everything to a focus as soon as may be. You are also known for a tendency to conquer difficulties and overcome obstacles. And those of your friends who can get your positive word of promise rely upon its fulfillment as confidently as they would upon an eclipse that had been predicted by a Mitchell.

Among the social group, you are known for great cordiality and pliability, especially toward the young and the feminine. You would make a first-rate family physician, because you would be popular among the women and children. You are naturally interested in schools and in the development of the rising generation.

You are patriotic—are fond of home and home associations. Your idea of riches takes form in a fine home, in all its convenient and elegant appointments—not in bank stocks or Western land speculations—but first and mainly in that which constitutes the home—the table, the library, the horse, the chickens, and children. Nor do you forget the wife—you almost worship woman.

You are not vindictive, though you have thoroughness and executive force; but this is more the result of a steady, strong will than of mere persistency. You are neither extra cautious in action nor circumspect in speech. You generally stride right on to the accomplishment of that which you do; your first impulse is to go straight, though you may sometimes take a course of indirection when you think it expedient.

\* MESSRS. FOWLER AND WELLS—At the suggestion of my friend Colonel Thorpe, I entered your office unheralded and unknown, and had a phrenological examination of my head made by Mr. N. Sizer. My friends who have read the diagnosis of the case, as made by Mr. S., have been so struck with its marvelous fidelity, and I am myself so astounded at the truthfulness of the representation, even to my defects of character, that I feel that I should not do justice either to myself or the science of Phrenology (in which I have hitherto had no more than a vague, shadowy sort of knowledge or belief), did I not make some expression of opinion upon your examination. It is pronounced by my family and friends, and I certainly believe it to be myself, as correct a delineation of my traits of character as it is possible to give.

I do not write this note of acknowledgment for publication, but you are at liberty to make such use of it as you please, if you think it will in any way advance the science of which you are such able and faithful exponents. I have been almost a skeptic in Phrenology, but candor compels me to say now—"I believe."

Very truly yours,

W. J. A. FULLER.

You value property only as it is useful, and if you had a fixed income to supply your wants, as an individual you would be satisfied; then you would cultivate literature, would travel, study sciences, or whatever other culture you desired to follow out. This money-making as a business is rather irksome to you; and in your pursuit you forget the dollar in the effort toward the accomplishment of success.

You can make a strong appeal to the religious feelings of a community; if a stump orator, you would not fail to evoke an enthusiasm among the people by an appeal to their sense of duty to God. But you feel it difficult to accept anybody's creed. You believe in natural religion—in loving and serving God because he is a common father of the race. You reverence whatever is ancient; you know what "woodman, spare that tree," means, and would value a relationship to men of renown and integrity.

You have strong sympathy and kindness—find it difficult to read aloud any touching passage, especially a domestic scene where a child is involved. As a speaker you could play upon the element of sympathy in others by exciting it in yourself; and if a lawyer, and there were anything in a case to call out sympathetic tenderness, you would be sure to find it. But at the same time you have the desire and capacity to whip scoundrelism and castigate rascality "naked through the world."

You have a natural taste for the study of mind and an intuitive judgment of character, and if you follow this first judgment you will rarely have occasion to modify your opinions, and you miss it when you go contrary to your first impressions of character. A man's character is always outlined to your judgment the first ten minutes you talk with him.

You have a talent for discrimination, for sifting the precious from the vile—the appropriate from the inappropriate—the chaff from the wheat. When you are really wrought up you have a condensed and vigorous power of statement, and when you have laid a case out in your best style, the audience or jury understand it as clearly as language can make it.

You can never do anything until you get a plan in your mind. You find it difficult to drop down into a subject and work without order. Still, in many respects, you seem to be lacking in order. You sometimes find it difficult to individualize things because your sight is short; but when things are recognized you sift them thoroughly.

You enjoy pictures, colors, and the beauties of



PORTRAIT OF W. J. A. FULLER.

nature and art, and would make an excellent judge of artistic productions, especially of fine engravings where form is developed by light and shade.

Your Individuality is hardly large enough, hence you frequently fail to recognize at a glance those whom you have known before. If you go into a museum you want to examine one thing at a time; are more likely to be thorough in a few things than to give a casual examination to many.

Your arguments generally have a practical handle, and your chain of discussion a practical hook to connect it with common life. You have an eye for mechanism, but you have not patience to manipulate. You like the daguerreotype because it lays the foundation and puts on the finishing touch at a single effort. Whatever process suits you, is adhered to until it is accomplished.

You are known for criticism, for intuition, knowledge of character, sympathy, respect and reverence, determination, pride, independence, and strong impulses, and your character is centralized on this class of faculties. You are known also for an intense individualism or selfhood. You lean on yourself, not other people. What you are you want to be on your own account, without depending upon others.

You ought to have more faith, more power to imitate, more economy, more Secretiveness and policy, and perhaps a trifle more of Combative-ness and Destructiveness. If you were a magistrate, the weeping wife or the memory of the man's children would be likely to unbend your determination and make you lean too far on mercy's side. But in the heat of the trial you could pursue a criminal to conviction. Your mind

would be better balanced if you had a little more lemon-juice with the saccharine. Men who wish to control you, if they are wise, never put on airs of authority and try to drive you. They appeal to your sympathy and carry their point.

Your Language is large, and you do not need a written preparation. Your best things are said upon the spur of the moment, and when you have once uttered a thought under this inspiration, you can never better it without rubbing off its edge.

#### BIOGRAPHY.

BY T. B. THORPE.

The subject of this memoir is a brilliant illustration of the difficulty which men of character often experience in getting into a position in life suited to their natural abilities. Mr. Fuller was undoubtedly designed by nature for a lawyer, and his rapid success in that profession would seem to indicate that his earliest proclivities would have been in that direction. Ever restless, and impelled by a strong mind and self-sustaining will, he seems to have adopted various kinds of inconsistent pursuits, all the while conscious that he was out of his proper place. The result has been that Mr. Fuller, though still a young man, has an experience of adventure which seldom falls to the lot of those who have nearly reached the end of a long and eventful life.

His ancestors were of the energetic and enterprising race of the Puritans, and if he does not date from the time of the fields of Cressy and Agincourt, he is intimately associated with the equally honorable founders of New England. The earliest representative of his family in Massachusetts was a minister, whose character and abilities were marked in his day, and which shed a luster upon the good name and fame of his descendants. From the sturdy race whence he sprung, he inherited not only a superior mind, but a robust constitution probably never surpassed. His grandfather died at the age of eighty-nine from an accident; was a hale and hearty man, and apparently had in store many years of active life. His father, who was a seafaring man, was drowned at the age of sixty-seven, in the vigor of middle age, while his mother is now living at the ripe age of seventy, and can accomplish more work than most any young woman of the present generation.

Mr. Fuller was born April 8th 1822, in Boston, in whose common schools he was educated, and he is an excellent example of the thoroughness with which the rudimental branches of education are there taught. He graduated at the Public, High, and Latin schools of his native city, and afterward entered Harvard University, and both there and at school was always at the head of his class and bore away the first prizes for scholarship and character. At the age of eighteen, in accordance with the custom of a Yankee boy, he was thrown upon his own resources. His father's calling naturally throwing him into the company of an adventurous class of people, he concluded he would "go abroad." Without any specific purpose, he traveled extensively in Europe and in this country before attaining his majority, and so infatuated was he with the sea, that he then shipped on board of a whaler as a foremast hand, in which capacity he distinguished himself in the performance of the most daring acts of duty, and

protected the sailors on board of his own and other ships from the brutality of ignorant and unprincipled officers. In the "watches below," he would read to his shipmates from instructive books, and to the utter astonishment of the officers, would occasionally interlard his colloquial yarns with Latin quotations. During this voyage he circumnavigated the globe and visited most of the ports and islands of the Pacific. Returned from this rough experience, his mind craving a more intellectually active life than the ocean afforded, he conceived that the West offered inducements to satisfy his ambition, and settled in Milwaukee, Wisconsin. Characteristic of most all of our self-made men, he signalized his advent in this new field of labor by teaching school, which honorable and useful employment he abandoned for the onerous duties of a steamboat clerk on the Western Lakes. Here he frequently distinguished himself by discharging the duties not only of clerk, but captain, mate, deck-hand and ladies' man, and occasionally showed by his discipline on the lower deck that the sympathy he expressed for "poor Jack" partook largely of sentimentality.

His mind gradually developed, and his next phase in life was as editor of the Milwaukee *Sentinel*, at that time the leading Whig newspaper in the Northwest. Gen. Rufus King, son of President Charles King, of Columbia College, was his partner and co-editor. During this period, as a representative of his newspaper, he traveled extensively in different States of the Union, and spent a winter in Washington; and his remarks upon the public men and policy of the day, as correspondent of his own paper, attracted marked attention. As an evidence of the distinguished consideration in which he was held by his party, the administration of Gen. Taylor appointed him a purser in the navy. In consequence of the recklessness which at that time characterized his disposition, he declined the appointment, and disposed of his interest in the *Sentinel*, deeming that the newly opened gold-fields of California were especially suited to his adventurous nature. In common with many others, he found that "distance lent enchantment to the view," and the result was a series of adventures, of small triumphs and large misfortunes, which in the hands of a Marryatt or Cooper would have afforded material for innumerable volumes of graphic interest. He three times visited California: once around the Horn, once across the Isthmus, and once over the plains, returning home by way of Panama, Nicaragua, and Mexico. Several of his adventures from his own pen, striking and perilous in their nature, have embellished the pages of some of our best periodicals and magazines. While in California he edited a newspaper, and was "smart enough to keep a hotel," which last employment can only be appreciated by those who lived in the Golden State soon after the discovery of its auriferous treasures. Possessed with the impression that he had not reached his true position, he finally found himself in the city of New York, the head-quarters of enterprise and intelligence, where he soon formed an association with Col. Hiram Fuller, in the editorial management of the *Mirror*, and was subsequently connected with *Frank Leslie's Illustrated Newspaper*, of which he was associate editor for the first two years of its publication.

The nomination of Col. Fremont for the Presidency, and his intimate personal acquaintance with that distinguished gentleman, inspired Mr. Fuller with a warm political enthusiasm; and in that exciting canvass he was one of the most efficient and practically useful stump speakers of the campaign. His success as a popular orator had determined him to enter upon the practice of law, in which course he was cordially sustained by his friends, who predicted for him eminent success.

Mr. Fuller's mind was now matured. The influence which he exerted over the masses as a public speaker developed a latent power of which he had heretofore been himself unconscious. He resumed his long neglected law studies, and soon found in these so many new charms which were in consonance with his tastes and feelings, that he expressed gratification that he was not incumbered with the onerous responsibilities incident to an office, and that what seemed to him at one time a severe loss, was only a temporary embarrassment, and has proved to be a permanent advantage. Instead of being a "scurvy politician," he is now one of the most promising men of the New York bar.

In 1857 he commenced his practice, and almost immediately received a lucrative offer from Horace H. Day to be his special attorney, and entered at once upon the difficult practice of the famous India rubber litigation and other patent causes. It was now that Mr. Fuller and his friends discovered that the vicissitudes of his previous career, that the traveler, the sailor before the mast, the hotel keeper in California, the clerk on the Western steamboat, and the professional editor, had all been tutoring his mind with knowledge of men and the ways of the world, which, joined with the discipline of the legal profession, gave him an invincible power. He seemed intuitively to comprehend what was needed to enlighten a judge, or gain the support or sympathy of a jury. Under his treatment the complicated manufacture of India-rubber was explained in the court-room with a precision and clearness rarely before attained, and the result has been that he has succeeded in every patent litigation in which he has been engaged, and in every State in which he has tried a case.

The consolidation of India-rubber interests, withdrew a large amount of business from the courts, and Mr. Fuller finding that his time, heretofore occupied with a specialty, would be but partially employed, very judiciously selected for a partner Leon Abbott, Esq., who for many years had been engaged in the successful prosecution of criminal and civil cases. As a prominent evidence of the appreciation in which they are held by litigants in large and responsible cases, they have been selected to prosecute the Great Eastern for infringing an American patent. This case involves some of the most delicate questions of international law that can affect great commercial nations.

To perfect health Mr. Fuller adds legal acumen, great executive ability, an adamant will, and an unflagging energy. Mr. Fuller's theory in the practice of law is, that legal success depends upon judicious and untiring effort on the part of the attorney for his client, and that that lawyer achieves the greatest success at the bar who not only presents the law to the court in the most clear and concise manner, but who also elucidates his case by felicitous illustrations drawn from the incidents of every-day life.



[CONTINUED FROM PAGE THIRTY-EIGHT.]

may be divided into three classes: First, those whose dispositions naturally accord, and who, consequently, are happy; secondly, those in whom there are some feelings in harmony, but many in discord, and who are in the medium state between happiness and misery; and, thirdly, those between whose dispositions there are irreconcilable differences, and who are, in consequence, altogether unhappy in each other's society.

Paley's views, if applied to persons who are bordering on the middle line of like and dislike toward each other, would be sound. To hold up to such persons extreme difficulty or impossibility in obtaining a dissolution of the marriage tie, will present them with motives to cultivate those feelings in which they agree; while to offer them easy means of terminating it, might lead to a reckless aggravation of their quarrels. But this is only one class, and their case does not exhaust the question. Where the union is really accordant in nature, the facility of undoing it will not alter its character, nor produce the desire to destroy the happiness which it engenders. Where it is irremediably unsuitable and unhappy, the sacrifice of the parties will not mend their own condition; and as the happy are safe in the attractions of a reciprocal affection, the only persons who can be said to be benefited by the example of the inseparability of the wretched, are the class of waverers to whom I have alluded. I humbly think that nature has attached not a few penalties to the dissolution of the marriage tie, which may have some effect on this class; and that these, aided by proper legal impediments to the fulfillment of their caprices, might render the restraints on them sufficient, without calling for the absolute sacrifice of their completely unhappy brethren for the supposed public good.

Such a conclusion is greatly strengthened by the consideration that the dispositions of children are determined, in an important degree, by the predominant dispositions of the parents, and that to prevent the separation of wretched couples is to entail misery on the offspring, not only by the influence of example, but by the transmission of ill-constituted brains—which is the natural result of the organs of the lower feelings being maintained, by dissension, in a state of constant activity in their parents.

The argument that an indissoluble tie presents motives to the exercise of grave reflection before marriage, might be worthy of some consideration, if persons contemplating that state possessed adequate means of rendering reflection successful; but while the law permits matrimonial unions at ages when the parties are destitute of foresight (in Scotland, in males at 14, and in females at 12), and while the system of moral and intellectual education pursued in this country furnishes scarcely one sound element of information to guide the judgment in its choice, the argument is a mockery at once of reason and of human suffering. It appears to me that until mankind shall be instructed in the views which I am now advocating (in so far as experience shall prove them to be sound), and shall be trained to venerate them as institutions of nature, and to practice them in their conduct, they will not possess adequate means of acting rationally and successfully in forming marriages. While sources of error encompass them on every side, they ought not to be deprived of the possibility of escaping from the pit into which they may have inadvertently fallen; and not only divorce for infidelity to the marriage vow, but dissolution of marriage by voluntary consent, under proper restrictions, and after due deliberation, should be permitted.\*

Having now considered the general subject of marriage, I proceed to make some remarks on the duties of parents to their children.

\* The Revised Statutes of Massachusetts (Chap. 76, Sec. 5) permit divorce "for adultery, or defect in either party, or when either of them is sentenced to confinement to hard labor in the State Prison, or in any jail or house of correction, for the term of life, or for seven years or more; and no pardon granted to the party so sentenced, after a divorce for that cause, shall restore the party to his or her conjugal rights." This last is a just and humane provision; for it is calculated for the relief of the innocent partner of a confirmed criminal. When will the law of England contain a similar enactment? The class which makes the laws in Britain is not that which supplies criminals to jails or penal colonies, and it is often long before the mere dictates of humanity and justice prompt them to relieve an inferior order from an evil, the pressure of which is not experienced by themselves.

Their first duty is to transmit sound constitutions, bodily and mental, to their offspring; and this can be done only by their possessing sound constitutions themselves, and living in habitual observance of the natural laws. Having already treated of this duty in discussing the constitution of marriage, I shall not here revert to it. It is of high importance; because, if great defects be inherent in children at birth, a life of suffering is entailed on them: the iniquities of the fathers are truly visited on the children, to the third or fourth generation, of those who hate God by disobeying his commandments written in their frames. The empirical condition of medical science is one great cause of the neglect of the organic laws in marriage. Not only do medical men generally abstain from warning ill-constituted individuals against marrying, but many of them deliberately form unions themselves, which, on well-ascertained physiological principles, can not fail to transmit feebleness, disease, and suffering to their own children. It is sufficient here to disapprove of the selfishness of those who, for their own gratification, knowingly bring into the world beings by whom life can not fail to be regarded as a burden.

In the next place, parents are bound by the laws of nature to support, educate, and provide for the welfare and happiness of their children. The foundation of this duty is laid in the constitution of the mind. Philoprogenitiveness, acting along with Benevolence, gives the impulse to its performance, and Veneration and Conscientiousness invest it with all the sanctions of moral and religious obligation. When these faculties are adequately possessed, there is in parents a strong and never slumbering desire to promote the real advantage of their offspring; and in such cases, only intellectual enlightenment and pecuniary resources are wanting to insure its complete fulfillment. Neglect of, or indifference to, this duty, is the consequence of deficiency either in Philoprogenitiveness, in the moral organs, or in both; and the conduct of individuals thus unfavorably constituted should not be charged against human nature as a general fault.

The views of Mr. Malthus on population may be adverted to in connection with the duty of parents to support their families. Stated simply, they are these: The productive powers of healthy, well-fed, well-lodged, and well-clothed human beings are naturally so great, that fully two children will be born for every person who will die within a given time; and as a generation lasts about 30 years, at the end of that period the population will of course be doubled. In point of fact, in the circumstances here enumerated, population is observed actually to double itself in twenty-five years. This rate of increase takes place in the newly settled and healthy States of North America, independently of immigration. To become aware of the effects which this power of increase would produce in a country of circumscribed territory, like Great Britain, we need resort only to a very simple calculation. If, for example, Britain in 1800 had contained 12 millions of inhabitants, and this rate of increase had taken place, the population in 1825 would have amounted to 24 millions; in 1850 it would amount to 48 millions; in 1875 to 96 millions; in 1900 to 192 millions; and in 1925 to 384 millions; and so on, always doubling every twenty-five years. Now Malthus maintained that food can not be made to increase in the same proportion; we can not extend the surface of Britain, for nature has fixed its limits; and no skill or labor will suffice to augment the productive powers of the soil in a ratio doubling every twenty-five years. As the same power of increase exists in other countries, similar observations are applicable to them. He, therefore, drew the conclusion, that human beings (in the absence of adequate means of emigration, and of procuring food from foreign countries) should restrain their productive powers, by the exercise of their moral and intellectual faculties; in other words, should not marry until they are in possession of sufficient means to maintain and educate a family; and he added, that if this rule were generally infringed, and the practice of marrying early and exerting the powers of reproduction to their full extent became common, in a densely peopled country, Providence would check the increase by premature deaths, resulting from misery and starvation.

This doctrine has been loudly declaimed against; but its merits may

be easily analyzed. The domestic affections are powerful, and come early into play, apparently to afford a complete guarantee against extinction of the race; but along with them, we have received moral sentiments and intellect, bestowed for the evident purpose of guiding and restraining them, so as to lead them to their best and most permanent enjoyments. Now, what authority is there from nature for maintaining that these affections alone are entitled to emancipation from moral restraint and intellectual guidance; and that they have a right to pursue their own gratification from the first moment of their energetic existence to the last, if only the marriage vow shall have been taken and observed? I see no foundation in reason for this view. From the imperfections of our moral education we have been led to believe that, if a priest solemnize a marriage, and the vow of fidelity be observed, there is no sin, although there may be imprudence or misfortune, in rearing a family for whom we are unable to provide. But if we believe in the natural laws, as institutions of the Creator, we shall be satisfied that there is great sin in such conduct. We know that nature has given us strong desires for property, and has fired us with ambition, the love of splendor, and other powerful longings; yet no rational person argues that these desires may, with propriety, be gratified when we have not the means of legitimately doing so; or that any ecclesiastical ceremony or dispensation can then render such gratification allowable. Why, then, should the domestic affections form an exception to the universal rule of moral guidance and restraint?

Mr. Sadler, a writer on this subject, argues, that marriages naturally become less prolific as the population becomes more dense, and that in this way the consequences predicted by Malthus are prevented. But this is trifling with the question; for the very misery of which Malthus speaks is the cause of the diminished rate of increase. This diminution may be owing either to fewer children being born, or to more dying early, in a denser than in a thinly peopled country or district. The causes why fewer children are born in densely peopled countries are easily traced; some parents, finding subsistence difficult of attainment, practice moral restraint and marry late; others who neglect this precaution are, by the competition inseparable from that condition, oppressed with cares and troubles, whereby the fruitfulness of marriage is diminished—but these are instances of misery attending on a dense state of population. Again, it is certain that in such circumstances the mortality of children is greater; but this also is the result of the confined dwellings, imperfect nutrition, depressed energies, and care and anxiety which, through competition, afflict many parents in that social condition. If the opponents of Malthus could show that there is a law of nature by which the productiveness of marriage is diminished in proportion to the density of the population, *without an increase of misery*, they would completely refute his doctrine. This, however, they can not do. A healthy couple, who marry at a proper age, and live in comfort and plenty, are able to rear as numerous and vigorous a family in the county of Edinburgh, which is densely peopled, as in the thinly inhabited county of Ross. Mr. Malthus, therefore, does well in bringing the domestic affections, equally with our other faculties, under the control of the moral and intellectual powers.

A reflected light of the intentions of nature in regard to man may frequently be obtained by observing the lower animals. Almost all the lower creatures have received powers of increasing their numbers far beyond the voids made by death in the form of natural decay. If we consider the enormous numbers of sheep, cattle, fowls, hares, and other creatures, in the prime of life, that are annually slaughtered for human sustenance, and recollect that the stock of those existing is never diminished, we shall perceive that if every one of these animals which is produced were allowed to live and propagate, in a very few years a general desolation, through scarcity of food, would overtake them all. It is intended that these creatures should be put to death, and used as food. Now man, in so far as he is an organized being, closely resembles these creatures, and in the instincts in question he is constituted exactly as they are. But he has obtained the gift of reason, and instead of being intended to be thinned by the knife and violence,

like the animals, he is invited to increase his means of subsistence by his skill and industry, and to restrain his domestic affections by his higher powers of morality and reflection, whenever he reaches the limits of his food. As the mental organs may be enlarged or diminished in the course of generations by habitual exercise or restraint, it is probable that, in a densely peopled and highly cultivated nation, the organs of the domestic affections may diminish in size and activity, and that a less painful effort may then suffice to restrain them than is at present necessary, when the world is obviously young, and capable of containing vastly more inhabitants than it yet possesses.

The next duty of parents is, to preserve the life and health of their children after birth, and to place them in circumstances calculated to develop favorably their physical and mental powers. It is painful to contemplate the extent to which human ignorance and wickedness cause this duty to be neglected. "A hundred years ago," says Dr. A. Combe, "when the pauper infants of London were received and brought up in the workhouses, amid impure air, crowding, and want of proper food, not above one in twenty-four lived to be a year old; so that out of 2,900 annually received into them, 2,690 died. But when the conditions of health came to be a little better understood, and an act of Parliament was obtained obliging the parish officers to send the infants to nurse in the country, this frightful mortality was reduced to 450, instead of 2,600!" In 1781, when the Dublin Lying-in Hospital was imperfectly ventilated, "every sixth child died within nine days after birth, of convulsive disease; and after means of thorough ventilation had been adopted, the mortality of infants, within the same time, in five succeeding years, was reduced to nearly one in twenty." Even under private and maternal care, the mortality of infants is extraordinary. "It appears from the London bills of mortality, that between a fourth and a fifth of all the infants baptized die within the first two years of their existence. This extraordinary result is not a part of the Creator's designs; it does not occur in the case of the lower animals, and must therefore have causes capable of removal."\* It is the punishment of gross ignorance and neglect of the organic laws. Before birth, the infant lives in a temperature of 98, being that of the mother: at birth it is suddenly ushered into the atmosphere of a cold climate; and among the poorer classes through want, and among the richer through ignorance or inattention, it is often left very inadequately protected against the effects of this sudden change. In the earlier stages of infancy, improper food, imperfect ventilation, deficient cleanliness, and want of general attention, consign many to the grave; while in childhood and youth, great mischief to health and life are often occasioned by direct infringements of the organic laws. In a family which I knew well, two sons, of promising constitutions, had slept during the years of youth in a very small bed-chamber, with a window consisting of a single pane of glass, which was so near to the bed that it could never be opened with safety to their lungs during the night. Breathing the atmosphere of so small an apartment, for seven or eight hours in succession, directly tended to bring down the vigor of their respiratory organs, and to injure the tone of their whole systems. The effect of this practice was to prepare the lungs to yield to the first unfavorable influence to which they might be exposed; and accordingly, when such occurred, both fell victims to pulmonary disease. Similar cases are abundant; and the ignorance which is the root of the evil is the more fatal, because the erroneous practices which undermine the constitution operate slowly and insidiously; and even after the results are seen, their causes are neither known nor suspected. For many years, a lady known to me was troubled with frequent and severe headaches, which she was unable to get rid off; but having been instructed in the functions of the lungs, the constitution of the atmosphere, and the bad effects of improper food and a sedentary life, she removed from a very confined bed-room which she had long occupied, to one that was large and airy—she took regular exercise in the open air, and practiced discrimination with respect to her food; and after these precautions, her general health became good, and headaches seldom annoyed her. This improvement lasted for upward of ten years, when a severe domestic calamity overtook her; brought back the disordered action of the stomach and head, and consigned her at last to a premature grave.

\* Physiology applied to Health and Education.  
[TO BE CONTINUED]

## A LADY'S EXAMPLE.

A young lady of our acquaintance, in England, Miss Carbutt, though well off pecuniarily, feels that she must do something, and that she has no right to lead a useless life. She has a great taste for teaching as well as the talent for imparting knowledge, and she takes these indications of nature as suggestions of duty. She has, therefore, opened a school, and conducts it with as much interest and faithfulness as if her standing in society and her means of support depended on her success in teaching.

An aged Quaker lady once said to us that "the ornaments of the gay world would comfortably clothe the poor;" and we remark that the unoccupied and wasted talent, time, and knowledge of the idle rich would, if properly applied, educate every poor and ignorant person in any country; and these same unoccupied rich people would find it a new and eminent source of happiness to themselves. The want of something to do, and the consciousness of not being useful, have robbed many thousands of happiness who had all its conditions within their reach. To all, then, we say, do something! be useful! Imitate our great, munificent Father, whose very being, like the sun in the heavens, is poured out in ceaseless and limitless profusion of good. Nor does he stop to find the clean, the educated, the rich, the happy, the respectable—but in His boundless mercy bends to the neglected, the lowly, and the vicious, to raise them up and to do them good.

## EXTRAORDINARY PERFORMANCE.

WEIGHT, SIZE, AND ORDER ACTIVE.

A YOUNG man named Leotard, son of the proprietor of a gymnastic establishment at Marseilles, has struck out for himself a new description of exercise of a most daring character. Three trapezes, or pieces of wood about five feet long, are suspended from ropes attached to the extremities, hung from the roof of the circus—one in the center, and the others at about forty feet distance at each side. Leotard ascends to a small platform arranged for him above the place where the musicians sit, over the passage for the horses into the ring. The trapeze nearest to him being put in motion, he catches it as it flies up, and then, after balancing himself carefully, seizes it with both hands and darts into open space. After flying to the utmost extent of the ropes, he comes back with the recoil, and alights in safety on the spot from which he started. When he has done this two or three times, to show that the exercise is mere sport to him, he again launches himself into mid-air, but not this time to return, as before; for when the trapeze has reached its farthest point he suddenly lets go his hold, and, borne on by the impetus imparted, seizes the second trapeze, which in its turn carries him forward to the length of its rope, where he again quits it, springs to the third trapeze, and borne forward by it, alights on another platform on the opposite side of the circus, and in face of that from which he had started. It is quite impossible to describe the effect produced by this wonderful series of aerial flights, all effected with the most perfect nicety and precision. But what follows is still more striking. The performer again seizes the third trapeze, and flinging himself forward as before, flies to its farthest limit, and then quitting

it, springs to the second, which, however, he does not leave, but permits it to fly back toward the third; then as it descends, since his back is toward the trapeze which he quitted the moment before, he all at once lets go with both hands, and turning in the air, seizes it again in time to meet the third, by catching which he again reaches the platform. He performs several other feats of an equally original character, but the last which he effects transcends them all. Once more ascending to the platform above the orchestra, he springs forward hanging by the hands to the trapeze, and quitting it as it approaches the end of its range, he gives a summersault in the air, and seizes the second trapeze as it descends. When it is considered how truly brain, eye, and muscle must respond to each other in these performances, the whole exhibition must be pronounced one of the most extraordinary that has ever been seen of its peculiar description. Leotard, it is said, never before appeared in public, but was accustomed to go through these feats when instructing the pupils at his father's establishment.

## EMPLOYMENT.

AFTER harvest, the dwellers in the country usually enjoy a respite from their more arduous labors, which many improve by selling books. In this way they not only find a pleasant and profitable occupation, but have an opportunity to travel and learn of men and manners from observation.

By the usual public conveyances we are whirled so rapidly through the country we can see very little of it, and we return from a journey of a thousand miles but very little wiser than when we started. With a few good books with which to favor purchasers, one need not heed the injunction, to "put money in thy purse," but can set out on a trip through the County or State, combining pleasure with profit, and return after a week, a month, or a year, a wiser and a richer man.

We have prepared, for the further instruction of those desiring to set out on such a tour, a circular which will give them more definitely our ideas on the subject, together with a list of valuable, interesting, and popular books, such as will prove of ready sale—which circular we shall be happy to send to any address on application. Address FOWLER AND WELLS, 303 Broadway, N.Y.

CORN IN THE BLADE. Poems, and Thoughts in Prose. By Crammond Kennedy. With an Introduction by C. B. Conant. New York: Derby & Jackson. 218 pages.

This first book of the "Boy Preacher," of whom everybody has heard, is a very creditable affair, especially when we consider that many of the poetical effusions were written when he was but fifteen years of age. We confess our surprise that the work contains so much that is really elegant in conception and meritorious in composition, and regard this first effort as an assurance of decided excellence in the future. The work contains a beautiful steel engraved likeness of the author, is on the whole handsomely gotten up, and deserves an extended circulation.

SEWING MACHINES.—Whatever tends to lighten physical labor, and especially whatever contributes to lessen the labor of woman, is deserving of our particular attention. This is an age of inventions, and of all the inventions of this inventive age none has done so much to emancipate woman from the thralldom of hard labor as the Sewing-Machine. So essential have they become that no well-organized household is considered complete without one. There are many varieties of this household indispensable, differing in degrees of merit from first-rate to good-for-nothing. Among the first-rates is classed the Grover & Baker Machine, advertised in another column. We have frequently heard it commended by some of our friends who have it in use, who seem to be firmly convinced that it is the best in the world.

## To Correspondents.

R. P. C.—I have a strong constitution, am not very fleshy, but have an undue amount of blood, which is quite oppressive.

1. What kinds of food are most blood productive, and what least? and what should be my habits and mode of living to diminish this sanguinary tendency?

Ans. Your diet should consist chiefly of solid bread and fruit; be careful and not over-eat. Take no more drink than actual thirst demands, and avoid all throat-provoking condiments, as salt, sugar, spices, etc.; especially avoid all greasy articles, coffee, and tea.

2. Would it be advisable for a young man of twenty-two to leave the farm to work in a cotton factory, in order to cultivate moderate Continuity?

Ans. No; for no part of the business, except weaving, would tend to that result. You had better stick to the farm.

J. W. G.—1. What organs will counteract the deficiency of Eventuality?

Ans. None. Hearing, feeling, etc., help a blind man, but do not fully compensate for loss of sight.

2. What temperament is a person with fair hair, blue eyes, and fair skin?

Ans. Any work on Phrenology will tell you the Sanguine or Vital, with the Mental or Nervous temperament, prevails in such.

3. Can a person be a good speaker with large Language, Ideality, and Sublimity, and small Eventuality?

Ans. He would not be a good extemporaneous speaker, because he could not recall facts, incidents, or events with sufficient clearness and rapidity to supply the material for free narrative.

E. M. G.—When an individual is under the influence of mesmerism, can an organ which is small, and which has not been cultivated, be brought into active exercise? And if so, could not mesmerism be used with great advantage in cultivating and developing those organs which are small and inactive?

Ans. The mesmeric state is induced by external effort, which being withdrawn lets the person acted upon back to his normal state. The excitement of an organ under such influences makes it more susceptible to normal excitement, but we would not predicate any considerable permanency of influence from such a source. Liquor makes some men loving, others religious, others quarrelsome, but when the steam goes down the excitement subsides.

J. J. L.—1. What temperament had the "great Dr. Johnson," and what were his leading phrenological organs?

Ans. Vital-Mental temperament. Intellectual organs, with Firmness and Combativeness prominent.

2. Is bashfulness a commendable trait, or is it rather an indication of the want of harmony among the faculties?

Ans. This trait is becoming obsolete in these days. It is the result of inharmonious developments or exclusion from society. Cautionness and Approbativeness in excess with moderate Combativeness and Self-Esteem is a common cause of diffidence.

3. In your JOURNAL, and in your oral examinations, you sometimes state of persons that they have Secretiveness large that they are transparent. In such statements what is meant by transparency?

Ans. We do not so describe persons, for it could hardly be true. Transparency comes from moderate Secretiveness.

4. Can you describe in your JOURNAL a cheap process whereby any person can make plaster busts?

Ans. We have so done already several times in years past. Any dentist will tell you the outlines, and practice will do the rest. You should not begin with a living subject, but rather learn to take casts of plain, common things.

5. Is not the disease called Hypochondriasis dependent partly on the excessive and deficient development of particular organs? Are not Hope, Destructiveness, etc., small, and Cautionness large, in such cases?

Ans. Yes, with a nervous, bilious temperament, and generally the addition of dyspepsia.

W. A.—Will you please inform me through your JOURNAL how you ascertain the degree of activity? I believe you have not explained this in any of your works. I first supposed it was determined by the temperament, or the sharpness of the phrenological organs.

Ans. If you will look into the Self-Instructor, under the head of "Activity," old edition, page 19, or new and revised edition, page 45, you will find a pretty full explanation of how to judge of activity. This explanation is more than ten years old, and has been as widely published as anything we ever wrote. Length, sparseness, and fineness combined are the conditions which produce activity.

## HINTS TOWARD PHYSICAL PERFECTION;

OR, THE PHILOSOPHY OF HUMAN BEAUTY; SHOWING HOW TO ACQUIRE AND RETAIN BODILY SYMMETRY, HEALTH, AND VIGOR; SECURE LONG LIFE; AND AVOID THE INFIRMITIES AND DEFORMITIES OF AGE. By D. H. JACQUES. New York: FOWLER AND WELLS. Price, \$1.

A new edition of this widely-known and popular work calls for a few words addressed to those who are not already familiar with its design and scope.

Its great aim is to promote the physical improvement and well-being of the race—to show man how to be strong, active, and efficient—in a word, to be manly—and woman how to acquire and retain the freshness, symmetry, beauty, and grace of perfect womanhood. To this end the author has brought to bear upon his subject the highest and most novel truths of physiology, hygiene, mental science, and esthetics, popularizing them, and showing their practical application to the physical regeneration of man.

Beginning by inculcating correct ideas of beauty, our author proceeds to show on what it depends, and how it may be gained or lost—how pre-natal conditions, maternal influences, mental culture, and moral training, the emotions and passions, the fine arts, social conditions and occupations, climate and locality affect human configuration. It is shown that it is as clearly within our power to be beautiful as to be healthy or good—in fact, that beauty is but another name for health, or goodness, of form and perfection of functional action. The secret of beauty, then, is simply the secret of health of body and soul. The means to attain this is laid before us in a lucid manner and in a popular form.

The heads of the chapters, which follow, will indicate to some extent the scope of the book:

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We most earnestly commend this interesting and remarkable work to all our readers, and especially to young men and young women. Your collection of books, large or small, is incomplete without this. Young man, your learning and talents are vain without health and physical vigor. *Manliness* in its broadest signification is the only sure basis of success in life or in love. It is yours, if you will but make use of the means within your power to gain it. Young woman, you appreciate the worth of beauty and womanly attractiveness. You desire to possess them, and are not wrong in the desire. This work is especially addressed to you. A single chapter in it will be worth to you a hundred times the cost of the whole. Buy it, read it, study it, practice its teachings, if you would be true to your destiny and accomplish aright your mission as maiden, wife, and mother.

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## PHYSICAL CULTURE.

A SERMON

BY REV. HENRY WARD BEECHER.

[[CONCLUDED.]]

I AM to speak, next and lastly, of some of the methods by which these evils may be remedied. And let me say, here, that while our Young Men's Christian Associations do well to organize themselves for mutual watch and care; while they do well to minister to the sick; while they do well to encourage debate and reading; while they do well to distribute tracts and religious books, yet nothing comes more properly within the sphere of Christian activity than the application of causes of physical health in the community. I commend this work to the attention of Christian young men.

1. We must promote the study of the human system. We must diffuse knowledge on the subject of human physiology. We are to diffuse a knowledge of Christ as the Saviour of the world, and of his teachings; but we are also, as being intimately connected with this, to diffuse a knowledge of the structure of the human body, of its organs, of their functions, and of the laws of health, which is a part of evangelization. Thousands of men come to the city who have never learned one syllable of the catechism of health. Although as a general thing catechisms have never occupied a very high place in my esteem, yet there are some sort of catechisms of which I decidedly approve. Dr. Spurzheim's work on Health is one of the best catechisms in the world. Although it does not treat directly of grace, yet indirectly it does; and I think it might well be republished. Mr. Combe's book on the Constitution of Man is a book that I think ought to be in every man's house. Every young man ought to read it. And there are various other works of more recent origin that treat of the laws of health and the conditions of life which Young Men's Christian Associations ought to take an interest in, and ought to see colported through the whole land.

2. We ought also to procure and spread information respecting the various causes of sickness and weakness which are prevalent. If it is well for young men to band together, and, through public sentiment and law, suppress grog-shops and gambling dens, is it not better still for them to search out the mischiefs which are ministering to unhealth, and remedy them? To build sewers through the streets of the city is in one sense to preach the Gospel. That is to say, whatever elevates the condition of men physically; whatever makes them live in better houses; whatever makes them wear better clothing; whatever brings them out of darkness, in which there is always temptation; whatever redeems them from overwork or from laziness; whatever in any way improves the human system; whatever does any of these things, is preparing the way for the Gospel. If general health is not religion, if it is not Christ, it is John Baptist; it goes before him.

3. The inspiration and encouragement of sanitary reforms, therefore, should be a part of the object of Young Men's Christian Associations. I would not for the world be supposed to discountenance the things which they do; but there is a spirit of conscientious purism which leads them to

suppose that it is out of their sphere to give their attention to these reforms. But so far from its being out of their sphere, it is directly in their sphere. Means for promoting health have as direct a bearing upon the final Christianization of the community as has the preaching of the Gospel itself. The creation of a public sentiment in favor of right habits with regard to air, water, food, exercise, and sleep, is a fit object for the aim of every Young Men's Christian Association; for air, water, food, exercise, and sleep are the foundations on which God builds sound and healthy men. If you want to know what are the elements in which reside the secrets of happy physical life, I say, "Air, water, food, exercise, and sleep—these are they."

4. It is fit and proper that there should be developed—under no care better than theirs who are the young men of the community—a system of amusements, physical exercises, open to the greatest number, and free from temptations, which shall contribute to the bodily health of men. Any man that has followed a professional life in the city, knows that nothing is so difficult to obtain as healthful exercise. If it were not that I am so much of the time riding through the land in the cars, and that from time to time I come back refreshed and invigorated by various public ministrations, I know not what I should do. I could not endure anything like the amount of labor which I now perform if I were situated as are many less fortunate pastors, who are tied at home, and worn down, not alone by study, but by that which is more exhausting than study—sympathy. Christ perceived that virtue had gone out of him when his garment was touched; and what must be the loss of virtue from a man when the soul itself becomes a garment in which he is clothed, and he is constantly in the midst of men that are in trouble? I can prepare ten sermons easier than I can make one visit to a person in distress. Such a visit of one hour is more exhaustive than the uninterrupted study of ten hours. Preaching is play to me. I always feel better after having preached. If I am sick, I am always well if I can preach. Preaching is no work, no labor. It is soul contact that is work and labor.

And in the city, what chance has a physician, under ordinary circumstances, of obtaining the exercise he needs, unless he is sufficiently endowed with this world's goods to be enabled to keep a horse, which is a very costly luxury, in various ways? He can walk on the pavement, thinking, "I am walking for health," and that will defeat it. If he undertakes to go to the country, his time is up before he gets there, and he has to turn round and come back. He hears no singing-birds, and he sees no clouds—for we live between long vertical walls, so that when we look up we only see the zenith, and we know nothing of the ten thousand frescoes which God paints on the horizon in the morning and at evening.

Billiards afford women and men a very gentle excitement and exercise; but a man is a gambler if he goes into a billiard room! What kind of a reception would I meet with here on Sunday, if it was known that on Thursday I prepared myself for the duties of Sunday by going to a billiard-room?

Playing at ten-pins is one of the most admirable means of physical development, but where can a young man go to participate in this game without being in danger of being more contaminated in his morals than he is benefited in his health? Who are they who keep the places where facilities for engaging in such exercise are afforded? I would not be harsh in my judgment of these men. I would fain hope that they are endeavoring to obtain an honest livelihood. But it is well known that it is not without the greatest danger that a young man can go to avail himself of the benefits of this harmless recreation, where he enters the bowling saloon by the bar, and goes out by the bar. Whatever may be the effect upon him of rolling ten-pins, the devil rolls him down toward perdition!

If a professional man would learn fencing, or wrestling, or boxing, merely for the sake of developing his muscles—in short, if he would engage in any physical exercise that carries with it excitement, enjoyment, social pleasure, where is there a place that he can go and do it, within the bounds of these two great cities, without exposing himself to the most demoralizing influences? I do not know of one. We are pent up. We can not take the exercise we need on our own ground. We are fortunate if we have room enough to build a house like Jacob's ladder, with its foot on the earth, and its top in the heavens, from which our household angels go up speedily! We are fenced out from every manly exercise. I would fain boat, but what chance has a man at boating in the strong tide of the East River? I tried it one day, when I first came here, and it took me three hours to come from the Navy Yard here! I found it unprofitable, and abandoned it. Besides, a man that practiced boating here, would need to make his will every time he went out, in view of the dangers to which he would be exposed, in the midst of the multitude of vessels by which the river is constantly covered!

Men need some cheerful exercises in which they can engage during those leisure half hours, or quarter hours, which occur in every man's day. Now to whom shall we look for the organization of such exercises? I think we have a right to look to Christian young men for it. Christian young men, God calls you to be pioneers in this thing. If you would do a work that is original, and civilizing, and Christianizing, do you rear up a system of physical exercises where a man can gain health, or maintain it, without losing his morals or his reputation. Give the widest dissemination to the Gospel, but let there be associated with it abundant elements of physical health. I think a place where a man can play at billiards, roll the ball, and engage in all sorts of gymnastic exercises, would be, if not a direct preaching of the Gospel, yet an auxiliary to the preaching of the Gospel.

I therefore hail the announcement that has been made to me—I trust correctly—that there is in contemplation a movement for the establishment in this city of just such a system of exercises as I have been describing, under the auspices of the Brooklyn Young Men's Christian Association. I would give it not only countenance, but personal support. I commend it to the sympathy of every Christian man—of every man who is rearing up a family of children. Oh, when we begin to have children growing up and taking hold of life, how differently we view things from what we did before we had any such responsibility! The thought as to what is to become of our children, makes us wise men. And to every man that has a household coming up, and values his own health or the health of his children, I commend this subject of the health of men in our towns and cities. Help these young men that mean to help themselves. Give them liberally the means to institute a gymnasium with such a system of exercises that you, and I, and ours may go there without peril and without blame, and come away robust, elastic, enduring—in short, healthy.

# AMERICAN PHRENOLOGICAL JOURNAL.



GALL

A Repository of Science, Literature, General Intelligence.

VOL. XXXII. NO. 4.]

NEW YORK, OCTOBER, 1860.

[WHOLE NUMBER, 262.]

Published by  
**FOWLER AND WELLS,**  
No. 308 Broadway, New York,  
AT ONE DOLLAR A YEAR, IN ADVANCE.

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## COMBINATIONS OF THE PHRENOLOGICAL ORGANS.

### COMBINATIONS OF SELF-ESTEEM.

SELF-ESTEEM, combined with Hope, sees everything in the future that suits its own selfish wishes. When Hope is very strong, and intellect moderate, the man of great Self-Esteem has a confidence in his own good fortune which no disasters can abate. His thoughts are fixed upon some object of desire, which he still continues to expect, after a thousand disappointments, and he ever confidently believes that he shall obtain the object hoped for. This was the case with Robert Bruce, who, in the greatest depth of his distress, ever confidently expected to regain the crown, and to recover the liberties of his country; and continued to do so under circumstances which, to a man of deep reflection, must have appeared perfectly desperate. This was the case with Mary M'Innes, who, when she earnestly desired anything, said that it was often "borne on her mind" that she should obtain it; and whatever strong emotions impelled her, whether they were expressed in prayers or imprecations, believed that these had the power to procure her what she desired, as the Sagas of the North, who believed they possessed the power, by their prayers, to procure a wind or to dispel a tempest. A similar trait is related by the late Mr. Nugent Bell, in his

very interesting account of the Huntingdon peerage case. He mentions, that when Captain Hastings, now Lord Huntingdon, was quite depressed by the difficulties that were thrown in his way,



SELF-ESTEEM—SMALL.

and expressed his fears that that young man (meaning Mr. Bell) had been deceived by his too great eagerness to serve him, his wife, Mrs. Hastings, used to say, "Leave that young man alone, and my life on it, he will succeed." Strong Self-Esteem and Hope, dazzled with the prospect of a title, and with a more limited intellect, which rendered her blind to the difficulties, would produce exactly such a manifestation.

Self-Esteem, combined with Ideality, will produce a strong desire to enjoy objects which are remarkable for beauty. The ingredient of Self-Esteem will here show itself in the same engrossing and exclusive spirit which we have seen accompany it in some of the other combinations. It will not only lead the individual to desire the enjoyment of what is beautiful, but he will not be satisfied without the exclusive enjoyment of it. This combination leads to the enormous prices which are sometimes given for pictures and other objects of art, particularly if to any real or supposed beauty in them there be added the enhancing quality of rarity. It is Self-Esteem, in addition to Ideality, which makes us put such a value upon what is extremely rare; for that which is beautiful in itself never can become less so because another person has the same. To the man of great Self-Esteem, however, this makes all the difference in the world. In pictures, it is the pride of the collector to possess so many "undoubted originals." And to the biblio-maniac the possession of a *unique* copy of a work is a treasure above all price. The same combination leads to the inclosing of large tracts of beautiful

scenery, to form a park or pleasure-ground; and although, perhaps, the proprietor does not see it twice a year, the sacred precincts are nevertheless guarded with scrupulous care, and "men-traps and spring-guns" are set to keep the *pro-fanam vulgus* aloof. It must have been a prodigious Self-Esteem, joined to great Ideality, which gave existence to Fontthill.



SELF-ESTEEM—LARGE.

That Self-Esteem, which is so prevalent a feature in the English character, may perhaps account for what seems almost peculiar to this country—the many splendid country residences and parks of our nobility, the care with which they are kept, and, we may add, guarded from profane intrusion. In France and Italy, the chateaux and palazzos of the nobility are almost everywhere falling to ruin, and the gardens that once surrounded them, and which still exhibit some remains of the taste and wealth of their former owners, are become perfectly neglected, and reduced to the state of wildernesses. In these countries Self-Esteem is not so prevalent as in England. The Love of Approbation, which probably with them gave rise to such structures, has now yielded to unfavorable circumstances, or has taken a different direction. To the same cause may be owing the greater ease with which you get admittance abroad to collections of paintings and works of art of all kinds. Privacy and retirement, even in private dwellings, does not seem to be there regarded as a matter of comfort; and you may at any time see

\* SELF-ESTEEM imports self-appreciation, self-reliance, self-respect, independence, dignity, love of liberty and power, pride of character, manliness, and magnanimity. Its perversion gives egotism, hauteur, tyranny, and superciliousness; its deficiency allows one to feel small, to be diffident and wanting in self-confidence and manly dignity.

the palace of a Roman noble, and walk through every room, from the cellar to the garret, by paying half-a-crown to a domestic. Love of Approbation thus induces them to show what an Englishman, from his great Self-Esteem, engrosses to himself. In this, Self-Esteem, within due bounds, is necessary to respectability.

Self-Esteem, joined to a large Conscientiousness, makes a man to be very tenacious and sticking in regard to the rights and privileges of himself and his fellows, and feelingly alive to any supposed invasion of them. Hence arises, as we imagine, the prodigious irritability of the English nation on the subject of liberty, or what they are pleased to consider as such. The speeches of mob-orators, and the declamations in the radical prints, are perfect marrow to the bones of John Bull, and are exactly calculated to tickle his Self-Esteem through the medium of his Cautiousness and Conscientiousness. The same combination will account for the well-known aristocratical tendencies of the great Whig families of England, and for the apparent inconsistency of their constantly ringing the changes upon the common topics of declamation, as to the rights and liberties of the people, while they are themselves the greatest contemners of that very "people" whose rights they are so fond of talking about. While among the lower orders, Self-Esteem, in the combination just mentioned, excites their indignation against anything like oppression; among the higher, it excites that horror of a vagrant or a poacher which besets so many worthy and patriotic noblemen.

But of all the combinations of Self-Esteem, the most thoroughly untractable is when it is joined to a great Firmness. With this combination, it would require the most enlarged intellect, and the best constitution of the moral powers, to preserve the individual from the imputation of obstinacy.

But as these very seldom meet in entire perfection in one development, the tendency of the combination certainly is to produce this impracticable quality. Cautiousness would be a desirable addition to this combination, in order to prevent the possessor from too rashly committing himself; for when he has once done so, he can not endure the thought of retracting, and he will die, rather than acknowledge his error. It is reported of a great literary character, that the first time he saw asparagus he began to eat the white part, and when told that he should eat the green, and not the white, he replied that he "always ate the white part of asparagus." He, however, did not eat any more; and he was never afterward observed to eat asparagus.

Self-Esteem, combined with Wonder, will produce a desire to excite this sentiment in others, and to astonish them by some display of our own powers or performances. A man with large Self-Esteem, Love of Approbation, and Wonder, with a defective Conscientiousness and limited intellect, is peculiarly fitted for drawing a long bow. He will always be the hero of his own tale; and if you listen to him, he will give you an account of the most incredible exploits and adventures he has gone through. If he has been abroad, there will be no bounds to the wonders he will relate of what he has seen in his travels. He will be a perfect

Munchausen—a liar of the first magnitude. Ferdinand Minder Pinto was but a type of him. He will tell you

"Of an're vast, and deserts idle,  
Rough quarries, rocks, and hills, whose heads touch heaven;  
And of the cannibals that each other eat—  
The anthropophagi, and men whose heads  
Do grow beneath their shoulders."

If he has been in action, Hannibal and Alexander were fools to him. He is fit to stand by "Cæsar and give direction;" and for deeds of desperate valor, his are of such a kind that those of Robert Bruce, Wallace, or Amadis de Gaul are not to be mentioned on the same day. If a battle is lost, he will tell you, had he commanded on the occasion, how he would have avoided the faults of the leader, and converted the defeat into a victory. He would "challenge twenty of the enemy, and kill 'em—twenty more, kill 'em—twenty more, kill them." The man is perhaps otherwise good-natured, quiet, and inoffensive, and if you take his stories with some grains of allowance, may be really a sensible and an amusing companion.

In reference to the intellectual powers, Self-Esteem produces this effect, that however deficient those powers may be that are joined with it, the individual will confidently believe that his abilities are the measure of those of the whole human race, and that no man possesses any powers that are superior to his. If he possesses good knowing powers, with a deficient reflection, he will believe that nothing is certain, or worthy of observation or attention, except facts; and he will treasure up these in endless variety. He will have no confidence in any knowledge which is the result of inference or reasoning. What you can place before him or make obvious to his senses, he will believe, but beyond that all will to him be darkness; and because he does not possess powers which enable him to penetrate it, he will not believe that any other can see farther or more clearly than he does. We have observed that persons with such a combination never become thorough converts to Phrenology. If they admit any part of it to be true, it is merely the coincidence between a certain development of brain and a certain faculty of mind. This they may admit in the case shown, but these they regard as no proof of what will be in other cases; and they are constantly calling for more facts, conceiving that the science is never to be anything but an endless observation of these. With regard to its furnishing a rational account of the diversities of human character, and a consistent and harmonious system of mental philosophy, this is perfectly beyond the scope of their intellectual faculties, and they do not possess the power of discerning or even of imagining it. When you talk to them of this, they can not form a conception of what you mean. The relation among things which are clearly perceived by one who possesses a good Causality, appear to him to be vague and imaginative, and he laughs at one who perceives them as an absurd visionary. You might as well speak to a blind man on the subject of colors; nay, there is more hope of the blind man understanding you than of him, for he feels and knows that you have a sense and a power which the other does not possess; but the man in whom Causality is deficient can never be convinced of this, and the very deficiency

itself deprives him of the capacity of feeling and knowing that such deficiency exists. You talk to him in an unknown tongue, which he does not and never can by any possibility understand.

It is the same with every other description of intellect; and indeed when Self-Esteem is great, the conceit of abilities seems generally to exist in the precisely inverse ratio of the possession of them. When the talents are naturally great, then the individual does not seem to arrogate to himself more than his just degree of ability or merit, nor more than every one is willing to allow him. Self-Esteem, then, seems to take the direction of undervaluing the talents of others, rather than of overrating our own; but, in case of limited intellect, nothing can be more ridiculous than the airs of consequence which we see put on in conjunction with the total want of everything that can command our respect. The novelists and writers of comedy have drawn largely from this source of the ludicrous. The absurdity seems to arise from the prodigious incongruity between the solemn dignity of the outward demeanor and the pitiful inanity within. Of this the following may be given as an instance:

"Attached to the king's printing-office there was for many years a singular character, of the name of John Smith, in the capacity of messenger, who died in 1810 at the advanced age of ninety-nine years. During a period of eighty years did this honest creature fill the humble station of errand carrier at his majesty's printing-office. But what was accounted humble became in his hands important; and the 'king's messenger,' as he always styled himself, yielded to none of his majesty's ministers in the conception of the dignity of his office when intrusted with king's speeches, addresses, bills, and other papers of state. At the offices of the secretaries of state, when loaded with parcels of this description, he would throw open every chamber without ceremony. The treasury and exchequer doors could not oppose him, and even the study of archbishops has often been invaded by this important messenger of the press. His antiquated and greasy garb corresponded with his wizard-like shape, and his immense cocked hat was continually in motion to assist him in the bows of the old school. The recognition and nods of great men in office were his delight. But he imagined that this courtesy was due to his character, as being identified with the state; and the chancellor and the speaker were considered by him in no other view than persons filling departments in common with himself; for the seals of the one and the mace of the other did not, in his estimation, distinguish them more than the bag used by himself in the transmission of the dispatches intrusted to his care. The imperfect intellect given to him seemed only to fit him for the situation he filled. Take him out of it, he was as helpless as a child, and easily became a dupe to those who were disposed to impose upon him."

The sense of self-importance, which is conferred by this faculty upon persons in the meanest situations, and with the humblest acquirements, seems to be a wise provision of nature. It renders its possessor happy and contented with that "modicum of sense" which has been conferred upon him, who otherwise would be miserable, if aware of his own deficiencies. Some amusing instances of its influence are given in the "Memoirs of P. P., Clerk of this Parish," by the members of the Scriblerus Club.

We shall add but one circumstance more in regard to the feeling of Self-Esteem, namely, that

\* The Percy Anecdotes.



it seems to be an essential ingredient in eccentricity of character. It leads the possessor in all his pursuits, and in his habits of living and acting, to please himself, in the first instance, without regard to the opinions of others, or to what they may say concerning him. While Love of Approbation would incline us to accommodate our conduct, as far as possible, to the opinions of those around us, Self-Esteem, if predominant in the character, will lead us to set them at defiance, and to follow the bent of our own inclinations, without regard to others. It coincides remarkably with this, that England, where Self-Esteem is a prevailing feature in the national development, is the very hotbed of eccentricity and originality of character; while in France, where Love of Approbation is more prevalent than Self-Esteem, there is much less apparent diversity of character and manners; there is not, as some acute observers have informed us, that kind of angularity and singularity so frequently observed in the minds and manners of our countrymen, but all are worn and rubbed down to one common standard.

We may, perhaps, at a future period, give our readers a similar statement in regard to the effects of Love of Approbation in combination with other predominant qualities. In the mean time, we hope that they have received some pleasure and instruction from our present speculation; and in saying this, we trust we do not exhibit too large an endowment of the propensity which has been the subject of it.

#### THE BRITISH POETS: THEIR LEADING PHRENOLOGICAL ORGANS.

COWPER.

Is there ever was a man "too full of the milk of human kindness to catch the nearest way," it was the poet of Olney. Destined by his friends to the bar, his peculiar organization wholly disqualified him for success in the legal profession. The stormy struggles of life, of the forum, or the hall were about as genial to his nature as the tornado is to the hare-bell, shaken by a breath. In what, then, consisted his unfitness? Neither in intellectual nor moral deficiency—none will believe it of the author of the "Task"—nor yet in want of ambition, that convenient solution in similar cases, for he has written to perpetuate his name, and possessed all a poet's sensibility to applause and censure. He was not without ambition, but, as Lady Macbeth would say, "without the illness should attend it." Phrenology alone can furnish the true key to his character, and open out all his peculiarities, all his weaknesses, and all his virtues. His head was much above the average size, his temperament chiefly nervous, the intellectual and moral region predominant, Cautiousness and Conscientiousness very large, while Hope, Self-Esteem, Combativeness, and Destructiveness were relatively deficient. Such are the simple data from which, joined with other conditions, a hundred phrenologists, possessing the inductive spirit of their science, would infer the same results. But let us turn to his actual history. He studied, or rather dallied over, law for several years, and was in due time called to the bar. On his first attempt to speak

in public he was seized with such excessive trepidation that he could not articulate, and the failure acting on his sensitive system, produced a severe and dangerous nervous affection. This was not an embarrassment which custom could remove, or even greatly modify, but flowed inevitably from his organization, which disposed him to great timidity, self-distrust, and morbid exaggeration of difficulties. The same deep sense of his unworthiness we see at a later period of his life, where he appears before us in the character of a Christian, entangled in the metaphysical dogmas of theology, overwhelmed with a consciousness of guilt, and shuddering at the prospect of eternal reprobation. Painfully impressed with his inability to practice his profession, he soon entirely abandoned it, and sought peace in obscurity. Buried in the gloom of Olney, he lived for many years in violation of physical and mental laws, vainly endeavoring to find employment for his highly gifted mind in constructing farming utensils, superintending a small garden, and rearing rabbits—useful occupations enough as mere relaxation, but altogether inadequate to supply the demands of a mind such as his. Nor was his social intercourse very nicely adapted to his nature. The amiable family of the Unwins, grateful as every friend of the poet must ever feel for their kindness and care, knew very little of his real character, and were much better calculated to nourish his morbid views than to call forth those energies the due exercise of which has enrolled his name with the famous bards of his nation. A long and painful period passed in this retreat, and with the exception of some slight contributions to a hymn-book and an occasional sonnet, nothing indicated the existence of the poet. But he was visited by those better able to understand and appreciate him than his usual acquaintances. To Lady Austen and his charming cousin, the Lady Hesketh, whose refined manners, lively wit, and brilliant intellect aroused his higher powers, we are chiefly indebted, not only for the "Task," but for many of his best productions. To the influence, also, of these attractive qualities of his accomplished relative, which furnished his mind with the healthful excitement it so much needed, and to the mental labor thus superinduced, he in all probability owed the long exemption subsequently enjoyed, from that religious gloom and melancholy which had been fast gathering like night over his entire moral nature.

This admirably exemplifies the great advantage to health of body and mind, of calling forth the latter by presenting its appropriate objects. A few intelligent friends visiting him for a short time, awakened into wholesome activity faculties which were rusting from disuse, or what was even worse, were employed upon the subtleties of theology, which filled his imagination with horrors. The consequence of this restored vigor was one of the most beautiful poems in our language, several excellent fugitive pieces, and the amusing adventures of John Gilpin. This last, as every reader knows, was composed in one of Cowper's darkest moods, and it may be well to call, in passing, attention to this fact, as one of the thousands totally inexplicable upon any other than phrenological principles. It demonstrates the multiplex character of the mind, and shows that the faculty of "Wit" can be in action, suggesting the most ludicrous

incidents, even while Cautiousness and some other organs are filling the fancy with these frightful creations. But let us turn more particularly to his cranial developments. The perceptive faculties were very strong, indicated in the likenesses more by the depth than breadth of his forehead. Hence his descriptive power, the graphic vigor of which is equal to Thomson's in accuracy, but, in consequence of his smaller propensities, not in warmth of coloring. Comparing him with the author of the "Seasons," whom he somewhat resembles, we agree with Coleridge in thinking the latter the "born poet." There is commonly greater purity of style, if not more depth of thought, in the "Task," but it lacks the fervor and intensity of the "Seasons." Cowper's temperament was finer, and his Causality probably larger. But the Ideality, Language, and affective faculties of Thomson were much superior. Cowper's productions are usually compact, vigorous, and highly polished. They never offend the most cultivated taste, but often delight it, and on the other hand, seldom move the affections. Thomson seizes the attention, holds it in spite of many faults, rivets it upon the subject, carries his reader right onward in the current of a sweeping amplification, and often in a perfect outburst of words; words, however, which frequently, with singular beauty, advance, expand, and enforce the thought. Comparison, in Cowper, was well developed, and Ideality, though by no means a ruling organ, was not deficient. Language, also, was rather large; in accordance with which he was not only an excellent linguist, but, in our humble opinion, his English style is unsurpassed in precision and purity, and combines to a greater degree strength and beauty with a chastened simplicity than that of any writer of the last or present century with whose works we are familiar. Benevolence, which was powerful, together with his small Destructiveness, created that extreme horror of war, however palliated by the necessity of nations, and that almost morbid sensibility to the infliction of pain upon any sentient being, so often manifested in his writings.

"I would not number in my list of friends,  
(Though graced with polished manners and fine sense,  
Yet wanting sensibility,) the man  
Who needlessly sets foot upon a worm."

Veneration and Wonder, equally large and active, disposed him to see signs and tokens and a special providence in the operations of nature, whenever they deviated from common experience. Philosophical solutions of doubtful causes displeased him, and seemed to him profane.

"Farth steps the spruce philosopher, and tells  
Of homogeneity and discordant springs  
And principles; of causes, how they work  
By necessary laws their sure effects;  
Of action and reaction. He has found  
The source of the disease that nature feels,  
And bids the world take heart, and banish fear.  
Thou fool! wilt thy discovery of the cause  
Suspend the effect or heal it?"

Like all men of high intellectual and moral endowment, he was disgusted with the low standard by which society regulates its actions, and he clung to the pleasing belief of eternal justice manifesting its retributive power in partial and particular instances. Like them, too, he was apt, for the want of a philosophy derived from the nature of things, to confound the physical and moral laws. Thus he beheld, in the great fog which covered Europe in 1788, the workings of an offended Deity. Conscientiousness and Cautious-

constitute, both from their size and morbid character, the most striking points of his religious action, and the source of much of his suffering, which was rendered frightfully intense by his very active temperament. His correspondence especially that part of it relating to his own experience, presents a painful picture of the unhealthy action of these organs. Nor is the effect they leave upon the reader's mind in the least degree lessened, by reflecting upon the manner in which some of his friends replied to his communications. The editor of those letters writes, in his preface, to refute the notion, prevalent after the publication of Hayley's poem, that religion, or his views of religion, led to his mental aberrations; but, as we have seen, unsuccessfully. He states the poet's melancholy and hypochondria were entirely produced by having in early life imprudently checked the impetuous affection of the face. That his mind might have been thus injured, and his health in consequence, slightly affected, is not to be denied. But it can not be received, in the face of the powerful ones, as an adequate cause of the poet's insanity. That his peculiar notions of religion exercised a most powerful influence over his mind, can not be contested, since he has himself recorded it. Nor will any unprejudiced man hesitate to acknowledge, after weighing all the circumstances of the case, that that influence was highly disastrous. Let us, then, remember that organization—the predominant nervous element, the small Hope, moderate Self-Regulation, large Cautiousness and Conscientiousness; will at once be conceded that anything calculated to stimulate unduly the larger organs, to enfeeble the weaker, could not fail to be very pernicious. Now, one of the capital errors of belief of the sect to which he was attached, is that of the "elect," and the complete uselessness of good works to secure salvation. One of this persuasion, with a large endowment of Self-Esteem and Hope, will be very apt to consider himself one of the chosen, even though his weaknesses would make him appear, in the eyes of others, utterly unworthy of the selection. On the other hand, one of these same organs, by believing thus, would, notwithstanding a whole life might have been marked by the practice of the higher virtues, fear, in his declining moments, that he was destined to future punishment. The latter was Cowper's case. But to show more clearly the influence of these views upon one of his organization, let us turn to himself.

TO THE REV. MR. NEWTON.

MY DEAR FRIEND—My device was intended to represent, not my own heart, but the heart of a Christian, mourning and yet rejoicing, pierced with thorns yet wreathed about with roses. I have the thorn without the rose. My brier is a rose, the flowers are withered, but the stem remains."

Some months later: "I have been lately more dejected than usual; harassed by dreams in the night, and more and more poisoned by them on the following day. I do not what is portended by an alteration for the worse, after eleven years of misery."

Eleven years here, makes the time during which he believed himself hopelessly doomed to

future punishment; and thus he continues several years after:

"Adam's approach to the tree of life, after he had sinned, was not more effectually prohibited by the flaming sword, that turned every way, than mine to its great antitype has been now almost thirteen years, a short interval of two or three days, which passed about this time twelvemonth, alone excepted. For what reason it is that I am thus long excluded, if I am ever again to be admitted, is known to God only. I can say but this, that if he is still my father, this paternal severity has toward me been such as that I have reason to account it unexampled. . . . If the ladder of Christian experience reaches, as I suppose it does, to the very presence of God, it has nevertheless its foot in the abyss. And if Paul stood, as no doubt he did, on the topmost round of it, I have been standing, and still stand, on the lowest, in this thirteenth year that has passed since I descended. In such a situation of mind, encompassed by the midnight of absolute despair, and a thousand times filled with unspeakable horror, I first commenced author."

In this same letter he alludes to a fear expressed by some of his religious friends, that he might be injured by the gaiety of some of the intelligent acquaintances who surrounded him!

"At present, however, I have no connections at which either you, I trust, or any who love me and wish me well, have occasion to conceive alarm. . . . I do not know that there is among them a single person from whom I am likely to catch contamination."

A month later, he writes in the same strain of hopelessness:

"The dealings of God with me are to myself utterly unintelligible. More than a twelvemonth has passed since I began to hope that having walked the whole breadth of the bottom of this Red Sea, I was beginning to climb the opposite shore, and I prepared to sing the song of Moses. But I have been disappointed; those hopes have been blasted; those comforts have been wrested from me. I could not be so duped, even by the arch enemy himself, as to be made to question the Divine nature of them; but I have been made to believe that God gave them to me in derision, and took them away in vengeance."

A long letter follows, of exculpation from certain charges of living *too gay a life*, in which he anxiously assures his friend that riding out with Mrs. Unwin in the carriage and company of Lady Hekeith, has not led him into the dissipation his friends had feared. There can be but one feeling experienced by every sane mind toward those who would thus have deprived the unhappy poet of the little pleasure within his reach, and that is unutterable disgust.

Our space admits of no more extracts from that painful correspondence, nor do we suppose more to be necessary to convince the reader that whatever happiness others may have found in the tenets he cherished, to Cowper they brought nothing but gloom and misery.

Phrenologists perpetually urge divines, who possess peculiar opportunities for applying its benefits, to study the only true science of mind. Suppose the Rev. Mr. Newton, the poet's friend and spiritual counselor, could have been thus enlightened, and consequently been able to detect the peculiarities of Cowper's organization, its excesses and defects, would he have responded as he did to those gloomy, morbid, hopeless letters? When the poet's fears at length extended even unto the horrid apprehension of eternal punishment—when his overwrought Conscientiousness magnified his venial offenses into crimes too deep

for the infinite mercy of Heaven—could any divine acquainted, as every divine ought to be, with the difference between healthy and diseased manifestations, have balanced—according to all the cold niceties of that mercileas creed, which is the offspring of an exterminating spirit, savoring much more of man's destructiveness than of the even-handed justice of God—all the probabilities and improbabilities of such a destiny for his friend, and that friend one who had never injured a human being—no, not a particle of organized matter—one who would not have doomed a Nero or a Caligula to the fate which, with so much self-abasement, he dreaded for himself? Would he have played and tampered with those insane horrors, instead of appealing to that intellect which, even in detailing them, evinced its strength, and to that sense of justice, never blind nor without charity, but when beholding his own frailties—instead of demonstrating, by a force of reason which his unhappy friend could not have resisted, the total impossibility of his ever suffering the frightful punishment he so much feared, but which, in the whole course of his sinless life, he could not have incurred? But the Rev. Mr. Newton was without light; the language which the Author of man has impressed upon the dome of thought had not then been interpreted aright, and the inner mysteries of the sanctuary were yet unsolved.

The melancholy poet, but too prone to observe the darker shades of life, required society the opposite to that which Olney or his religious associations furnished. And the attentive reader of his history can not fail to discover, in the salutary effects which ever followed his occasional intercourse with strong and healthy minds, the absurdity of that philosophy which, by a species of homeopathic treatment, would cure with what created the disease—would substitute the base for the antidote—and attempt to dissipate the mists by extinguishing the sun.

During the five or more years when he was engaged upon the translation of Homer, his health was unusually sound, and his mind proportionately vigorous; but after that work was completed, and all proper excitement withdrawn from his faculties, he unwisely returned again to theological mysticism. His intellect began to wander, and once more became thoroughly overcast; but now, unfortunately, with clouds and thick darkness no more to be completely dispelled, and whence he at last emerged, the dim phantom of himself, with his physical energies utterly sapped, his mind emaculated and shattered—the unhappy victim of religious mania.

[TO BE CONTINUED.]

THE HUMAN BRAIN AND THE PURSE.—A man is but a silly fellow who thinks his purse will win him a bride of sense; for an empty purse is so much better than an empty brain, that the lady must be equally silly who would trust herself in his keeping.

A true woman will be more captivated by the visible proportions of life and activity in a gentleman than by an invisible pocket-book.

Away, then, with the absurd theory that a lady is content with little wit and much money. It is sufficient to say that where one is partially satisfied, one hundred would be miserable, and perhaps deservedly so, if they dared to be so misguided.

## MORAL PHILOSOPHY;

OR,

## THE DUTIES OF MAN

CONSIDERED IN HIS INDIVIDUAL, SOCIAL, AND DOMESTIC CAPACITIES.

BY GEORGE COMBE.

[FROM THE LATEST REVISED EDINBURGH EDITION.]

[CONTINUED FROM LAST NUMBER.]

WHEN you study this subject with a view to practice, you will find that the principles which I laid down in the fourth Lecture are of great importance as guides—namely, that each organ of the body has received a definite constitution, and that health is the result of the harmonious and favorable action of the whole. Hence it is not sufficient to provide merely airy bed-rooms for children, if at the same time the means of cleanliness be neglected, or their brains be over-exerted in attending too many classes, and learning too many tasks. The delicate brain of youth demands frequent repose. In short, a practical knowledge of the laws of the human constitution is highly conducive to the successful rearing of children; and the heart-rending desolation of parents, when they see the dearest objects of their affections successively torn from them by death, should be viewed as the chastisement of ignorance or negligence alone, and not as proofs of the world being constituted unfavorably for the production of human enjoyment. In this matter, however, parents should not look to *their own* happiness merely; they are under solemn obligations to the children whom they bring into the world. Improper treatment in infancy and childhood, at which period the body grows rapidly, is productive of effects far more prejudicial and permanent than at any subsequent age;\* and assuredly those parents are not guiltless who willfully keep themselves in ignorance of the organic laws, or, knowing these, refrain from acting in accordance with them in the rearing of their children. The latter have a positive claim (which no parent of right feeling will disregard or deny) on those who have brought them into existence, that they shall do all in their power to render it agreeable.

Perhaps some may think that the importance of obedience to the organic laws has been insisted on more than the subject required. Such an idea is natural enough, considering that an exposition of these laws forms no part of ordinary education, and that obedience to them is enjoined by no human authority. There is no trace of them in the statute-book, none in the catechisms issued by authority of the Church; and you rarely, if ever, hear them mentioned as laws of God, by his servants who teach his will from the pulpit. Nay, even the general tongue of society, which allows few subjects to escape remark, is silent with regard to them. Hence, it is probable that the importance of obeying the organic laws may to some appear to be over-estimated in these Lectures. But the universal silence which prevails in society has its source in ignorance. Physiology is still unknown to nineteen twentieths even of educated persons, and to the mass it is a complete *terra incognita*. Even by medical men it is little studied as a practical science, and the idea of its beneficial application as a guide to human conduct in general, is only now beginning to engage their attention. If to all this we add, that until Phrenology was discovered, the dependence of mental talents and dispositions on cerebral development was scarcely even suspected—and that belief in this truth is still far from being universal—the silence which prevails with respect to the organic laws, and neglect of them in practice, will not seem unaccountable.

On this subject I would observe, that there is a vast difference between the uncertain and the *unascertained*. It is now universally admitted, that all the movements of matter are regulated; and that they are never uncertain, although the laws which they observe may, in some instances, be unascertained. The revolutions of the planets can be predicted, while those of some of the comets are still unknown; but no philosopher imagines that the latter are uncertain. The minut-

est drop of water that descends the mighty fall of Niagara is regulated in all its movements by definite laws, whether it rise in mist and float in the atmosphere to distant regions, there to descend as rain; or be absorbed by a neighboring shrub, and reappear as an atom in a blossom adorning the Canadian shore; or be drunk up by a living creature and mingle with its blood; or become a portion of an oak, which at a future time shall career on the ocean. Nothing can be less ascertained, or probably less ascertainable by mortal study, than the revolutions of such an atom; but every philosopher, without a moment's hesitation, will concede that not one of them is uncertain.\* The first element of a philosophic understanding is the capacity of extending the same conviction to the events evolved in every department of nature. A man who sees disease occurring in youth or middle age, and whose mind is not capable of perceiving that it is the result of imperfect or excessive action in some vital organ, and that imperfect or excessive action is just another name for deviation from the proper healthy state of that organ, is not capable of reasoning. It may be true that, in many instances, our knowledge is so imperfect, that we are unable to discover the chain of connection between the disease and its organic cause; but, nevertheless, he is no philosopher who doubts that such a connection exists, and that the discovery of it is presented as an important practical problem to the human understanding to solve.

One cause of the obscurity that prevails on this subject in the minds of persons not medically educated, is ignorance of the structure and functions of the body; and another is, that diseases appear under two very distinct forms—structural and functional; only the former of which is considered by common observers to constitute a proper malady. If an arrow be shot into the eye there is derangement of structure, and the most determined opponent of the natural laws will at once admit the connection between the blindness which ensues, and the lesion of the organ. But if a watchmaker or an optical instrument-maker, by long-continued and excessive exertion of the eye, have become blind, the disease is called functional; because the function, from being overstimulated, is impaired; but frequently no alteration of structure can be perceived. No philosophic physiologist, however, doubts that there is, in the structure, a change corresponding to the functional derangement, although human observation can not detect it. He never says that it is nonsense to assert that the patient has become blind in consequence of infringement of the organic laws. It is one of these laws that the function of the eye shall be exercised moderately, and it is a breach of that law to strain it to excess.

The same principle applies to a great number of diseases occurring under the organic laws. Imperfections in the tone, structure, or proportions of certain organs may exist at birth, so hidden by their situation, or so slight as not to be readily perceptible, but not on that account the less real and important; or deviations may be made gradually and imperceptibly from the proper and healthy standards of exercise; and from one or other of these causes, disease may invade the constitution. Religious persons term disease occurring in this manner a dispensation of God's providence; the careless name it an unaccountable event; but the philosophic physician invariably views it as the result of imperfect or excessive action of some organ or another; and he never doubts that it has been caused by deviations from the laws of the animal economy. The objection that the doctrine of the organic laws which I have been inculcating is unsound, because diseases come and go, without uneducated persons being able to trace their causes, has not a shadow of philosophy to support it. I may err in my exposition of these laws, but I hope I do not err in stating that neither disease nor death, in early or middle life, can take place under the ordinary administrations of Providence, except when these laws have been infringed.

My reason for insisting so largely on this subject is a profound conviction of the importance of the organic laws. They are fundamenta-

\* The principles which should guide parents in the treatment of children are stated and enforced in Dr. A. Combe's work on the Physiological and Moral Treatment of Infancy.

\* I owe this forcible illustration to Dr. Chalmers, having first heard it in one of his lectures.

to happiness; that is, the consequences of errors in regard to them can not be compensated for or removed by any other means than obedience. I daily see melancholy results of inattention to their dictates. When you observe the husband, in youth or middle age, removed by death from the partner of his love, and the other dear objects of his affections; or when you see the mother at a similar age torn from her infant children, her heart bleeding at the thought of leaving them in the hand of the stranger while they most need her maternal care, the cause of the calamity is either that the dying parent inherited a defective constitution in consequence of disobedience by his ancestors to the organic laws, or that he himself has infringed them grievously.

Again, if we see the lovely infant snatched from the mother's bosom by the hand of death, while it caused every affection of her mind to thrill with joy, and fed her hopes with the fondest and brightest visions of its future talent, virtue, and happiness, let us trace the cause, and we shall find that the organic laws have been infringed. If you see an aged man walking with heavy step and deeply dejected mien, the nearest follower after a bier adorned with white, it is a father carrying to the grave his first-born son, the hope and stay of his life, torn from him in the full bloom of manhood, when already he had eased the hoary head of half its load of care. The cause of this scene also is infringement of the organic laws.

Or open the door of some family parlor, where we expect to meet with peace and joy, blessing and endearment, as the natural accompaniments of domestic life, and see discord, passion, disappointment, and every feeling that embitters existence, depicted on the countenances of the inmates. The cause is still infringement of the organic laws. Two persons have married whose brains differ so widely, that there is not only no natural sympathy between them, but absolute contradiction in their dispositions. This discord might have been read in their brains before they were united for life.

Look on still another scene. You may observe several persons of each sex, in middle life, gravely sitting in anxious deliberation. They are the respectable members of a numerous family, holding consultation on the measures to be adopted in consequence of one of their number having become insane, or having given himself up irreclaimably to drunkenness, or to some worse species of immorality. Their feelings are deeply wounded, their understandings are perplexed, and they know not what to do. The cause is still the same; the unfortunate object of their solicitude has inherited an ill-constituted brain; it has yielded to some exciting cause, and he has lost his reason; or he has given way to a headlong appetite for intoxicating liquors, in consequence of one or other of his parents, or some one of their stock, having labored under a similar influence; and it has now become an actual disease. The organic laws have been infringed; and this scene also is the form in which the Creator indicates to his creatures that his laws have been transgressed. If you make a catalogue of human miseries, and inquire how many of them spring directly or indirectly from infringement of the organic laws, you will be astonished at its extent.

If, therefore, we desire to diminish this class of calamities, we must study and obey the organic laws. As these laws operate independently of all others, we may manifest the piety of angels, and yet suffer if we neglect them. If there be any remedy on earth for this class of evils, it is obedience to the laws of our constitution, and this alone. If, then, these laws be fundamental—if the consequences of disobeying them be so formidable, and if escape be so impossible, you will forgive the anxiety with which I have endeavored to expound them.

I might draw pictures the converse of all that I have here represented, and show you health, long life, happiness, and prosperity, as the rewards of obeying these and the other natural laws, and I should still be justified by philosophy; but the principle, if admitted, will carry home these counter results to your own understandings. I beg permission further to remark, that all philosophy and theology which have been propounded by men ignorant of these laws, may be expected to be imperfect; and that, therefore, we arrogate no undue superiority

in refusing to yield the convictions of our own judgments to the dictates of such guides, who had not sufficient data on which to found their opinions. The events of human life, viewed through the medium of their principles, and of the philosophy which I am now expounding, must appear in very different lights. In their eyes many events appear inscrutable, which to us are clear. According to our view, an all-wise and beneficent Creator has bestowed on us, the highest of his terrestrial creatures, the gift of reason, and has arranged the whole world as a theater for its exercise. He has placed before us examples without number, of his power, wisdom, and goodness; prescribed laws to us in external nature, and in our own constitutions; and left us to apply our faculties to study and act in harmony with them, and then to live and be happy; or to neglect them and to suffer. Each of you will approve of that system which appears to be founded in truth, and to tend most to the glory of God. I ask no man to yield his conscience and his understanding to my opinions; but only solicit liberty to announce what to myself appears to be true, that it may be received or rejected according to its merits.

In concluding, it is proper to add one observation. Mankind have lived so long without becoming acquainted with the organic laws, and have, in consequence, so extensively transgressed them, that there are few individuals in civilized society who do not bear in their persons, to a greater or less extent, imperfections derived from this source. It is impossible, therefore, even for the most anxious disciples of the new doctrine, all at once to yield perfect obedience to these laws. If none were to marry in whose family stock, and in whose individual person, any traces of serious departures from the organic laws were to be found, the civilized world would become a desert. The return to obedience must be gradual, and the accomplishment of it the result of time. After these laws are unfolded to a man's discernment, he is not guiltless if he disregard them, and commit flagrant violations of their dictates. We are all bound, if we believe them to be instituted by God, to obey them as far as is in our power; but we can not command all external circumstances. We are bound to do the best we can; and this, although not all that could be desired, is often much; nor shall we ever miss an adequate reward, even for our imperfect obedience.

It is deeply mysterious that man should have been so formed as to err for thousands of years through ignorance of his own constitution and the laws under which he suffers or enjoys; but it is equally mysterious that the globe itself underwent the successive revolutions revealed by geology, destroying myriads of living creatures, and extinguishing whole races of beings before it attained its present state! It is equally mysterious, also, why the earth presents such striking inequalities of soil and climate—in some regions so beautiful, so delightful, so prolific; in others so dreary, sterile, and depressing! It is equally mysterious that men have been created mortal creatures, living, even at the best, but for a season on the earth, and then yielding their places to successors, whose tenures will be as brief as their own. These are mysteries which reason can not penetrate, and for which fancy can not account; but they all relate, not to our conduct here, but to the will of God in the creation of the universe. Although we can not unravel the counsels of the Omnipotent, this is no reason why we should not study and obey his laws. What he has presented to us we are bound to accept with gratitude at his hand as a gift; but in using it, we are called on to exercise our reason, the noblest of his boons; and we may rest assured that no impenetrable darkness will hang over the path of our duty when we shall have fairly opened our eyes and our understandings to the study of his works. There is no difficulty in believing that man, having received reason, was intended to use it—that, by neglecting to do so, he has suffered evils—and that, when he shall duly employ it, his miseries will diminish; and this is all that I am now teaching. It may be inexplicable why we should not earlier have gone into the road that leads to happiness; but let us not hesitate to enter it now, if we see it fairly open before us.

[CONTINUED ON PAGE FIFTY-NINE.]



## TALK WITH READERS.

A SUBSCRIBER, E. W. T., asks certain questions which we answer as follows:

Circus riders and acrobats may have the organ of Weight originally no better developed than thousands of others who have not been led by some accident to adopt a profession in which balancing is required. So thousands, who are not musicians, have the organ of Tune as large as many who have been trained in music. It is the training of the faculty of Weight, along with the muscle, which gives them skill. And the musician is obliged to train his muscle to act in obedience to his will in order to manipulate the instrument successfully; so that it is in music the cultivation of muscle as well as of the mind, just as it is in other instances the cultivation of the muscle in conjunction with the faculty of Weight. A man with good mechanical talent may not have the intellectual mechanical training requisite to understand all the laws of mechanism, though he will have good ideas respecting it; but if he have the intellectual culture and mental practice, still he is not a thorough mechanic until he has had such experience in the use of tools as to train his muscles to act in obedience to that mechanical mind; then, and not till then, is he fully a mechanic. Most men have a majority of their physical powers in a state of non-education. The billiard-player exercises his muscle, in conjunction with his mind, in a particular manner; the quoit-pitcher, the rider, the mechanic, the musician—all require different and specific kinds of muscular training in order to success, but the mind needs culture and training with the muscle. Persons who perform so much at the circus, doubtless have a good muscular organization to start with, or they would not be led to try their skill, or they would not have succeeded sufficiently to start with to encourage them to proceed. Then the culture, added to the natural endowment, gives the splendid development we see often, in those persons. We doubt whether the average of young men could, by any amount of training, equal most of those who perform in public, though they might be cultivated to a very considerable degree of perfection.

It is not all who have equal mechanical culture who are equally skillful, and so of everything else. Some persons have not an original constitution adapting them to a high degree of muscular development. Such persons could be improved, just as small heads could be increased in size, or weak vital organs improved by proper means; still, there is a genius of muscle as well as of mind, and doubtless Blondin, and most of the distinguished performers in gymnastics, are endowed by nature with an aptitude not only muscular, but mental, in that which they excel. But they owe as much, doubtless, to culture as to nature for their high success. Few persons in this world are properly educated in anything, and we shall never know what are the possibilities of humanity till we find in one person as fine an organization in the various parts of the body as any of those parts have ever been represented by any one individual. And when we find in our model man every mental organ as highly and perfectly developed as each of them has ever been devel-

oped in any specimens of the human race, and then all these qualities, bodily and mental, educated as well as each has ever been trained; and we ought to add, all this training done under influences as perfect as human nature can give, we shall know what the term human nature means; then, and not till then, shall we understand what are the possibilities of human organism and function.

## INJURIES OF SPINAL CORD.

A few days ago an express cartman, named Lyons, fell from his cart on his head, and by the fall his neck was so bent that the spinal marrow was injured, and now the poor man lies with his whole body, save only his head, motionless and insensible. His recovery is of course impossible.

Just one year ago a young man named Wilson, while riding upon a load of hay, at Hampton Village, met with a similar accident, by falling upon his head and injuring the spinal chord. Since then he has been lying upon his back, without the least sensation in any of his limbs, and wasting away to a skeleton. His appetite is good and his faculties not in the least impaired; but with the exception of the upper part of his body, he has been a *dead man* ever since August last. It is supposed that if his body were twisted, or raised from its recumbent position in the least, death would be instantaneous with him.—*Canada Paper.*

## R. N. RICH.

## PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

## PHRENOLOGICAL CHARACTER.

[Dictated to a short-hand reporter without any knowledge of the name or business of the subject.]

You have inherited your physiology from your mother, also the general tone and quality of your mind and character. If you live temperately you will live to be old. I mean that you should do six days' work in the week, properly divided, then eat regularly of healthful food, avoiding excesses in channels ordinarily attending intemperance. In this fast age, men are as apt to be intemperate in over much brain-work as in other respects. You are organized to last, to labor, and to endure, and if you live as you should, you ought to attain your eightieth year, and not only so, but carry your youthfulness with you into the valley.

You are one of the most independent of men; when you want anything done you fall back on yourself, and that which you can do alone you never ask any one to do for you. You are ambitious, and your ambition, courage, independence, and firmness work together. You always expect to triumph, to come out ahead, to do what you seek to do. Your blows are given with a peculiar energy, and your efforts are steady and staunch. You have large Combativeness and Destructiveness, which tend to give you uncommon force, courage, thoroughness, and spirit. You have always been a kind of torpedo; when struck, you strike back; it is a kind of generic recoil. People generally clear the track when they hear your whistle; you are naturally an "express train," and among men you are disposed to take responsibility. You will not tolerate dictation. You can be persuaded to do anything that an honest man may do, but you can not be driven an inch if you know it. You

would go backward over Niagara Falls before you would be driven forward against your ideas of right and propriety.

You are very friendly, have sociability and warmth, and whole-hearted people become attached to you. Toward your friends you are remarkably liberal; you like to carve, and have a long table full of clever fellows under your own roof; and none entertain their friends with more breadth of hospitality than you. You should avoid social dissipation; in other words, do not let your friends lead you away into bad habits.

You love home, and it would be your pleasure and pride to have as good a home as you could afford. Your idea of being rich has always in the foreground a fine mansion, with everything to make it pleasant and desirable—the wife and children, an elegant library, a fine garden, all come in to fill up the picture.

You are known for the desire to keep your word, to do as you agree, and to be just and thorough in your business transactions; in other words, you belong to the honest and punctual class of men. You sometimes show selfishness, and anger, and passion; but men never find you doing that which is mean, base, or dishonest. Your Veneration is too small; you need more of the religious element to give you a better balance of mind, more elevation of feeling, more of the sense of another life, and of a common Father. As you become older, and your business ambition shall be gratified, and your feelings become less strong, your religious disposition will increase in strength. You are more honest than pious; your prayers are short, and if you had a week to make you would be liable to forget the Sunday. You have less respect for religion and sacred institutions than you have for your word, honor, and duty. If you were to be placed where your sympathy was called upon, it would respond readily. Men call you generous, liberal, neighborly, disposed to accommodate, and lend a hand; this you do with a kind, friendly magnanimity which makes the favors bestowed grateful to those who receive them.

You are known intellectually for a clear, distinct, and vigorous mind; you grasp knowledge as by intuition. You are not obliged to wait for slow, logical methods to work out results, but you seem to grasp the truth and make it your own, though it may be surrounded with bushels of chaff. You judge character accurately. You have hardly made a mistake in ten years in estimating the disposition, capacity, and moral qualities of men. You know where to put each individual. You select men at sight who can do certain work and do it well. You have fair mechanical talent, but you can plan better than work, oversee better than execute. You can get more work done in a given time than almost anybody else, because you are right among the men and in the thickest of the business. Your word is electrical upon their efforts. You control men easily. You could go on ship-board, among the sailors, and make every man know his duty and do it.

You talk with considerable readiness, though your vocabulary is not large. You have a clear mind. You come to conclusions quickly, and are generally correct; consequently you are able to tell your thoughts with promptness, that makes



PORTRAIT OF R. N. RICE, SUP'T. MICHIGAN CENTRAL R.R.

people think you talk easily; but you frequently feel at a loss for just the word, and hesitate, unless it is about something with which you are very familiar. You carry just the word, and hesitate, unless it is about something with which you are very familiar. You carry more business in your mind than most men. You allow but little to escape your memory or judgment.

You should encourage more suavity, reverence, and spirituality of mind. Cultivate also imitation, a copying, conformatory disposition, and keep your hand on your mental "brake." You are apt to go too fast, especially on the down grades, and if you were a conductor or engineer on a road, would get ahead of time. You always want your watch fast, and desire to live up to it.

Your strong qualities are these: power of will, independence, desire to triumph, courage, force, thoroughness, strong social feeling, respect for the truth, and good common sense.

## BIOGRAPHY.\*

The unobtrusive walks of business life not unfrequently present instances of rapid development, of high attainment, and of resistless energy, which do not suffer in comparison with the more ambitious and demonstrative successes of the bar and the forum. Such an instance is furnished in the person of the present Superintendent of the Michigan Central Railway.

R. N. Rice, Esq., was born in Boston, on the 30th of May, 1814. He received his education in that city, and very early began to fit himself for commercial pursuits. He commenced mercantile business upon coming of age, and prosecuted it until the year 1844, when he entered the employ-

ment of the Fitchburg Railway, in which he continued until September, 1846, when he entered the service of the Michigan Central Railway Company as cashier. Mr. Rice arrived at Detroit, and entered upon the active discharge of his duties in November, 1846, and the best and simplest mode of referring to the manner in which he acquitted himself of his trust, is to state the fact that he has since held every general office in the immediate management of the Road, culminating his brilliant and useful career by unanimous election as general superintendent of one of the most important railways in the Union, and one which under his management has no superior.

It is needless to say that to attain and sustain himself in this position, Mr. Rice has put forth unwearied industry, has displayed the most indomitable energy, and the highest order of executive and administrative talent. These follow by necessary implication in the minds of all persons familiar with the management of railways.

The cause of surprise, in the case of Mr. Rice, is the unusual adaptation with which, having been trained to different pursuits, he seized upon and coped with the formidable features of a business, the intricacy of the details of which are deemed to require a long course of discipline, a studious preparation, and wide elemental attainments; the wonder that a general business man should attain eminence and achieve success in a sphere so widely different from that of his early pursuits, is enhanced by the rapid brilliancy with which that success was attained. From the quiet of the counting-room, and the management of a few clerks, to pass to the control of an army of men, and the executive disposition of a gigantic enterprise, comprising devious and often discordant features, furnishes a type of intrinsic powers

as rare as it is surprising, the development of which, in the case of Mr. Rice, was accidental.

To the rare qualities which have been enumerated above, the subject of this brief notice unites the highest benevolence, the widest liberality, and the most frank, cordial, and popular manners. He possesses the quality of being able to give a denial, which his firmness and judgment often require him to do, or of communicating an unpleasant fact in a manner which softens the office and reconciles the object of it. Hence, while he has fulfilled his duties to the corporation with the most punctilious regard, he has enjoyed the confidence, respect, and gratitude not only of the traveling public, but also of the community and of all parties controlling the practical interests of the vast region of country which is tributary to the railway, as a thoroughfare of transit, and of transportation to and fro. This fact, though silent and unobtrusive, has been of incalculable benefit to the corporation in an almost entire immunity from those numerous and annoying vexations which are so often incident to the relation occupied by a heavy corporation to the public at large and to the classes which are brought in daily contact with its general management and its endless details. He possesses an extraordinary clearness of apprehension in regard to the running of trains, almost instinctively discovering the correct and best method of accommodating their movements to the changing circumstances which occur, so as to meet every exigency with perfect safety and success. To this pre-eminent ability is doubtless to be attributed the almost entire absence of those accidents so much dreaded by the traveler—the time-tables, from the commencement, having been made up entirely by himself.

To a character of the most stainless rectitude and morality, Mr. Rice unites the highest order of social qualities and faculties of wit and colloquial advantages, which gild and enrich the circle of private life during those short and rare periods which a sleepless and inflexible industry permit him to enjoy. The onerous and perplexing cares which are incident to his responsible and exciting position are cast off at the threshold, and are never allowed, even by the shade of a thoughtful brow and a preoccupied manner, to disturb the quiet serenity of his own house or of the fireside of his friends. For aught that appears to him, he might well be looked upon at such moments as one whose first and favorite study was to make himself the joyous, congenial, and pleasant companion of a vacant hour.

He is an attached and affectionate husband, a faithful and generous son, a firm and devoted friend—never happier than when surrounded by the objects of his love and esteem.

Many pages might be well filled with details and with generalities which would serve more fully to illustrate the qualities of the man, by which he has secured high success; but the limits of this brief notice will not permit its dilation beyond a bare reference to those characteristics and facts which are intended to give to the public the merest outline by which they may judge of the man, so thoroughly and widely known to the parties interested in the great enterprise, the daily administration of which rests upon his shoulders.

\* Copied by permission from Appleton's *Railway Guide*.

## C. C. TRACY.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

## PHRENOLOGICAL CHARACTER.

This gentleman has a most marked and extraordinary organization, as will readily be seen by reference to the portrait. His temperament is strong and enduring, indicating health, vigorous ancestry, and long life. His head is remarkably high and comparatively narrow, and it is also very long from the root of the nose to the back of the head. His social organs, as a class, are well developed, particularly his Parental Love, Inhabitativeness, and Friendship, which are very large; hence he is able to call out the affection and friendship of others, especially of children. Another prominent peculiarity, and one which signals him in his power to exert influence, is the large development of Cautiousness, Approbativeness, Self-Esteem, Firmness, and Conscientiousness, which give enormous elevation about the crown, almost directly over the ears. He is a man of considerable prudence, is ambitious to be known and valued, and can awaken the ambition of others and keep it active. He has also pride, Self-Esteem, and power to govern and control. There are few persons who away so positive, absolute, and ruling a power as he. His very large Firmness renders him positive in his will and determined in his purposes, while his Self-Esteem and Combaticiveness, joined to Firmness, impart a spirit of self-reliance and self-possession which never forsakes him. He is just, upright, and stern in his integrity. He is rather hopeful, not extra believing, but frank, open-hearted, and candid. He has respect for things sacred, is naturally religious in his tone of mind, but by no means superstitious.

He has hardly faith enough. He is pre-eminently a man who believes in works of justice and mercy, patient perseverance, and in holding out to the end. His Benevolence is very large; it amounts almost to a deformity in the head. No artist, not a phrenologist, would be willing to paint that part of his head as large as it is; and every person, not a phrenologist, would regard it as a drawback upon the symmetry of his head, as indeed it really is.

There are few men who have so controlling an element of sympathy, joined to so much self-reliance, courage, force, and firmness. He possesses a lion-like force and earnestness and courage, along with uncommon gentleness and sympathy, which such excessive Benevolence and Parental Love impart.

Another extraordinary development is the organ of Human Nature, situated between Comparison and Benevolence, on the middle line of the head. This extraordinary power to judge of character and understand motive aids him in governing and controlling children and others. Such a mind can bring order out of chaos—can reduce to subordination the most restless and disorderly persons, as in a school, a public assembly, or among large gangs of workmen. He can make people afraid of him without inspiring in them anything of bitterness or hatred: they love him, and yet fear to offend and disobey him.

His intellect shows good practical talent, great power of analysis, good memory of particulars and details, and especially a good memory of



PORTRAIT OF C. C. TRACY, SEC'T. CHILDREN'S AID SOCIETY.

ideas. He has good mechanical talent; enjoys mirth and amusement, imitates well, has good talking talent, excellent powers of description, and uncommon ability to impress people with whom he converses with the truth and importance of that which he says, and generally obtains implicit belief, trust, and confidence.

He needs more love of gain, and more policy. He inclines to live and labor for others more than for himself; and though he has strong sympathy, and is placed in positions which tend to try his sympathy, his patience, and his endurance, yet he is so positive in his feelings, that his duties wear upon him less than similar ones would upon almost anybody else.

## BIOGRAPHY.

CALEB CLAFLIN TRACY was born in Chazy, Clinton County, N. Y., Aug. 20th, 1809, of an old New England stock of skillful mechanics.

He himself was first a farmer, and afterward became a mechanic, working in cabinet-making and piano-forte manufacturing and carpentry. During all his labors at his trade he took a great interest in children, and connected himself with the Sunday schools of New York city, where he showed much tact and ingenuity in his efforts. At length, Mr. C. L. Brace, Secretary of the Children's Aid Society, who was desirous of opening a lodging house for street children and news-boys, hearing of his success with children, induced him to take the superintendence of this benevolent institution.

His mechanical ingenuity at once came in play in the arrangements and plan of the simple rooms for these poor boys.

The following is the account by Mr. Brace of the working of this institution the first year:

"The upper story of the *Sun* buildings, corner of Fulton and Nassau streets, was taken for the purpose; one part fitted up for a bed-room, with accommodation for about ninety boys; the rest as bath-room, office-room for the superintendent, and school-room. The latter was furnished with seats and desks, given us by the Public School Society from their old furniture. A library, and numerous maps and prints were subsequently presented by various donors. Lodgings were let for six cents a night; the whole was placed under the charge of a superintendent, Mr. C. C. Tracy, to whose good judgment and patient kindness is due the great influence since acquired over the boys and their manifest improvement. At the first opening of the lodging-house it was made the condition of lodging that every boy should take a bath. To this there was some reluctance. Now it is prized as a privilege. Great difficulty was found in the beginning to keep the lads in order, or getting them into classes for the evening school. At certain times the effort was most discouraging, and it seemed useless to try further. But at length, patience, kindness, and good sense prevailed. Mr. Tracy began to get a certain influence. The boys were cleaner, more respectful, and, at least in the rooms, more decent in language. He attended to their bodily ailments; he helped them sometimes (though rarely) when unlucky with their papers, and above all, he brought continuously and carefully to bear on them the strongest conscientious and religious motives.

"To promote economy, he contrived a table in which each boy should have his own money-box

numbered, where his earnings could be deposited; and then, before a general meeting of them, he laid the proposition to close the 'bank,' as it was called, for a certain length of time. It was carried, and the opening of it at the end of the time (two months) astonished the boys with the amount of deposits accumulated. The money was, most of it, usefully spent for clothes for the winter. This has given the first taste of the pleasure of saving.

"As a check to gambling, the game of checkers was introduced with much success, serving to exercise, harmlessly, that incessant mental activity and love of venture peculiar to the class.

"The library has been used by a considerable number, and what is significant, the most instructive books, with experiences of real life, have been the most popular.

"There have been 6,872 lodgers at the rooms during the year, and 408 different boys. The usual number of lodgers is from 25 to 40. Many come in the evenings who sleep in their homes. The result of it all is very happy. The news-boys are certainly not now 'model little boys,' but they are greatly changed from their condition when we first knew them. They come regularly to our evening school, and the informal religious meeting on Sunday evenings. They wear clean shirts and clean clothes. Gambling and drinking have been much left off by them. Their language and behavior, though of course never to be put into the formalities of better trained children, is respectable. A number have been started in other branches of business. They are more saving, and industrious, and cleanly, and some of them appear to have felt the genial religious influence, which, without technicality of formalism, it has been endeavored to bring about them."

The following extracts from Mr. Tracy's diary will show what the material is with which this benevolent man had to deal:

"Aug. 27, Sunday, P.M.—Passing the Tribune office to-day, I saw eight or ten news-boys sitting in the hand-cart and standing around it, all very cozily engaged in conversation. Most of these boys have slept at the lodging-house quite regularly until within the last three or four weeks, and as I came near them they appeared quite restless; but seeing the opportunity too good to be lost, I opened upon them pleasantly by asking a few questions. When I asked where they slept now, one keen little fellow, in a half joking manner, replied, 'We have become retired snoozers now, but somebody has stole our box, and now I don't know what we'll do.' I reasoned with them about the course they were pursuing—stealing papers, picking other boys' pockets, beating and otherwise compelling strangers to yield to their unjust demands, sleeping out, etc. 'It is all wrong, and I have determined to stop it at once. Those who have homes must go to them, and those who have none must find one. I intend,' said I, 'to notify personally every boy before I begin, and then he must not be surprised if at any time, day or night, he is arrested and sent to the House of Refuge.' This lecture was given in a low tone, so as not to attract the attention of others, but still an occasional passer-by would stop to listen; if it was a boy, he soon got a hint, such as, 'Do you want anything?' accompanied with a look and gesture that satisfied him that he had better

leave. A man who inquired, 'What is the matter here?' was told by one of the boys: 'Oh, nothin': sir, he (meaning me) is only a street-preacher.'

"Evening.—Four of the ringleaders came in here for lodging this evening, and as one of them was getting into bed, said: 'Ah! Mr. Tracy, this is a little nicer than the box to sleep in.'

"Aug. 14, A.M.—A man who is connected with one of the newspaper establishments, and whose duties call him out very early in the morning, told me he saw twenty-four boys and men (and among them one police officer) sleeping on and about the corner of Nassau and Ann streets, this morning at four o'clock.

#### A WANDERER RETURNED.

"Sept. 5, Tuesday Evening.—One of the prominent characteristics of a news-boy is the love of liberty—liberty to work or not—liberty to sleep, how, when, and where he pleases—liberty to eat or not—liberty to select his own associates and amusements. In short, free, unrestrained personal liberty. A. S., who is a fair specimen of the best class of news-boys, industrious, independent, cheerful, and liberal, was induced by another boy—who had been expelled for unruly conduct—to leave here and take private board and lodging where he might enjoy his inalienable rights unrestrained. After an absence of two weeks, however, he returned to the lodging this evening. As he entered, without turning a glance to the right or left, with a glow of joy in his face, that showed how glad he was to return, he came right up to me, and holding out his hand, said: 'Ah, Mr. Tracy, I am coming back to you again!' After shaking my hand most heartily, he seated himself and gazed around the room, seeming perfectly delighted to get back again.

"Sept. 9, Saturday Evening.—The numbers of lodgers has increased during the past week, notwithstanding the hot weather, which has been as fine as 'snoozers and bummers' could desire. These boys always live well when they have the money. This evening, while a number of them were telling each other what they had for supper, I undertook to reason with them about their diet—that they should avoid some of the nice things which they had mentioned, and live more upon plainer food, as that was healthier and cheaper; that they should allow their reason, instead of their appetite, to control them in their selection of their food. 'Ah, sir,' said one boy, 'when a feller is hungry, and has got a good hot dinner smokin' before him, it's no time to reason, and I have made up my mind that these ruffled-shirt "quills" (clerks) shan't eat up all the good things, no how.' I concluded to drop the matter for the present, and took another subject.

"Sept. 10, Sunday, 2 P.M.—I put on my overcoat, and taking my umbrella, left home for the lodging-house. When I arrived here I found twelve or fifteen of our boys, who had sought a shelter from this cold storm, in our stairway, anxious to get into the rooms. When they saw me coming up stairs, one cried out, 'Here comes Mr. Tracy; now we can get in.' 'That's good,' said another. 'Hurrah for Mr. Tracy!' and many similar expressions. Many of these little fellows, who were poorly clad and badly prepared for weather or storm like this, were wet to the skin,

and without the money they had taken this morning, which was burning in their pockets, would be chilled through with the cold. We interested them as well as we could for two hours, and while the boys were away for their supper we put up the stove and made a good fire.

"Sept. 10—Evening.—The storm and cold weather have driven in an unusual number of boys this evening. We have twenty-five lodgers, besides several who have spent the evening here and gone home, or somewhere else to sleep. All enjoyed our comfortable fire very much, and while we were teaching two little fellows their A B ab's, another boy was amusing a crowd who were cozily seated around the stove, by telling them how they would do on 'he cold, snowy nights next winter. Stooping down in front of the stove, with his head turned on one shoulder, and his hands held close to the fire, he said: 'Ah, won't you snoozers like to get up to this fire? Yes you will (with a toss of his head)—yes you will—I know it!'

"Sept. 11, Monday Evening.—The cold weather and rain of yesterday begin to make the boys realise that winter is approaching in earnest, and now they begin to feel the force of the counsel I have given them about saving their money and preparing for winter. One boy offered a resolution, 'That no boy be allowed to take any money out of the "bank" until the first of November next;' which, after being fully discussed, was passed unanimously."

After laboring some years in this field, Mr. Tracy was transferred to a more responsible and difficult sphere of 'benevolent labor, the placing the poor children, sent out by the Children's Aid Society, in homes at the West. The Society were now transferring some 800 little ones annually to country homes, and the enterprise needed great care and judgment. Mr. Tracy selected the children from the crowd of applicants in the office of the Association, took them to the cars, kept them in good order on the journey, and then performed the difficult task of choosing suitable homes for the little ones in the town to which he went. He has performed these benevolent and responsible labors now for some years with constant success. All over the West Mr. Tracy's kindly face is well known, and he is considered a kind of "Bishop of the Boys." He has not, to be sure, many ecclesiastical or sacerdotal honors showered upon him, but he has the unspoken gratitude and the sincere affection of thousands of unbefriended children who will not easily forget "Father Tracy."

Mr. Tracy, as his head shows, is not a sentimentalist; he has good reflective organs, and a most decided prominence of Firmness, as well as the arch of Benevolence.

The young, and the helpless, and the unfortunate he pities like a mother; but the lazy, and tricky, and older children he blazes against with a fiery wrath, and he is like a rock against their efforts to gain his help.

Mr. Tracy is now one of the unknown benefactors of our country. May he survive many years to help the unfortunate.

THE fact that inaction of the organs diminishes their usefulness, is plainly proved by the fishes of the Mammoth Cave, which lose the benefit of using their eyes, by the continual darkness surrounding them.



[CONTINUED FROM PAGE FIFTY-FOUR.]

## LECTURE VII.

DUTIES OF PARENTS TO THEIR CHILDREN—*Continued.*

It is the duty of parents to educate their children—To be able to discharge their duty, parents themselves must be educated—Deficiency of education in Scotland—Means of supplying the deficiency—It is a duty to provide for children—Best provision for children consists in a sound constitution, good moral and intellectual training, and instruction in useful knowledge—What distribution of the parents' fortune should be made?—*Rights* of parents and duties of children—Obedience to parents—Parents bound to render themselves worthy of respect—Some children born with defective moral and intellectual organs—How they should be treated.

NEXT to the duty of providing for the physical health and enjoyment of their children, parents are bound to train and educate them properly, so as to fit them for the discharge of the duties of life. The grounds of this obligation are obvious. The human body and mind consist of a large assemblage of organs and faculties, each possessing native energy and an extensive sphere of action, and capable of being used or abused, according as it is directed. The extensive range of these powers, a prime element in the dignity of man, renders education exceedingly important. As parents are the authors and guardians of beings thus endowed, it is clearly their duty to train their faculties, and to direct them to their proper objects. "To send an uneducated child into the world," says Paley, "is little better than to turn out a mad dog or a wild beast into the streets."

To conduct education properly, it is necessary to know the physical and mental constitution of the being to be educated, and also the world in which he is to be an actor. Generally speaking, the former knowledge is not possessed, and the latter object is very little regarded. How many parents are able to call up, even in their own minds, any satisfactory view of the mental faculties (with their objects and spheres of action) which they aim at training in their children? How many add to this knowledge an acquaintance with the physical constitution of the human being, and of the kind of treatment which is best calculated to develop favorably its energies and capabilities? Nay, who can point out even a body of professional teachers who are thus highly accomplished? I fear few of us can do so.

I do not blame either parents or teachers for the present imperfect state of their knowledge; because they themselves were not taught; indeed, the information here described did not exist a few years ago, and it exists but to a very limited extent still. Ignorance, therefore, is our misfortune, rather than our fault; and my sole object in advertising to its magnitude is to present us with motives to remove it. While it continues so profound and extensive as it has hitherto generally been, sound and salutary education can no more be accomplished than you can cause light to shine forth out of darkness. Scotland has long boasted of her superior education; but her eyes are now opening to the groundlessness of this pretension. In May, 1835, Dr. Welsh, in the General Assembly, told the nation that Protestant Germany, and even some parts of Catholic Germany, are, in that respect, far before us. The public mind is becoming so much alive to our deficiencies, that better prospects open up for the future. The details of education can not be here entered into; but it may be remarked, that Phrenology points out the necessity of training the propensities and sentiments, as well as cultivating and instructing the understandings of children. For accomplishing these ends, Infant Schools on Mr. Wilderspin's plan are admirably adapted.

The objects of education are—to strengthen the faculties that are 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. In cultivating the intellect, we should bear in view that external nature is as directly adapted to our different intellectual powers as light is to the eye; and that the whole economy of our constitution is arranged on the principle that we shall study the qualities and relations of external 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. The first will be improved by instructing parents; the second by the

diffusion of knowledge among the people at large; while the third is now—through the efforts of those philanthropists who have given birth to really cheap moral and scientific literature (particularly Messrs. Chambers, of Edinburgh)—placed within the reach of every class of the community.

Messrs. Chambers have lately added to their other means of instruction a series of cheap books on education, in which the lights of modern knowledge are brought together to illuminate, and render practical, this interesting subject. Europe is, at this moment, only waking out of the slumbers of the dark ages; she is beginning to discover that she is ignorant, and to desire instruction. The sun of knowledge, however, is still below the horizon to vast multitudes of our British population; but they are startled by a bright effulgence darting from a radiant sky, and they now know that that light is the dawn of a glorious day, which will tend to terminate their troubled dreams of ignorance and folly. Let us help to arouse them—let us lead them to pay their morning orisons in the great temple of universal truth. When they shall have entered into that temple, let us introduce them to nature and to nature's God; and let us hasten the hour when the whole human race shall join together to celebrate his power, wisdom, and goodness, in strains which will never cease till creation pass away; for we know that the sun of knowledge (unlike the orb of day), when once risen, will never set, but will continue to emit brighter and brighter rays till time shall be no more. In eternity alone can we conceive the wonders of creation to be completely unfolded, and the mind of man to be satiated with the fullness of information.

In the present course of Lectures I am treating merely of *duties*; and when I point out to you the foundation and extent of the duty of educating your children, it is all that I can accomplish. I can not here discuss the *manner* in which you may best discharge this obligation. This instruction can be obtained only by a thorough education of your own minds; and the courses of lectures provided by the Philosophica Association are admirable auxiliaries to the attainment of this end. After you have become acquainted with Anatomy and Physiology as the keys to the physical constitution of man; with Phrenology as the development of his mental constitution; with Chemistry, Natural History, and Natural Philosophy as expositions of the external world, and with Political Economy and Moral Philosophy as the sciences of human action, you will be in possession of the rudimentary or elementary knowledge necessary to enable you to comprehend and profit by a course of lectures on practical education, which is really the application of this knowledge to the most important of all purposes, that of training the body to health, and the mind to virtue, intelligence, and happiness. I hope that the direction of this association will hereafter induce some qualified lecturer to undertake such a course, but I beg leave to express my humble conviction, that no error is more preposterous than that which leads many persons to suppose that, *without this preliminary or elementary knowledge*, parents can be taught *how* to educate their children successfully.

The process of education consists in training faculties and communicating knowledge; and it appears to me to be about as hopeless a task to attempt to perform this duty by mere rules and directions, as it was for the Israelites to make bricks in Egypt without straw. I am the more anxious to insist on this point, because no error is more common in the practical walks of life, than the belief that a parent can learn how to educate a child without undergoing the labor of educating himself. Many parents of both sexes, but particularly mothers, have told me, that if I would lecture on Education, they would come and hear me; because they considered the education of their children to be a duty; and were disposed to sacrifice the time necessary for obtaining instruction how to discharge it. When I recommended to them to begin by studying Physiology, Chemistry, Natural Philosophy, and Phrenology, at least to such an extent as to be able to comprehend the nature of the body and mind which they proposed to train, and the objects by which the mind and body are surrounded, and on which education is intended to enable them to act—they instantly declared

that they had no time for these extensive inquiries, and that information about education was what they wanted, as it alone was necessary to their object. I told them, in vain, that these were preliminary steps to any available knowledge of education. They were so ignorant of mind and of its faculties and relations, that they could not conceive this to be the case, and refused to attend these courses of instruction.

If I could succeed in persuading you of the truth of this view, the permanence of this association, and the success of its lectures would be secured; because the industrious citizens of Edinburgh would prize it as a grand means of preparing their own minds for the important duty of educating their children, and would no longer come hither merely to be amused, or to pass an idle hour; they would regard every science taught by this association as a step toward the attainment of the most important object of human life—that of training the young to health, intelligence, virtue, and enjoyment.\*

The next duty of parents is to provide suitably for the outfit of their children in the world. If I am right in the fundamental principle, that happiness consists in well-regulated activity of the various functions of the body and mind, and that the world is designedly arranged by the Creator with a view to the maintenance of our powers in this condition of activity, it follows that a parent who shall have provided a good constitution for his child, preserved him in sound health, thoroughly educated him, trained him to some useful calling, and supported him until he shall have become capable of exercising it, will have discharged the duty of maintenance in its highest and best sense.

It is of much importance to children to give them correct views of the real principles, machinery, and objects of life, and to train them to act systematically in relation to them, in their habitual conduct. What should we think of a merchant who should embark himself, his wife, family, and fortune on board of a ship; take the command of it himself, and set sail on a voyage of adventure, without knowledge of navigation, without charts, and without having any particular port of destination in view? We should consider him as a lunatic; and yet many men are launched forth on the sea of active life, as ill provided with knowledge and objects as the individual here imagined. Suppose, however, our adventurous navigator to use the precaution of placing himself under convoy, to attach himself to a fleet, to sail when they sailed, and to stop when they stopped, we should still lament his ignorance, and reckon the probabilities great of his running foul of his companions in the voyage, foundering in a storm, being wrecked on shoals or sunken rocks, or making an unproductive speculation, even if he safely attained a trading port. This simile appears to me to be scarcely an exaggeration of the condition in which young men in general embark in the business of the world. The great mass of society is the fleet to which they attach themselves; it is moving onward, and they move with it; sometimes it is favored with prosperity; sometimes overtaken by adversity, and they passively undergo its various fates; sometimes they make shipwreck of themselves by running foul of their neighbors' interests, or by deviating from the course, and encountering hazards peculiarly their own; but in all they do, and in all they suffer, they obey an impulse from without, and rarely pursue any definite object, except the acquisition of wealth, and they follow even it without a systematic plan. If you consider that this moving mass called society is only a vast assemblage of individuals, nearly all equally ignorant, and that the impulses which they obey are merely the desires of the most energetic minds, pursuing, often blindly, their individual advantage, you can not be surprised at the strange gyrations which society has so often exhibited. In rude ages, the leaders and the people loved "the pride, pomp, and circumstance of glorious war," they moved to the sound of the trumpet, and rejoiced in the clang of arms. In our day, the leaders steer to wealth and fame, and the mass toils after them as best it may. In one year a cotton mania seizes the leaders, and vast portions of the people are infected with the disease. In another year, a mania for joint-stock companies attacks them, and their followers again catch the infection. In a third year, a fever for railroads seizes on them, and all rush into speculations in stock. In these varying aspects of social movements, we discover nothing like a well-considered scheme of action, adopted from knowledge, and pursued to its results. The leaders and the multitude appear equally to be moved by impulses which control and correct each other by collision and concussion, but

in each of which thousands of individuals are crushed to death, although the mass escapes and continues to move forward in that course which corresponds to the direction of the last force which was applied to it.

It appears to me, that, by correct and enlarged knowledge of human nature, and of the external world, the young might be furnished with a chart and plan of life, suited to their wants, desires, and capacities as rational beings. If they should subsequently become leaders, this would enable them to steer the social course with greater precision and advantage than has been done in bygone times; or, if they remained humble members of the body-politic, to shape their individual courses, so as in some degree to avoid the collisions and concussions which reckless ardor, in alliance with ignorance, is ever encountering. A young man, if properly instructed, should commence active life with a clear perception of the natural laws by which social interests, and particularly those of the profession which he adopts, are governed; the results to which the various courses of action submitted to his choice are calculated to lead; and the steps by which these results are generally evolved. This advantage, however, is rarely possessed, and the young are left to grope their way, or to join the convoy and sail with the fleet, as they best are able.

Under the present system of impulsive and imitative action, one of other of two errors generally infects the youthful mind. If the parents of a family have long struggled with pecuniary difficulties and 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 exertions, sacrifices, difficulties, cares, and troubles, as almost the only occurrences of life. They represent expense and enjoyment as closely allied with 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; they are often religious, or the principle of laying up treasures in heaven; but cultivate neither their moral nor their intellectual faculties; and at the close of life complain that all is vanity and vexation of spirit.

The second error is diametrically the opposite of this one. Parents of easy careless dispositions, who have either inherited wealth, or become successful in business without much exertion, generally teach their children the art of enjoying life without that of acquiring the means of doing so; and such children enter into trade or engage in professions under the settled conviction (not conveyed by their parents, perhaps, in direct terms, but insensibly instilled into their minds by example) that the paths of life are all level, clear, and smooth; that they need only to put the machinery of business into motion; and that, thereafter, all will go smoothly forward, affording them funds and leisure for enjoyment, with little anxiety, and very moderate exertion. Young persons thus instructed, if they do not possess uncommonly large organs of Cautionness and Conscientiousness, go gaily on in active life for a brief space of time, and then become the victims of a false system, and of inexperience. They are ruined, and suffer countless privations. The errors of both these modes of training the young should be avoided.

After health, education, and virtuous habits, the best provision that a parent can make for his son is to furnish him with sound views of his real situation as a member of the social body. The Creator having destined man to live in society, the social world is so arranged that an individual, illuminated by a knowledge of the laws which regulate social prosperity, by dedicating himself to a useful pursuit, and fulfilling the duties connected with it, will meet with very nearly as certain a reward, in the means of subsistence and enjoyment, as if he raised his food directly from the soil. Astonishing stability and regularity are discoverable in the social world, when its constitution and laws of action are understood. If legislators would cease to protect what they call national, but which are really class interests, and would leave the business world free to its spontaneous movements, enforced by law only the observance of justice—the laborer, artisan, manufacturer, and professional practitioner would find the demands for the labor, goods, or other contributions to the social welfare, to follow with so much constancy and regularity, that, with ability, attention, and morality on the part of each, they would very rarely indeed be left unprovided for. It is of great importance to press home this truth on the minds of the young, and to open their understandings to a perception of the causes which operate in producing this result, that they may enter into active life with a just reliance on the wisdom and goodness of the Creator, in providing the means of subsistence and enjoyment for all who discharge their social duties; and yet with a feeling of the necessity of knowledge, and of the practice of that moral discipline which enforces activity and good conduct at every step, as the natural and indispensable conditions of success.

[TO BE CONTINUED]

\* The Lectures of the Philosophical Association, after being interrupted for several years, were resumed in the winter 1845-6.

# TRIBUTE TO THE SCHOOLMASTER.

In July, 1885, Lord Brougham was present, by invitation, at the laying of the foundation-stone of the new Mechanics' Institute, at Liverpool, on which occasion he delivered two characteristic speeches. The crowd that came to hear the eloquent champion of education and equal rights was so large, that the dinner, given after the ceremony of laying the stone, had to be taken in the theater. There are several passages in each of these addresses which deserve to be printed in letters of gold. Referring to the taunts with which himself and his fellow-laborers in the great cause were assailed by those who would insist on keeping the people in ignorance, he addressed the immense assembly present, after dinner, as follows:

"We are called schoolmasters—a title in which glory," and never shall feel shame. Our Penny Science is ridiculed by those who have many pence and little knowledge. Our lectures are laughed at, as delivered to groups of what those ignorant people in fine linen and gaudy attire call, after the poet, 'lean, unwashed artificers'—a class of men that should be respected, not derided, by those who, were they reduced to work for their bread, would envy the skill of the men they now look down upon. Let such proud creatures enjoy the fancied triumph of their wit; we care not for their light artillery (if, indeed, their heavy jests can be so termed) half so much as we did for their serious opposition. If they are much amused with our Penny Sciences, I hope before long to see them laugh twice as much at our Penny Politics; because, when the abominable taxes upon the knowledge which most concerns the people are removed—I mean the newspaper stamp—we shall have a universal diffusion of sound, practical knowledge among all classes of the community; and if lectures divert them so mightily now, I can tell them that preparation is making for affording them much more entertainment in the same kind, by a very ample extension of the present system of lecturing, and by including politics in their course!"

A nobler, more eloquent, more truthful, or better deserved tribute than the following to the schoolmaster, which forms the peroration of this admirable speech, has scarcely ever been paid by ancient or modern orator:

"The conqueror moves in a march. He stalks onward with the 'pride, pomp, and circumstance of war'—banners flying, shouts rending the air, guns thundering, and martial music pealing, to drown the shrieks of the wounded and the lamentations for the slain. Not thus the schoolmaster, in his peaceful vocation. He meditates and prepares in secret the plans which are to bless mankind; he slowly gathers round him those who are to further their execution; he quietly, though firmly, advances in his humble path, laboring steadily, but calmly, till he has opened to the light all the recesses of ignorance, and torn up by the roots the weeds of vice. It is a progress not to be compared with anything like a march; but

• To the same purport is Lord Brougham's famous declaration on the omnipotence of popular intelligence—"Let the soldier be abroad, if he will; he can do nothing in this age. There is another personage abroad, a person less imposing—in the eyes of some, insignificant. THE SCHOOLMASTER IS ABROAD; and I trust to him, armed with his primer, against the soldier in full uniform array."

it leads to a far more brilliant triumph, and to laurels more imperishable than the destroyer of his species, the scourge of the world, ever won.

"Such men—men deserving the glorious title of Teachers of Mankind—I have found laboring conscientiously, though perhaps obscurely, in their blessed vocation, wherever I have gone. I have found them, and shared their fellowship, among the daring, the ambitious, the ardent, the indomitably active French; I have found them among the persevering, resolute, industrious Swiss; I have found them among the laborious, the warm-hearted, the enthusiastic Germans; I have found them among the high-minded, but enslaved Italians; and in our own country, God be thanked, their numbers everywhere abound, and are every day increasing. Their calling is high and holy; their fame is the property of nations; their renown will fill the earth in after ages, in proportion as it sounds not far off in their own times. Each one of these great teachers of the world, possessing his soul in peace—performs his appointed course—awaits in patience the fulfillment of the promises—resting from his labors, bequeaths his memory to the generation whom his works have blessed—and sleeps under the humble but not inglorious epitaph, commemorating 'one in whom mankind lost a friend, and no man got rid of an enemy!'"—*Barnard's Amer. Jour. of Ed.*

## THE TWO CRADLES.

"Won't you make my doll a cradle?"

Said a little girl of six;  
"My cousin Tommy made me one,  
But that is out of fix,  
And I want to have a nice one,  
Made of little willow sticks."

No mechanic's heart e'er fluttered  
With a more exultant throb,  
Than mine did at this order;  
And time can never rob  
My heart of its strange ecstasy,  
On taking home the job.

Since then a dozen flowery springs,  
In Time's unceasing roll,  
Have laid their hand on Mary's brow—  
Their impress on her soul;  
And I've another cradle made,  
But 'tis not for her doll.

I can not tell you how it was—  
I'm sure I never thought,  
When but a boy of ten years old,  
That first rude job I wrought,  
That we should need another one,  
But so it has turned out.

Of the two cradles I and she  
Have oftentimes conversed,  
And she declares the last one made  
Is clumsiest and worst;  
But I believe she likes it better  
Than she did the first.

THE HEAD OF RICHELIEU.—A Paris correspondent, describing the rare curiosities of some of the private collections of Paris, says that in one "is the head of the great Cardinal de Richelieu; not the skull, but the dried head, with its thin lips, its peaked beard, its delicate moustache—such as you see the Cardinal represented in Philippe de Champagne's admirable portrait, which

hangs in the gallery of the Louvre. The nose alone is injured by the grave and by time; it is twisted toward the left, and has slightly fallen upon the cheek. What a sarcasm has hazard expressed in action by this severance of the head and body of the man who consigned so many people to the scaffold! His headless trunk molders away in the church of the Sorbonne, which he built for a family mausoleum, and where his family are to this day buried. Its vaults contain the ashes of the celebrated Marshal Duke de Richelieu, and the Duke de Richelieu, the patriotic minister of Louis XVIII. A splendid monument by Girardin, the sculptor, is to be seen there."

PROPORTIONS OF BOYS AND GIRLS.—President Woolsey, of Yale College, says: "It seems to be an ascertained fact that there is a tendency to produce boys, rather than girls, both when the wife is young and when the husband is considerably older than the woman." He refers to a German physiologist in support of his assertion, and claims that polygamy, contrary to what has been asserted of the Mormons and other polygamists, gives birth to more boys than girls.

THE NEW ENGLAND FEMALE MEDICAL COLLEGE advertises its Thirteenth Annual Term in another column.

SEWING MACHINES.—Among the best is classed the Grover and Baker Machine. For prices, etc., see advertisement in this number.

## To Correspondents.

1st. Have the inferior animals the organ of Tune? We read the story of the musical mice, which were charmed by music, and have heard of a perceptible effect being produced on other animals by music?

Ans. We doubt not many of the lower animals besides the song birds have the sense of music. We knew a dog which would howl in perfect harmony with the changing notes of a stage-born when blown steadily. Many instances are recorded of wild animals being fascinated with music. We have seen horses, lions, and bears keep time to music, and seem very happy in hearing music.

2d. Does the phrenological organ of Tune, which gives ability to detect discord, distinguish a high or smooth sound from a low or rough one? Does it enable us to hear a lower sound, or understand an individual at a greater distance, or in a lower whisper?

Ans. We think not. Noise is one thing, and a musical noise is something more. Good hearing power may be possessed without any appreciation of the musical qualities of sounds, just as strong vision may be present without the power to discern colors. This is very common.

W. F. J.—The study of Phonography will not injure but improve the power of correct speaking.

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Down to the present time, our pride and boast  
Most studied, and least understood by most  
Now like an angel from the realms above—  
Now but an animal whose lust is love—  
Now on the ladder Jacob saw in dreams,  
"Half dust, half deity," by turns he seems.  
Such are the thoughts that crowd upon the brain,  
And flash like lightning in the summer rain,  
In this Museum of the human race—  
This grand bazaar of human head and face,  
Peopled with busts and pictures of the past,  
With those who live, and some who live too fast.  
Philosophers, whose busy pens are laid  
Aside, while they are sleeping in the shade;  
Poets, who soared on wings of starry gold,  
Whose hearts seem beating in their busts so cold;  
Speakers, whose souls were fire, whose lips were flame,  
In plaster here, proclaim their love of fame;  
Statesmen, who moulded empires by their skill;  
Soldiers, whose swords obeyed the iron will;  
Preachers, who stood betwixt the altar and the porch,  
To blow the trumpet and to lift the torch,  
Tier upon tier, through thick the peopled shelves,  
To look at those who go on busts themselves.  
Sir Walter Scott, whose tales the nations read,  
Lifts high his laurel-leaved and sun-crowned head;  
Byron, whose fearful dream of darkness stole,  
Like a black shade, upon his star-lit soul—  
The shadow of whose heart threw an eclipse  
Upon the language of his pen and lips;  
Milton, the mighty bard, whose eyes were sealed,  
Because the glory to his soul revealed  
Could not be seen by any mortal eyes—  
His soul had vision, and transparent skies  
Revealed to him the heavenly song, whose strain  
Proves that our Paradise is found again;  
Shakespeare, the wizard genius of his time,  
Whose name is linked with every thought sublime;  
Franklin, who caught the lightning in the sky;  
Morse, who taught the messenger to fly;  
Field, who stretched his bridge across the stormy sea;  
Fulton, who harnessed waters for the free;  
Channing, the mild reformer of his day;  
Graves, whose sad victim sleeps with him in clay;  
An Indian chief, whose war-whoop shook the hills;  
Ordeneux, the privateer, whose valor fills  
The heart with pride, the public chest with gold;  
Pestalozzi, the teachers' teacher, bold;  
Whitfield, the preacher to the world at large,  
Forgetting sect, he made mankind his charge.  
And here, too, is the mould of Sheridan,  
Though Byron said 'twas broke in forming one such  
Lord Brougham, thunderbolt of eloquence, [man;  
And Elias Wright, whose words were common-sense;  
The witty charcoal sketcher, Joseph Neal,  
Whose head could think, and whose warm heart could  
Be represented on these shelves and walls, [feel,  
Where ages past into the present call.  
Here, too, the mummy lifts the withered brow  
That bowed in Thebes three thousand years ago;  
Denuded of each soft and radiant curl,  
The smooth skull of the fair Circassian girl  
Stands where the wild gorilla—savage pair,  
Threaten to crush the gentle maiden there.  
The representative of the Tycoon,  
The Austrian's (not Joseph) queer buffoon  
Is on the shelf, but lo! his jests no more  
Shall please the court or make the people roar.  
Cromwell, who dared the Parliament defy,  
Trusted in God and kept his powder dry.  
Hark! hear ye not that soft and melting strain?  
Here Homer, Virgil, Chaucer, sing again!  
Now fancy hears the speech that can not fall to please,  
Of Cicero and great Demosthenes;  
Here listening parliaments and princes sit,  
Waiting to catch the words of Burke and Pitt;  
Synod, association, conference,  
Speak here again in silent eloquence.

Our presidents and patriarchs of yore  
Meet in mute congress face to face once more:  
Webster, whose forehead "was the forge of thought;"  
Calhoun, whose logic was from lightning caught;  
Clay, the master soul, whose magic tongue  
Through list'ning senates and through nations rung;  
Benton, who climbed with weary steps and slow  
The path of fame from humble life below;  
Adams, the scholar, statesman, diplomat,  
And noble minister to lands afar—  
Shine here to-day with many a living star.  
Great Caesar, emperor of ancient Rome,  
Spurzhelm, Caldwell, Fowler, Gall, and Combe,  
Melancthon, Clinton, Jackson, Cuvier, Cook,  
Columbus, Nero, Fremont, Raphael, Brooke,  
Angelo, Luther, Hamilton, and Burr,  
Longworth, Lincoln, Douglas, Seward, Spring,  
Beranger, Paine, Goodyear, Kean, and King,  
Rosa Bonheur, Rose, and Lucretia Mott,  
Cady, McLane, Humboldt, and Winfield Scott,  
Banks, Hyatt, Parker, Emerson, and Fay,  
Cox, Cooper, Lancaster, Carlyle, and Gray,  
Carter, Robinson, Morphy, and Paulsen,  
Lola Montes, and England's noble queen,  
Macaulay, Giddings, Marshall, Gough, and Wright,  
Bayers, Heenan, Morrissey, and all who fight;  
Irrving from Sunnyside, the Eva child,  
Willis, the handsome bard of Idlewild;  
Holmes, who dare not be so funny as he could—  
Are here in paint and plaster, bronze and wood.  
The shrewd unwrinkled Sage of Lindenwald,  
Bleek, smooth of cheek, obese, blue-eyed, and bald;  
A finely chiselled mouth, an eagle nose,  
A tongue to hide, or cunningly disclose.  
He, like the martin, comes with summer leaves,  
And finds a welcome 'neath our cottage eaves.  
There sits his son, the royal Duke of York,  
No Irishman, although he's been to Cork—  
A gallant cavalier, who crossed the main,  
Kissed the fair queen, and then came back again,  
Wearing the title and the star of fame,  
A prince in person and a prince in name;  
Brimful of humor, politics, and wit,  
His memory lives in many a happy hit.  
Like some stout oak that's struggled with the storm,  
Broad-shouldered Corwin lifts his stately form,  
Launching the lightning from electric eyes,  
As Jove throws thunder when the tempests rise,  
Pouring the speech from his untutored mouth,  
Like the Ohio, 'twixt the North and South.  
Mason, the statesman, with an air sublime,  
Seems peering into past and future time;  
Hale, genial, witty, humorous at once,  
Cracks jokes and crowns with the same utterance;  
Sherman, the premier of his party's band,  
Whose heart beats audibly within his hand;  
Wise, quick in council, and in battle brave,  
Swift as the wind, and restless as the wave;  
Sumner, the scholar, on whose classic brow  
The rose is quenched in the white lily's snow;  
And here the Apollo of the rostrum stands,  
Crushing a scroll in his uplifted hands,  
His gracious manner and his pleasant face,  
Mark him the courtliest speaker of the race.  
His mouth is sweet as Hybla's luxuries,  
His words as musical as swarming bees;  
His classic speech clean cut, no word to spare,  
Like a chaste statue by some master rare;  
Pure Pagan marble, with a pallid face,  
With lightning lips to rouse the human race.  
Aye, Everett's name is carved upon the stone  
We raise above the grave of Washington;  
And when that stone by time is rolled away,  
The soft-winged angel of his fame shall stay.  
There looms a man with dreamy eyes,  
Whose soul has won its lightning from the skies,  
Electric eloquence burns on his tongue,  
And echoes in the hearts of old and young:  
The name of Chapin, like our household words,  
Seems blown by winds and carolled by the birds.  
Beecher, whose heart is broader than his creed,  
Whose life is starred with many a noble deed,  
Is here. No doll in deck of gingerbread  
Is he. His heart beats thoughts into his head.  
Here Tyng, the apostle of our Sunday-schools;  
Bellows, whose wondrous words can move our souls;

And hosts of heroes from each clime and land  
Look from their walls—a noble, famous band.  
Within the bounds of this metropolis  
There is no museum so grand as this;  
And yet the doors are opened widely, free,  
For all to come from every land and sea.  
It is a link in the world's history.  
We see with our own eyes the dome of thought,  
Where genius wove the strains our souls have caught;  
We touch the very skull where murders planned  
Reddened with human blood a human hand;  
We see the pirate, and we feel the bone  
That once was poised above a heart of stone;  
We count the teeth, ranged in the savage jaws  
Of cannibals who laughed at nature's laws;  
We face the grim and bronzed Egyptian there,  
Touch his hard skin and smooth his shining hair;  
And yet he lived when Pharaoh ruled the great—  
Perhaps he was prime minister of state.  
We see the temple and the vacant throne,  
But ruling reason that dwelt there is gone—  
Gone is the spirit, and no words are there,  
The eyeless sockets mock the curious stare.  
And must we all in future years be bound,  
Mere skeletons on shelves, or underground?  
No! our short life will bloom with noble deeds,  
That spring from brains, as flowers sprout from seeds.  
If we but follow the directing chart  
To lead the mind and light the loving heart.  
Here see the workers, unowned kings of earth,  
Lords of the land, without the badge of birth—  
Bronzed baronets, red-faced, untitled squires,  
Broad-shouldered dukes, who kindled freedom's fires,  
Who need no coat of arms, no scroll of fame,  
No trumpeter to blow abroad their name.  
They link the lakes and rivers with the sea,  
They fight the crimson battles of the free,  
They build the tapering spires and rounded domes,  
And the vast cities and our rural homes,  
They swing the ax where the great forests bow,  
And reap the harvest just behind the plow;  
They pave our graded roads with iron bars,  
And granite heap toward the glowing stars;  
The mason who like coral builds the walls,  
Within whose shadow trade and commerce crawls,  
And he who bears the hod, hard-working Pat,  
Who heaps the bricks outside his faded hat;  
The doctor, whose profession is profound,  
Although it runs directly underground;  
The lawyer, statesman, preacher, diplomat,  
The artist, singer, and the wandering star,  
With men of every class, and creed, and name,  
And every phase of fortune, life, and fame,  
Are numerously represented here—  
This picture of our sublimary sphere.

## OUR BABY.

PHILOPROGENITIVENESS.

Did you ever see our baby?

Little Tot;

With her eyes so sparkling bright,  
And her skin so lily white,  
Lips and cheeks of rosy light—  
Tell you what!  
She is just the sweetest baby  
In the lot.

Ah! she is our only darling!  
And to me

All her little ways are witty;  
When she sits in her little ditty,  
Every word is just as pretty

As can be:  
Not smother in the city  
Sweet as she.

You don't think so? You ne'er saw her—  
Wish you could  
See her with her playthings clattering,  
Hear her little tongue a chattering,  
Little dancing feet come patterning;  
Think you would  
Love her just as well as I do,  
If you should.

Every grandma's only darling,  
I suppose.  
Is as sweet and bright a blossom,  
Is a treasure to her bosom,  
As cheering and enduring  
As my rose.  
Heavenly Father, spare them to us  
Till life's close.

# AMERICAN PHRENOLOGICAL JOURNAL.

A Repository of Science, Literature, General Intelligence.

VOL. XXXII. NO. 5.]

NEW YORK, NOVEMBER, 1860.

[WHOLE NUMBER, 263.]

Published by  
**FOWLER AND WELLS,**  
No. 308 Broadway, New York,  
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## THE PRINCE OF WALES.

THE Prince of Wales, whom we had the pleasure of seeing on two occasions while in this city, has an interesting phrenological development. The portrait which we give is from an original photograph, kindly loaned to us by that eminent photographic artist, Brady, of this city, whose gallery was visited by the Prince and his suite, for the purpose of securing some specimens of our unsurpassed American photography.

As our picture was photographed on to the block, directly from the original untouched photograph taken from life, the reader may regard this as a perfect likeness, so far as the human features can be transferred by ink impressions to paper.

His complexion is fair, and his hair light brown. His head is narrow for its height, which would indicate a frank, open-hearted, unselfish, amiable, and pleasant disposition.

He has more Cautiousness than Secretiveness, and hence he is more prudent than politic or sly; he has more Combativeness than Destructiveness, hence he is more prompt to defend his interests and rights than to be overbearing or severe; his Approbativeness is larger than his Self-Esteem, hence he is more sensitive about reputation and character than he is haughty or dignified. His Firmness appears to be large, which renders him decided and positive in his disposition.



PORTRAIT OF ALBERT EDWARD, PRINCE OF WALES.

His moral developments as a class are rather large, especially his Conscientiousness and Hope, which lead to a love of justice and to a cheerful anticipating spirit. His Benevolence is largely indicated, and his tendency of mind is sympathetic, kind, obliging, and his Imitation is not a controlling element, hence he inclines to act some-

what independently of the usages of others, and of the forms and customs of society.

His perceptive intellect is strongly developed, hence his mind is very ready in perceiving and understanding facts, incidents, practical subjects and details. His Language being very large, he would succeed well in literature. His Order

appears to be amply marked, hence his mind takes systematic, orderly direction. The upper part of his forehead is not large, hence he is not so much inclined to think and reason profoundly as to observe phenomena and gain knowledge. The upper, or reasoning part of the forehead, will probably increase in size as he becomes older, thus giving relatively more power to comprehend and understand abstract principles and relations.

We regard him as an amiable, moral, affectionate, friendly, and practical person, adapted to acquire a knowledge of things, of languages, and literature generally, rather than to be profound on philosophical subjects requiring a strong, broad, and logical cast of mind.

The Prince is of short stature and slightly built. His features are long, his chin retreating, his eyes large and expressive but mild in character. His pleasant air and graceful manner seemed to win all hearts. The immense throng of people who turned out to welcome his arrival in New York appeared to be imbued with the most kindly feeling toward the Prince and toward all others. The gentle manners of the nation's best, his youthfulness, the reverence felt for his father, all seemed to conspire to soften the feelings of the crowd and to expand their fraternal sympathies as wide as the extent of humanity. The Prince of Wales, heir apparent to the British throne, is the second child and eldest son of Queen Victoria, and was born 1841.

#### GOOD PARENTS AND BAD CHILDREN.

HUGH MILLER, in his "First Impressions of England," remarks, that "it seems a curious fact that though Lord Lytton and his lady were largely surpassed in England, in the eighteenth century, for intelligence and goodness, that their only son, a boy of many hopes and many advantages, and who possessed a quick, vigorous intellect, should have proved, notwithstanding, one of the most flagitious personages of his age. The first Lord Lytton was not more conspicuous for his genius and virtues than the second Lord Lytton was for his talents and vices." He adds: "It has become a sort of maxim, that well-dispositioned, intellectual parents produce a well-positioned, intellectual offspring, and of course man history is various enough, when personally called, to furnish evidence in support of anything; but where the opposite belief is held, some various history would be found to furnish many evidences in support of it as of the other."

It is a little surprising that a man of such varied information, and withal such a vigorous intellect as Hugh Miller, should have permitted himself as did, in several pages of his work, to argue against the doctrine of the hereditary transmission of qualities. In respect to Hugh Miller, however, it may be said that there were few men in his day distinguished for more relentless prejudices, or subject to more intense ebullitions of pulse, his melancholy suicide forming the climax of this unfortunate tendency of his mind. He goes on to quote David Hume, who, he says, "was better acquainted with history than most men, who gives what seems to be the true

state of the case." "The races of animals," says Hume, "never degenerate when carefully attended to. Horses always show their blood in their shape, spirit, and swiftness, but a coxcomb may beget a philosopher, and a man of virtue may leave a worthless progeny."

Let the reader observe the remark of Hume, just quoted, that "the races of animals never degenerate when carefully attended to." We believe that this remark would be equally true of the human race. Man controls horses, the quality and quantity, and the time of taking their food, their exercise, the time, frequency, and conditions of breeding, and then he controls the progeny not only in its earlier stages but throughout its life. Precisely in the same manner we conduct the raising of fruit. The grape left to grow wild will degenerate, and in gardens, unless properly pruned, it becomes worthless. But when we come to the human race, some of the best of men have exhibited the least of wisdom in all their habits of food, exercise, rest, and also their social habits, and it is a wonder to us that, where so little knowledge is possessed by the human race, that there are so few monstrosities produced. There are, doubtless, in the human race, ten times as many cripples and malformed persons in a thousand births, as can be found in an equal number among the lower animals; and we beg to ask if the Almighty has been less careful in the organization of man than of the lower animals? We claim that if as much attention were paid to the laws of nature, in reference to the human race, its habits and its career, as are bestowed upon the lower animals, we might find certain results follow causes in respect to the human as we find manifested in the lower animals. But it should be remembered that the human race has personal freedom, and when it is perverted by bad habits of various kinds, as it is in many instances, the tendency is one series of violations of natural law.

When we see a man gifted with all the graces of intellect, morality, and scholarship, with a fine body and excellent culture, it is natural to suppose, if he married a woman equal to himself, that his son will be a pattern of virtue, intelligence, and propriety; but it often happens that such a father may engage in a vocation calculated to exhaust his mental forces or his vital functions. He may be a doctor in divinity, and be spending his time and talents in writing sermons or moral essays, until he brings on dyspepsia and a disordered state of the liver, and even of the brain, so that his posterity will inherit a morbid, and even a sensual state of the faculties and passions. Hence, it is sometimes said, that ministers' sons are the greatest rowdies in the land, and when such a son has apparently a good father the world stares, although ninety-nine have been born to other fathers resembling the parent in virtue and vice, or in an average between the two, so that no notice is taken of the many, while the one excites attention and surprise. Men drink coffee, use tobacco, opium, and alcoholic liquors, and dissipate in various other ways. Some of the greatest and best men of England, possibly Lord Lytton himself, may have been sitting in a stormy parliamentary debate all night, and possibly attending Court during the day, until his higher and better nature was

exhausted, and perhaps selfish and animal feeling aroused and excited, when the nature of the younger Lord Lytton received its impress. One thing is certain, that when a good tree bringeth forth evil fruit, as under some conditions it will, it is natural for us to attribute this apparent variation from a natural law to some intermediate cause. We have known many children who were born to parents, while they were suffering depression of mind in consequence of the loss of friends or property, and this temporary state of the parents had become a predominant action in the child, and the phrenological organs harmonized with his disposition. In the same family we see several kinds of character. One child is born when the parents are hardworking and in humble circumstances, and that child may inherit, in organization and tone of mind, a thrifty, careful, industrious, mercenary, and even selfish and grasping disposition. Another is born when the parents have reached an elevated point of success and wealth, and are striving to gain a high social position, and the child will have embodied in the very texture of his being an aspiring, worldly ambitious, fashionable, money-loving disposition. Another child, born when the parents have their fortune made, and have attained an easy, respectable position in society, will be an easy, luxurious, inefficient, money-spending debauchee. The fruit is according to the condition of the tree at the time of bearing, quite as much as it is according to its original nature. We know a fine-looking boy who is imbecile. His head is large and his face fine, except it lacks expression. His father is a merchant, of large and successful business, and uses up all his brain-power in business, and of course went home every day jaded and mentally exhausted. The mother had a splendid physique and a medium degree of mind; but nearly every day during the year, previous to the birth of her boy, she ate an excessively rich and abundant dinner, drank brandy to stupefaction, and went to bed and slept three hours. The exhausted condition of the intellectual father could do little toward transmitting mental power to the child, though he might take his father's form of brain. The mother, besotted and stupefied by dinner and drink for months, could transmit a large, fair body, but was certainly not in a condition to transmit her own constitutional vigor of body. The result is, the boy has the full habit of the mother, the large, fine head of the father; but his mind is nearly a blank—he is a great, good-looking, good-natured, good-for-nothing simpleton. The neighbors wonder why such a smart father, in the flood-tide of business success, and such a fine-looking, healthy, splendid mother should have an idiotic boy. Those who do not know the parents, wonder why such a stout, rosy, robust boy, with such a good face and large head, should be an idiot. A good tree, in a good condition, will bear good fruit.

We deny, therefore, the position of Hugh Miller, that history furnishes as many examples of violation of the law of hereditary descent as of indorsements thereof, and the very exceptions he states, if they could be properly understood, would doubtless be among the very strongest evidences of the truth of the doctrine.

A good tree, if good at the time of producing the fruit, will always bring forth good fruit. If the doctrine that like does not produce like were not true, who could plant corn or wheat with any hope of receiving a crop of the same kind? or who would attempt to raise domestic animals? If, when the farmer looked for Merino lambs he beheld Southdowns, when he looked for Durham he beheld Devonshire calves, and when he looked for Morgan colts, if mules or scrubby Shetland ponies were presented, then, and not till then, could Hugh Miller's view be accepted as based in truth.



## TALK WITH READERS.

to FIELDING.—We paid forty cents postage on our communication, and took the time to read it carefully through, and decline giving it room in JOURNAL for several reasons.

You remark that you do not consider yourself competent to do the subject justice," in which opinion we cordially coincide. If you have a desire to set up a new system of Phrenology, or to pull down the old one, by giving your experience and observation in the matter, the world of type, of paper, and presses, we suppose, is quite open to you. The PHRENOLOGICAL JOURNAL was established to promulgate Phrenology, and its pages contain that which, from a quarter of a century's study and practice, we earnestly believe to be true; and you will therefore excuse us from devoting a half of an entire number to the publication of what we regard as an undigested, vague essay, unsupported not only, but contradicted by our own experience, and, as we think, not very well argued.

You take the position that man has no mental fault which, according to your views of another, is not needed in the immortal state, by striking out nearly all the faculties which have to do with physical being—with our life and residence in this planet. You seem to dismantle the human being of nearly everything that qualifies him for the present life, lest, peradventure, he should have been found using faculties on this side of Jordan, four score years, that might not be necessary to him in the life to come. A man's coat and breeches are no less a part of his clothing because he does not need them in the parlor, than those garments which lie next the skin. You might as well undertake to argue away the existence of the backbone, because, according to your notion, a backbone will not be needed in the angelic regions. We have not only quoted the ablest criticisms against Phrenology the world has seen, but we have replied to them. It is not enough for us to publish half a dozen pages of a man's doubts in regard to the existence of an organ, because he is not been able to discover it by practical examination. A thousand men might testify that they did not see a man do a deed, and one that did see it outweighs them all.

In regard to "mapping out the head mathematically, and telling just how many inches and eighths it should be from Causality, to Constructiveness, to Constructiveness," we remark that heads vary in their constitutional form.

Men who are tall, smart, and sharp, have long, high heads, and the organs of the side-head appear relatively small; consequently judgment in the mode of estimating must be employed. Hence we remark that it was "not so easy thus to give finite mathematical developments" as a standard for all heads. All styles of beauty, for instance, of faces, will not exemplify the same measurement. You would think it singular if a portrait painter were to measure the different parts of the face, and send them to another painter, and expect him to reproduce the original likeness. Though there are general limits within which the size of each member of a face should fall, yet beauty may exist with a great variety of proportions, which the practiced eye will recognize without measuring with calipers or the rule.

E. W. T.—First, Does not Phrenology prove there is such a thing as disinterested benevolence?

ANSWER.—Yes. If it needed proof, the analysis of this faculty would prove it. Benevolence is just as disinterested in its action as any other of the affections; as Adhesiveness, or Friendship, is when it is disinterested. It is not friendship that stops to ask, How much can I make out of friends, or by being friendly to a man? Such friendship is begotten by pride, vanity, or avarice, or, rather, avarice, pride, and vanity employ friendship as a bait. If a man desire to secure some material good, some profitable speculation, he will frequently use his friendship as a means of securing the co-operation of others to aid him. That might be called avarice which is interested in its own behalf to secure the services of friendship to carry it out. Doubtless, also, sometimes persons may bestow gifts upon others which might be supposed to flow from benevolence, but analysis might prove that that apparent manifestation of simple benevolence was made merely to secure some selfish end, and that it was prompted by the selfish emotions. Undoubtedly the fish feels gratified that somebody has been so generous as to put such a delicious morsel on the end of a line which he sees floating in the stream; and, if fishes are capable of such a mental operation, of feeling thankful to the good fisherman for his kindness in thus suspending such a choice and tempting bit of food for him; and if he were to estimate the act as one of disinterested benevolence he would soon be undeceived when he found that the choice morsel contained a deadly hook; and if the same fish, about expiring in the open air, panting on that same hook, with the same delicious morsel yet in his hungry jaws, could be permitted to moralize, he would probably say, "There is no such a thing as disinterested benevolence; for lo! when I counted the act of the fisherman one of benevolence and kindly regard for me in thus sending me that choice bit of food, it contained a hook which caused my death. There is, therefore, no such thing as a gift of food that contains no hook."

Does not the mother love her child disinterestedly? Does she expect the child will pay for the loving attention she bestows? Does she keep a book account of service rendered, and of smiles and other remuneration returned? By no means; and benevolence is as disinterested in its action as parental love, as friendship, or as any other emotion. But persons who are accustomed to measure everything by dollars, inveigh against the doctrine of disinterested benevolence, and though there have been many theological lances broken and battered in this discussion, it is time it was settled and put to rest. We do not deny that the emotions are often mixed. Few persons have ever set forth the idea of mixed emotions so clearly, or defined them so graphically, as phrenologists, and, we may add, no other writers have ever defined with any satisfactory degree of clearness the individual actions of the different faculties. It is a very base contemplation of the human character to suppose that a man can never do an act unless he has some axe to grind, some interested motive, some feeling of selfishness, some base desire or appetite to gratify, as if a man can not admire beauty except with the eye of a sensualist, or an article of property except with that of avaricious greed.

Second, Do the physiognomical signs and outward forms always correspond exactly with the phrenological developments?

ANSWER.—No, because nothing is more common than for a person to inherit the features and the bodily development from one parent, and the shape of the head from the other. Nay, more; we frequently find a person whose forehead and backhead resemble the mother, while the central portion, from one ear over the top of the head to the other ear, embracing Destructiveness, Secretiveness, Acquisitiveness, Combativeness, Cautiousness, Firmness, Conscientiousness, and Self-Esteem, is like the father, and in such cases it often happens that the eyes and brow, with perhaps the lower lip and chin, are like the mother; while the nose, cheek-bones, and upper lip resemble the father. We have often seen one half of the head, drawing a line from the opening of the ear over the top of the ear, and that lying forward would be like one parent, and that behind like the other parent. Sometimes the front part is too large for the back part, at other times the reverse is true; sometimes a person has much more talent than character, at other times much more character than talent. Where these facts occur, it doubtless generally arises from the inheritance of one portion of the brain from one parent, and the other from the other parent. We might state a thousand variations of this same subject, which would go to show that the physiognomical and phrenological developments "do not always correspond exactly."

Third, What inclines mankind to follow the dictates of their propensities, in opposition to their higher nature?

ANSWER.—If, in Yankee style, we may answer this question by asking another, we ask, Why do twelve ounces ignominiously kick the beam when sixteen ounces are placed in the other scale? Simply because they have more power. It frequently happens that the moral and animal in man are so nearly in equipoise, that a little excitement of one class of faculties turns the scale. There are many men who lead virtuous lives when worse men do not tempt them. If left to themselves, or if placed in the society of men no worse than themselves, they would glide along through the world and never commit an overt act, yet who, when brought into straits of temptation and of difficulty, become excited in their animal feelings and comparatively deadened in their moral, and they live lives of vice and even of crime.

Fourth, What was it in Dr. Kane's nature that gave him such a very strong love of adventure?

ANSWER.—Dr. Kane had a very excitable temperament. He was extremely ambitious, very energetic, self-relying, and hopeful, and he had a fertile imagination, which pictured to him the desirableness and possibility of achievement, and enabled him to create resources, and which served to sustain him in his efforts.

J. A. T.—Are the malar bones always the point by which to determine the size of the perceptive?

ANSWER.—We draw a perpendicular line from the middle of the zygomatic arch, and the length forward of that line determines the length of the anterior or intellectual lobe of the brain. But the perceptive, as well as the reflective, organs are larger when the head is broad as well as long, than when it is narrow. To explain this more fully

to unprofessional readers, we remark that if they will trace from the opening of the ear forward toward the cheek-bone, they will find about half an inch or an inch forward to the opening of the ear, a narrow bone. By pressing the finger under the edge of that bone, which is called the zygomatic arch, there will be a little notch, which notch is formed by the union of the cheek-bone with what we call the temporal bone. The line is drawn perpendicularly from this little notch, and the portion of the brain forward of that line indicates the strength of the intellectual development. In the bare skull this is very distinctly seen, and phrenologists generally take into account this measurement in the examination of all heads.

### THE GOVERNMENT OF THE THOUGHTS.

[The closing portion of a lecture to young men, delivered by the Rev. J. L. Corning, in the First Presbyterian Church of Milwaukee, Wis.]

REPORTED FOR THE PHRENOLOGICAL JOURNAL.

I now pass to a branch of my subject of eminent importance, but one about which I am sorry to say people are for the most part in profound ignorance—I mean the relation of physical to mental hygiene.

There are a few facts that everybody is familiar with in the connection of body with mind. For example, everybody knows that bad digestion breeds low and depressed spirits, that torpid circulation begets melancholies and irritability of temper. But there are very few even among physicians, but least of all among ministers, who generalize upon these facts, and look to a normal physical condition as in any manner or degree related to a healthy mental condition.

Now I make bold to affirm that I can put a man upon a course of bodily habit in respect to food, ventilation, and stimulation, which will make him the victim of mental defilement in spite of all his prayers and other devotional exercises. Our Saviour said, "Watch and pray." There are a good many men who pray, but do not watch their bodily conditions with half an eye. Let me take a man in full health, a high liver, gross and fat in body, accustomed to late suppers, and an habitual user of tobacco, and I do not care if he pray from dawn to dusk—and I was going to say from dusk to dawn again—that man's brain will be a hive where low thoughts and carnal fancies nestle. These thoughts and fancies may never break out into overt action. Cowardice may keep them back, but I tell you, you never can get that man's mind around right till you change his bodily habits. And I will say here, that of all demoralizing, soul-defiling beverages, I think lager beer is about the chief. I know some will say, "Our craft is in danger," but I think more of your souls than of your craft, and therefore I shall tell the truth.

There are no two phenomena in man's history more closely connected than his bodily condition and the involuntary drift and quality of his thoughts. The Apostle Jude speaks of a class of men in his day as "filthy dreamers," a detestable company. Is a man responsible, then, for his dreams? you will ask. I reply, in so far as these may be controlled by temperance in food and drink, and by voluntary contact with pure objects, he is. And when I have said this, I have accused almost

every bad dreamer on earth of being a criminal in the sight of God.

Have you ever thought what was the philosophy of God's institute of fasting to ancient Israel? Old Gregory uttered a truth with which Abraham was fully acquainted when he said, "Semper junium cibis virtutis"—Fasting was always the food of virtue. The Roman Church are far wiser than we are in this particular; and so are the Episcopalians, only they do not keep one half of the fasts which the rubric enjoins; and as for us Presbyterians, when a day of fasting and prayer is appointed we pray, but decline to go hungry. Now, every Christian man ought to know for himself the benefits of fasting in assisting toward high intellectual and moral conditions of mind. For myself, I found out the secret long ago, and I never can write a sermon without fasting to get ready for it (and when they come two a week, almost the whole week is Lent); and it is very rare that I allow myself a breakfast preliminary to the morning service on the Sabbath.

And the cases are not unfrequent, especially with literary men, where a man has to take his choice between a full mind and a full stomach, but to have both is impossible. *In respect to the body as a regulator of the mind, I should lay it down as a rule to preserve personal cleanliness, eat the plainest food with a large mixture of acidulous articles, drink nothing but cold water, sleep on a hard bed, rise with the lark, and take abundance of muscular exercise.* You will find on experiment, my young friends, that each particular of this regimen is the fruit of mature study, besides I will add of personal experience.

And now, in conclusion, I am not going to apologize to you for my great plainness of speech on this topic. I never will apologize for speaking needed truth. Apologies in the pulpit, if ever other than silly impertinences, are fit for those who conceal truth, and for such I believe God admits no apology. They are traitors and cowards, and they themselves know it better than anybody else. I have given you to-night the fruit of years of investigation and reflection, especially in the matter of mental and physical hygiene. These are not trivialities of which I have been speaking, my young friends. Thoughts are not writings on the sea-beach which waves can erase. They are the etchings of a diamond-pointed pen on a tablet of adamant. Thoughts here are things yonder in the future world. There the bodily senses, the windows through which these angels or vultures flew to cleanse or defile the soul—these bodily senses shall have been left behind, and more vividly than ever when the doors of the soul are taken from their hinges, can be seen the work of our sinner of blessing which has been carried on in its secret corridors.

Aeronauts tell us that when they are lifted in a balloon far up into the clouds, they can hear the noises of earth more distinctly than the people below them. The cackle of geese and the clatter of these stony pavements to which our ears have become obtuse, these can be heard by the sky voyager for miles in his lofty flight. God is such a voyager up in the heavens. The things which here distract our attention from the whisperings of the soul are not present in the calm empyrean where God sits. "Guard well thy thoughts, thy thoughts are heard in heaven," was a sentiment

that we used to scrawl in our copy-books at school. Audible thoughts, yes, terrifying truth, though which breathe not a zephyr breath in the ear men, yet ring like bugle blasts in the cupola of upper temple.

History tells of a Roman prisoner placed with a companion in a vast hall, at whose farther end sat concealed the tyrant who enslaved them. And there they sat together whispering dark plots of revenge and escape, while the syllables rolled round the arched hall and were transcribed by the royal auditor. Oh, friends, life is such a whispering gallery of thought; and timid fancies guilt half uttered here go ringing up to the st canopy with the reverberation of thunderbolts. As God is therefore the auditor of thought, and thought is the architect of character as death is as His own eternity, I recommend to you, as the grand regulator of a defiled and distempered mind, a daily communion with God. Communion with creation is not unimportant, but communion with the Creator is the grand desideratum of the soul of mortal life, of eternal cycles of being. The Bible as a text-book, and secret prayer as a daily source, these are the two anchors of the soul, the one under the bow and the other under the rudder. Slip either of the cables, and the other must fret itself in twain in the restless billows of allurement. Part both these cables, let the Bible let its grapple on the conscience, and God neglected the mercy-seat say, "He is joined to idols, let him alone," and all the angels have written you down alien from goodness and the fellowship of the blessed.

### SCOTCH STABILITY.

Mr. Gough, at his farewell entertainment Belfast lately, told the following story: He spoke at one time at a meeting of outcasts in Dundee. The meeting was got up by Lord Kinnaird, a his lady; it was aided and promoted by local missionaries and others; and it was a meeting full of the filth, nakedness, and drunkenness of Dundee. A woman sat during that remarkable meeting by his side. She was known as "He'll-fire" in Dundee. She was known as "fire" in the streets; and as she passed through the streets the little boys pinned dirty paper to her ragged dress, and cried out—"There goes 'he'll-fire'!" When gentlemen saw her on the street they drew down some lane or alley to avoid "He'll-fire," if they did not give her money, she was certain to invent some scandal concerning themselves or their families. Well, that woman sat in front of him (Mr. Gough) during the lecture, and as she proceeded she would exclaim, "It's a' true, sir, and I ken a' about it." There she sat, with her red, blazing face, and when at the conclusion of the lecture she said she would sign the pledge, some persons laughed and sneered at it, saying, "It's all very well, but she'll be drunk before she goes to bed." He (Mr. Gough) asked this wretched, miserable, uncared-for woman to sign the pledge. She said, "I will;" and he said, "I know you will, and when you will, I know you will keep it." She said, "I will," and she signed the pledge. Two years afterward he visited Dundee, and his old friend again sat before him, and he introduced her to Lord Kinnaird, not as "Fire" but as Mrs. Aickin, with her white cap and black cape, presenting the appearance of as fine a woman as was in Scotland. (Applause.) He visited her in her home, and learned from her daughter that that woman, in the midst of her sleep, dreamed that she was drunk, and would rise in the midst of the night, and till day dawn would continue in the prayer—"God keep me." That woman was taken out of the streets, and her daily aspirations were that God would promote and aid the glorious movement in which they were engaged.

## MORAL PHILOSOPHY;

OR,

## THE DUTIES OF MAN

CONSIDERED IN HIS INDIVIDUAL, SOCIAL, AND DOMESTIC CAPACITIES.

BY GEORGE COMBE.

[FROM THE LATEST REVISED EDINBURGH EDITION.]

[CONTINUED FROM LAST NUMBER.]

In our own country, the duty of teaching sound and practical views of the nature of man as an individual, and of the laws which regulate his social condition, to the young, has become doubly urgent since the passing of the Reform Act. Under the previous system of government, only the wealthy were allowed to exercise the political franchise; and as education was a pretty general concomitant of wealth, power and knowledge (so far as knowledge existed) were to a great degree united in the same hands. Now, however, when great property is no longer indispensable to the exercise of political influence, it is necessary to extend and improve general education. The middle classes of this country have in their own hands the power of returning a majority of the House of Commons; and as the Commons hold the strings of the national purse, and, when nearly unanimous, exercise an irresistible influence in the state, it is obvious that those who elect them ought to be educated and rational men.

In past ages, government has been conducted too often on short-sighted empirical principles, and rarely on the basis of a sound and comprehensive philosophy of man's nature and wants: hence the wars undertaken for futile and immoral purposes; hence the heavy taxes which oppress industry and obstruct prosperity; hence, also, the restrictions, protections, and absurd monopolies which disgrace the statute-book of the nation; all of which are not only direct evils, but are attended by this secondary disadvantage—that they have absorbed the funds, and consumed the time and mental energy, which, under a better system, would have been dedicated to the improvement of national and public institutions. Henceforth the government of this country must be animated by, and act up to, the general intelligence of the nation; but it will be impossible for it to advance to any considerable extent beyond it. Every patriot, therefore, will find in this fact an additional motive to qualify himself for expanding the minds, and directing the steps, of the rising generation, that Britain's glory and happiness may pass, untarnished and unimpaired, to the remotest posterity of virtuous and enlightened men.\*

The question next arises, What provision in money or land is a parent bound to make for his children? To this no answer, that would suit all circumstances, can be given. As parents can not carry their wealth to the next world, it must of course be left to some one; and the natural feelings of mankind dictate that it should be given to those who stand nearest in kindred and highest in merit in relation to the testator. With respect to children, in ordinary circumstances, this can not be questioned; for it is clearly the duty of parents to do all in their power to make happy the existence of those whom they have brought into the world. But difference of customs in different countries, and difference of ranks in the same country, render different principles of *distribution* useful and proper. In Britain, a nobleman who should distribute £100,000 equally among ten children, would do great injustice to his eldest son, to whom a title of nobility would descend, with its concomitant expenses; but a merchant who had realized £100,000, would act more wisely and justly in leaving £10,000 to each of ten children, than in attempting to found a family by entailing £82,000 on his eldest son, and leaving only £2,000 to each of the other nine. I consider hereditary titles as an evil to society, and desire

\* The remarks in the text apply with still greater force in the United States of America. There the supreme political power is wielded by the mass of the people. No rational person will maintain that one ignorant man is a proper ruler for a great nation; but additions to numbers do not alter the species. Twenty, or a hundred, or a thousand ignorant men, are not wiser than one of them; while they are much more dangerous. They inflame each other's passions, keep each other's follies in countenance, and add to each other's strength. If the United States, therefore, desire to avoid anarchy and ruin, they must educate the mass of their people.

their abolition; but while they are permitted to exist, the distribution of wealth should bear reference to the expenses which they necessarily entail on those who inherit them. The United States of America have wisely avoided this institution: and by the laws of most of the States, an equal distribution of the family estate, real and personal, among all the children, ensues on the death of the parents. This practice appears to me to be wise and salutary. It tends to lessen that concentration of all thought and desire on themselves and their families, which is the besetting sin of the rich; and it teaches them to perceive that the prosperity of their children is indissolubly linked with that of their country. As a general rule, parents ought to make the largest provisions for those members of their families who are least able, from sex, constitution, capacity, or education, to provide for themselves.

In the lower ranks of life, where both sexes engage in labor, equal distribution may, other circumstances being equal, be just; in the middle ranks (in which it is the custom for males to engage in business, but in which females, in general, do not), if the parents have a numerous family and moderate fortune, I should consider the sons amply provided for by being furnished with education and a calling; while the property of the parents should be given chiefly to the dependent daughters. It is impossible, however, as I have already hinted, to lay down rules that will be universally applicable.

It is a grave question whether the indefinite accumulation of wealth should be allowed; but, however this may be determined, there should be no restriction on the power of spending and disposing of property. Entails are a great abuse, introduced by Self-Esteem and Love of Approbation acting apart from Benevolence and Conscientiousness. Reason dictates that wealth should be enjoyed only on the condition of the exercise of at least average discretion by its possessor; yet the object of entails is to secure it and its attendant influence to certain heirs altogether independently of their intelligence, morality, and prudence. Laws have been enacted by which estates may be transmitted unimpaired from sire to son, through endless generations, although each possessor, in his turn, may be a pattern of vice and imbecility. But the law of nature is too strong to be superseded by the legislation of ignorant and presumptuous men. The children of intelligent, virtuous, and healthy parents are so well constituted as to need no entails to preserve their family estates and honors unimpaired; while, on the other hand, descendants with imbecile intellects and immoral dispositions are prone, in spite of the strictest entail, to tarnish that glory and distinction which the law vainly attempts to maintain. Accordingly, many families, in which superior qualities descend, flourish for centuries without entails; whereas others, in which immoral or foolish minds are hereditary, live in constant privation, notwithstanding the prope of erroneous laws; each immoral heir of entail mortgages his life-rent right, and lives a beggar and an outcast from his artificial sphere of life.

Obedience to the organic laws affords the only means of maintaining family possessions undissolved; and until men shall seek the aid which they present, in order to secure a great, virtuous, and flourishing posterity, they will in vain frame acts of Parliament to attain their object.

Parents have *rights* as well as *duties* in relation to their children. They are entitled to the produce of the child's labor during its nonage, to its respect and obedience; and, when infirm, to maintenance, if they be in want. These rights on the part of parents imply corresponding duties incumbent on children. The obligation on children to discharge them, flows directly from the dictates of Veneration, Conscientiousness, and Benevolence. It has been objected to Phrenology, that it presents no organ of filial piety; but it points to these three organs as contributing to the fulfillment of duty to parents. Veneration dictates reverence, respect, and obedience; Conscientiousness dictates gratitude, or a return for their care and affection; while Benevolence impels to the promotion of their happiness by every possible means. Adhesiveness binds old and young in the bonds of reciprocal attachment.

In the lower and middle ranks of life, parents often complain of want of respect and obedience on the part of their children; but a common

cause of this evil may be found in the deficient knowledge, harsh dispositions, and rude manners of the parents themselves, which are not calculated to render them really objects of respect to the higher sentiments of their children. The mere fact of being father or mother to a child is obviously not sufficient to excite its moral affections.\* The parent must manifest superior wisdom, intelligence, and affection, with a desire to promote its welfare; and then respect and obedience will naturally follow. The attempt to render a child respectful and obedient by merely telling it to be so, is as little likely to succeed as the endeavor to make it fond of music by assuring it that filial duty requires that it should love melody. We must excite the faculty of Tune by pleasing strains; and in like manner the moral sentiments must be addressed by their appropriate objects. Harsh conduct tends naturally to rouse the faculties of Combateness, Destructiveness, and Self-Esteem; while the Moral Sentiments can be excited only by rational, kind, and just treatment. As reasonably might a father hope to gather figs from a thorn tree as to gain the love and respect of his children by maltreating or neglecting them. 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 then, by average children, the reciprocal duties of love and obedience will not be withheld.

If parents knew and paid a just regard to the natural and reasonable desires of the young, they would be far less frequently disobeyed than they actually are. Many of their commands forbid the exercise of faculties which in children pant for gratification, and which nature intended to be gratified; and the misery and disappointment consequent on balked desire have an effect very different from that of disposing to affection and obedience. The love of muscular motion, for instance, is irrepressible in children, and physiology proves that the voice of nature ought to be listened to; yet the young are frequently prohibited from yielding to this instinct, that the family or teacher may not be disturbed by noise; tasks unsuitable to their age and dispositions are imposed; their health and happiness are impaired; and when peevishness, unpalatable to the parents, ensues, the children are blamed for being cross and disobedient!

A friend, who is the father of several intelligent children, told me that before he studied Phrenology and the natural laws, he taught his children the Shorter Catechism, and required their obedience on the strength of the fifth commandment, "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee," assuring them that God would punish them by premature death if they disobeyed this injunction. God, he said, had power of life and death over all, and, as he was just, he would enforce his authority. The children soon learned, however, by experience, that this consequence did not follow: they disobeyed, and were threatened; but, finding themselves still alive, they disobeyed again. He was not successful, therefore, by this method, in enforcing obedience.

After becoming acquainted with the natural laws, he still taught them the commandment, but he gave them a different explanation of it. You see, said he, that there are many objects around you, dangerous to your lives: there is fire that will burn you, water that will drown you, poison that will kill you; and, also, there are many practices which will undermine the constitution of your vital organs, such as your heart, your stomach, or your lungs (explaining uses of these at the same time), and cause you to die—as you have seen John and Janet, the children of Mrs. Wilson and Mrs. Brown, die. Now, because I am old, and have listened to my parents, and have studied and observed a great deal, I know what will injure you, and what will not, better than you know yourselves; and I am willing to communicate

my knowledge and experience to you, that you may avoid danger and not die, if you choose to listen to and obey me; but, if you prefer taking your own way, and acting on your own ignorance, you will soon discover that God's threat is not an empty one: you will come home some day, suffering severely from your own rashness and self-will, and you will then learn whether you are right in your disobedience; you will then understand the meaning of the commandment to be, that if you obey your parents, and avail yourself of their knowledge and experience, you will avoid danger and live; while if you neglect their counsels, you will, through sheer ignorance and self-will, fall into misfortune, suffer severely, and perhaps die. He said that this commandment, enforced from day to day by proofs of his knowing more than the children, and of his ability to advise them to their own good, was successful; they entertained a higher respect for both the commandment and him, and became more obedient.

It is a common practice with nurses, when a child falls and hurts itself, to beat the ground, or the table, against which it has struck. This is really cultivating the feeling of revenge. It gratifies the child's Self-Esteem and Destructiveness, and pacifies it for the moment. The method of proceeding dictated by the natural law is widely different. The nurse or parent should take pains to explain the cause of its falling, and present it with motives to take greater care in future. The suffering would thus be turned to good account; it would become what it was intended by Providence to be, a lesson to lead the child to circumspection, patience, and reflection.

In exacting obedience from children, it should never be forgotten that their brains are very differently constituted from each other, and that their mental dispositions vary in a corresponding degree. The organ of Veneration, besides, is generally late in being developed, so that a child may be stubborn and unmanageable under one kind of treatment, or at one age, who will prove tractable and obedient under a different discipline, or at a future period. The aid which parents may derive from Phrenology can hardly be overrated. It enables them to appreciate the natural talents and dispositions of each child, to modify their treatment, and to distinguish between positively vicious tendencies (such as deceit, lying, dishonesty) and other manifestations (such as stubbornness and disobedience), which often proceed from misdirection of faculties (Self-Esteem and Firmness) that will prove extremely useful under moral guidance in the maturity of the understanding. The reason for watchfulness and anxiety is much greater in the former than in the latter case; because dishonesty, falsehood, and pilfering betoken not only over-active organs of Secretiveness and Acquisitiveness, but a native deficiency of the controlling moral organs, which is a more serious evil. When the moral organs are adequately possessed, the perceptions of children regarding right and wrong are naturally active and acute; and although individuals with a large development of the organs of the higher sentiments may, under the impulse of the propensities, commit errors in youth, they will certainly improve as age and experience increase. Where the moral organs are very defective, the character tends to deteriorate in mature life. After the restraints imposed by parental authority are withdrawn, and respect for the world is blunted, persons deficient in the faculties are prone to become victims to their inferior feelings, to disgrace themselves, and bring sorrow on their connections.

As some individuals are really born with such deficiencies of the moral organs as incapacitate them for pursuing right courses of action, although they possess average intellectual power, and are free from diseased action of the brain; and as there is no legal method of restraining them unless they commit what the law accounts crime; great misery is often endured by their relatives in seeing them proceed from one step of folly and iniquity to another, until they are plunged in irretrievable ruin and disgrace. The phrenologist who discovers that the source of the evil lies in an imperfect development of the moral organs, views them as patients, and desires that physical restraints should be applied to prevent the abuses of their lower propensities.

[CONTINUED ON PAGE SEVENTY-FOUR]

\* An American clerical reviewer objected to the text, that it sets aside the Bible, which commands children to honor their father and mother without regard to their qualities. He forgot that the Scriptures require parents to adorn themselves with all the Christian virtues, and that the fifth commandment obviously implies that they shall have fulfilled this duty, as the condition of receiving the reverence of their children.



## GRAPE CULTURE.

Domestic comforts often cost less than the inconvenience of doing without them. We have a word to say to people who live in cities and compact villages, on the subject of raising grapes. There are tenement houses in the city where there is no chance for raising grapes, at least no convenient opportunity for any individual to have his own vine, with any probability that it will be undisturbed; but all who live in houses by themselves have room enough for one or more good grape-vines, and there are few city lots on which there is not yard-room enough to raise from one to ten bushels of grapes, neither is the process of culture a difficult one to learn, nor does it require much labor or time to attend to grape-vines.

As this is the right season of the year to plant vines for the next year's growth, we recommend everybody to select a convenient spot in the yard, dig a large deep place, and fill it with rich mold or manured earth, and plant a healthy young vine before the frost closes the season. By planting in the fall instead of the spring considerable time will be gained. An abundance of wood and some grapes may be expected the first year by this method of fall planting, instead of waiting till mid-summer for a leaf from one planted late in the spring. Since a vine may be fastened to a fence, or the side of the house, or any kind of arbor, it may be made to flourish in places apparently unfavorable for everything else to grow. It is not absolutely essential that the sun strike the roots of the grape at all, but where this is not the case, the vine must be allowed to run high up, so as to get the sun and air at the top, as is the case where it grows in the forest and seeks the sun in the tops of the highest trees.

A good, warm, sunny exposure of both top and roots is doubtless a more favorable position for the prosperity of the grape, and in most yards in the city a good exposure to the sun, even at the root, can be obtained in a portion of every day. Suppose you do leave your present residence the first of May next, the fact of planting a vine for other people's use will certainly do you no harm, and will help to create a fashion—a universal desire—for the culture of the grape. And if everybody, whether permanently located or expecting to move in half a year, would plant vines, their culture and its consequences would become general, and everybody would be blessed with this healthful and luxurious article of diet, the grape.

In Spain it is the custom for every one when he eats an apple, peach, pear, or plum by the wayside, to dig a hole with the heel of the shoe and cover the pit or seed, as an offering to future generations as a token of gratitude to the former generation that planted the tree whose fruit has just regaled the weary traveler. The result of this custom is that the public roads are fringed with fruit-trees of all kinds, from which the traveler may eat freely and be satisfied. Let us emulate this custom by planting grape-vines, even though another may own the soil and other hands than our own may pluck the fruit.

DISCOVERY OF LARGE HUMAN SKELETONS.—E. G. Buck, Esq., of Dresbach, in the southern part of Winona County, sends us the following:

"Editor Winona (Minnesota) Republican.—A. L. Jenks, of this place in prospecting in one of those mounds that are so common in this Western

country, discovered at the depth of five or six feet the remains of seven or eight people of very large size. One thigh bone measured three feet in length. The under jaw was one inch wider than that of any other man in this city. He also found clam shells, pieces of ivory or bone rings, pieces of kettles made of earth, and coarse sand. There were at the neck of one of these skeletons teeth two inches in length by one half to three fourths of an inch in diameter, with holes drilled into the sides, and the end polished, with a crease around it. Also an arrow, five inches long, by one and a half wide, stuck through the back, near the back bone; and one about eight inches long, stuck into the left breast. Also the blade of a copper hatchet, one and a half inches wide at the edge, and two inches long. This hatchet was found stuck in the skull of the same skeleton. The mound is some two hundred feet above the surface of the Mississippi, and is composed of clay, immediately above the remains, two feet thick; then comes a layer of black loam; then another layer of clay, six inches thick; all so closely packed that it was with difficulty that it could be penetrated. There are some four or five different layers of earth above the remains. There is no such clay found elsewhere in this vicinity.

## REMBRANDT PEALE.

BIOGRAPHY AND PHRENOLOGICAL CHARACTER.

### BIOGRAPHY.

REMBRANDT PEALE, born in Bucks County, Pennsylvania, on the 22d day of February, 1778, came of good stock. His father, Charles Wilson Peale, was not only one of the best patriots of the Revolution, but also a portrait painter of great excellence, and one of the Fathers of Arts in America. A sketch of the life and labors of the son would be incomplete without a proper reference to the father—to whose love of Art and eminence in his profession his son, Rembrandt, owes much of his success.

The "times that tried men's souls" were not congenial to the culture of Art. War absorbed all energies that, in times of peace, might have been turned with success into the great channels of Commerce, Education, Mechanics, and Fine Arts. The claims of country were paramount to all others. Hence we find the artist, the lawyer, the clergyman, the statesman, the farmer, and the mechanic, all in the ranks, doing battle for that freedom which is now our blessed inheritance. Charles Wilson Peale, though giving extraordinary promise as an artist, did not shrink from his country's call, but girded on his armor and followed the fortunes of Washington, until victory gave the weary patriots rest. Mr. Peale was born at Chester, on the Eastern Shore of Maryland, April 16th, 1741, thus being three years the junior of West and Copley. His genius was of a very versatile character, "being," as his biographer says, "harness-maker, and clock and watchmaker, silversmith, painter in oil, crayon, and miniature; molded the glasses, and made the shagreen cases for the latter; was a soldier, legislator, lecturer, and preserver of animals, whose deficiencies he supplied by making glass eyes and artificial limbs; constructed for himself a violin and a guitar; modeled in clay, wax, and plaster; and was the first dentist in this country who made sets of enamel teeth." Not until twenty-six years of age did he turn his attention to oil painting. En-

couraged by the material aid of several gentlemen of Annapolis, he was enabled to proceed to London, and pursued his studies in the Royal Academy during the years 1770 and 1771, under the direct tuition of Benjamin West, who ever took so much interest in his countrymen. Returning home, he pursued his profession (and the art of war) with great success, painting portraits of many of the great men of that great era, which are now regarded as almost priceless legacies by his countrymen. After the close of the war, Mr. Peale painted assiduously in Philadelphia, and in 1785 commenced the great Museum which still bears his honored name. In 1791, he made the first effort ever made in America to found an Academy of Design, where native artists might study, and their productions be placed on exhibition for the public good. Though his first attempt did not prove a success, the tireless worker again tried, and in 1809 succeeded so far in his plans as to see the establishment of the Philadelphia Academy of Fine Arts, and lived to see it become a noble monument to his memory. He contributed to seventeen exhibitions of the Academy, closing his extraordinary and useful life in 1827.

From association with such a father, the son could but attain to eminence. Born when the parent was with Washington, enduring the sufferings of Valley Forge, Rembrandt's first years were passed under the care of his admirable mother. He early showed his taste for Art, and was with his father constantly, after the close of the war. When the elder Peale painted "the best portrait of the Father of his Country," young Rembrandt—then eight years of age—was at his father's side, studying those noble features which he himself in a few years was to have the privilege of limning from life.

It was in September, 1795, that Washington gave the "boy-painter" three sittings, of three hours each. The punctual visitor came at seven, always holding his watch in his hand; and it is needless to say he ever found the young artist ready for him. Moved by innate modesty and awe, Rembrandt induced his father to be present at the sittings, to paint the subject at the same time. The success of Rembrandt was of course but partial, though admirable as the work of one so young. But the study of the face of Washington made him familiar with its every line and expression, and enabled him in after-life to produce the portraits of the great man which are now so highly prized.

At eighteen years of age, Rembrandt opened his studio in Charleston, S. C. He remained there painting with success until 1801, when he visited England, to study under West at the Royal Academy. His studies were pursued with great ardor, and induced great changes in his style and coloring. At this time he published his "Memoirs of the Mammoth"—a little work which attracted the attention of Cuvier. Returning to America, he practiced his profession in Philadelphia. In 1807, he visited Paris, for study and to paint eminent Frenchmen. He found sitters in many savans and military men, whose portraits afterward were a great center of attraction in the museum of the elder Peale in Philadelphia. Returning home, he remained in Philadelphia until 1809, when he again went to Paris, accompanied by his family.



PORTRAIT OF REMBRANDT PEALE.

Here he remained for fifteen months an ardent student of the great masterpieces in the public galleries, and zealously painting at his "Gallery of Eminent Frenchmen" of the time.

Returning to Philadelphia, he pursued his portrait painting with great success; and found time to work up his "Roman Daughter," which was first exhibited at the Academy in 1812. This really great picture did not escape all kinds of criticism, but passed the ordeal successfully. It was purchased by Mr. Savage, of Boston.

The long cherished design of establishing a museum and fine-art gallery in Baltimore was carried out at this time. He remained in that city nine years busy with sitters, and also finding time to paint the "Ascent of Elijah," "Court of Death," et., etc. The last named was exhibited throughout the Union, and with great success to the artist's fame and resources. It is on a canvas twenty-four by thirteen feet, and contains twenty-three full-sized figures.

From 1822 to 1829, Mr. Peale painted portraits in Boston, New York, and Philadelphia. In 1829, together with his son, he again visited France, extending his studies into Italy, remaining abroad sixteen months. His "Washington," which he exhibited at the Academy in Florence, and in other cities, attracted much attention. On his return home, he published a volume on Italy and Art, which proved a great success, and showed the artist to be an acute critic as well as shrewd observer. The portrait of Washington, after his return, was purchased by Government, and now adorns the United States Senate Chamber. This

portrait was his first study, improved by diligent and most careful scrutiny of all the busts and portraits of Washington which fell under his observation. It is regarded as one of the best and most life-like of all the busts and portraits of the "Father of his Country" ever painted, and received the encomiums of Chief Justice Marshall, Judge Washington, Lawrence Lewis, and other personal friends and relatives of the great patriot.

In 1832, the subject of this notice again visited England. Previous to this time, as early as 1825, he had experimented successfully in the just discovered art of lithography, and took a medal from the Franklin Institute, Boston, for his lithographic impressions. His trip to England was to introduce his improvements in the art to the British.

In 1834, Mr. Peale opened a studio in New York, painting eminent subjects with much success. He also produced his work on the principles of drawing, which contained much useful information.

Since that time Mr. Peale has practiced his profession chiefly in his old home in Philadelphia. He has produced several portraits of Washington of inestimable value, as being painted by the only living artist to whom the great subject sat. One of these portraits it has been the good fortune of the Cosmopolitan Art Association to secure.

A visitor thus describes the appearance of the artist: "There appeared little of the octogenarian in his voice, step, or manner. His whole being seemed to glow with the enthusiasm of hopeful youth as he talked of Art, its charms to the practitioner, the divinity of its origin and character, and its humanizing influence upon society."

"In figure Mr. Peale is of medium height, well proportioned, and not at all bent by the weight of years. His hair—his 'plumes,' as he playfully called his locks—is white and abundant; the expression of his face is exceedingly pleasant, for beams with benignity and earnestness; and his mild blue eyes were brilliant with the glow of feeling as he spoke with much emotion of the trait of Washington, which he had been permitted to paint from the living face."

We copy by permission the biography from the *Cosmopolitan Art Journal* for 1857.

Mr. Peale died in Philadelphia on the 4th October, 1860, aged 83 years.

#### PHRENOLOGICAL CHARACTER.

The late Rembrandt Peale is well represented in the portrait annexed, with the exception, perhaps, that the portrait gives an idea of his being tall, powerful man, whereas he was only of medium height, and probably did not weigh over one hundred and forty-five pounds.

His head, as the portrait indicates, was long, high, and narrow, evincing a strong predominance of the moral and intellectual over the selfish animal. His intellect was one of sagacity, power of criticism, capacity to acquire and use knowledge to advantage, and ability to remember facts and details, and ideas with remarkable tenacity. He had a full share of Language, and his style as a speaker, writer, or conversationalist was appropriate, pertinent, and happy. He had rather large reasoning intellect, especially large Comparison, which enabled him to illustrate, classify, make nice distinctions and resemblances, and to criticize with clearness and sagacity. His knowledge of character was immense; he could read the mind of a person through and through, and in his portrait any one quality of his character is evinced more than another, it is in the fact that he seemed to grasp the spirit of his subject and to embody it in the likeness. The portrait of George Combe—which Mr. Peale painted of him while in this country in 18—, and which now hangs in our office—seems to embody the very life and soul of the original, and looks as if it would answer you, were you to speak to it. In this particular Mr. Peale had few superiors as an artist.

His moral and religious organs, as the portrait evinces, were predominant, and his whole life was colored by the inspiration of the moral elements. And to hear him speak of his portrait of Washington, and describe with fervor his early acquaintance with him, evinces powerful activity of the faculty of Veneration, and also of the knowledge of human character. Some three years ago we heard him lecture on his portraits of Washington, and as he opened the lecture and uncovered the portrait of the Father of his Country, his first remark was: "This is my original portrait of Washington, for which he sat to me in 1795." The manner of this statement, the venerable white-haired man whose spare figure was before us, the voice tremulous with 80 years and softened by veneration, was a treat which we shall never forget.

The narrowness of his head shows child-like frankness, and that amiable and peaceful disposition for which Mr. Peale was noted. He was without pride and self-reliance; he had firmness, strong social affection, and every quality requisite to make him a valuable companion and friend.

## ILLUSTRATED BIOGRAPHIES—No. 2.

ANDREW JACKSON.

NEVER was head on human trunk more strongly marked; never was a character more strikingly individualized, than the head and the character of Andrew Jackson, whose portrait we are happy to present to our readers. That head admirably tallies with that character, as read and explained by Phrenology. His biographer thus speaks of him in the "*American Portrait Gallery*:"

"The hero of New Orleans! The incorrigible, the impracticable, the indomitable, the incorruptible! Headstrong, but always honest; rash, but ever patriotic; he may have erred, to his country's detriment at times, but treason had no place in his breast, and his highest aim, next to his duty to his Maker, was his country's good. Fear he knew not, either on the battle-field or before that terrible power, PUBLIC OPINION. His purpose once taken, no threats of his enemies, no persuasions of personal friends, no personal considerations of fear and favor could shake it. \* \* \* Accordingly, few men have been so deified or damned, as friends or foes have spoken."

On looking at his head, the uppermost and overshadowing feature is firmness. This sometimes degenerated into willfulness, but much more rarely than one would expect from a character so strongly marked. His whole life was an exposition of this trait. It is said by his teachers that he was very easily controlled, except where he thought himself abused. Left an orphan very early in life, he, together with an elder brother, decided upon the law; but just as he was fourteen years of age there came the call of patriotism from his oppressed and afflicted country for a defense of her liberties. Although of tender age, he did not hesitate to buckle on the sword. He soon, however, fell into the hands of his foes, and was compelled to submit to the trials of imprisonment and the imperious commands of his captors. He bore every imposition cheerfully, and performed every menial duty so long as it did not compromise his honor. But there was a point to which his dignity could not descend. His captors seem to have been of a character scarcely deserving the name of *men*, and took delight in imposing the most humiliating drudgery. One day an English officer commanded him to perform some menial duty which he did not think compatible with even the dignity of a *prisoner*. Of course he flatly refused, when the sword-bearing brute severely wounded him with the rapier he disgraced.

"In the early part of the war of 1812," says the biography from which we have already quoted, "Congress having voted to accept fifty thousand volunteers, Jackson appealed to the citizens of Tennessee, and there responded at once to his call twenty-five hundred brave men, who enrolled their names, and presented themselves to Congress, with Jackson at their head. They were accepted, and ordered to Natchez to watch the operations of the British in lower Mississippi. Not long after he received orders from headquarters to disband his men and send them to their homes. To obey, he foresaw would be an act of great injustice to his command, and with his accustomed independence and sense of justice, he at once resolved to disobey his high orders. He accordingly

broke up his camp and returned to Nashville, bringing all his sick with him, whose wants on the way were relieved by his own private means, and there disbanded his troops in the midst of their homes."

Few men would have had the courage to set thus at naught the authority of the highest tribunal in the land, and fewer still would have been prompted to this high-handed disobedience from so manly a sense of duty to his soldiers. That one act, although an act of open rebellion, while it illustrates the remarkable *firmness* of his character, covers the *soldier* with more glory than the most triumphant feat of arms, and the *man* with an eternal halo of mercy and justice.

One other act of his official life we can not omit, as illustrative of his towering independence and self-reliance. We allude to the famous "*Removal of the Deposits*." In this act he had few supporters, and the more timid of his own party remonstrated with him on so presumptuous and high-handed a measure. "*I take the responsibility*," was his ready reply. No act of any official in the whole history of the Republic was so productive of fierce and hot discussion. The Whig party unitedly condemned—the Democratic with equal unanimity defended it. Not a whit did it swerve from the line of what he termed his duty, but amid the roaring terrors of the tempest he had raised, he went fearlessly and calmly forward to the end.

The firmness of this man scarcely exceeded his stern piety and strict honesty. It may sound strange to some ears to hear Gen. Jackson's name associated with religion, yet he was a man of deep religious reverence and love of truth. He was a member of a Presbyterian church, and he adorned his profession "by a well-ordered life." He was no hypocrite himself, and scorned the canting profession of those whose lives were a blot on the escutcheon of the Church. True, in hours of severe outward pressure, he swore "by the Eternal"—his only oath; but so have the wisest and best men, under equal provocation, fallen from their high estate; the hot but noble spirit of Peter, and the calm soul of the sainted Washington, together with a host of others worthy of our respect and love, although of lesser name. But he had almost a superstitious respect for the man who wore the seals of God's ambassadorship, often relieving their necessities, and helping forward their plans for the promotion of virtue and the enlargement of the bounds of the visible Church. His house was a free home for Christian ministers, and the mission was often found at his table in times of peace, and became an occupant of his tent in seasons of war.

Jackson was a fierce soldier, but had a due respect for the rights of his foes. No captive ever received, at his hands, the dastardly bearing to which he was made to submit when himself a



PORTRAIT OF ANDREW JACKSON.

prisoner. At the treaty of the "Hickory" where his long and often-tried patience and ship won for him the title of "Old Hickory"—name of which he was ever proud—his name shone out in a most remarkable and unusual manner. The Indians, finding themselves hemmed on all sides, determined upon a surrender sued for peace. One of the oldest and most respectable chiefs accordingly presented himself to "Old Hickory's" headquarters, and, with a lofty bearing of his tribe and a dignity equalled in civilized life, offered himself a pitiatory sacrifice, and supplicated grace for his people. The noble old hero was struck with the fallen dignity and noble bearing of the chief, and determined not to be outdone *savage of the woods*. In a brief and characteristic speech, in which he enforced on him the futility of resistance, he bade him seek peace, and determined that he should not be a people unstripped of a single feather, but that if again he fell into the hands of his present captors, his life should pay the debt. It was mainly through the intervention of this liberated chief that the savages were persuaded to throw down their arms and sign the peace drawn up by Gen. Jackson's own hand.

His administration, conducted in the spirit of the times of our country's history, was a complete corroboration of his phrenological development—less, firm, and unswerving from what he felt to be the patriot's duty, untrusting by his enemies, and most shamefully abused by his enemies moved like a noble ship across the troubled waters, whose billows could not hinder or turn its course.

Already, so near to the scenes of his life, all men (nearly) rise up and call him blessed and bless the very acts which his contemporaries thought were so loud in their condemnation. So truly does that man live who acts upon honest convictions and pursues his equal course with an unfaltering trust in his own better self and takes evermore the cue of action from his own upright heart.

### THE BRITISH POETS: THEIR LEADING PHRENOLOGICAL ORGANS.

SHELLEY.

WERE we to yield to the spirit of any of the moods into which reflections upon Shelley's character has often thrown us, and let it dictate the present article, we might fill pages with by-gone notions of the human soul—its manifold mysteries, its strength, its weakness, and its unaccountable contradictions. We might find pleasure, if only from association, in groping once more through the dim caverns of metaphysics. There appeared so much depth in those elevated abstractions, some were really so beautiful, they rendered all experience so useless, and all careful observation of nature, and were withal so plainly the reveries of no common dreamer that although we have discovered them to be as baseless as more cherished visions, we could still recall them with interest. By the brilliant theories of Plato, we might endeavor to ascertain what portion of the ethereal and eternal intelligence was enshrined, during a brief career, in the material personality of Shelley; or by the severer methods of Germany, measure the degree of his *centralization* or his realization of the mighty I, or not much more intelligibly descant in good set terms concerning poetic temperament, genius, and vivid imagination—terms which appear to impart so much, and yet, as commonly employed, mean nothing. But to neither of these methods are we permitted to resort. Our science requires us to use such words only as have definite ideas annexed to them; and pleasing as it would be to indulge in speculation, while portraying him who so loved to speculate himself, and in fancy, while describing one who was "of imagination all compact," we must, notwithstanding, restrict ourselves to sober truth, and an humble transcription of the simple language of nature.

His character, as manifested in his life and writings, will be found in striking harmony with his phrenological conditions. The quality of his whole organization was of almost feminine fineness, and yet possessed a degree of strength seldom united with a delicacy of structure peculiar to the other sex. This, for the rough race of life, and all its coarse and grinding cares, was far from favorable; but for the intellectual ideal world in which he loved to live, and move, and have his being, admirably adapted. This temperament, blending in different degrees the bilious, sanguine, and nervous, with the last rather predominant, and not a portion of lymphatic, gave intensity and keenness, life and spirit, to a brain of superior size, in which intellect and the sentiments reigned supreme. His habits were well calculated to preserve and invigorate these constitutional qualities. Severely temperate, taking much exercise in the open air, giving free play to his feelings and passions in accordance with nature, rather than subduing them in opposition to her laws, and constantly cultivating his mind, he enjoyed health and regularity in all his functions to an extent seldom known by the studious and sedentary. A few general remarks upon the direction of his faculties will not be out of place.

Phrenologists are often assailed for assuming that nature does everything, and art comparatively nothing; that, for instance, an individual endowed with large reflecting organs, a large and

active brain, will reason, analyze, generalize, and combine synthetically, although he may never have read a treatise on logic; and that one possessing Ideality, Language, and some other organs, in great development, can write poetry, though Aristotle's rules and Horace's art of the same are to him sealed books. There is not the slightest force in the objection. The scholar knows that Aristotle's laws are only deductions from the Iliad, which was written without, perhaps, any further reference to laws of any kind than such as genius makes for its own guidance in compassing its objects and completing its conceptions. But the phrenologist does not deny that true art is essential to perfection, but concludes that in proportion to the native strength will be the effort to improve it. To illustrate this. Zerah Colburn had an extraordinary development of the organ of Number, and manifested the appropriate function before any special care had been given to his education. His father's attention was accidentally called to the fact, by hearing him whispering with great rapidity, and readily solving all kinds of arithmetical problems. This aptitude was then encouraged—this natural fondness stimulated. The boy seized with avidity, and quickly mastered, treatises upon his favorite science. But this he did because they furnished appropriate objects for his organ of Number, already vigorous and active, and craving its natural element. The same holds good with regard to all the intellectual organs. Shelley as naturally, we might say as irresistibly, sought to gratify his higher powers, as did Zerah Colburn. Endowed with large Causality and Comparison, he mingled minds with such as were in like manner gifted. Having strong perceptions, he toiled in the fields of knowledge, while reflection enabled him to sift the grain from the chaff. Possessing powerful Ideality, he turned for sympathy to "the quire that can not die," and searched the works of nature for that harmony and perfection which delight and inspire even more this faculty, and teach it how to create. He passed through the usual routine of collegiate instruction, but by the force principally of his native powers attained mental independence. Despising all petty displays of verbal ingenuity, dignified by the name of reasoning, he inquired elsewhere than in college halls for truths which the place-men of learning have never been paid to teach.

"And from that hour did I, with patient thought,  
Heap knowledge from forbidden minds of lore,  
But nothing that my tutors knew or taught,  
Cared I to learn; but from that secret store  
Wrought linked armor for my soul."

He early saw that our minds are little strengthened and enriched by being made mere recipients, and that the simplest truth discovered and revolved by ourselves, expands the intellect far more than the highest exercise of memory. To phrenologists, the reason is plain. [For merely receiving and recording an idea, or retaining the relation of things, ordinary activity of perceptive intellect will suffice. Whereas, to discover one, not only must those organs be more intensely excited, but reflection and the superior powers summoned to their appropriate work to perceive, compare, classify, and deduce. The whole mind is thus put in harmonious action, which constitutes its true labor—"the labor it delights in," and which "physics pain."

Comparison, Language, and Ideality, all large in his head, manifest their proper functions, throughout his writings with great vigor; illustrating with happy and varied imagery, clothing with rich and choice expressions, and adorning with chaste beauty some of the loftiest conceptions, the product of his ample Causality, to be found in modern literature. Marvelousness was

but indifferently developed; and accordingly we find little of the peculiar character it impresses on an author's style, and which abounds in the works of Scott. Perhaps the inactivity of this organ was a defect in Shelley's character, and made him too prone to reject whatever could not be tested by his senses or demonstrated by his reason. Approbativeness was not deficient, but its undue action was restrained by his higher powers. As this sentiment covets praise indiscriminately, indifferent to its quality and source, whether it shall inspire its possessor with manly ambition or make him the victim of mere fugitive vanity, depends, of course, on the development of other organs, and activity of their functions. In civilized society, no one is more liable to be abused; and unless governed by vigorous intellect, it completely enslaves and prostitutes the mind. Whoever suffers it to become his ruling impulse, may talk of moral courage and mental freedom, but does not possess them—knows not what they are. Its unrestrained action made Goldsmith often ridiculous, Byron sometimes a quack and mountebank, and Rousseau a madman. What, then, must be its pernicious effects upon weaker minds? In the common mind, if uncontrolled, it creates truckling, time-serving mendacity—makes him fear censure from the most worthless, and resort to all kinds of servility to avail it. To politicians, professors, writers, and preachers, it perpetually whispers expediency, and prevents them from uttering what they know to be truth. He, therefore, who would exercise the prerogatives of manhood, and possess the very soul within him—who, shuddering at the thought of slavery infinitely worse than that of the body, would employ his best faculties in nobler service than in pandering to others' prejudices, must learn betimes to curb this sentiment, and subject it to the government of reason. This smile-seeking, frown-fearing propensity did not blur the brilliant mind of Shelley. He was inspired by a lofty ambition, but had no "canine love of applause." Hence the unshackled exercise of his powers, his intellectual freedom, and the manly dignity of his character.

Who, acquainted with his history, does not know that benevolence was as characteristic of the man as genius of the author? Any authentic likeness will show the organ correspondingly large. Conscientiousness was not less striking in development and manifestation; and to know what was right, and fearlessly pursue it, formed the noble philosophy of his youth. Destructiveness and Combativeness were but moderately developed; and though some of the incidents of his life supplied them with abundant stimulus, they were ever restrained from all improper action.

To preserve our benevolence in all its original freshness and fervor, while floating over the gentle streams of life, when the winds are all prosperous, and the untired heart responds in its enthusiasm to the "all good" of the Creator when he gazed upon Paradise, is not difficult, requires no magnanimity, merits no praise. But it is far different, and bespeaks a lofty mind, enlightened by the philosophy that can not hate and dare not condemn, to cherish kindness and good-will toward all—to desire melioration of the mass, and rejoice in individual happiness, when our own course has been, and promises still to be, through the quicksands, shallows, and miseries of existence. Shelley received the due quantum of abuse ever meted out to such as not only think for themselves, but act in accordance therewith. But the different effect of calumny upon him and Byron is worthy of notice, as marking a nice distinction in their characters. In Byron, it opened a fountain of bitterness which poured itself forth in satire and malediction. Shelley it filled with more of sorrow than anger, pained and wounded Benevolence, but did not destroy it. Byron's Self-Esteem and Approbativeness were deeply offended; Shelley's Conscientiousness, Benevolence, and Intellect. Byron felt abuse chiefly when aimed at himself; Shelley, whoever was the victim. The one cursed it as an encroachment on his rights; the other bewailed it as an outrage on justice.



[CONTINUED FROM PAGE SEVENTY.]

which they have not sufficient morality to command.\* But there is no law authorizing their relatives to treat them in this manner against their inclinations. In some other countries this defect is supplied. At the village of Horn, near Hamburg, there is a house of refuge for juvenile offenders for both sexes, named Das Rauhe Haus. It consists of several plain inexpensive buildings, situated in a field of a few acres, without walls, fences, bolts, bars, or gates. It is supported by subscription, and the annual cost for each individual in 1837, when I visited it, was £10 4s. sterling. It then contained 54 inmates, of whom 13 were girls. A portion of them were offenders who had been condemned by the courts of law for crimes, and suffered the punishment allotted to them in the house of correction, and who afterward, with the consent of their parents, had come voluntarily to the institution for the sake of reformation. Another portion of them consisted of young culprits apprehended for first offenses, and whose parents, rather than have them tried and dealt with according to law, subscribed a contract by which the youths were delivered over for a number of years to this establishment for amendment. And a third portion consisted of children of evil dispositions, whose parents voluntarily applied to have them received into the institution, for the reformation of their vicious habits. Among this last class we saw the son of a German nobleman, who had been sent to it as a last resource, and who was treated in every respect like the other inmates, and with marked success. The inmates are retained, if necessary, till they attain the age of 22. There is a master for every twelve, who never leaves them night or day. The plan of the treatment is that of parental affection, mingled with strict and steady discipline, in which punishments are used for reformation, but never with injurious severity. The teachers are drawn chiefly from the lower classes of society; and the head manager, Candidat Wicher, an unbefitted clergyman, himself belonged to this class, and thus became thoroughly acquainted with the feelings, manners, and temptations of the pupils. When I visited the establishment,

\* A writer in the New York Review stigmatizes the doctrine in the text, as being "calculated to weaken our sense of accountability, or shake our confidence in moral distinctions." He quotes from the "Reports" of these Lectures the following words: "Extensive observation of the heads of criminals, and inquiry into their feelings and histories, place it beyond a doubt, that in many of them conscience is, and always has been, either very defective, or had it *terribly* no existence." "It is extremely questionable whether society should punish severely those who err through moral blindness arising from deficiency of certain parts of the brain." The reviewer does not propose to inquire whether this statement be borne out by facts or not; but at once assumes that it is not, and proceeds thus: "This is, indeed, 'a revelation,' and there can be little doubt that at Sing-Sing and Auburn it would receive a most cordial reception." As my motto is "*res non verba*" (facts not arguments), I submit the following narrative to the consideration of the reviewer, and of other persons in a similar frame of mind to his. On the 23d October, 1839, I visited the State Prison of Connecticut, at Wethersfield, accompanied by the Rev. Mr. Gallaudet, the Rev. Principal Totter, Dr. A. Brigham, and four or five other gentlemen, who had attended my course of Lectures on Phrenology, then nearly concluded at Hartford. I had illustrated the doctrine in the text by the exhibition of numerous casts, and impressed on their minds the peculiar forms of development which distinguish the best from the worst constituted brains. Mr. Pillsbury, the superintendent of the prison, brought a criminal into his office, without speaking one word concerning his crime or history. I declined to examine his head myself, but requested the gentleman who accompanied me to do so, engaging to correct their observations, if they erred. They proceeded with the examination, and stated the inferences which they drew, respecting the natural dispositions of the individual. Mr. Pillsbury then read from a manuscript paper, which he had prepared before we came, the character as known to him. The coincidence between the two was complete. The prisoner was withdrawn, another was introduced, and the same process was gone through, and with the same result in regard to him. So with a third, and a fourth. Among the criminals, there were striking differences in intellect and in some of the feelings, which were correctly stated by the observers.

These experiments, I repeat, were made by the gentlemen who accompanied me, some of whom were evangelical clergymen of the highest reputation. They inferred the dispositions from actual perception of the great deficiencies in the moral organs, and the predominance of the animal organs. This combination was strikingly seen in those individuals whom Mr. Pillsbury pronounced to be, in his opinion, incorrigible, for the question was solemnly put to him, by Dr. Brigham, whether he found any of the prisoners to be irreclaimable under the existing system of treatment; and he acknowledged that he did. One of the individuals who was examined had been thirty years in the State Prison, under four different sentences, and in him the moral region of the brain was exceedingly deficient. I respectfully pressed upon the attention of the reverend gentlemen, that the facts which they had observed were institutions of the Creator, and that it was in vain for man to be angry with them, to deny them, or to esteem them of light importance.

he possessed unlimited authority, and shed around him the highest and purest influences from his own beautifully moral and intellectual mind. He mentioned that only once had an attempt at crime been projected. A few of the worst boys laid a plan to burn the whole institution, and selected the time of his wife's expected confinement, when they supposed that his attention would be much engaged with her. One of them, however, revealed the design, and it was frustrated. There are very few attempts at escape; and when the reformed inmates leave the establishment, the directors use their influence to find for them situations and employments in which they may be useful, and exposed to as few temptations as possible. The plan had been in operation for four years, at the time of my visit, and I understand that it continues to flourish with unabated prosperity. An institution in some respects similar to this one, named "La Colonie Agricole et Penitenciere de Mettray," in France, is described in the *Phrenological Journal*, vol. xviii., p. 206, which also has been successful.

Similar institutions are much wanted in this country, and they should be established, and aided by the law. I know of numerous and most distressing examples of young persons going to utter and irreclaimable ruin in property, health, and character, who by no human means, if not by such institutions, could have been saved.

If parents have transmitted to their children well-balanced and favorably developed brains, and discharged their duty in training, educating, and fitting them out in the world, they will rarely have cause to complain of ingratitude or want of filial piety. Where the brains of the children are ill constituted, or where training and education have been neglected or improperly conducted, the parents, in reaping sorrow and disappointment from the behavior of their offspring, are only suffering the natural consequences of their own actions; and if these are punishments, they should read in them an intimation of the Divine displeasure of their conduct. In proportion to the development and cultivation of the moral and intellectual faculties, are gratitude and filial piety strongly and steadily manifested by children. By the well-principled and respectable members of the middle and lower ranks, parents are scarcely ever left in destitution by their children, if they are at all capable of maintaining them; but among the heartless, reckless, and grossly ignorant, this is not uncommon. The legal provision established for the poor, has tended to blunt the feelings of many individuals in regard to this duty; yet great and beautiful examples of its fulfillment are frequent, and we may expect that the number of these will increase as education and improvement advance.

Among the domestic duties I might enumerate the reciprocal obligations of masters and servants; but as the general principles which regulate the conduct of men as members of society apply to this relationship, I shall not enter into them at present.

## LECTURE VIII.

## FORMATION OF SOCIETY.

Theories of philosophers respecting the origin of society—Solution afforded by Phrenology—Man has received faculties the spontaneous action of which prompts him to live in society—Industry is man's first social duty—Labor, in moderation, is a source of enjoyment, and not a punishment—The opinion that useful labor is degrading examined—The division of labor is natural, and springs from the faculties being bestowed in different degrees of strength on different individuals—One combination fits for one pursuit, and another for another—Gradations of rank are also natural, and arise from differences in native talents, and in acquired skill—Gradations of rank are beneficial to all.

I PROCEED NOW to consider those *social duties and rights* which are not strictly domestic. The first subject of inquiry is into the origin of society itself. On this question many fanciful theories have been given to the world. It has engaged the imagination of the poet and the intellect of the philosopher. Ovid has described mankind as at first in a state of innocence and happiness during what is termed the golden age, and as declining gradually into vice and misery through the silver, brazen, and iron ages:

"The golden age was first, when man, when new,  
No rule but uncorrupted reason knew;  
And with a native bent did good pursue,

Unforced by punishment, unawed by fear,  
His words were simple, and his soul sincere.

No walls were yet ; nor fence, nor moat, nor mound ;  
No drum was heard, nor trumpet's angry sound ;  
Nor swords were forged ; but void of care and crime,  
The soft creation slept away their time.

The flowers unown'd, in fields and meadows reigned,  
And western winds immortal springs maintained.  
In following years, the bearded corn enated,  
From earth unask'd, nor was that earth renewed.  
From veins of valleys milk and nectar broke,  
And honey sweating through the pores of oak."

this succeeded too rapidly the silver, the brazen, and the iron which last, the world had reached in the days of Ovid, and in, unfortunately, it still remains.

Rousseau, who was rather a poet than a philosopher, has written observations "on the origin and foundations of the existing inequalities of men," which have powerfully attracted the attention of the world. He informs us that he "sees man such as he must have been, deduced from the hands of nature, less powerful than some animals, more sensitive than others, but, taking him on the whole, more advantageously organized than any. He sees him satisfying his hunger under the sky, quenching his thirst at the first rivulet, finding his bed under the trees whose fruit had afforded him a repast, and thus satisfied to the full of every desire."

"It is impossible," continues he, "to conceive how, in this original condition, one man could have more need of another than a wolf or an eagle of his fellows ; or, supposing the need to exist, what motive could induce the other to satisfy it ; or how, in this latter case, the two could agree upon the terms of their social intercourse."

From these premises, Rousseau draws the conclusion, that "the savage, who, having inclosed a piece of ground, took upon himself to call it his, and found individuals so foolish as to believe him, was the founder of civil society." What crimes, what wars, what murders, what miseries and horrors, would he have spared the human race, tearing up the land-marks or filling up the ditches, had he but listened to his equals, "Beware how you listen to this impostor ! You do not know that the fruits of the earth belong to all, and not to none !" P. 87.

The fundamental error in Rousseau's speculation consists in his supposing that man, in his primitive condition, with whatever faculties he was endowed ; or, rather, in bestowing upon him no principles of action, such as suit his own theory. Numerous antagonists have combated these speculations, and among others, Wieland has written half a volume on the subject ; but their absurdity is so evident, that I do not consider it necessary to enter into any lengthened refutation of them.

The mistake of such theorists is, that they assume the mind to be a blank—to have no spontaneous desires and activity ; to imagine it to be similarly constituted to the ear, which, in a state of rest, hears no sounds till excited by the vibrations of the air, and to the origin of almost all our passions and inclinations to the circumstances which first evolve them.

The mode of philosophizing resembles that which should account for the eruption of Mount Vesuvius by ascribing it to the rent in the side of the mountain, through which the lava bursts, instead of ascribing it to the mighty energies of the volcanic matter buried in its rocks.

Other philosophers besides Rousseau have theorized on the constitution of society without previously investigating the constitution of the mind. Mr. Millar, in his "Observations Concerning the Distinction of Ranks in Society," proceeds at once "to show the effects of luxury and barbarism with regard to the passions of sex, to the occupations of a people, and the degree of consideration which is due to the women as members of society," without at all inquiring into the innate tendencies and capacities of man, from which the facts, which he wishes to account, proceed. However interesting such

sur l'Origine et les Fondemens d'Inégalité parmi les Hommes. 4to edit. 783, p. 48.

a work may be, as a contribution to the natural history of man, it throws no light on the question, whence the conditions which it records have arisen. It leaves the mind unsatisfied on the general and fundamental question, Whether society, such as it has existed, and such as it now exists, has arisen from human institutions, arbitrary in their origin, and controllable by the human will ; or whether it has sprung from instincts referable to nature itself ?

Lord Kames, one of the shrewdest and most observant philosophers of the old school, has taken a more rational view of the origin of society. Perceiving that man has been endowed with natural aptitudes and desires, he founds upon these every institution which is universal among mankind. He attributes the origin of society to "the social principle." Men became hunters from a natural appetite to hunt, and by hunting appeased their hunger. They became shepherds from seeing that it was easier to breed tame animals than to catch wild ones, after hunting had made them scarce. Being shepherds, population increased, and necessity made them desire an increase of food. They saw the earth in some climates producing corn spontaneously, and the idea arose that by forwarding its growth and removing obstructing weeds, more corn could be produced ; hence they became agriculturists. The idea of property sprang from the "hoarding appetite." Lord Kames ascribes the various institutions which exist in society to principles innate in the mind, and not to chance or factitious circumstances.

Locke and some other writers have assigned the origin of society to reason, and represented it as springing from a compact by which individual men surrendered, for the general welfare, certain portions of their private rights, and submitted to various restraints ; receiving, in return, protection and other advantages arising from the social state. This idea also is erroneous. Society has always been far advanced before the idea of such a compact began to be entertained ; and even then it has occurred only to the minds of philosophers. What solution, then, of this problem, does Phrenology offer ?

It shows that man possesses mental faculties endowed with spontaneous activity, which give rise to many desires equally definite with the appetite for food. Among these are several social instincts, from the spontaneous activity of which society has obviously proceeded. The phrenologist, then, follows on the same track with Lord Kames, but with greater precision. By studying the organs of the mind, he has ascertained the faculties which are really primitive, their spheres of action, and the differences in their relative vigor produced by differences in the relative size of the organs in different individuals. These are important additions to our means of arriving at sound views of the origin of society.

From the three faculties of Amativeness, Philoprogenitiveness, and Adhesiveness, the matrimonial compact derives its origin. Adhesiveness has a yet wider sphere of action : it is the gregarious instinct, or propensity to congregate ; it desires the society of our fellow-men generally. Hence its existence indicates that we are intended to live in the social state. The nature and objects of other faculties besides Adhesiveness, lead to the same conclusion. Neither Benevolence, which prompts us to confer benefits—nor Love of Approbation, whose gratification is the applause and good opinion of others—nor Veneration, which gives a tendency to respect, and yield obedience to, superiors—nor Conscientiousness, which holds the balance between competing rights—has full scope, except in general society ; the domestic circle is too contracted for their gratification.

The faculty of Conscientiousness, in particular, seems necessarily to imply the existence of other individuals in the social state. To give rise to the exercise of justice, and the fulfillment of duty, there must necessarily be two parties—the one to perform, and the other to receive. Conscientiousness would be as little useful to a solitary human being, as speech to a hermit ; while, even in the domestic circle, the faculties of Benevolence, Philoprogenitiveness, and Veneration are more directly called into play than it. The head of the family bestows through affection and bounty ; the dependents receive with kindness and respect ; and when these emotions act with great and spontaneous energy, the feeling of duty, on the part of either, rarely mingles its influence. The sphere in which Conscientiousness is most directly exercised is that in which the interests and inclinations of equals come into competition. Conscientiousness, aided by intellect, then determines the rights of each, and inspires them with the feeling that it is their duty to perform so much, and to demand no more. Phrenology enables us to prove that Conscientiousness is not a factitious sentiment, reared up in society, as many moral philosophers and metaphysicians have taught—but a primitive power, having its specific organ. This fact is essential to the argument ; and, in the "System of Phrenology," I have stated the nature of the evidence by which it is established.

[TO BE CONTINUED]

## To Correspondents.

**J. L. H.**—What is the temperament of a person who is tall, spare made, with auburn hair, fair complexion, and blue eyes. Second: what temperament is a person who is low, heavy set, rather fleshy, auburn hair, fair complexion, and blue eyes?

**Ans.** The first we should judge to be of the mental temperament in predominance, with something of the vital. The second we should regard as of the vital temperament almost exclusively.

Third: would it be in accordance with the laws of Phrenology for two of the above description to marry?

**Ans.** So far as they are described above, we see no objection.

Fourth: does it require the first order of talent for a poet or literary writer?

**Ans.** No; if it did, we should have very few in these professions, though we need not say that the first order of talent would produce the first order of success, and the more talent the better.

**E. A. W.**—Is there a probability of a person, forty-seven years of age, who has lost his memory by poor health and debility of the nervous system, regaining the memory with the return of health?

**Ans.** Nothing depresses the memory like the loss of health, and it is one of the misfortunes of ill-health that the memory very frequently becomes permanently impaired, and does not return with the returning health. Still, there is a probability of the memory improving greatly, if it does not come to be as good as it was originally.

**J. C. H.**—What organs, in particular, should be predominant in a metaphysician?

**Ans.** Causality, Comparison, and Human Nature are the particular organs employed in metaphysical speculations; but a person should have the intellectual organs in general well developed.

**Z. X.**—1st. Can the two hemispheres of an organ be acting on different subjects at the same time; or, to be more plain, could not each half of an organ be engaged in different trains of thought or emotion at the same time?

**Ans.** We think not.

2d. Can an organ that has once been abused ever be restored to its true capacity, as though it had never been debased?

**Ans.** Doubtful; because the abnormal or debased exercise of a faculty has a tendency to corrupt and pervert it; and we doubt not whether a man, who has been subject to intoxication with liquor, or stupefied with drugs such as opium, will ever fully recover as good a tone of mind and health as if he had not been thus perverted; and we know that many perversions of health are "visited upon the children unto the third and fourth generation." We therefore doubt whether the mind, having been perverted, can be fully restored to its best natural condition.

3d. Are there any examples of persons whose organs are perfectly balanced, so that if none of their organs had been abused, reason would have reigned supreme?

**Ans.** We have never met with any such; but in proportion as persons have a well-balanced organization, and are under perfectly proper circumstances, are they enabled to approach a standard of correct feeling and conduct.

4th. Should not persons who marry have different temperaments, in order to live in harmony and produce a healthy offspring?

**Ans.** No. If the temperaments be well balanced, and what the human temperaments ought to be, we answer No; but if one has too much of the mental, the other should have a surplus of the vital and motive, so that the two temperaments in combination should approximate to perfection.

**SEWING MACHINES.**—At the Tennessee State Fair, September 16th, the highest premium was awarded to the Grover & Baker Sewing Machine as the best for all classes of family work. Also was a premium awarded to the Grover & Baker on the double-loop stitch for the same purpose. These premiums were awarded over all the others in competition. For prices, etc., see advertisement in this number.

**Mr. George Longman**, our agent in Toronto, CANADA, will, during the present Fall and Winter, make a tour of the Western Province. He will receive subscriptions for our Journals, and have with him a stock of our Publications. Our friends will give him encouragement. He started early in September.

## PLEA IN BEHALF OF PHRENOLOGY.

BY PROFESSOR SILLIMAN, M.D., LL.D.

[In the *American Journal of Science and Arts* there appeared, in 1841, an able and extended plea in behalf of Phrenology, from the pen of its Editor, the now venerable Benj. Silliman. We give place to this article partly to show the courage of the writer at a time when many of the leading Journals of the day either opposed or stood aloof from Phrenology, and partly on account of the intrinsic merits of the views presented.—ED. PHRENO. JOUR.]

MR. COMBE delivered his last course of lectures in this country at New Haven, Ct. At the close of that course of lectures, Gov. Edwards brought forward a series of resolutions, which were seconded and sustained by some remarks from Professor Silliman; and the article on Phrenology in the *American Journal of Science* purports to be the substance of his remarks offered on this occasion, though they were undoubtedly considerably extended in preparing them for the press. After some general and prefatory remarks, Professor Silliman proceeds as follows:

"It appears to me, sir, that Phrenology involves no absurdity, nor any antecedent improbability. The very word means the science or knowledge of the mind, which all admit to be a pursuit of the highest dignity and importance, both for this life and the life to come, and the appropriate inquiry of the phrenologist is, whether the mind, with its peculiar powers, affections, and propensities, is manifested by particular organs corresponding with the conformation of the osanium, that defensive armor by which the brain is protected from external injury.

"We have, each for ourselves, no better means of judging than by the effects which the evidence and the discussions produced on our own minds; nor can we understand why some persons of great intelligence and worth treat Phrenology as if it were, on its very front, ridiculous and absurd, and therefore to be dismissed with contempt and ridicule, as the dream of an enthusiast—or to be spurned as the invention of an impostor—while some disciplined minds regard the investigation as unphilosophical, and still greater numbers shrink from it with dread, as tending to impair moral responsibility, or to bind us in the fatal folds of materialism.

"In what part of our frames is the mind manifested by any visible appearance?

"All will answer, in the features—in the human face divine—through whose beautiful and impressive lineaments the mind shines forth as through windows, placed there on purpose by the Creator. In this all are agreed; we read there, in language which is often quite intelligible, the decisions of the will and the judgment, and the fluctuations of the affections. Even the inferior animals both manifest to us, and understand from us, this visible language, figured and shadowed forth by the form and movements of the muscles of the face, and especially by the effulgence of the eye.

"But whence comes the intellectual and moral light that beams forth from the eye and from the features?

"Surely, not from the eye itself, although it is the most perfect and beautiful of optical instruments; not from the fibers of the facial muscles; not from the bony skeleton of the face; not from the air-cells and blood-vessels of the lungs; still

less from the viscera and limbs; and with equal certainty, not from the cavities, the valves, and the strong muscular fabric of the heart itself, which is only the grand hydraulic organ for receiving and propelling the blood, in its double circulation both through the entire body to re-ovuit its waste, and through the lungs to receive the beneficent influence of the oxygen of the air, without which, in its next circulation through the body, the altered blood would prove a poison.

"Most persons are startled when told that the physical heart has nothing to do with our mental or moral manifestations. What! does not its quick pulsation, its tumultuous and irregular throb, when fear, or love, or joy, or anger animates our faculties—does not this bounding movement, shooting a thrill through the bosom, nor the attendant blush, or death-like paleness of the features, prove that the heart is a mental or moral organ? Certainly not; these phenomena only evince that by means of our nerves, the divine principle within us electrifies, as it were, our muscles, and thus accelerates or retards the current of the blood through the arteries, as well as the movement of the muscles themselves, and especially of the heart, which, in relation to the circulation of the blood, is the most important of them all. The physical heart is no more to the mind and the affections than the hose of a fire-engine is to the intelligence that works the machine, whose successive strokes impel the hurrying fluid along in a manner not unlike that which attends the circulation of the blood in the arteries.

"Where, then, shall we look for the seat of the mind? We are seriously assured that some persons have believed the stomach to be the favored region. The stomach, with its various coats, its innumerable nerves and blood-vessels, its muscular tissues, and its gastric secretions, is a mere cavity for the reception of aliment; it is alternately distended with food and fluids, or partially collapsed by inanition, and although exquisitely sensible, by its nervous apparatus, both to external and internal injury, all that belongs to it is obviously required for the discharge of its appropriate functions in the reception and digestion of aliment; no office by it performed, no sensation there experienced, indicates it to be anything else than an organ, indispensable, indeed, to the physical support and nourishment of the body, but in no degree the residence of the mind.

"On this position we can not consent to argue further; and if there be any persons who seriously believe that the mind and affections reside in the stomach, we can only say that, in this case, we have no perceptions in common, and that the proof which convinces us would probably be lost upon them.

"We are, then, at last, compelled to return to the head, from which intellectual citadel we should never, for a moment, have departed, did not some individuals affirm that they are not sure where their minds reside.

"Such a doubt fills me with amazement, for I am as distinctly conscious that my mental operations are in my head, as I am of my existence, or that my eyes present to me the images of external things; nay, more, I am equally certain that no merely intellectual or moral operation has its seat

[CONTINUED ON PAGE EIGHTY.]

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[CONTINUED FROM PAGE SEVENTY-SEVEN.]

below the bottom of the orbital cavities; that all the wonderful and beautiful structure beneath the base of the brain, quite to the soles of the feet, is composed merely of corporeal members, of ministering servants, that obey the will and execute the mandates of the heavenly principle, the representative of the Creator residing within the beautiful dome that crowns our frames, and which, like the lofty rotunda of a holy and magnificent temple, covers the inhabitant beneath, while it looks upward to heaven with aspirations toward its divine author and architect.

"Are we, then, expected seriously to assert that which appears self-evident, that the seat of our mental operations, and of our affections and propensities, is in the brain? My consciousness informs me so, and this is the highest possible evidence to me, although my consciousness can not be evidence to another person. Were it possible for life to exist with the body detached from the head, the latter might, perhaps, be even capable of thinking for a short time without the appendage of trunk and limbs. Indeed, we are sure that dislocation of the neck, while it has paralyzed and rendered insensible all the parts below, so that the individual ceases to be conscious that he possesses a body, has often left the mind in full operation. Provided the luxation, or other severe injury, has taken place below the vertebrae from which proceed the nerves that supply the lungs, the sufferer continues to breathe and to converse, manifesting a rational mind as before the accident. Death must of course soon follow, and as to perception the body is already dead; but the continued activity and soundness of the mind prove that its residence is in the brain. This fact appears to me decisive, as no one would imagine that the lungs, a mere light tissue of air-cells and blood-vessels, separated by thin membranes, and destined only for circulation and respiration, can contain the mind—especially as this noble power is not subverted in chronic diseases of the lungs, not even when their substance is almost removed by a wasting consumption.

"The residence of the mind being in the brain, it is not absurd or irrational to inquire whether it can be read in the form of the cranium as well as in the expression of the features.

"It would appear, from the observations of Dr. Barclay, that there is at least a general conformation that indicates intellectual and moral powers, and we are thus led to ask whether the research for more particular manifestations is unphilosophical. On this point, we ought not to depart from the received rules of sound philosophy. We are accustomed, in all other cases of scientific inquiry, to examine and weigh the evidence of phenomena, and to apply to them the severe canons of induction, nor can we discover, in the present case, any reason for a different course.

"If, as has been ascertained by physiologists and anatomists, the bony matter of the cranium is deposited upon and around the membranous envelopes of the brain, which is formed before the skull, then the latter, adapting itself in its soft and yielding state, must of necessity take the shape of the former; if the different faculties, affections, and propensities of the mind are distributed in different organs contained in the con-

volution of the brain, and if the energy of the faculties is in proportion to the size and development of the organs, then the external form and size of the cranium will indicate the powers and affections within, due allowance being made for the varying depth of the frontal sinus, and for some other peculiarities of idiosyncrasy or of disease, affecting the thickness and development of the bone in different individuals.

"This, then, is the vexed question—is there such a correspondence—are the views of phrenologists sustained by the facts, and do the prevailing powers, affections, and propensities of individuals correspond with the cranial development, modified by the temperaments, by health, and other circumstances? It is obvious that these questions can be answered only by persons of large observation, of great mental acumen, and extensive and accurate knowledge of the structure, physiology, and history of man. The investigation includes, in the widest sense, all that belongs to him, and therefore few persons are qualified to make such responsible decisions. They have been made, however, in so many instances with success, as to command confidence and to conciliate favor.

"Many persons are alarmed lest Phrenology should produce an influence hostile to religion, by favoring materialism. It is supposed that our organization may be pleaded in bar against our moral responsibility, since, if we have strong dispositions to do wrong and no power to do right, we are like machines and are not responsible. When there is no intellectual power, as in the case of an idiot, or a subversion of reason, as in the instance of a maniac, it is agreed by all, that the individual is not amenable to human laws. This opinion has no reference to Phrenology, and is embraced by all mankind.

"If we have rightly understood Mr. Combe, he holds that the individuals in whose heads the intellectual and moral sentiments predominate, are highly responsible; those in whom the three classes of organs are in equilibrio, are considered as still responsible, but entitled to much mercy, combined with justice, on account of their strong temptations; while those who are sadly deficient in the moral and intellectual organs, are regarded as moral patients.

"From the latter class, we slide down insensibly to intellectual idiots, whom all regard as not responsible. Where shall we draw the line? The common sense of mankind is agreed upon the principle, but some difficulty is found in the application to particular cases, on account of the infinitely varying degree of intellectual and moral power.

"There are also peculiar cases, as those of monomania, which are treated with indulgence, and exempted, to a certain degree, from responsibility; while there are, also, other cases still, of a doubtful character, which must be judged under their peculiar circumstances, and can not easily be brought under any general rules. As regards organization, it is obvious that our condition in this world is dependent upon it, and that it influences all our actions and arrangements. Organization is the foundation of human society; upon it depend our dearest relations in life, many of our highest enjoyments, all our intellectual

efforts, and our most exalted virtues; from its abuse, on the contrary, spring some of the most flagitious crimes and most poignant sufferings. Still, no court permits a criminal to plead against his condemnation the strength of his evil propensities which have led him to the commission of crime. The temptations of cupidity will not exonerate the felon from transportation; nor the fierceness of anger or the delusions of inebriety avert the sentence of death from a murderer. Phrenology does not, in the least, alter the case; for, independently of this science, or of any other relating to our frames—as, for instance, anatomy and physiology—we are quite sure of the existence of our faculties, our affections, and our propensities, and we know that we are responsible for their proper use and for their abuse. Their manifestations through the brain do not affect our moral responsibility any more than if they were associated with any other parts of our frame, or diffused through the whole of it, without any particular locality.

"It is our duty to regulate and control all our powers, affections, and propensities, and nothing but the impotency or subversion of our reason can exonerate us from moral responsibility. We will suppose, for instance, that, according to the language of Phrenology, a man may have small intellectual powers, little Conscientiousness and Benevolence, and large Acquisitiveness, Destructiveness, and Combativeness. Will he, therefore, stand excused for theft or murder? Certainly not. It was his duty to obey his conscience, and to resist his animal propensities when they would lead him to evil. Feeble faculties and dispositions may become strong by cultivation and encouragement, and strong propensities may be controlled and subjected by vigilant discipline. We see in life many examples of self-government, producing, by the force of a voluntary discipline, fine characters, formed, as it may be, out of very imperfect or bad materials, while brilliant intellectual powers and elevated moral feelings are, unhappily, too often subdued by the lower propensities—the animal powers; in these cases, the latter were not governed, and thus the intellect, which should have been the master, became a miserable and ruined slave to the propensities. If the case of the feeble powers and stronger propensities admits of no justification, the opposite case presents no palliation; for with a strong intellect, and a conscience quick to distinguish right from wrong, the propensities ought to be subjected to the most perfect control. Phrenology, therefore, stands not in the way of moral and religious influence; but, on the contrary, if the science be true, it indicates, in a manner most important, where and how to exert the discipline of self-control, as well as the right and power of controlling others. This discovery will, indeed, without Phrenology, be made in the progress of the experience of the individual, but it may be at too late a day. Health, conscience, fortune, and honor may have been sacrificed, when, had the point of danger been early made known, and the course of safety seasonably indicated, the peril might have been shunned or averted, and peace and security insured.

"But, the Christian will anxiously inquire, is our safety, then, to depend on our own imperfect knowledge and resolution in performing our duty? We answer, that however ignorant and weak we may be, there can be no doubt that our Creator has placed us here in a state of discipline, and that we are under bonds to him to perform our duty, despite of evil influences from within and of temptations from without. If, however, Phrenology will enable the anxious parent to understand the powers and capacities, with the prevailing affections and propensities, it can not but influence the destination and pursuits of the child, while it will also indicate the course of discipline and treatment. [TO BE CONTINUED.]

# AMERICAN PHRENOLOGICAL JOURNAL.

A Repository of Science, Literature, General Intelligence.

VOL. XXXII. NO. 6.]

NEW YORK, DECEMBER, 1869.

[WHOLE NUMBER, 264.]

Published by  
**FOWLER AND WELLS,**  
 No. 308 Broadway, New York,  
 AT ONE DOLLAR A YEAR, IN ADVANCE.

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## ILLUSTRATED BIOGRAPHY—No. 3.

### MAJOR-GENERAL ISRAEL PUTNAM.

WHEN any great work is in hand among the nations of the world, it is curious to observe how Providence prepares the material and raises the men to accomplish it. The American Revolution is admitted to be one of the greatest events of modern times. The unfolding of the first leaves of its history certainly gave us promise of the immense harvest into which the angels of God were so soon to thrust in their sharpened sickles. The occasion was most unpromising, the field incomparably too huge and unbounded for the struggling heroes to occupy and defend, and the munitions of war were *non est inventus*. According to human judgment, the task preponderated immensely over the means. And where were the men? To the common observer they were invisible until the wand of the God of armies touched them; they then rose like grasshoppers at the call, and, all untutored and unaccustomed as they were, rushed with one spirit to the great work of human freedom. From the hill-tops of the Green Mountains, from the savannas of the Middle States, and from the marshes of the South they came together, moved by a mutual impulse, led by self-constituted captains, marshaling themselves as the children of freedom, cheerfully to endure its suf-



PORTRAIT OF MAJOR-GENERAL ISRAEL PUTNAM.

ferings, bravely to fight its battles, or nobly to lay down their lives on the soil they so valiantly defended. To the enemy these hosts were a laughing-stock, motley, ununiformed, unequipped, undisciplined, and apparently unable to accomplish the feat to which, in the inscrutable will of the great Ruler, they were summoned. But God chose not the men for *that* fray who wore the gayest uniform, who bore the most glittering sword, or proudly tossed the tallest plume defi-

antly in the face of heaven. The great leaders—the bravest of the brave—came not from the serried ranks of a well-trained army, veterans of a hundred fields of gory honor and victory. No; the force of circumstances, some would call it—the finger of Providence, the more devout would say—speedily indicated the leader and the follower. They came forth from the farm-field, the counting-room, the workshop, from the lawyer's office, and the judge's bench—all unused to

the arts of war, but with all the elements of a brave soldier and a successful general wrapped up in their coarse homespun.

When God selects his men—for who can be blind to the Providential oversight of that glorious work?—we can but be struck with that selection. In this case, not only were there a Washington, a Hamilton, a Lee, and a Putnam, but there were also a Hull and an Arnold, and *others sui generis*—traitors as well as patriots—men who for a vile consideration would betray the dearest interests of their country, and for a mess of pottage sell the bodies and souls of their brethren into a worse than Egyptian bondage.

And the valiant men who bathed their swords in inimical gore, from what unpromising seeds they sprung! Who could have foreseen what deeds of heroism, what brave resistance, what feats of chivalry, what germs of romance were covered up under the coarse blouse of that Danvers plow-boy, who, merry as the day was long, went whistling by the side of the honest kine, who were obedient to his word and patient under his appointed task? His brave but womanly heart, which melted to tears at the recital of others' sorrows, leaped to his hand when roused by insult or summoned by the deep wrongs of his native land. There was not a braver or more lion heart in all the ranks of the Continental army than that which beat in the unpolished breast of ISRAEL PUTNAM. When the first guns of Lexington roused him in his furrow on a bright sunny day, as he followed the plow, dreaming of his country's wrongs and needs, he unhitched his cattle and mounted the fleetest, and rode post haste to the scene of conflict, waiting for nothing but to seize the faithful gun which had stood him in such necessity in the wolf's cave, which none but he dared enter. And from the hour when he turned his back upon his father's farm until the banner of freedom floated above the victorious armies of his beloved country, there was not a braver soldier nor a gentler nor a truer patriot in all the noble band that fought for freedom in the war of 1776. Had a skillful phrenologist been at hand, he might have foretold his future greatness, for it lies in the inequalities of his broad and prominent brow; but no one thought, not even his most familiar acquaintances, to what deeds of glorious chivalry that bright-eyed and fun-loving boy would come. Rough in speech and attire; careless, even negligent of the amenities of life, the sparkle of the purest gem was visible through the rough exterior.

But Putnam was not only a brave man and a kind and faithful friend, but he was a man of great sagacity as well. His counsels in the camp, as afterward in the Legislative Assembly, were respected and observed. He had no selfish ambition to be served, and the moment he felt the strain of war relax, he turned back to his plow and his native plains. While in active service his presence of mind was only equaled by his undaunted courage. He was never confounded, but was self-supported and calm in the hours of the greatest difficulty and danger. One incident in his eventful life we would relate as perfectly corroborative of all we have said of him. It occurred previous to the Revolutionary struggle.

In 1767 he was ordered, in company with his

fellow-soldier, Major Rogers, to watch the movements of the enemy, who were strongly fortified near Ticonderoga. He had under his command a detachment of several hundred troops, and bore the title of major. Just as he thought himself secure and unobserved, he was discovered and attacked by a greatly superior force, and was compelled to retreat across the wilderness, on Fort Edward. On his way he fell into an ambuscade of five hundred French and Indians. There was nothing for him to do now but to fight; this he did to a great disadvantage, having just crossed a deep and dangerous creek, which wholly cut off his retreat. It had become a bloody mêlée, and was fought almost single-handed. In the confusion Putnam became separated from his comrades, and found himself alone and unsupported, fighting a demoniac band of Indians. He had already slain three of his foes, and was pressing his fuses against the breast of a stalwart savage, when it missed fire, and he became a prisoner of the Indian with whom he was engaged. Instead of dispatching his victim, the Indian bound him to a tree, reserving him for future tortures.

In the course of the fight the combatants so changed their ground that the tree to which Putnam was bound came directly between the fires of the contending legions, and several bullets were planted in the tree near his head. While in this helpless condition, a brutal French soldier discovered him, and pressing his musket against his breast, snapped it; but it missed fire, and after insulting and beating him with the stock of his musket, he left him to his fate. Scarcely had he found himself alone before a youthful savage, discovering his confined position, amused himself by throwing his tomahawk at his head and planting it in the tree on either side of his head with an uncomfortable proximity.

At the close of the fight the Indian who had conquered him made him his captive, and took him along with him toward his savage home.

Here his sufferings began, and after enduring many days of torture, it was determined in a solemn council of war to roast him alive over a slow fire. The appointed time arrived, and Putnam was bound to a sapling, and the driest fagots were placed high around him. With a refinement of cruelty found nowhere but in a North American savage, he was so bound that he could move round and round the tree, the tormentors manifesting the most exquisite delight, when the scorching flames drove him from one side of the tree only to meet a hotter reception on another. But just as it was getting perilous, and poor Putnam was giving up all for lost, a sudden shower of rain nearly extinguished the flames, which the savages in vain endeavored to rekindle amid the most fiendish yells of disappointment and baffled rage. At this interesting juncture his Indian master, who had been absent from the camp for several days, suddenly appeared and claimed his prisoner, scattering the smoldering brands and releasing his scorched victim. During all these severe trials his fortitude never forsook him, and even in his most painful moments could not help smiling as he thought of his ludicrous position and many hairbreadth escapes.

But he lived through all and did good service in helping his countrymen to break the yoke which our British tyrants strove to fasten on our necks, and died at last on his bed in a good old age.

## PLEA IN BEHALF OF PHRENOLOGY

BY PROFESSOR SILLIMAN, M.D., LL.D.

[CONCLUDED]

"But all this will not avail, without superior influence flowing from the Creator himself, through his divine revelation, which is the charter of our hopes and our supreme moral guide through life. If there be, in any instance, an unhappy organization, surely it does not diminish, but, on the contrary, it enhances the necessity of a prevailing heavenly influence to illuminate that which is dark, to strengthen the weak faculties, subdue the wild animal propensities, and purify, by a holy efficiency, the moral sentiments and affections.

"Religion can therefore do what Phrenology can not alone effect. Phrenology undertakes to accomplish for man what philosophy performs for the external world: it claims to disclose the real state of things, and to present nature unveiled, and in her true features.

"As science and art are built upon the laws of nature, and borrowing materials from her, proceed to construct all the machines, and edifices, and various physical furniture of refined civilization, so Phrenology, if successful in developing the real powers, affections, and propensities of man, furnishes to revealed religion, in the best possible state, the subject upon which, through the spirit of God, the holiest and happiest influences of piety may be exerted and made effectual.

"Phrenology, then, is not a substitute for revealed religion—it does not present itself as a rival or an enemy, but as an ally or ministering servant. It is obvious that if all which is claimed for it be true, it is capable of exerting a most important influence on the faculties and moral powers of our race, and with experience for its interpreter, it must form the basis of intellectual philosophy.

"The development which it makes of the faculties, as connected with the organization of the brain, illustrates the wisdom of the Creator in common with the wonderful structure of the rest of the frame; and, indeed, it has still higher claims to our admiration, inasmuch as the faculties of the mind are more elevated in dignity than those of the inferior members. If it should be objected, that we ought not to attribute to God a structure in which evil propensities are included, we answer that they cease to be evil if they are controlled by the superior powers; and after all, the introduction of moral and physical evil into this world must be referred to the will of God, nor does it at all change the condition of the problem, whether our moral errors arise from our organization or from external influences, or from both. In either case we are responsible, because power, either inherent in our constitution, or imparted through the influence of religion, is given to us, sufficient to resist moral evil and to perform our duty. It appears, then, that Phrenology is neither an unreasonable, an unphilosophical, nor an immoral or irreligious pursuit.

"The connection which it proves between the brain and the mind is founded upon our personal experience and daily observation. There is nothing in the nature of the brain which can enable us to understand how it is made the residence or instrument of the mind, nor can we



in the least comprehend in what way the mind will subsist after the death of the body, or in what the intellectual essence consists. We are indeed instructed, from the highest authority and the thought, with its illustration, is equally beautiful and sublime, in a philosophical as in a moral view, that "the seed which we sow is not quickened unless it die; that we do not sow the body that shall be, but that God giveth it a body, as it hath pleased him, and to every seed his own body; so also in the resurrection of the dead; it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body; there is a natural body, and there is a spiritual body." (St. Paul.)

"Of the future association of our minds with that new and spiritual body, we can no more form a distinct conception, than we now do of the existing connection with our living acting frames. They obey the mandates of God's viceregent, the immortal mind, which is truly and locally ennobled in the superior region of the head, to rule the inferior body, employing its members as servants to fulfill its commands, and in that manner to accomplish the will of the infinite creator. Great dignity is thus imparted to our reason and to its temporary residence in the head, a truly regal palace. But the human mind soon finds the limits of its power in every department of nature. It comprehends, indeed, the celestial mechanism, and demonstrates the existence and the ratio of gravitation and projection, but understands not their nature and origin; it penetrates the chemical constitution of bodies, and ascertains the laws by which the heterogeneous elements rush into union, while it can not fathom the essence of the particles, nor even prove the reality of matter. The mind commands the hand to move, and it instantly obeys, to perform its behests of anger or of love—while the mind itself perceives not the nature of the influence, nor the manner of its movement; and thus Phrenology forms a perfect parallel with all we know of nature and of nature's God. With us rests the knowledge of the effects; with him, the cause and the manner of the connection. Philosophy, then, equally with religion, bows before the throne of the Supreme; and while it renders grateful homage for the glorious illumination which he has poured into our minds, it acknowledges with profound humility that our light at last ends in darkness—that none, by searching, can fully find out God, nor comprehend the Almighty unto perfection; for it is higher than heaven, what canst thou do? and deeper than hell, what canst thou know?"

"Phrenology, then, stands exactly like the other sciences of observation, upon the basis of phenomena, and their observed correspondence with a theory which is deduced from them. The mental energy of Gall, of Spurzheim, of Combe, and of many other philosophers of high intellectual powers and wide observation, has been, through many years, directed to the investigation, and they have declared that they find a prevailing correspondence between the size and conformation of the brain and of the cranium, and the energy of the intellectual faculties, moral sentiments, and animal propensities of man.

"As it is a fair pre-empt—*a legitimate branch of physical, mental, and moral philosophy*—let it, then, have free scope, until additional observations through a wider range of time, and made by many other men, equally, or even better, qualified for the investigation, shall either establish or overthrow its claims.

"This apologetic plea for Phrenology has been thrown in, not because we have made up our minds to go for the whole, but because we would strenuously maintain the liberty of free investigation. Philosophical is as sacred as civil and religious liberty, and all three are indispensable to the perfection of man's faculties, to the improvement of his condition, and to the just comprehension of his duties. In suggesting the considerations that have been presented, we do not assume or deny that the minute divisions of the mental, moral, and animal faculties indicated by Phrenology, as the science is now taught, are all fully made out. On this question we would not hazard an opinion, for here Phrenology would demand a trial by its peers—by a jury of superior minds, qualified to decide by their acumen, their general knowledge, their large observation on this subject, and their strict logical discipline; but all intelligent and candid persons can judge of the general correspondence of the theory with the phenomena; they can observe that there is an intellectual, a moral, and an animal conformation of the head, which, as the one region or the other prevails, greatly influences the character and conduct.

"This general development, this characteristic conformation, we think, is clearly discernible when we examine many individuals; it is, therefore, this leading revelation of mental power, of moral affections, and of animal propensities, which we believe that Gall, Spurzheim, and Combe, and other able and enlightened phrenologists, have it in their power to indicate, with a prevailing certainty, sufficient to justify particular courses of treatment with the insane, with felons, and (with great care and prudence) even with pupils and children.

"If, then, we are right in this conclusion, Phrenology does not deserve the sneers, the ridicule, and contempt of which it is still made the theme; nothing is easier than to cherish our own self esteem by indulging in such cheap effusions of self-complacency; and to guard against any possible verdict of credulity, by an early vindication of our superior sagacity in foreseeing the *reductio ad absurdum*, which those who predict such a result will be very prone not only to expect but to desire. Many excellent people, with the best moral and religious feelings, are often alarmed by the discoveries of science; we do not speak of science, "*falsely so called*," but of real science, which is only another name for truth. Truth is the noblest attribute of the Creator himself; we are too apt to forget that it is as distinctly recorded in his works as in his word, and if we would know what he has revealed for our instruction, we must faithfully read and understand the volume of creation, as well as that of revelation; both are his work; both are true, and both are worthy of our most assiduous study. We fail, therefore, in moral courage, if we fear to advance in the ways of truth, and to follow where she leads, whether in nature or in revelation.

"Every important science has at first been received with skepticism, if not with obloquy, con-

tempt, or hostility. Astronomy, assailed by ignorance and bigotry, long maintained a defensive attitude against the civil and ecclesiastical powers of that age, which boasts a Galileo, a Kepler, and a Newton; but for almost two centuries, this, the noblest of the physical sciences, has been fully victorious. Geology has sustained a warfare of many years, but having vindicated her cause, begins to feel assured of permanent peace. Phrenology is still marching in an enemy's country, and the issue may appear more doubtful; but we are assured by the learned professors that she is gaining efficient allies, and every year increasing in power."

## THE SECOND BORN.

Our amiable and talented cotemporary, the *Home Journal*, for Oct. 22d, contains the following curious "scientific" announcement:

"Science has pronounced the edict that the second born in human, as well as in all other animals, is the best—superior, that is to say, to the successive members of the family as well as to the first born. Admiring Prince Albert (Edward) as much as we are all doing at present, we can not but watch the second born, Prince Alfred, with great (scientific) interest; and we see that the honors paid to this sailor prince express even more homage than we are paying to his elder brother."

The most fatal fact respecting this *scientific* theory of our friend in its bearings on the case is, that Albert Edward is himself the second born, the Princess Adelaide, wife of the Prince Royal of Prussia, being the first born, and of course, according to the theory under consideration, Albert ought to be the smart one, and not Alfred, who is really the fourth born.\* The theory, if true, must look elsewhere for an illustration, for if Albert, the second born, is not as smart as Alfred, the fourth born, the theory gets two blows—one from each way.

We would be glad to learn what science sets forth the doctrine that the second born is better than the first, or any succeeding one. Who is the author, and what works contain the theory and its proofs?

We believe if ten thousand families could be canvassed, it would be found that the earlier born have more animal propensity and passion; and the later born, say the fourth, fifth, and sixth children, are more intellectual and moral, and take a higher rank in the world than the three earlier born. Of course there will be many exceptions, but we believe that three out of five, or four out of six clear-headed, leading characters will be found among the later born. The reason is, that the parents are more mature in body and in mind, and use their mental nature more than when young, and the later children inherit a higher and riper nature as a consequence.

## PHRENOLOGY IN A UNIVERSITY.

We are pleased to learn, through a valued correspondent, that the subject of Phrenology is awakening no little discussion in the University at Berea, Ohio. Several of the students understand the subject sufficiently well to make their opinions felt and respected; and it is in contemplation to form a Phrenological Society among the students for the purpose of investigating the science and for mutual improvement. May the day hasten when the study of Phrenology shall assume its proper place in the curricula of all our colleges.

\* 1st. Victoria Adelaide, born Nov. 21, 1840.

2d. Albert Edward, born Nov. 9, 1841.

3d. Alice Maud, born April 35, 1843.

4th. Alfred Ernest, born Aug. 6, 1844.

## MUSCLE-MANIA.

UNDER this title a writer in the *United States Journal* for October, who signs himself an M.D., enters his protest against the prevalent spirit of physical exercise which is now being developed in several of the literary institutions of the country. In the first place, he caricatures the subject and culminates his ridicule upon Dr. Winship, of Boston, the strong man, and Martin, the wherryman, who rowed from Boston to New York. He says: "To all this muscle humbuggery we, an old-fashioned man, wish to enter our protest and erect some barrier against it." His first proposition is, "Muscle and mind have no connection with each other. No, not at all."

A man who signs himself an M.D., and makes such a statement as that, ought to burn up his diploma and go to the plow, provided he could get a pair of well-trained oxen to draw it. He asks if Heenan has ever written any work on cosmos, as though because a man had happened to be highly endowed with muscle, and by some pugilistic accident the fact had been called out, that he should, therefore, necessarily be educated in all science so as to be able to write a cosmos. He remarks further: "The sweet strains of Cowper and Pope were sang from as feeble tenements as ever had a poet's soul boarding in them on half rations."

To this we reply, that if ever human beings suffered in sorrow and sadness, Cowper was one of them, and if he had lived in this age of muscle, or had been taught to get rid of the blues by a turn at vigorous exercise, the world would have been spared some of his saddest strains, and been blessed with ten times as much excellent poetry as he wrote. And Pope, deformed, nervous, irritable, irascible even, as he was, though he polished his poetry to a high degree, nevertheless wrote but little. To be the author of his "Essay on Man" might seem to be glory enough, but he spent many a day and accomplished but four or five lines. If Cowper and Pope had been blessed with such health as accompany a good muscular development, they would have produced far more and better results than they did. The writer in question instances also Chief Justice Marshall, Sir David Brewster, and Lord Brougham, men celebrated for their mental caliber, and asks if anybody "ever heard of any wonderful muscular endowment possessed by them?"

We reply that Lord Brougham is a tall and most wonderfully muscular man; not fat, rotund, and bulky, to be sure, but his face looks like a network of muscle. We wish to call this author's attention to something respecting him. He has been described by some of the best British writers as being a man of most wonderful powers of endurance, indicating a hardy muscular or motive temperament. It is said of him that he could go into the Court of Chancery and spend the day, go from that to the House of Lords and engage in debate until midnight, then retire to his lodgings and write an article for the *Edinburgh Review*, then go to the Court of Chancery, and from there again to the House of Lords, and thus for three days and three nights show himself a master in Chancery, a pre-eminent debater in the House of Lords, and his pen in the *Review* spoke for itself. Then, having exhausted his strong constitution, he

would sleep and eat; that is, rest and nourish the body for two or three days, doing nothing.

Chief Justice Marshall was a tall man, with a remarkably compact and fine-grained organization, and we have no doubt he was a man of a strong constitution and vigorous bodily powers, as he lived to a great age and performed a vast amount of mental labor; and if our author is worthy of his diploma, he knows that a vigorous physical constitution is requisite to the performance of such labors as Marshall and Brougham performed.

A glance at the men of influence in America within the current century, will show, we think, a majority of strong bodies along with strong minds. Washington was almost a giant in size and strength. Jefferson was tall, bony, and muscular. The Adamsees were stont and powerful men. Franklin was a large man and early distinguished for his muscular power. Webster was large and muscular. Clay was tall but very bony and muscular. Benton was gigantic, and his vigor of mind to the last, and his wonderful power to labor, came from his health and robustness of body. Silas Wright, Samuel L. Southard, John McPherson Berrien, Wm. L. Marcy, were very large and physically powerful. So also are Lewis Cass, Gerrit Smith, John P. Hale, Charles Sumner, Jacob Collamore, Mr. Mason, Mr. Toombs. Stephen A. Douglas, though stout and large, is perhaps the shortest man that has been in Congress for the last twenty years. If we look at the lions of the pulpit and the bar, we will find size, vigor, and health of body in close fraternity with popularity, power, success, and length of life.

We do not deny but what light and fragile men, like Randolph, Calhoun, and A. H. Stephens, have shown brilliancy and mental exaltation, but we do claim that each of these men would have done more and better work with a similar brain and a stronger body.

Now the mania for muscle, as we understand it, and our author evinces that he means the same thing, is the tendency in our schools, colleges, and communities to practice gymnastics for the general development of the physical constitution, not to become professed gymnasts, boxers, and pugilists. Verily has the world been long enough cursed by the mania for mentality at the expense of bodily health. Our students and aspiring young men have been taught to regard labor, and a strong, stalwart muscle, and a rosy cheek as a disgrace, therefore they have sought slimness, paleness, and a mental and spiritual appearance. Great red hands have been laughed at; broad, brawny shoulders have been ridiculed; large feet have been a laughing-stock, while the converse, viz., slender form, attenuated hands, pale face, and small feet, as the result of mental training and physical inactivity, has become the curse of our land, and it is high time something was said and done to bring back the race to a normal condition.

After having thus made a raid upon muscular development, our author comes back to a pretty sensible statement; still, he is too gentle with his exercise, too much inclined to be dainty in his style of physical exertion to have it amount to much.

We have no particular desire that men should have muscles like Hercules, but what we ask is, a

full, harmonious, manly, physical development; we want broad shoulders, and large chests, full abdomens, and a rounded arm, and a sturdy leg; for without these, a vigorous stomach, energetic circulation to vivify the brain, can be expected. Give a man dyspepsia and set him to preaching, and if his theology is not mortal and his people do not become bigoted, and rigid and unhappy in their religion, it will be because their native health of constitution and of mind is superior to the teaching they receive. Give teachers better bodies, and schools will be sought by pupils; not dreaded, because the teachers will be more patient, more affectionate, and better qualified to teach; and last, but not least, let exercise become general with the men, and it will soon become fashionable with the women; and when this shall be the case, and we hail every effort to establish female gymnasiums for schools and for the community as a harbinger of good to the generation to come—when we shall have these establishments and used, we shall have healthy mothers and fewer short graves in our cemeteries.

## TOM, THE BLIND PIANIST.

MR. HORACE WATERS, of New York, has published several pieces of music adapted to piano-melodeon, composed by the musical prodigy, Tom, the blind negro boy, ten years old. A portrait of the boy accompanies the music. He is regarded as the musical wonder of the world. The *Baltimore Patriot*, having heard the boy, describes him as follows:

"We have just returned from seeing and hearing, at Mr. Stoddard's Piano Rooms, on Calvert Street, a blind negro slave boy, only ten years old, playing upon the piano, with all the power and delicacy of a Thalberg. He is the eighteen child of two plantation hands, upon the estate of Mr. Oliver, of Muscogee County, in Georgia, and was born blind. About four years ago his musical powers were accidentally found out, and within the last three months has been performing before the public. His blindness is his only defect. Good-natured and affectionate, he delights to sit at the piano, and imitate and improvise. Never have we witnessed such powers of imitation and improvising. They are instantaneously called into activity, and without any seeming labor. The only sign you witness of effort, is a slight muscular movement of the face and eyes, in giving birth to his musical ideas.

"One of our best pianists sat down and played a most difficult piece, involving the most complicated fingering and harmony. Little Tom took his place, and repeated every note of it, *sur champ*, and in the very same vigorous style. He then improvised a march, with wonderful improvising as he went along with all the skill of an old composer. His imitations of the drum and fife of the band organ, and other instruments, are the very life. His voice, too, is of great compass and sweetness. Mr. Stoddard took a piece on two hands, which Tom had never heard, and when he played the first part, Tom carried on the second without a moment's hesitation, and then changed places with Mr. S., he played the first without missing a note.

"We are glad to announce that this musical prodigy is to exhibit his musical powers in our city. See advertisement. He has been seen and heard by almost everybody in New Orleans, Mobile, and Charleston, and the universal opinion is, that he is one of the marvels of the age. We certainly join in this general judgment."

## MORAL PHILOSOPHY;

OR,

## THE DUTIES OF MAN

CONSIDERED IN HIS INDIVIDUAL, SOCIAL, AND DOMESTIC CAPACITIES.

BY GEORGE COMBE.

[FROM THE LATEST REVISED EDINBURGH EDITION.]

[CONTINUED FROM LAST NUMBER.]

THE adaptation of the intellectual faculties to society is equally conspicuous. The faculty of Language implies the presence of intelligent beings, with whom we may communicate by speech. The faculties of Causality and Comparison, which are the fountains of reasoning, imply our associating with other intellectual beings, with whose perceptions and experience we may compare our own. Without combination, what advance could be made in science, arts, or manufactures? As food is related to hunger, and light to the sense of vision, so is society adapted to the social faculties of man. The presence of human beings is indispensable to the gratification and excitement of our mental powers in general. What a void and craving is experienced by those who are cut off from communication with their fellows! Persons who are placed in remote and solitary stations on the confines of civilization, become dull in intellect, shy, unsocial, and unhappy. The most atrocious criminals, when placed in solitary confinement without work, lose their ferocity, are subdued, and speedily sink in health and vigor. The stimulus yielded to their faculties by the presence of their fellow-men, is wanting.

The balmy influence of society on the human mind may be discovered in the vivacious and generally happy aspect of those who live in the bosom of a family, or mingle freely with the world, contrasted with the cold, starched, and stagnant manners and expression of those who retire from social sympathies and life.

A man whose muscular, digestive, respiratory, and circulating systems greatly predominate in energy over the brain and nervous system, stands less in need of society to gratify his mental faculties than an individual oppositely constituted: he delights in active muscular exercise, and is never so happy as with the elastic turf beneath his feet and the blue vault of heaven over his head. But where the brain and nervous system are more energetic, there arise mental wants which can be gratified only in society, and residence in a city is felt indispensable to enjoyment; the mind flags and becomes feeble when not stimulated by collision and converse with kindred spirits. Hence, the social state appears to be as natural to man as it is to the bee, the raven, or the sheep. This question being set at rest, the duties implied in the constitution of society are next to be considered.

The first duty imposed on man in relation to society is *industry*—a duty the origin and sanction of which are easily discoverable. Man is sent into the world naked, unprotected, and unprovided for. He does not, like the lower animals, find his skin clothed with a sufficient covering of hair, feathers, or scales, but must provide garments for himself; he can not perch on a bough or burrow in a hole, but must rear a dwelling to protect himself from the weather; he does not, like the ox, find his nourishment under his feet, but must hunt or cultivate the ground. To capacitate him for the performance of these duties he has received a body fitted for labor, and a mind calculated to animate and direct his exertions; while the external world has been created with the wisest adaptation to his constitution.

Many of us have been taught, by our religious instructors, that labor is a curse imposed by God on man as a punishment for sin. I remarked in the first Lecture, that philosophy can not tell whether sin *was* or *was not* the cause which induced the Almighty to constitute man such as we now see him, an organized being, composed of bones, muscles, blood-vessels, nerves, respiratory and digestive organs, and a brain calculated to manifest a rational mind—and to confer on external nature its present qualities, adapted to give scope and exercise to these powers—but that, constituted as we actually are, labor, which, in its proper sense, means *exertion, either bodily or mental, for*

*useful purposes*, is not only no calamity, but the grand fountain of enjoyment.\* Unless we exercise our limbs, what pleasure can afford to us? If we do not exercise them, they become diseased; we are punished with positive pain; hence the duty of bodily exertion is a law of God written in our frames, as strikingly as if it were engraved on the sky. Constituted as we are, it is not labor, but idleness which is an evil—that is, which is visited by God with suffering and disease. The misery of idleness has been a favorite theme of moralists in every age, and its baneful influence on the bodily health has equally attracted the notice of the physician and of general observers. Idleness, in truth, is nothing but the gratification of active faculties without use; hence the more active our faculties are, within the limits of health, the greater is our enjoyment.

"Life's cares are comforts; such by Heaven designed;  
He that has none must make them, or be wretched.  
Cares are employments, and without employ  
The soul is on a rack, the rack of rest,  
To souls most adverse—action all their joy."

The prevalent notion that labor is an evil must have arisen from ignorance of the constitution of man, and from contemplating the effects of labor carried to excess.

Bodily and mental activity, therefore, being the law of our nature and the fountain of our enjoyment, I observe, first, that they may be directed to *useful* or to *useless* purposes: and that they may be carried to excess. Exertion for the attainment of useful objects is generally termed labor, and because of its utility, men have, with strange perversity, looked upon it as degrading! Exertion for mere capricious self-gratification, and directed to no useful end, has, on the other hand, been dignified with the name of pleasure, and is esteemed honorable. These notions appear to be injurious errors, which obtain no countenance from the natural laws. Indeed, the proposition ought to be reversed. Pleasure increases in proportion to the number of faculties employed, and it becomes purer and more lasting the higher the faculties are which are engaged in the enterprise. The pursuit of a good and beneficial object, such as providing for a family, or discharging an important duty to society, calls into energetic action not only a great variety of faculties, but also faculties of a higher order, namely, moral sentiments and intellect, than those frivolous occupations, so called pleasures, which are directed to self-indulgence and the gratification of vanity alone.

The reason why labor has so generally been regarded as an evil is its very unequal distribution among individuals—many contriving to exempt themselves from all participation in it (though not to the increase of their own happiness), while others have been oppressed with an excessive share. Both extremes are improper; and the human race may reasonably be indulged, that when society shall become so enlightened as to esteem that honorable which God has rendered once profitable and pleasant—and when labor shall be properly distributed, and confined within the bounds of moderation—it will assume its true aspect, and be hailed by all as a rational source of enjoyment.

Regarding bodily and mental activity, therefore, as institutions of the Creator, I observe, in the next place, that, as man has been destined for society, a *division of occupations* is indispensable to his welfare. If every one were to insist on cultivating the ground, there would be no manufacturers, carpenters, or builders. If all were to prefer the exercise of the constructive arts, we should have no agriculturists and no food. The Creator has arranged the spontaneous division of labor among men by the simplest yet most effectual means. He has bestowed the mental faculties in different degrees of relative strength on different individuals, and thereby given them at once the desire and the aptitude for different occupations. Phrenology renders clear the origin of differences of employment. The metaphysicians treat only of general powers of the mind. They enumerate among the active principles ambition, the love of power, the love of kindred, and

\* A prisoner in the jail of Ayr, on being permitted to labor, observed that "he never knew before what a pleasant thing work was."—*Fifth Rep. of the Inspector of Prisons*.

forth, while their catalogue of intellectual faculties embraces only Perception, Conception, Abstraction, Attention, Memory, Judgment, and Imagination. Many of them deny that individuals differ in the degrees in which they possess these powers; and ascribe all actual differences to education, association, habit, and a variety of accidental circumstances.

With their philosophy for our guide, we are called on to explain by what process of arrangement or chapter of accidents the general powers of Perception, Memory, Judgment, and Imagination fit one man to be a carpenter, another to be a sailor, a third a merchant, a fourth an author, a fifth a painter, a sixth an engineer, and how they communicate to each a special predilection for his trade. How comes it to pass, according to their views, that some who utterly fail in one pursuit, succeed to admiration in another? and whence is it that there was no jostling in the community at first, and that very little harsh friction occurs now, in arranging the duties to be performed by each individual member? We next require a solution of the problem—by what cause one man's ambition takes the direction of war, another's that of agriculture, and a third's that of painting or making speeches, if all their native aptitudes and tendencies are the same, both in kind and degree—how one man delights to spend his life in accumulating wealth, and another knows no pleasure equal to that of dissipating and squandering it?

I do not detain you with the ingenious theories that have been propounded by the metaphysicians, as solutions of these questions, but come at once to the explanation afforded by the new philosophy. Phrenology shows that man has received a variety of primitive faculties, each having a specific sphere of action, and standing in specific relations to certain external objects, that he takes an interest in these objects in consequence of their aptitude to gratify his faculties; and that the same is the case also in regard to the lower animals. If a hare and a cat, for instance, were lying in the same field, and a mouse were to stray between them, the hare would see it pass without interest—while the cat's blood would be on fire, every hair would bristle, and it would seize and devour it. The cat possesses a carnivorous instinct, of which the mouse is the external object, and hence the source of its interest. The hare wants that instinct, and hence its indifference.

Every sane individual of the human race enjoys the same number of faculties, but each power is manifested by means of a particular portion of the brain, and acts with a degree of energy (other things being equal) corresponding to the size of that part. These parts, or organs, are combined in different relative proportions in different individuals, and give rise to differences of talents and dispositions. Hence the individual in whom Combativeness and Destructiveness are the largest organs, desires to be a soldier; he in whom Veneration, Hope, and Wonder are the largest, desires to be a minister of religion; he in whom Constructiveness, Weight, and Form are largest, desires to be a mechanic; and he in whom Constructiveness, Form, Coloring, Imitation, and Ideality predominate, is inspired with the love of painting.

The Creator, by bestowing on all the race the same number of faculties, and endowing them with the same functions, has fitted us for constituting one common family. In consequence of our common nature, we understand each other's instincts, desires, talents, and pursuits, and are prepared to act in concert; while by the superiority in particular powers conferred on particular individuals, variety of character and talent, and the division of labor are effectually provided for.

The division of labor, therefore, is not an expedient devised by man's sagacity, but a direct result of his constitution; exactly as happens in the case of some of the inferior animals, which live in society and divide their duties without possessing the attribute of reason. The differences in relative size in the cerebral organs of different individuals afford another proof that man has been created expressly to live and act as a social being.

When we compare the corporeal frames of men, we find that they also differ in stature, strength, and temperament; some are large,

strong, active, and energetic; while others are small, feeble, or sluggish. In a world in which the means of subsistence can be gained only by vigorous exertion, these differences alone would give rise to inferiority and superiority among individuals. But when we examine the brain, on which the mental qualities depend, and perceive that differences in regard to the size of the mental organs are equally extensive and striking, the fact of differences in social condition being an institution of nature is determined. In one man the brain is large, the temperament is active, and the three regions of the animal, moral, and intellectual organs are all favorably developed; such a person is one of nature's nobility. He is endowed with native energy by his temperament and mental power by his brain; and he needs besides only knowledge, with a fair field of action, to attain the highest prize<sup>4</sup> which are offered by a bountiful Creator to human virtue, industry, and talent. Another individual has inherited from birth the lymphatic temperament, and is constitutionally inert, or he has received a small brain, which is incapable of vigorous manifestations. In a scene where valuable objects can be attained only by capacity and energy, such a person must, of necessity, give place to him who has been favored with higher endowments. A third individual, perhaps, has received several organs developed in a superior degree, which fit him to acquire distinction in a particular department of life; but he is deficient in other organs, and is in consequence unfit to advance successfully in other walks. Such a man may, if he choose his vocation wisely in relation to his special endowments, assume a high station; if unwisely, he may stand low in the scale of social consideration. These differences give rise to differences in social condition, altogether irrespective of human arrangements.

Gradations of social condition being thus institutions of God, those men are wild enthusiastic dreamers, and not philosophers, who contemplate their abolition. This proposition, however, does not imply approval of artificial distinctions of rank, independent of natural endowments. These are the inventions of ignorant and selfish men; they are pultry devices to secure, by means of parchments, the advantages of high qualities, without the necessary possession of them. As civilization and knowledge advance, these will be renounced as ridiculous, like the ponderous wigs, cocked hats, laced coats, and swords of bygone centuries. It is unfortunate for society when a fool or rogue is the possessor of high rank and title; for these attract the respect of many to his foolish or vicious deeds, and to his erroneous opinions.

Nature has instituted still another cause of social differences. Man has received faculties, or capacities, adapted to external nature, but he has not been inspired with information concerning the qualities and adaptations of objects, or with intuitive knowledge of the best manner of applying his own powers. He has been left to find out these by observation and reflection. If we select twenty men whose brains, temperament, and bodily constitution are alike, but of whom ten have sedulously applied their faculties to the study of nature and her capabilities, while the other ten have sought only pleasure in trivial pursuits, it is obvious that in all social attainments the former will speedily surpass the latter. If both classes wished to build a house, you would find the observing and reflecting men in possession of the lever, the pulley, the hammer, the axe, and the saw; while the hunters and the fishers would be pushing loads with their hands, or lifting them with their arms, and shaping timber with sharp-edged stones. In civilized society the same results appear. An individual who has learned how to use his natural powers to the best advantage—in other words, who has acquired knowledge and skill—is decidedly superior to him, who, although born with equal native talents, has never been taught the best method of applying them.

When we view nature's scheme of social gradation, we recognize in it an institution beneficial to all. The man who stands at the bottom of the scale, does so because he is actually lowest either in natural endowments or in acquired skill; but even in that lowest rank he enjoys advantages superior to those he could have commanded by his talents,

[CONTINUED ON PAGE NINETEEN]



## PHRENOLOGY AND RELIGION.

THE *Christian Intelligencer*, the organ of the Dutch Reformed Church in this city, says:

"It is a curious circumstance, that the editor of the *Churchman* (Mr. John Hecker), the representative of fossil mediæval ecclesiasticism, and the Rev Henry Ward Beecher, the most latitudinarian of Congregational preachers, are both avowed and hearty believers in Phrenology, which has long since been exploded. Philosophy, or what passes for such, sometimes, like misery, makes strange bedfellows."

In respect to the above most kindly and charitable comments, toward the *Intelligencer's* Christian brethren, we have a word to say. Mr Hecker we have known long and well, and believe him not only honest in his denominational convictions, but that he is one of the most devout, sincere, and spiritual Christians within the circle of our acquaintance, and ten thousand poor families in New York would heartily indorse his abundant charity. Could any of those notoriously truthful statements be made of the author of the fling in the *Intelligencer*?

Mr. Hecker, for a quarter of a century, has made Phrenology a thorough and careful study, and he knows it is true, and he has neither the bigotry nor narrow exclusiveness of disposition to prevent a hearty and manly avowal of his convictions. Phrenology being a truth, philosophically and practically, there is nothing in it which should prevent an honest High Church Episcopalian *Christian* like Mr. H. from avowing himself its believer and supporter. Would that that Church and others had more such men as John Hecker.

Mr. Beecher has been a careful student of Phrenology over twenty-five years, and cordially accepts it as the true philosophy of the mind, and like Hecker, the honest Churchman, believes that a correct philosophy of mind ought not to antagonize with true religion. It does not disturb his faith nor vitiate his practice. Our amiable friend of the *Christian Intelligencer* might as well say that belief in mathematics or homeopathic treatment of disease "made strange bedfellows," if a Catholic, a Jew, and a Methodist happened to accept them as true.

Can not a High Churchman and a liberal Congregationalist believe in a common philosophy of the mind? Because they do not in all religious opinions harmonize, must they therefore be, at cross purposes in respect to everything else? We more than suspect that the *Intelligencer*, in its effort to make a fling at Phrenology and at two religious denominations, intended to say that Phrenology being an error had led those two professors of diverse faith into the gross errors in religion with which it brands them. And this idea is sustained by a cotemporary, who heads the illiberal quotation by the remark that "the *Christian Intelligencer* has discovered that phrenological study leads to theologic error."

It certainly seems singular that Phrenology should work so very differently in two robust healthy men, as to lead one to the most strict form of Episcopalianism, and the other to the most latitudinarian Congregationalism. The truth is, both of these men have good sense enough to understand Phrenology, and have had a first-rate

chance to learn what it is theoretically and practically, and they have also the manliness and candor to avow and sustain it. They have also, we suppose, honest religious convictions, which they maintain heartily. Had either of them lived in the days of Galileo, they would have examined the Copernican System of Astronomy, and not have persecuted him through such a blind bigotry as pervaded the Roman hierarchy of that day. But we have no doubt the author of the article in the *Intelligencer* would stop and compare the multiplication table with his creed before he would accept it as a truth. Oh, Christianity! how art thou defamed and scandalized by the mean and bitter bigotry of thy nominal advocates!

We wish to say to the world distinctly and broadly, that Phrenology not only recognizes but teaches the great cardinal principles of religion. It proves beyond a doubt the existence of a Supreme being and the duty and privilege of worship; it proves the innateness of conscientiousness as the foundation of justice; it proves that there is a spiritual state, and recognizes the faculties of Faith and Hope which point to immortality; it teaches the duty of universal benevolence, and locates the organ by which this duty is made possible—but it does not teach sectarianism, though it explains the reason why separate, and in some respects conflicting, sects exist, by showing the difference in the natural characteristics of those through whose influence the different sects were originated and are still maintained.

The mental systems of Locke, or Stewart, or Brown, which recognize the logical faculty, might as well be assailed because honest Christian men can not think alike on religious subjects and thereby get divided into sects, as to assail Phrenology because it does not make all men feel alike in respect to religious emotions and ideas. Finally, we do not feel disposed to blame people for not appreciating the truths and teachings of Phrenology, if they are by mental constitution incapable of so doing; but we do blame those who have the talent to discern its truths, but who will not study its philosophy and yet blindly condemn it.

## JOHN WENTWORTH.

## PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

## PHRENOLOGICAL CHARACTER.

THIS gentleman has a remarkably strong constitution. His vital and muscular systems are well developed, giving uncommon stamina and strength, and furnishing also to his brain, which is very large, all the nourishment and support which it requires. His forehead is very massive, being broad, high, and long from the ears forward, indicating breadth, scope, and strength of thought, ability to understand the causes, consequences, and reasons of things, and a tendency to take comprehensive views of great questions.

Such an intellect gives to the business-man power to foresee the effects of certain influences upon business, thereby enabling him to judge about the rise of property, the growth of towns, what to buy and when, and to anticipate the market.

His perceptive organs are also large, though the upper part of the forehead seems greater than the lower. He has excellent calculating power,

and would succeed well as a mathematician. He has a good judgment of the qualities of proper uses and value of things, and is quite ready in reproducing the facts and knowledge which has obtained by reading and experience; still is more sound than showy in intellect, more strong and comprehensive than active and ready.

He has a fair talent for conversation, but requires a good deal of excitement to make easy and fluent in speech, but when once aroused he uses words with effect. He has a remarkable talent for understanding the motives and positions of people at the first sight; he has what we call Human Nature largely indicated.

His Mirthfulness is large, hence he relishes and humor, and is quick at a joke. His high is high at Benevolence, indicating kindness, sympathy, and a disposition to do good. His head is broad through the region of the ears, indicating courage, executive force, earnestness, positiveness of character.

His Firmness is large, which renders him decided, and positive in his feelings, and, with courage, makes him resolute and determining, qualifying him to control other minds and to be a leader among men. He is very independent in his feelings, more proud than vain; not particularly anxious to make a fine appearance; for that it is not the clothes which make the man.

He is warm in his social attachments, capable of ardent love and of strong hatred. Those who oppose him manfully, he respects; those who seek to undermine him by treachery, he despises and hates; those who need his help and assistance, his advice, and counsel, and who confide in him, he delights to help and benefit. He is more Benevolence than Veneration, is more than devout, more honest than pious. He expects success, and is willing to undertake anything that ought to be done. He takes counsel of his own strength and necessities, not of fears, difficulties, and where three men out of four would be discouraged, he is strong, hopeful, persevering.

He is a very warm friend, never forgets a kindness, and never turns his back upon a faithful man, however humble, nor ignores a friend because he becomes poor. He has friends in all classes and conditions of society, and is well qualified to be popular with poor people. He is very self-reliant, democratic in his notions, straightforward, honest, and earnest in his purposes, and is willing to take the responsibility of his own conduct.

He is known for his clearness and force of mind, for his power to express and enforce thoughts, for sympathy, kindness, independence, pride, self-reliance, for energy, earnestness, social attachments. If he had a little malleability, pliancy, and smoothness, he would be more acceptable to the general mind.

## BIOGRAPHY.

The accompanying portrait is an excellent likeness of the subject, a gentleman well known in the history of American politics. John Wentworth was born in the town of Sandwich, New Hampshire, March 5th, 1815. His early life was passed in the rude labors of his native mountain district, a sort of discipline which well fitted him for the rude conflicts and trials of life. He evinced



PORTRAIT OF JOHN WENTWORTH, MAYOR OF CHICAGO.

ly inclination for agricultural life, but his father was anxious to afford him a good education, and we find him, at different periods, at Gilman Academy, at Wolfboro' Academy, and at New Hampshire Academy. In the winter of 1831, '32, when but sixteen years of age, he taught school in New Hampshire, several of his pupils being adult voters. In the summer of 1832 he was a student at the famous academy of South Berwick, Maine, and during this, the height of the National bank question, he contributed anti-bank articles to the Democratic papers, which were extensively read, copied, and approved by the supporters of that policy. On the 3d of October, 1836, just after graduating at Dartmouth College, he turned his back to the West to "seek his fortune," his capital amounting at that time to just one hundred dollars. During this Western tour, he saw and traveled in railroad car and steamboat for the first time in his life. After "prospecting" some little time, he found himself in Detroit. Thence he went to Chicago, commenced the study of law, and soon came (in 1836) the editor and proprietor of the *Chicago Democrat*. In an old number of the *Democratic Review* we find the following mention of this enterprise: "In less than three years the entire establishment, costing \$2,800, was his, without a copper-aid from any quarter. He had earned it by continuous daily and nightly toil, by denying himself everything that the most pressing necessity did not demand, and by abstaining from all intercourse with his fellow-citizens, save what occurred at his own office upon the business of the office. While he struggled hard to redeem his

press, the history of the times shows that he met every question with boldness. We mention these things as showing the responsibilities that devolved upon a young man fresh from the walls of college, transferred to a land of strangers over a thousand miles from home, and the manner in which he met them. Just of age, without means, without experience, and without friends, and at an unexampled crisis in both the monetary and political affairs of the nation, he was placed upon a theater demanding the greatest degree of moral courage, independence, labor, care, and caution. He had his profession to acquire, his press to pay for, and his party to protect." Wheeler, in his history, says: "Early in the spring of 1841 Mr. Wentworth left the State to attend the law lectures at Cambridge, in the State of Massachusetts, and with the intention of remaining a year; but having been apprised that he would, in all probability, receive the first nomination for Congress under the new apportionment, he returned late in the fall, and was soon after admitted to the bar. Up to that time he declined every office. With the exception of the honorary appointment of aid-de-camp to Gov. Carlin, in 1838, he had neither sought nor accepted any office or position other than that which he now holds. Owing to the failure of the Legislature to district the State, the election, which should have taken place in 1842, did not take place till 1843, when Mr. Wentworth was nominated over the heads of many older men and citizens, by a majority of more than five to one, and was elected at the age of twenty-eight, by upward of fifteen hundred majority, a member

of the House of Representatives of the twenty-eighth Congress. In 1844 he was re-nominated unanimously, and re-elected by more than three thousand majority. In 1846 he was again unanimously re-nominated, and re-elected by over six thousand majority. In 1848, being re-nominated, he was elected in the face of a strong influence brought to bear against him, by a majority of three thousand five hundred and fifty-five votes. Mr. Polk's majority in the same district was three thousand and eight votes. Mr. Wentworth's majority was greater than that of any other person in the State whose election was contested. On the 13th of November, 1844, Col. Wentworth was married to Maria Loomis, daughter of Riley Loomis, a wealthy citizen of Troy, New York. On first entering Congress he was the youngest member of the House of Representatives. He had never before seen a legislative body in session. Prior to his election, there had not only never been a member of Congress residing upon the Lake, but there had not been one north of the center of the State. Until the admission of Wisconsin into the Union, he continued to be the only member from any State who resided upon the shores of Lake Michigan. His district embraces the counties of Boone, Bureau, Cook, Champagne, De Kalb, Du Page, Grundy, Iroquois, Kane, Kendall, Lake, La Salle, Livingston, McHenry, McLean, Vermilion, and Will, being seventeen in all, and extending from the Wisconsin State line on the north, to a distance of one hundred miles below the line of the termination of the Illinois and Michigan Canal on the south, and from the Indiana State line on the east, to counties touching Rock River on the west. It is two hundred and fifty miles long, and one hundred miles wide, being the most wealthy and populous portion of the State of Illinois." Mr. Wentworth peremptorily declined a re-nomination to Congress, in 1849, and Hon. R. S. Molony, a particular friend of his, and room-mate at Dartmouth College, was elected to succeed him. Col. Wentworth retired from Congress, March 4, 1851. In 1852 he was again elected to Congress, from a new district formed under the census of 1850, comprising the counties of Cook, Du Page, Kane, Lee, Whiteside, and Rock Island. His term expired in 1855, so that he served in all ten years in Congress. Declining a re-election, he devoted himself to the improvement of a large tract of land which he had purchased near Chicago. Of his congressional career, a cotemporary publication remarked: "Col. Wentworth's political career has been marked by untiring industry and perseverance; by independence of thought, expression, and action; by a thorough knowledge of human nature; by a manly courage equal to any crisis; by a self-possession that enabled him to avail himself of any chance of success, when on the very threshold of defeat; and by a steady devotion to what he believes the wishes and interests of those whose representative he is. But, though uncompromising in his opinions, he has ever yielded his individual preferences to the regular conventions of his party; and no one has invariably worked harder in support of all the nominees of the democracy. Few men of his age, under so many adverse circumstances, have attained to equal success; and still fewer are less indebted to accidental circumstances. So many obstacles have already been overcome by him, he is never

daunted by the hopelessness of any enterprise that it may seem desirable to undertake." In 1857, however, Col. Wentworth abandoned the old-line democracy, with which he had acted for so many years, and was taken up by the newly-formed Republican party. In the spring of that year he was the Republican candidate for Mayor of Chicago. In his speech accepting the nomination, he announced "that if elected at all, he wished it understood that he was elected to enforce all the laws of the city. He was opposed to all dead-letter laws; he believed that they should be repealed or enforced; he declared that he had no pledges to make to individuals, other than those which he considered his public ones; and that any person who voted for him with the mere expectation of getting office, ought to be, and he hoped would be, disappointed. He thought there were others better entitled to the office than he, and also could receive it with less personal sacrifice. But if elected he would do his duty." He was elected by over eleven hundred majority. Col. Wentworth is a man of striking personal appearance, measuring about six feet and a half in height, a circumstance to which he owes the familiar *sobriquet* of "Long John." His weight, about 230 pounds, corresponds to his height.

#### SOLOMON W. JEWETT.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

##### PHRENOLOGICAL CHARACTER.

This gentleman has a large brain, measuring twenty-three inches in circumference. He has a fine, and yet a very strong temperament, is active, enduring, earnest, and very efficient. He is naturally tough and hardy, and would labor hard and long without breaking down.

His head is broad at the base, especially at Combativeness and Destructiveness, giving courage, energy, executiveness, and force of character. He is full through the temples, in the region of Constructiveness and Ideality, showing mechanical talent and artistic taste, which, joined to ingenuity, give originality, creative talent, and ability to develop resources. This, however, is greatly aided by his large reflective intellect, which devises ways and means, and searches out new channels and paths of effort. He has a large development of the perceptive organs, indicating quickness of mind, clearness of judgment, power to pick up facts and details, and to gather information and use it to advantage.

He has a good memory of what he sees, does, and experiences. He has power of criticism, a tendency to investigate, discriminate, and criticize. He has a strong tendency to gain knowledge, to try experiments, to make investigations; is fond of traveling, and anxious to see the world, and likes to mingle with people. He is an excellent judge of character, seldom mistakes his man, understands how to approach men in order to exert a favorable influence upon them, and is rarely if ever deceived in his first estimates of strangers.

He has a full share of Language; he talks with clearness and force; has excellent descriptive power, partly because he has so clear and distinct an impression of the qualities and conditions of things; and has such nice discrimination of the difference between one thing and another.



PORTRAIT OF SOLOMON W. JEWETT.

He is fond of acquiring property; has a quick and clear sense of profit and value, loss and gain, and is fertile in experience to produce wealth. He would improve lands, machinery, stock, fruit, anything, by using the natural forces inherent in the thing to be improved, and adding such practical influences as would be favorable to the result desired. He never keeps still; is always making headway; is one of the most industrious men in the world, and is always making new tracks; and though others may aid him in his success, still he is generally the father of the thought or the expedient by which the success is to be achieved. In other words, he can make money without occupying other people's territory; and if he were thrown out of occupation, and obliged to do something which he never had before done, it would hardly be a week before he would have some new avenue open—some hitherto unoccupied field of effort adopted, and in train for successful occupancy. He is a man that trusts to himself, forms his own plans, judges of the propriety of the course he proposes, feels little occasion to ask advice, and pursues with energy that which he deems feasible, and turns neither to the right nor the left.

He is remarkably firm; is respectful toward those who are his seniors; is naturally polite; disposed to be kind and obliging; is curious to investigate new things; is hopeful of success, and trusts to his own efforts and plans to achieve that success. He is quite remarkable for his strength of social affection; he almost worships woman; is very loving, and can make himself at home any-

where in the society of ladies, among children, in the fraternal gathering, or among strangers.

He has moderate Continuity, hence he is versatile in feeling as well as versatile in talent. He likes to change from one thing to another; can have a dozen different strings to pull, and see that each has its turn.

With so large a brain, so compact an organization, so much of health, vivacity, and vigor—so much self-reliance and practical judgment, he is capable of doing and being more than the average of men; and if he were hedged in on all sides, he would manage to work a passage out, like a river that is headed in by mountains: it climbs over the lowest place, and cuts a channel for itself.

Few men have more self-reliance; few have more force, with a clearer judgment of people and property; and when his friends see him cutting through new and untried fields of effort, expect he will succeed because ninety-nine times before he has won success from apparently unwilling circumstances.

##### BIOGRAPHY.

The ancestors of Solomon W. Jewett emigrated from England, settled in Rawley, Mass., A.D. 1638, which family has multiplied until its members are numbered among the citizens of every State.

His grandfather, Thomas, was born at Jewett City, Conn., and emigrated with a family of ten to Bennington, Vermont, in 1769.

His father, Samuel, made himself a home in the forests at Weybridge, Vt., in 1786, and soon became a very successful agriculturist in many parts

ticulars. He was the pioneer in the cultivation of sheep, and soon was the owner of the largest flock in that State, a man of influence and wealth, and a member of the State Legislature for more than twenty years.

The subject of this notice is of the eighth generation from England, born at Weybridge in 1808. He was early attached to the sheep-culture—at nine years of age the rightful owner of a flock of ten, and from that period let out his flocks at an annual rent of one pound of wool each per head.

At seventeen he graduated at a common district school, but failed to obtain a diploma in consequence of the master suddenly losing his temporal power. It appears that in the early part of the session, Solomon and two other boys had a buckle with the instructor, and drew him from his throne feet foremost, and left him in a bank of snow, which cooled his ardor and closed the term. From this event Solomon's no-riety commenced in the town, soon having the honors of a teacher conferred upon him, which office he filled with credit the three following winters.

Summers, being confined steadily at hard labor upon a farm, his natural propensity to travel began to show itself. This strong desire to see the "wonders of the world" propelled him in the fall of 1825, between two days, to set out on foot to Albany: with tired limbs and blistered feet he mounted the deck of the first steamboat his eyes ever beheld, by which he reached the city of New York in eighteen hours. His absence from home continued eleven days, but the fear of a chastisement prevented his making known his travels and discoveries until some time after. One lesson he learned, wherein many a young man fails, that is, to travel within his means, having set out on the journey with \$6 75 of his own money in his wallet, and returned with two shillings. At twenty-one, by the courts he was appointed county surveyor for the county of Addison. At twenty-two he was married. At twenty-six, Mr. Jewett had managed to be the heaviest sheep-owner in his State, having a flock of nearly four thousand.

Contrary to the wishes and political views of his father, he early took sides with the democratic party, and an active part in the election of General Andrew Jackson in 1828.

Following the year 1838, he was repeatedly elected a member of the local Legislature, and as often the defeated candidate for the State Senate. The party in his congressional district run him as the "Kansas-Nebraska" candidate for Congress in 1854. By the same party he was elected a delegate to the National Democratic Conventions which were held at Baltimore in June, 1848 and '52, and participated in the nominations of Gen. Cass and Pierce as presidential candidates.

Mr. Jewett devoted most of his time, in 1850, in the erecting of an obelisk monument at Weybridge to perpetuate the memory of the late Silas Wright, Governor of New York. It was projected and carried out by himself alone. The design is chaste and very appropriate, and is called a "model monument," made from water-colored marble, standing thirty-eight feet in height.

Governor Williams was authorized by the Legislature of Vermont to appoint a commissioner to the "World's Fair" at London in 1851. The commission was conferred upon Mr. Jewett, and accepted by his royal highness Prince Albert, President of the Royal Commission.

The same year and the next following he was commissioned as bearer of dispatches from this government to our ministers at the court of St. James and to Paris, in France.

Up to this period he had given his particular attention to the rearing and breeding of the Spanish Paular Merino sheep. Since then from small flocks, they have become the popular stock of our

country. He gave a large share of his attention and interest, and has been for many years an intelligent and general contributor to the agricultural press of our country. In 1845, Mr. Jewett imported from England ten Spanish Merinos from the flock of Lord Western, of Essex, to whom they were presented by King George III. in 1803. In 1854 he also imported from Spain ten sheep through Mr. Haddock, the American minister to Portugal. He has also displayed some skill as an artist: many of the cuts of cattle, horses, sheep, and farm-buildings that have appeared in our agricultural papers and show-bills were of his own design.

The four years preceding 1855 were devoted to the importation and breeding of the French variety of Merinos, making three voyages to France for that purpose. For the twenty-two shipments of sheep and other fine stock, it cost him the sum of nearly sixty thousand dollars. It is quite probable that these importations were prosecuted at a heavier cost than by any other importer of fine stock into this country. Since then Mr. Jewett has made his home in the city of Racine, Wisconsin, very laudably devoting his means to the education of a large family of sons and daughters at the Racine College and high schools. Within the last year he has made one trip to California, which State he is supplying with some of the best stock our country affords. We are much indebted to Mr. Jewett for his energetic attention to this part of the interests of the nation.

## INDIANS OF NORTH AMERICA.

BY REV. THOMAS HURLBURT.

ED. PHRENOLOGICAL JOURNAL:—We hear much twaddle concerning what are called the effete and decayed races of our continent, and of their destiny. Pretty much the same thing happened when races superior in civilization were contending for the dominion of Briton. But the Welsh and other Celtic tribes show no signs of decay after the first shock is over. It is true that some 350 years ago, the chivalry of Europe conquered a large portion of America. But after 300 years of servitude, these so-called effete races of North and South America are found competing with their conquerors, and within the last fifty years province after province has been reconquered from the Spaniards, and it is the opinion of eminent men that if there was no more vigorous race on our continent than the descendants of Cortez and Pizarro, it would not be fifty years before the dominion of the whole continent would revert again to its original owners.

The truth can not be denied, that our Indians are decreasing; but some of the apparent decrease in the eastern parts of the country is caused by emigration to the West. The shock of first contact with a race in a high state of civilization, when the savage and civilized races are mingled and intensified to the highest degree, causes a fearful decimation of the inferior race. At the same time, the so-called superior race does not fail to pay its portion of the penalty for violated law. And were not the ranks of the latter recruited from the more vigorous stock behind, the issue might be doubtful, as we see in the case of the Spanish colonies, now fast reverting back to the dominion of the Indian. If we take a class among ourselves whose social habits are the same as our border Indians, will the result be much more favorable? Could we separate from the rest of the community the ignorant and the vile, both native born and foreign, the decimation of their numbers would be found as fearful and rapid as that of our border Indians. We have about 500 Indians in this vicinity, and before their reclamation their decrease was very rapid. From 1829 to 1833, 47 adults died, mostly through

drink. From 1833 to 1837, only three adults died. They had become reformed the latter four years. Last year in this tribe there were 30 births and 11 deaths—a clear gain of 19. At this rate they will double their numbers in 30 years. I was three years on a mission near the northern extremity of Lake Winnipeg, Hudson Bay Territory. In a population of about 300 there were 53 births and 21 deaths in three years. On our southwestern borders, among the Cherokees, Choctaws, and others, there are 60,000 Indians safely over the crisis of their civilization, and are increasing rapidly in numbers, and improving in intelligence and the social virtues.

Under favorable circumstances, the Indian women are as prolific as their white sisters. At Owen Sound, on Lake Huron, there lived an Indian woman who had 21 children. At this place I see almost daily an old woman who has a grand-daughter, and this grand-daughter has several grandchildren, one of whom is about ten years of age. Here are five generations, all living and in a row, and to be seen any day by any one that desires. Many good philanthropic souls among ourselves are busy with besting sadness tuning their harps to sing a befitting requiem over a lost race. They may hang up their harps for the present, especially if the efforts for the reclamation of the Indians succeed.

I started to say something of the different races of North America east of the Rocky Mountains. One great race occupies the north-east, or wooded portions of the continent, called Algonquins. They are known by many different local names, and are coextensive with the white birch, and a little beyond to the south. From the bark of this tree they make their famous birch bark canoe. There is another great race inhabiting the plains from Texas to Mackenzie's River on the north. While in the south-west I became acquainted with the Osages. Some time since, falling in with some Assiniboins, on Lake Winnipeg on the north, I was surprised to find I could understand them. There are in the country fragments of more ancient races, who have been conquered by invaders from the north. The Iroquois, or Six Nations, and Cherokees are of this class. These are branches of the same family. These are the original inhabitants of our country. They made the flint arrow heads, stone axes, and pottery found so abundantly everywhere in our country. Pottery, identical in every respect with that found all over the country, is still made by the Cherokee women. I have seen much of it still in use among them. Riding along one day with a Cherokee man, he reined up his horse by an excavation near the road and said: "There is where they get their clay to make their pottery." That the Cherokees and Six Nations are branches of the same family is clear from the similarity of language and identity of social customs. In both languages every syllable terminates in an open vowel sound. Hence the possibility of constructing syllabic characters for such languages. Each of these tribes has seven family names, and what is peculiar, the family name descends in the female line. The reason I have heard assigned for this strange custom is, that we are always sure who the mother of the child is.

The Algonquins are a northern horde, who came rushing down from the north. All their traditions, where natural scenery is introduced, is that of a high northern latitude. The names of objects in the north seem those of an indigenous people, while many of the names of objects in the south are accommodated, e. g., the black walnut is called *pukauanuk*—the different tree or another kind. The pukauanuk is this same word, and signifies another kind of nut. The ash is called the spear-pole tree; the hickory, the bow tree, &c. The lynx of the north is called *bruhwa*. The wild cat is called the spotted lynx, and the panther and lion the big lynx, etc., evidently showing that the people were new in this climate, and instead of coining new names for new objects, they accommodated old names to the objects around them.



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if he had stood alone. He derives many advantages from the abilities and acquirements of his fellow-men. In point of fact, an able-bodied, steady, and respectable laborer in Britain is better clothed, better fed, and better lodged than the chief of a savage tribe in New South Wales.

I anticipate that it will be objected, that although this may be a correct exposition of the origin of gradations of ranks; and although if the principles now explained were alone allowed to determine the station of individuals, none could have just cause of complaint, yet that the practical result is widely different; because weak, wicked, and indolent men are often found in possession of the highest gifts of fortune and the loftiest social positions; while able, good, and enlightened individuals stand low in the scale. I shall consider this subject in the next Lecture.

## LECTURE IX.

## ON THE PAST, PRESENT, AND PROSPECTIVE CONDITIONS OF SOCIETY.

The question considered, Why are vicious or weak persons sometimes found prosperous, while the virtuous and talented enjoy no worldly distinction—Individuals honored and rewarded according as they display qualities adapted to the state of the society in which they live—Mankind hitherto animated chiefly by the selfish faculties—Prospective improvement of the moral aspect of society—Retrospect of its previous conditions—Savage, pastoral, agricultural, and commercial stages; and qualities requisite for the prosperity of individuals in each—Dissatisfaction of moral and intellectual minds with the present state of society—Increasing tendency of society to honor and reward virtue and intelligence—Artificial impediments to this—Hereditary titles and entails—Their bad effects—Pride of ancestry, rational and irrational—Aristocratic feeling in America and Europe—Means through which the future improvement of society may be expected—Two views of the proper objects of human pursuit; one representing man's enjoyments as principally animal, and the other as chiefly moral and intellectual—The selfish faculties at present paramount in society—Consequences of this—Keen competition of individual interests, and its advantages and disadvantages—Present state of Britain unsatisfactory.

In the last Lecture we considered the origins of society, of the division of labor, and of differences of rank. I proceed to discuss an objection which may be urged against some of the views then stated—namely, that occasionally persons of defective moral principle, though of considerable talent—and, in other instances, weak and indolent men, are found in possession of high rank and fortune, while able, good, and enlightened individuals stand low in the scale of public honor. Let us endeavor to investigate the cause of this anomaly, and inquire whether the evil admits of a remedy.

Man is endowed with two great classes of faculties, so different in their nature, desires, and objects, that he appears almost like two beings conjoined in one: I refer to the animal propensities and moral sentiments. All the propensities have reference to self-sustenance, self-gratification, or self-aggrandizement, and do not give rise to a single feeling of disinterested love or regard for the happiness of other beings. Even the domestic affections, when acting independently of the moral sentiments, prompt us to seek only a selfish gratification, without regard to the welfare of the beings who afford it. Examples of this kind may be met with, every day, in the seductions and temporary alliances of individuals of strong animal passions and deficient morality. We observe, also, that parents deficient in intellect, in their ecstasies of fondness for their offspring, inspired by Philoprogenitiveness, often spoil them and render them miserable; which is just indulging their own affections, without enlightened regard for the welfare of their objects. When Combativeness and Destructiveness are active, it is to assail other individuals, or to protect *ourselves* against their aggressions. When Acquisitiveness is pursuing its objects, the appropriation of property to ourselves is its aim. When Self-Esteem inspires us with its emotions, we are prompted to place ourselves, and our own interests and gratifications, first in all our considerations. When Love of Approbation is supremely active, we desire esteem, glory, praise, or advancement, as public acknowledgments of our own superiority over other men. Secretiveness and Cautiousness, from which arise *savoir faire* and circumspection, are apt allies of the selfish desires. All these feelings are necessary to the subsistence of the individual or the race,

are good in themselves, and produce beneficial results when directed by the higher faculties. But, nevertheless, self-gratification is their primary object, and the advantages conferred by them on others follow only as secondary consequences of their actions.

The other class of faculties alluded to is that of the moral sentiments, Benevolence, Veneration, and Conscientiousness; these take a loftier and more disinterested and beneficent range. Benevolence desires to diffuse universal happiness. It is not satisfied with mere self-enjoyment. As long as it sees a sentient being miserable, whom it could render happy, it desires to do so; and its own satisfaction is not complete till that be accomplished. Veneration desires to invest with esteem and treat with deference and respect every human being who manifests virtue and wisdom; and to adore the Creator as the fountain of universal perfection. Conscientiousness desires to introduce and maintain an all-pervading justice, a state of society in which the merits of the humblest individuals shall not be over-looked, but shall be appreciated and rewarded; and in which the pretensions of the egotist and the ambitious shall be circumscribed within the limits of their real deserts.

There are certain faculties which may be regarded as auxiliaries of these. Ideality desires to realize the excellent and the beautiful in every object and action. It longs for a world in which all things shall be fair, and lovely, and invested with the most perfect attributes of form, color, proportion, and arrangement, and in which the human mind shall manifest only dispositions in harmony with such a scene. Wonder desires the new and the untried, and serves to urge us forward in our career of improvement; while the sentiment of Hope smooths and gilds the whole vista of futurity presented to the mind's eye, representing every desire as possible to be fulfilled, and every good as attainable.

The intellectual faculties are the servants equally of both orders of faculties. Our powers of observation and reflection may be employed in perpetrating the blackest crimes, or performing the most beneficent actions, according as they are directed by the propensities or by the moral sentiments.

We have seen that among these faculties there are several which render man a social being; and we find him, accordingly, living in society, in all circumstances and in all stages of refinement. Society does not all at once attain the highest degree of virtue, intelligence, and refinement. Like the individual, it passes through stages of infancy, youth, full vigor, and decay. Hence it has different standards at different times, by which it estimates the qualities of its individual members. In the rudest state, the selfish faculties have nearly unbridled sway—rapine, fraud, tyranny, and violence prevail; while, on the other hand, among a people in whom the moral sentiments are vigorous, private advantage is pursued with a constant respect to the rights of other men. In the former state of society, we should naturally expect to see selfish, ambitious, and unprincipled men, who are strong in mind and body, in possession of the highest rank and greatest wealth, because in the contention of pure selfishness such qualities alone are fitted to succeed. In a society animated by the moral sentiments and intellect as the governing powers, we should expect to find places of the highest honor and advantage occupied by the most moral, intelligent, and useful members of the community, because these qualities would be most esteemed. The former state of society characterizes all barbarous nations; and the latter, which is felt by well-constituted minds to be the great object of human desire, has never yet been fully realized. By many, the idea of realizing it is regarded as Utopian; by others, its accomplishment is believed possible; by all, it is admitted to be desirable. It is desired, because the moral sentiments exist, and instinctively long for the reign of justice, good-will, refinement, and enjoyment, and are grieved by the suffering which so largely abounds in the present condition of humanity.

The question is an important one, Whether man be destined to proceed, in this world, for an indefinite time, constantly desiring pure and moral institutions, yet ever devoting himself to inferior objects—to the

unsatisfying labors of misdirected selfishness, vanity, and ambition; or whether he will, at length, be permitted to realize his loftier conceptions and enter on a thoroughly rational state of existence.

The fact of the higher sentiments being constituent elements of our nature, seems to warrant us in expecting an illimitable improvement in the condition of society. Unless our nature had been fitted to rise up to the standard which these faculties desire to reach, we may presume that they would not have been bestowed on us. They can not have been intended merely to dazzle us with phantom illusions of purity, intelligence, and happiness, which we are destined ever to pursue in vain.

But what encouragement does experience afford for trusting that under any future social arrangements rank will be awarded only to merit? Man is a progressive being, and in his social institutions he ascends through the scale of his faculties, very much as an individual does in rising from infancy to manhood. In his social capacity he commences with institutions and pursuits related almost exclusively to the simplest of his animal desires and his most obvious intellectual perceptions.

Men, in their early condition, are described by historians as savages, wandering amid wide-spreading forests or over extensive savannas, clothed in the skins of animals, drawing their chief sustenance from the chase, and generally waging bloody wars with their neighbors. This is the outward manifestation of feeble intellect and Constructiveness, of dormant Ideality, very weak moral sentiments, and active propensities. The skulls of savage nations present indications of a corresponding development of brain.\* In this condition there is little distinction of rank, except the superiority conferred on individuals by age, energy, or courage; and there is no division of labor or diversity of employment, except that the most painful and laborious duties are imposed on the women. All stand so near the bottom of the scale, that there is yet little scope for social distinctions.

In the next stage we find men congregated into tribes, possessed of cattle, and assuming the aspect of a community, although still migratory in their habits. This state implies the possession of implements and utensils fabricated by means of ingenuity and industry; also a wider range of social attachment, and so much of moral principle as to prompt individuals to respect the property of each other in their own tribe. This is the pastoral condition, and it proclaims an advance in the development of Intellect, Constructiveness, Adhesiveness, and the Moral Sentiments. In this stage, however, of the social progress, there is still a very imperfect manifestation of the moral and intellectual faculties. Acquisitiveness, unenlightened by intellect and undirected by morality, desires to acquire wealth by plunder rather than by industry; and the intellectual faculties have not yet comprehended the advantages of manufactures and commerce. In this stage, men regard neighboring tribes as their natural enemies—make war on them, spoil their substance, murder their males, and carry their females and children into captivity. They conceive that they crown themselves with glory by these achievements.

In such a state of society, it is obvious that those individuals who possess in the highest degree the qualities most useful to the community, and most esteemed according to their standard of virtue, will be advanced to the highest rank, with all its attendant advantages and honors. Great physical strength, a large brain and active temperament, with predominating Combateness, Destructiveness, Self-Esteem, Love of Approbation, and Firmness, with a very limited portion of morality and reflecting intellect, will carry an individual to the rank of a chief or leader of his countrymen.

The next step in the progress of society is the agricultural condition, and this implies a still higher evolution of intellect and moral sentiment. To sow in spring with a view of reaping in autumn, requires not only economy and prudence in preserving stores and stock, and the exercise

of ingenuity in fabricating implements of husbandry, but a stretch of reflection embracing the whole intermediate period, and a subjugation of the impatient animal propensities to the intellectual powers. To insure to him who sows that *he* shall also reap, requires a general combination in defense of property, and a practical acknowledgment of the claims of justice, which indicate decided activity in the moral sentiments. In point of fact, the brains of nations who have attained to this condition are more highly developed in the moral and intellectual regions than those of savage tribes.

In order to reach the highest rank in this stage of society, individuals must possess a greater endowment of reflecting intellect and moral sentiment, in proportion to their animal propensities, than was necessary to attain supremacy in the pastoral state.

When nations become commercial, and devote themselves to manufactures, their pursuits demand the activity of still higher endowments, together with extensive knowledge of natural objects, and their relations and qualities. In this condition, arts and sciences are sedulously cultivated; processes of manufacture of great complexity, and extending over a long period of time, are successfully conducted; extensive transactions between individuals, living often in different hemispheres, and who probably never saw each other personally, are carried on with regularity, integrity, and dispatch; laws regulating the rights and duties of individuals engaged in the most complicated transactions are enacted, and this complicated social machinery moves, on the whole, with a smoothness and regularity which are truly admirable. Such a scene is a high manifestation of moral and intellectual power, and man in this condition appears for the first time invested in his rational character. Observation shows that the organs of the superior faculties develop themselves more fully in proportion to the advances of civilization, and that they are *de facto* largest in the most moral and enlightened nations.

This is the stage at which society has arrived in our day, in a great part of Europe, and in the United States of America. In other parts of the globe the inferior conditions still appear. But even in the most advanced nations, the triumph of the rational portion of man's nature is incomplete. Our institutions, manners, desires, and aspirations still partake, to a great extent, of the characteristics of the propensities. Wars from motives of aggrandizement or ambition; unjust, and sometimes cruel laws; artificial privileges in favor of classes or individuals; restrictions calculated to impede general prosperity for the advantage of a few; inordinate love of wealth; overweening ambition, and many other inferior desires, still flourish in vigor among us. In such a state of society it is impossible that the virtuous and intelligent alone should reach the highest social stations.

In Britain, that individual is fitted to be most successful in the career of wealth and its attendant advantages, who possesses vigorous health, industrious habits, great selfishness, a powerful intellect, and just so much of the moral feelings as to serve for the profitable direction of his inferior powers. This combination of endowments renders self-aggrandizement the leading impulse to action. It provides sufficient intellect to attain the object in view, and morality enough to restrain every desire which would tend to defeat it. A person so constituted feels his faculties to be in harmony with his external condition; he has no lofty aspirations after either goodness or enjoyment which the state of society does not permit him to realize; he is satisfied to dedicate his undivided energies to the active business of life, and is generally successful. He acquires wealth and distinction, stands high in social esteem, transmits respectability and abundance to his family, and dies in a good old age.

Although his mind does not belong to the highest order, yet being in harmony with external circumstances, and little annoyed by the imperfections which exist around him, he is one of that class which, in the present social condition of Britain, is reasonably happy. We are in that stage of our moral and intellectual progress which corresponds with the supremacy of the above-mentioned combination of faculties.

[CONTINUED ON PAGE NINETY-ONE.]

\* Strong evidence of this fact is presented in Dr. Morton's work on the character and crania of the native American Indians.

**VALEDICTORY.**

FRIENDLY READER, we utter the VALEDICTORY, the *farewell*, not to you, but to the eventful year just now closing. Its wars for freedom in the old world, and the strifes and struggles for wealth, place, and power in the new, are being sealed for the historian with the last echoes of the closing year.

What year since our era began has done more for human development, for the enlargement of thought and freedom of opinion, for shackle-breaking in the time-worn dynasties of classic Europe—for science, enterprise, and the upward march of the mental, moral, and material progress in our own America?

No, Reader, we will not bid you farewell, as if we were to part. Years come to a close. Engagements terminate. Volumes are completed, but truths never expire. Great and useful ideas once projected from the great central source, roll onward without cessation, like the sun shedding light and warmth around the world.

THE PHRENOLOGICAL JOURNAL has been taken by not a few from its first issue in 1838. Their yearly letters, renewing their subscriptions, come to us at the close of each year as regularly as the child's good saint on Christmas eve, who brings presents *only to good children*. In like manner we recognize the annual visits of our long-time readers, as an indorsement of our "goodness." If we may continue the figure, these kind evidences that our labor is appreciated makes us feel strong to do more and better for the future, and thus our Christmas greeting gives us hope and happiness for a whole year.

Then, let our *Santa Claus* delay not his coming, for he shall find at our fireside evidences of our faith in his existence and good-will; and to show that our welcome is as broad as his generosity, we announce our doors to be open to him, not at Christmas only, but every day from the beginning of the Christmas month.

TERMS, ONLY ONE DOLLAR A YEAR.

## PHRENOLOGY IN A MEDICAL COLLEGE

ON the 15th of October last, the New York Homeopathic Medical College was inaugurated. Dr. S. B. Barlow, of this city, made the inaugural address to the faculty, students, and friends of the College, which, as might have been expected from him, was an able and learned discourse.

In the course of his remarks, he took occasion to speak favorably of Phrenology as an aid to the physician, and to encourage its study in the institution. From a man of Dr. Barlow's liberal spirit, and from his learning and high position, we regard this recommendation as a very important step toward the success and prosperity of that institution. Such an indorsement, wherever Dr. Barlow is known, will place Phrenology in a favorable light.

THE old world possessed more Veneration than Benevolence. The first was ill directed in the objects to which the sentiment attached. The second was weak in its manifestations, and its feeble voice was hardly heard amid the din and tumult of the lower propensities.

## To Correspondents.

I. A. T.—You will find in the November number, p. 67, an answer to your question about the *malar bones* being the dividing line between the anterior and middle lobes of the brain, and thus between the organs of intellect and those of animal propensity. The frontal *sinus*, or opening between the two plates of the skull, is described in all works on anatomy. Dr. Rush promulgated the idea that the voice is affected by the frontal *sinus*. Persons with a heavy bass voice have a larger *sinus* than those who have a light tenor or treble voice, and until the voice changes as persons pass from childhood to puberty, the frontal *sinus* is not developed.

**J. L. L.**—Suppose a man to have Philoprogenitiveness large and Conjugality and Amativeness full, which would be likely to regard with the most affection, his wife or his children?

*Ans.* Such a question can not be answered categorically, as it would depend on which organs were most strongly appealed to. The wife might have a disposition not congenial to the husband, while the children being a combination unlike either mother or father might be very congenial to the father. The reverse of this with opposite results might also be true.

R. H.—Does Secretiveness, *full or large*, give a person what is termed "isot," and if so, would that organ cultivated to a good extent contribute to a man's success in business, provided it be not cultivated at the expense of the moral faculties, viz., Conscientiousness, etc. I marked Secretiveness only four (average), while the organs that propel and impel me are six. I desire to be *politic*, but honest. Do Causality and Comparison give a man tact?

*Ans.* It requires a considerable degree of Secretiveness, large perceptive organs, and a good development of Human Nature to produce tact. Secretiveness alone produces concealment, slyness, and reserve. Tact is Secretiveness guided by practical intellect, or rather practical intellect rendered shrewd and politic by an infusion of Secretiveness. Secretiveness, to a fair extent, contributes to a man's success in business, but should not, of course, be cultivated at the expense of the moral faculties. Causeality and Comparison, of course aid in giving sagacity, and are also useful in that manifestation of mind called tact; but generally men of tact are not largely developed in the higher reasoning elements. Tact is that ready practical availability of mind which enables one to see the right and act on the spur of the moment. A man having much tact and but little calm, strong reasoning power, is apt to overdo in the matter of tact, and become a man of expedients and superficial complications, and rarely always crosses his own track before he gets through. Such men seldom do business on great fundamental principles of reason, justice, and order. They have as many prices as they have customers and sell as they can "like or chaps." We do not ignore tact, but would have it act in obedience to the reason and the conscience.

E. W.—1st Is the development of the brain the cause of the increase of the size of the cranium where these organs are located? It has been stated by a man in dispute with me that "a certain reaction increases the size of the skin, and the various bumps are thus filled with some fleshy substance which is not brain?"

*Ans.* The skull is made as a covering and protection, not as a prison-house for the brain. The shell of an oyster does not hinder the growth of the flesh, nor does the skull or cranium hinder the growth of the brain; and when any part of the brain requires more room than it has, the inner surface of the skull is absorbed or dissolved, and new bony matter formed on the outside; otherwise, how could a child's skull, which is comparatively hard and firm, ever become large, as it does in manhood?

2d. If the brain makes the "bumps" around where the brain exists, how do you reconcile the fact that language and several other organs are situated where the brain does not have access?

4118. The brain has access to the skull at the location of the organ of Language, which is directly on the plate which forms the upper arch of the orbit of the eye, and, when the organ is large, it presses that plate downward and forward, and pushes the eye outward. The brain fills the skull as completely as an egg fills the shell.

W.—Your description of the temperament is not very explicit. The coarse hair and features indicate the Motive Temperament, while the light thin skin seems to indicate the Vital. The union of such a person with one strongly Vital, having a round, plump organization, would not be unfavorable in its effects on offspring.

**LEWIS'S GYMNASTICS, for Ladies, Gentlemen, Children, and Boston Journal of Physical Culture**  
and published by Dio. Lewis, M.D., Boston. \$  
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We hail this periodical with pleasure. We know Lewis, and believe him capable of producing a journal, and also of doing a great work for the culture of our degenerating race. The first number, the date of November, is a neat, we might say, looking quarto of sixteen pages. The contents of the number before us are decidedly good, and we trust that such support as will enable its editor to maintain it ought to be.

There is certainly enough in the subject, and the author understands it. For many years we have labored to disseminate the doctrine of the necessity of physical culture, in order that men may have "a sound mind in a sound body," and it is with the greater pleasure, therefore, that we cordially commend this new candidate for our favor. It should be in the hands of every student, of men of sedentary habits; we might go farther and say that every family would receive benefit from perusing it, especially those who are not laborious in their habits.

## Business Notices

**TO FRIENDS AND CO-WORKERS**

IN JANUARY and in JULY we begin new Volumes of this JOURNAL. Those whose subscriptions close at the last number, can now forward, with their request for renewal, the names of their neighbors as new subscribers. May we not hope for a very large accession to our ranks? We begin with the new volume? We will print more elevating truths, and trust to our co-working friends in every neighborhood to find the readers. Now is the time to begin the good work.

THE JANUARY number commences the THIRD VOL. OF THE AMERICAN PHRENOLOGICAL JOURNAL. POSTAGE.—The postage on this JOURNAL, for any part of the United States is six cents a year, and postage is payable in advance at the office of the PUBLISHERS. TEACHERS, EDITORS, CLERGYMEN, and all who are invited to obtain subscribers in the neighborhood of their residence. Travelling Agents may obtain the same from the Publishers, on presenting suitable recommendations.

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[CONTINUED FROM PAGE NINETY-TWO.]

In savage times, the rude, athletic warrior was the chief of his tribe; and he was also probably the most happy, because he possessed in the greatest degree the qualities necessary for success, and was deficient in all the feelings which, in his circumstances, could not obtain gratification. If he had had Benevolence, Ideality, Veneration, and Conscientiousness also largely developed, he would have been unhappy, by the aspirations after higher objects and conditions which they would have introduced into his mind. The same rule holds good in our own case. Those individuals who have either too little of the selfish propensities or too much of the moral feelings, are neither successful nor happy in the present state of British society. The former can not successfully maintain their ground, in the great struggle for property which is going on around them; while the latter, although they may be able to keep their places in the competition for wealth, are constantly grieved by the misery and imperfection which they are compelled to witness, but can not remove. They have the habitual consciousness, also, that they are laboring for the mere means of enjoyment, without ever reaching enjoyment itself; and that their lives are spent, as it were, in a vain show or a feverish dream.

In these examples, we observe that society has been slowly but regularly advancing toward elevating virtue and intelligence to public honor; and we may reasonably hope that, in proportion to the increase of knowledge, especially of the law which renders moral and intellectual attainment indispensable to the highest enjoyment, will the tendency to do homage to virtue increase. The impediments to a just reward of individual merit do not appear to be inherent in human nature, but contingent. There are, however, *artificial* impediments to the accomplishment of this end, among which stand conspicuous hereditary titles of honor.

The feudal kings of Europe early acquired or assumed the power of conferring titles of honor and dignity on men of distinguished qualities, as a mark of approbation of their conduct, and as a reward for their services to the state. As reason and morality urge no objections to a title of honor being conferred on a man who has done an important service to his country, the practice of ennobling individuals was easily introduced. The favored peer, however, naturally loved his offspring; and without considering any consequences beyond his own gratification, he induced the king to add a right of succession, in favor of his children, to the dignities and privileges conferred on himself. We now know that if he himself had really been one of *nature's* nobility, and if he had allied himself to a partner, also possessing high qualities of brain and general constitution, and if the two had lived habitually in accordance with the natural laws, he would have transmitted his noble nature to his children; and they, having the stamp of native dignity upon them, would have needed no patent from an earthly sovereign to maintain them in their father's rank. But this law of nature being then unknown; or the noble, perhaps, having attained to distinction by one or two distinguished qualities merely, which were held in much esteem in his own day, and being still deficient in many high endowments; or having from passion, love of wealth, ambition, or some other unworthy motive, married an inferior partner, he is conscious that he can not rely on his children inheriting natural superiority, and he therefore desires, by artificial means, to preserve to them, for ages, the rank, wealth, titles, and power which he has acquired, and which nature intended to be the rewards in every generation solely of superior endowments. The king grants a right of succession to the titles and dignity; and Parliament authorizes the father to place his estates under entail. By these means, his heirs, however profligate, imbecile, and unworthy of honor and distinction, are enabled to hold the highest rank in society, to exercise the privileges of hereditary legislators, and to receive the revenues of immense estates, which they may squander or devote to the most immoral of purposes. In these instances, legislators have directly contradicted nature. All this, you will perceive, is following out the principle, that individual aggrandizement is the great object of each successive occupant of this world. These means-

ures, however, are not successful. They are productive, often, of misery; as every one knows who has observed the wretched condition of many nobles and heirs of entail, whose profligacy and imbecility render them unfit for their artificial station.

In regard to society at large, this practice produces baneful effects. A false standard of consideration is erected; the respect and admiration of the people are directed away from virtue and intelligence to physical grandeur and ostentation, and low objects of ambition are presented to the industrious classes of every grade. When extraordinary success in trade raises the banker or merchant to great wealth, instead of devoting it, and the talents by means of which it was acquired, to the improvement and elevation of the class from which he has sprung, he becomes ashamed of his origin, is fired with the ambition of being created a noble, and is generally found wielding his whole energies, natural and acquired, in the ranks of the aristocracy against the people. If the distinctions instituted by nature were left to operate, the effect would be that the people would, as a general rule, venerate in others, and themselves desire, the qualities most estimable according to their own moral and intellectual perceptions; the standard of consideration would be rectified and raised in proportion to their advance in knowledge and wisdom; and a great obstruction to improvement, created by artificial and hereditary rank, would be removed.

We are told that in the United States of America, where no distinct class of nobility exists, aristocratic feelings, and all the pride of ancestry, are at least as rampant as in England, in which the whole frame-work of society is constituted in reference to the ascendancy of an ancient and powerful aristocracy; and I see no reason to doubt the statement. Differences of rank were instituted when the Creator bestowed the mental organs in different degrees on different men, and rendered them all improvable by education. It is natural and beneficial, therefore, to esteem and admire nature's nobility; men greatly gifted with the highest qualities of our nature, and who have duly cultivated and applied them. The Creator, also, in conferring on man the power to transmit, by means of his organization, his qualities and condition to his offspring, has laid the foundation for our admiration of a long line of illustrious ancestors. This direction of ambition may become a strong assistant to morality and reason, in inducing men to attend to the organic laws in their matrimonial alliances, and in their general conduct through life. According to the doctrines expounded in a previous Lecture, if two persons, of high mental and bodily qualities, were to marry, to observe the natural laws during their lives, to rear a family, and to train them also to yield steady obedience to these laws in their conduct, the result would be, that the children would inherit the superior qualities of their parents, hold the same high rank in the estimation of society, be prosperous in life, and form specimens of human nature in its best form and condition. If these children, again, observed the organic laws in their marriages, and obeyed them in their lives, the tendency of nature would still be to transmit, in an increasing ratio, their excellent endowments to their children; and there is no ascertained limit to this series. It would be a just gratification to Self-Esteem to belong to a family which could boast of a succession of truly noble men and women, descending through ten or twelve generations, and it would be an object of most legitimate ambition to be admitted to the honor and advantages of an alliance with it. This is the direction which the natural sentiments of family pride and admiration of ancestry will take, whenever the public intellect is enlightened concerning the laws of our constitution. In times past, we have seen these two sentiments acting as blindly and perniciously as Veneration does, when, in the absence of all true knowledge, it expends itself in preposterous superstitions. It, however, is always performing its proper function of venerating, and is ready to take a better direction when it receives illumination; and the same will hold good with the two feelings in question.

[TO BE CONTINUED.]

THE violence done us by others is often less painful than that which we do to ourselves.

# AMERICAN PHRENOLOGICAL JOURNAL.

A Repository of Science, Literature, General Intelligence.

VOL. XXXIII. NO. 1.]

NEW YORK, JANUARY, 1861.

[WHOLE NUMBER, 285.]

Published by  
**FWLER AND WELLS,**  
No. 308 Broadway, New York,  
AT ONE DOLLAR A YEAR, IN ADVANCE.

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## GIUSEPPE GARIBALDI.

### HIS CHARACTER AND BIOGRAPHY.

In the portrait of Garibaldi we see a remarkably fine temperament, which gives intensity to the intellect and great purity and elevation to the feelings. The forehead is prominent, high, and remarkably full about the eyes, and from the root of the nose up through its center, evincing very great practical talent, memory, and readiness of mind.

The top head is high, particularly at Benevolence, showing superior kindness and moral elevation; while, as it will be seen, his head is narrow and flattened at the sides, indicating frankness, unselfishness in pecuniary matters, and a lack of cruelty. By the shape of his head, we infer that Self-Esteem, Firmness, and the social organs are large, giving dignity, unconquerable perseverance, and deep-toned and constant affections.

Garibaldi, if ever man did, deserves the love and remembrance of all free minds. A devoted patriot from his youth, his career has been illustrated by the most heroic achievements in behalf of the common liberties of our race. He was born July 4, 1806, about fifty-four years ago, at Nice, in Italy, a small but not undistinguished city, on the shores of the Mediterranean, where his father



GIUSEPPE GARIBALDI, THE LIBERATOR OF ITALY.

followed the occupation of a mariner. He was by that parent early indoctrinated into the mysteries of sea craft, and taught to disregard its dangers; but to his mother, an excellent woman whom he always recalls with the most tender feelings, he was indebted for his kindness, gentleness, and love of humanity. Both, however, were friends of liberty, and taught him to worship the free spirit of his ancestors.

After acquiring with avidity the rudiments of education, and especially the fundamental principles of mathematics and natural science, he became a sailor under the direction of his

own father. But his love of learning never deserted him, and one of his chief delights in early years was to read the history of his country, which filled him with an ambition to rival the deeds of the great men of Roman antiquity. He discovered what his dear Italy had been in the days of her power and glory, and he saw what she was in the weeds of her debasement and degradation; and among the ardent aspirations of his young, generous heart was her rescue from the horrid crew of priests and soldiers who had leveled her to the dust. It is easy for any noble mind to conceive what the feelings of

an Italian must be when he contrasts the ancient renown of his nation with her present condition, and with what burning impatience he must long for the opportunity to strike a blow against her oppressors.

The opportunity to embark in her cause was not, however, soon given to Garibaldi, and he followed his profession with diligence, making frequent and often perilous voyages to the several parts of Italy, the Levant, and the Black Sea. These not only made him acquainted with the difficulties and dangers of the sea, but developed his benevolent affections in the numerous cases of the

shipwreck of others, in which he was called to give relief. He was distinguished even then for hardihood and bravery, but much more for his generosity and noble daring. On one occasion he rescued a company of several persons from instant death, at the imminent hazard of his own life, while at all times he manifested a warm sympathy toward the oppressed and the defenseless.

It was during one of these voyages that he first went to Rome, and there, amid the monuments of her former splendor and greatness, and the many evidences of her existing poverty and distress, he conceived the hope of her resurrection. When told that a society of young Italians was already in being, who had devoted their lives to the glorious work, the discovery filled him with unspeakable joy. Columbus, he says, could not have been so happy when the new world first rose upon his vision. He, of course, eagerly enrolled himself among their number, and when the uprising of 1834 took place, he became a prominent actor in the eventful scenes.

But the movement proved disastrous in its results, and Garibaldi among others was condemned to death. Making his escape in disguise from Genoa, he navigated the Mediterranean for some time alone, and finally succeeded in reaching the coast of France, whence he took passage in a friendly vessel to Brazil. His original intention was then to engage in trade, but finding on his arrival that the patriots of La Plata were in arms, he engaged in their service as a naval officer, and was soon mingled with their public affairs. His deeds of valor, and the dangerous encounters which he had with the enemy, secured him the lasting gratitude of his companions in arms. No man who ever fought on the coast is said to have performed more wonders of naval skill and courage than this Italian volunteer.

It was there that he married his wife, whose name and history have become so intimately blended with his own. She was a native of the province of St. Catherine's, in Brazil, of excellent family, and during the many years that he battled for the Republic of Rio Grande, she accompanied him in most of his expeditions, sharing the exposure and vicissitudes with the utmost intrepidity, and yet rendering his domestic life serene and cheerful by her gentleness and warmth of affection. In his encampments in the dense South American forests, where the enemy lurked on every side, she joined in the march and the bivouac, and in his most daring adventures also upon the high seas, she was his friend and companion. All who knew her, as well as her husband, still speak of her as a woman of heroic character, full of resource, activity, and skill, but no less tender and feminine than she was noble. Her subsequent unhappy end confirms while it lends a melancholy interest to these particulars.

The outbreak of political troubles in Italy, in 1848, seemed like a call of Providence to Garibaldi, summoning him to return to his native land. He arrived at Rome in time to anticipate Mazzini, Avezzani, and others, in their earlier efforts to organize the Republic. His known ability pointing him out as one of the men best fitted to conduct the military defense of the nation in case of attack, he was appointed a general of a body known as the Legion, which was composed

of the most gallant and accomplished corps of young Italy. Nor was it a long time before his and their services were required. France—to her lasting shame be it said—had joined the imperial despot of Austria, and the infamous Bomba of Naples, in a plot against the nascent liberties of the peninsula, and in favor of the restoration of the impotent and fugitive old traitor, the Pope. Their armies were narrowing with a slow but certain contraction, like the coiling of some huge snake, around the walls of the Eternal City. But the undaunted Romans, detecting their purposes under the treacherous disguise they had assumed, were fully prepared for the event. Their numbers were few, but their spirit was high and strong. When the question was put to them, whether they were ready to defend their homes, they shouted with one accord that they would die in the last ditch. Soon, therefore, the war commenced.

The incidents of it we can not recount here, nor have we space to speak of the prominent part taken in it throughout by the subject of this sketch. A volume would hardly suffice us to tell the whole history of those memorable days. They were worthy of the place and the occasion, and proved to all the world that years of tyranny and degradation have not yet quenched the old fires of the Italian soul. Garibaldi's invincible legions rivaled the fiery energy of those ancient warriors who had carried the victorious eagles to the ends of the globe. Whenever an obstinate defense was to be made, they were called to make it, and whenever an important point was to be conquered, they marched to the conquest. Time and again, during the siege of Rome, they sallied beyond the city walls to attack the besiegers in their intrenchments; at the villa Pamphili, where the whole day was spent in furious combat with the French, often bayonet in hand, they drove the assailant from his post; at Palestrina, they put to route three times their number of men, with a fearful loss of the enemy's life; and at Velletri, they overwhelmed the flower of the Neapolitan army, commanded by the King in person. After the walls were entered, they sustained the shock of assault, day after day, with cool perseverance and unmovable strength, and at last, when the rest of the sorrowful city was compelled to surrender, Garibaldi and his noble-spirited young soldiers refused to lay down their arms. It was useless for them, they said, to protract the contest with three powerful and disciplined nations, but they would not yield. They resolved, then, to force their way to a safe place of refuge. Their leader's speech on that occasion would have done no dishonor to Brutus or the Gracchi. "Soldiers?" he said, "in recompense of the love you may show your country, I offer you hunger, thirst, cold, war, and death—who accepts the terms let him follow me!" The glorious fellows followed him to a man.

No retreat on record was more full of peril and more resolutely conducted than this of Garibaldi and his friends, through the hostile hosts of occupied Italy. Their object in quitting Rome was to reach Venice in time to assist her against the bombardment of the Austrians. It was a desperate attempt, but it was also the only course left. They first marched westward, and then north toward Todi, where they were joined by Col. Forbes. At Orvieto they drew up to give the French battle, which the latter declined, preferring to hang upon

their rear, to cut off their forces in detachments. Arezzo, their next point, was in full possession of the Austrian troops, but the people secretly sent them supplies. Hence they turned toward Cisterna, in the Pope's dominions, and next Saint Angelo, in Vado. All the way they were harassed by the Austrians; in crossing the Apennines they had the most desperate encounters, and it was not until they reached Borgo, near San Marino, ten thousand Austrians closing about them, that it was found expedient to disband, and to allow each one to seek shelter for himself. Even then, large numbers still clung to Garibaldi, among them Hugo Bassi—who was so inhumanly murdered by the priests at Bologna—Ciccerovohio, the Roman tribune, with his two sons—one of them scarcely fifteen years of age—and the lovely Senora Anna, Garibaldi's wife, who though far advanced in motherhood and otherwise ill, had partaken in every hardship of the retreat, refusing to be separated from her husband, and sometimes riding about the little army to encourage the weary with words of animation and cheer.

From San Marino they set forth at night, not a word being spoken, eluded discovery, and soon after reached Cesenatico, where they seized thirteen vessels to convey them to Venice. But their little fleet was scattered in the darkness. Some of them were never heard of more, and only a few, driven away by the blockading squadron, succeeded in reaching land near the mouth of the Po. There the Senora died, overcome with exhaustion and fatigue. Garibaldi, almost alone, but how no one knows, made his way to Genoa, and thence to the United States.

He would have been received in this country with public demonstrations, but he modestly declined the honor. In order to recruit his health he returned to Staten Island, where he dwelt in perfect security, earning by the labor of his hands his own support. It was there that the writer of this saw him first. A nobler-looking man was never made. He was about the medium height, and finely proportioned. His face was sad in its expression, but full of intelligence, truth, and kindness. There was an integrity marked in every feature which must have won confidence at once; yet he was not stern nor somber, but animated, almost playful and enthusiastic. His remarks on the condition of Europe showed that he was accustomed to look sharply into events, to weigh their nature and bearing, and to act only on a rigid understanding of facts. He was not a patriot from the imagination, but through the mind and heart.

Garibaldi, after he left Staten Island, went to California on business, and engaged in the mercantile marine service of the Pacific.

Some incidents relative to the retirement of Garibaldi from the army to private life on his island farm at Caprera, are narrated by a correspondent of one of our American journals, and they seem to illustrate the eminent character and exalted love borne him by the King and people of Italy.

"The political men who surround the King evince the necessity of feeling their own way, and to guess what might give pleasure to Garibaldi. 'What would he have?' said one of them to one. 'Garibaldi's character, on account of his immense virtues, of his heroic self-denial, is a very difficult one to deal with. One does not



know how to lay hold of him. What could we offer him? The rank of marshal? He will not accept it, out of regard for Cialdini. The great cordon of the Annunziata? He would answer he wears no orders. The title of Prince of Calabardi? He would say his name is Giuseppe Garibaldi, and he is quite right if he objects to change his name. A pension to Garibaldi? It would only offend him. An estate? He would say Caprera is all he wants."

The recent career of Garibaldi, as the liberator of Southern Italy, is familiar to all readers. The enthusiasm of his countrymen when under his leadership, regarding him as they did in the light of a hero not only, but as one inspired to be their liberator, and protected by Providence against defeat as well as against death, shows the mighty influence which he was able to wield over individuals and masses of men, through the powerful magnetic force of that singleness of purpose and patriotic fervor which has always distinguished him; and having liberated Sicily, carried victory to the very threshold of Rome, and brought about the annexation of Southern Italy to the Kingdom of Sardinia by the voluntary votes of the people, he resigned his command into the hands of King Victor Emanuel and retired to his farm. Like Washington, he did his duty; and having freed his people, voluntarily retired to the level of a private citizen; and though it was only his duty, it excites the surprise of the world, because most men under such circumstances allow their selfishness to govern them. No crown could give luster to the brow of Garibaldi; no position could elevate him in the estimation of all who love liberty.

#### PHRENOLOGY VINDICATED\*

AGAINST THE CHARGES OF MATERIALISM AND FATALISM.

BY CHARLES CALDWELL, M.D.

The charges of materialism and fatalism, though, when strictly scrutinized and fully understood, among the most groundless and frivolous in their nature that have been preferred against Phrenology, are, notwithstanding, the most pernicious in their effects, and have constituted the most stubborn and obstructive barriers to the dissemination of its truths. The reason is plain. They are addressed to the feelings which are blind and credulous, instead of the intellect, which, being the mental eye, can see and examine, doubt and determine. Hence they have excited the fears and awakened and alarmed the prejudices of the community, and called into the conflict an honest conscience (the conscience of the public) without the lights by which it should be guided.

Nor, to the minds of a vast majority of those whose ears they reach, are the charges referred to destitute of plausibility. Far from it. To detect their fallacy, and trace through its ramifications their mischievous tendency, without aid, requires much more of accuracy of research than

the great body of the people will bestow on them; and also, perhaps, more of sagacity and knowledge than they actually possess.

On the community at large, this rooted and pervading dread of the evils of Phrenology operates injuriously in a two-fold way. By their groundless fears of a demoralizing tendency, thousands and tens of thousands are induced to keep aloof from the science themselves, and to use their influence to make others do the same. It need hardly be observed that persons of this description, being altogether ignorant of it, can not rationally entertain in relation to it either opinion or belief. Those states of mind, to be worthy of the names bestowed on them, must be the product of evidence. And, from the individuals alluded to, evidence is excluded by the ignorance which their fears and prejudices throw around them. Notwithstanding this ignorance, however, its concomitant want of evidence and all other disqualifications which follow in its train, those individuals do entertain and exercise what is to them tantamount to confirmed opinion and belief; because it effectually prevents them from inquiring, and thus shuts and bars against them the door of knowledge. Hence their ignorance of Phrenology, reducing their minds, as respects that science, into a state of inaction, perpetuates itself. Artful anti-phrenologists, moreover, constantly resort to it, in their declamations and intrigues, with a view to cover the science with odium.

On another portion of the community, the fears and shadowy suspicions which they harbor (in open defiance of the lights which should dissipate them) in relation to the pernicious tendency of the science, produce an effect still more to be lamented. They seduce them to render up their judgment and positive conviction, to be made the sport of their vague apprehension of evil.

The persons here referred to, acquire an acquaintance with Phrenology sufficient to give them a knowledge of its leading facts and principles, to none of which can they offer an objection. Nor do they even pretend to object. They are really, and in spite of themselves, convinced of the truth of the science; but they shrink, notwithstanding, from what they still regard as its demoralizing consequences. They do not, therefore, adopt it as a creed, avail themselves of its benefits, or recommend it to others. On the contrary, their measures are the reverse, signally unreasonable and culpably inconsistent with moral courage. They allow themselves, by the phantoms of their timidity, to be so far warped and perverted in sentiment, and so deluded in judgment, as to believe that *truth*, the favorite creation and highest attribute of the God of truth, can be productive of evil! Though I shall not pronounce this irrelevant view of things altogether blasphemous, that it is deeply blameworthy will hardly be denied. Those who harbor it through the blindness of fear, seen ignorant of the fact, that *all truth is essentially useful*, if correctly understood and skillfully applied. They forget, moreover, that doubt on this subject is *virtual infidelity*. Yet if reason and common sense do not unite in pronouncing it so, I am mistaken in their decision. In what respect, I ask, is it more erroneous and culpable to doubt the usefulness or dread the mischief of truth, when revealed in the

Word of the Creator, than when revealed with equal clearness in his works? Let others answer the question. My skill in casuistry is unequal to the task. That in either case the act is fraught with irreverence toward the Deity, from involving a doubt of his wisdom or goodness, or both, and is therefore wanting in religion, can not be questioned. Yet, by many anti-phrenologists, who are sufficiently ostentatious in their profession of religion, it is hourly perpetrated.

Of these cases, neither is more strongly portrayed than truth and the interest of science and morals abundantly warrant. In form and coloring they are depicted as I have witnessed them. Perhaps nine tenths, or more, of all the anti-phrenologists I have conversed with on the subject, have belonged to one or the other of these two classes. They either had not ventured to approach the science as inquirers, and were therefore utterly ignorant of it, or, having acquired some knowledge of it, and been convinced of its truth, they still rejected it in fact, on account of what they dreaded as its hostility to the interests of morality and religion. In illustration of this, and in confirmation of the principle on which it rests, no single incident, perhaps, can be more pointed and powerful than the following one, in which I had myself an immediate concern:

A gentleman of great distinction and worth, and one of the most amiable men I have ever known, after having held much conversation and attended a brief course of lectures on Phrenology, became a proselyte to its truth. At the time of this event he was distant from home, and had nothing to consult but his own splendid and masterly intellect. Not so, however, on his return to his family. To his wife, a woman of earnest piety and great accomplishments of mind and person, he was peculiarly attached. To her he communicated his views of Phrenology, and attempted to convince her of its truth and usefulness. But the effort was worse than fruitless. It alarmed her fears. She fancied that she detected in the science the fatal elements of impiety and irreligion. The fears of the wife were reflected back on the husband. So deep and tender was his affection, and so manly his magnanimity, that he could not bear to be a source of pain to a being so dear to him. The consequence was, that Phrenology lost, through this groundless apprehension, a powerful advocate. From that period the gentleman could never be induced again even to converse on the science. Yet his regard for truth withheld him from ever assailing its evidences.

Another less numerous, but more passionate and intolerant body of unbelievers, have not confined their assaults to the supposed injurious effects of Phrenology. Their warfare has been materially different, in both its form and its object, more vindictive in its spirit and bearing, and pushed to a much more exceptionable extent. It has been rude, personal, and repulsively malignant. Not content with a crusade against doctrines, this band of belligerents have fiercely attacked, also, reputation and standing, with a view to compass their object, by covering with odium the advocates of the doctrines which they deem objectionable. Hence, while emptying against them their deeply drugged vials of condemnation, invective, and abuse, they have de-

\* The objections to the science of Phrenology, in respect to Materialism and Fatalism, which twenty years ago were so ably answered by the late lamented Caldwell, are now occasionally raised by persons who have since grown to manhood, and we think we can hardly render our readers a better service than by reproducing this essay, a part of which only can we find room for in this number.

nounced phrenologists as materialists and fatalists, heretics and demoralizers, and therefore enemies of the human race. Of this class of vilifiers, I regret to say that no inconsiderable proportion has consisted of members of some religious denomination—clergymen or laymen, or both united, characterized by much more of zeal than judgment, and much better versed in militant creeds and sectarian wrangles, than in either the history or the science of nature. Cased in prejudice, warped in feeling, and restricted in intellect, by their tortuous artifices and narrowing and perverting courses of inquiry and thought, such litigants are peculiarly disqualified to sit in judgment on physical questions. Their long-settled and engrossing dogmas, moreover, entangled with rigid professional habits, and a caste of belief exclusive and limited, too often unfit them for liberal research of any description. Such men, I say, have figured as the most rancorous foes, and the most vehement anathematizers of Phrenology and its advocates. True, a few of them, less ferocious or more artful than the rest, while fulminating in wrath against the science, have assumed at times a milder, and, as they no doubt would have it thought, a more merciful and charitable tone toward what they misnamed its *deluded* votaries. They have admitted that phrenologists *may* be honest in their intentions—perhaps are so; but that, in their opinions, they *must be and are* deplorably mistaken. In a special manner, that, from some cause, they are so blinded as to cause and effect, or perverted in their mental vision, as to be disqualified to judge of the nature and tendency of the doctrines they advocate. That though Phrenology, in its consequences, tends palpably and directly to mischief, its cultivators, who have bestowed years on the study of it, are too dim-sighted to be sensible of that mischief. In a word, that however commendable phrenologists may be in their purposes, their pursuits are condemnable, and they themselves intellectually dull and imperceptive, and therefore unfit to be the authors and guides of their own course of action and the arbiters of their own destiny. I shall only add, that apart from all other considerations, charges such as these are in no small degree injurious, from their unfortunate effect on the human temper, and on social intercourse. They estrange men from each other, and chill their mutual affections and charities, if they do not produce between them actual hostility. To impute to a body of men, whether truly or falsely, dishonesty or folly, never fails to offend them, if it does not excite in them open enmity toward their indiscreet and indelicate accusers. But that charges to this effect have been, or the last forty years, broadly and uninterruptedly preferred, by fanatics and their adherents, against the votaries of Phrenology, has been already intimated, and can not be denied. And the grossness and repulsive nature of the practice, not to say its malignity and viciousness, are among the evils and disgraces of the day. Hence the unkindness of feeling, not to call it resentment, that has prevailed between phrenologists and their opponents; and the spirit of harshness and rancor with which their controversy has been conducted. Their conflict has been that of incensed gladiators, mutually bent on overthrow or destruction, rather than of calm and deliberate in-

quirers, conscientiously laboring for the establishment of truth.

Such are some of the products of the belief that Phrenology favors materialism and fatalism; and the evil and discredit of them are sufficiently striking. That their extinguishment would be eminently beneficial to the cause, and subservient to the usefulness of the science, can not be doubted. It would render the study of it much more general and effective, and the results of that study in an equal degree more abundant and available for the welfare of the community. For these reasons, and with such resources as I can bring to the task, it is my intention, in this essay, to contribute my part toward the vindication of the science from the specified evils which have been laid to its charge. And first from that of

#### MATERIALISM.

This, as heretofore stated, when subjected to analysis and strictly examined, is one of the most frivolous and indefinite, mystified and unintelligible charges, that can well be imagined. Hence it is one of the most difficult to be practically treated and satisfactorily settled. Its levity and near approach to nothingness render it all but untangible. An attempt to grapple with it bears too close a resemblance to grasping at air or striking at a shadow. The inquirer wastes his strength in a fruitless struggle to find in his subject something on which to fasten his mind and bring his exertions to bear on a reality. All before him is a fitting phantasmagoria, which appears but to vanish, and give place to another as shadowy as itself. Nor is the most intractable difficulty yet specified. Far from it.

While the inquirer is threading his way through the entanglements of materialism, he is instinctively led, by a law of his mind, to seek knowledge through contrast, and thus makes an attempt on the subject of immaterialism. And, as far as human powers are concerned, that is literally an attempt on *nothingness*. No more are our faculties calculated, or intended by Him who bestowed them on us, to investigate that subject (if subject it may be called), than is our eye to see the inhabitants of Saturn, or our voices to converse with them. Consummately mad as the mad Knight's assault on the windmill, it was sadder sense compared to the formal attempt of a philosopher to run a tilt with immaterialism. When will man, in his transcendental visions and fanatical reveries, escape from insanity! Immaterialism a theme to be discussed and illustrated by such faculties as we possess, or to serve in any way as a source of knowledge to us! It is as utterly untangible to us as the wildest chimeras of a crazed imagination. To our efforts to sound or fathom it, it is an ocean not merely without shore or bottom, but without substance or its shadow—a thing of inconceivable emptiness—the very void of a void! As soon shall we measure immensity itself, and make in person the circuit of creation, as form re-pecting *immaterial things* a single idea.

[TO BE CONTINUED.]

#### HOME AND MUSIC.

MUSIC is becoming, more and more every year, a staple necessity of the family and the home. Within the last forty years great changes have taken place in our country, in many respects. The newspaper was then a scarce article, and one in a school district among farmers was deemed sufficient. Clocks were then nearly as scarce, and a musical instrument was a rare exception. Now, when one enters a parlor or sitting-room, his eye seeks the piano or the melodeon, as a matter of course, and feels disappointed if he fails to see

one. These facts we regard as way-marks of the civilization of the times rather than as an indication of the increase of wealth.

When we see an old broken pitcher or superannuated teapot filled with plants in the poor man's cottage window, or some modest vine creeping over the door, we do not expect to meet within silks, diamonds, and French, but we feel sure of finding some refinement of disposition and a yearning after the higher and the better—persons having the inner life of civilization which seeks an avenue of development through these tokens of sympathy with the pure and the beautiful. In such a home, too, we should expect to hear the gentle voice of song. We might find no carpet, no costly furniture; but we need not tell the traveler that in such a home we would find everything clean, and an air of refined contentment would seem to pervade the place.

In the future homes of the children of such a home, thus reared, if fortune smile on them, as it probably will, we shall find in the room of the cracked teapot and pitcher a respectable conservatory, a rich musical instrument to accompany the song, and, at least, a handsome carpet on the floor.

Mechanical science is evolving works of utility and of taste to such an extent that we are often amazed at its achievements. The washing-machine for the kitchen, the sewing-machine for the living-room, the melodeon or the piano for the parlor, are finding their way, not merely among the wealthy, but among the middle classes; also, the farmer, the thriving mechanic, and clerk can not only afford to procure them, but can not do without them.

The melodeon, as now improved by Esty & Green, of Brattleboro, Vt., supplies a demand long felt—viz.: an instrument with such tone and compass as to meet the requirements of sacred and social music, to accompany family singing, having the quality of the organ in breadth and richness of tone, and still possessing so much of the sprightliness and vivacity of the piano as to meet the wants of the parlor.

These results seem to be reached by the melodeons referred to, and it gives us pleasure to say that we have one of the instruments made by this firm, and regard it as unsurpassed by any other style of melodeon in the market.

The great defect of the melodeon formerly has been, that it would not respond instantly to the touch, thus rendering it not well adapted to the quickest music. In striving to remedy that defect there was danger of losing the smoothness and delicacy of tone. These difficulties seem to have been completely obviated in the melodeons of Esty & Green. Another very valuable improvement in the melodeon, patented by these gentlemen, and used exclusively in the instruments which they manufacture, is called "The Harmonic Attachment," by which the power of the instrument is doubled without increase of size, number of reeds, or keys, thereby rendering it more powerful than any other of similar size and price. Finally, the combination of the following indispensable qualities, to a perfect instrument—viz.: quickness of touch, smoothness and purity of tone, power, durability, beauty and style of finish, in no one of which points is it surpassed by any other melodeon in the country, has justly entitled it to the name applied to it by the manufacturers, of "The Perfect Melodeon."—See their advertisement.

E. M. Bruce is the agent for the State of New Jersey, and we cordially commend him to all our friends. He may be addressed at Philadelphia.

## MORAL PHILOSOPHY;

OR,

## THE DUTIES OF MAN

CONSIDERED IN HIS INDIVIDUAL, SOCIAL, AND DOMESTIC CAPACITIES.

BY GEORGE COMBE.

[FROM THE LATEST REVISED EDINBURGH EDITION.]

[CONTINUED FROM DECEMBER NUMBER.]

At a time when war and rapine were the distinguishing occupations of nobles, men were proud of their descent from a great warrior, perhaps a border chieftain, who was only really a thief and a robber on a great scale. At present, great self-congratulation is experienced by many individuals because they are descended from a family which received a patent of nobility five hundred years ago, and has since been maintained, by means of entails, in possession of great wealth, although during the intervening period their annals have commemorated as many profligates and imbeciles as wise and virtuous men. Many commoners, also, who have inherited sound brains and respectable characters from their own obscure but excellent ancestors, are ashamed of their humble birth, and proud of an alliance with a titled family, although feeble and immoral. But all this is the result of a misdirection of Veneration and Love of Approbation, which increasing knowledge will assuredly bring to a close. It indicates an infatuation of vanity, compared with which, wearing bones in the nose and tattooing the skin, are harmless and respectable customs. If, in a country like Britain, a family have preserved property and high social consideration for successive centuries, without a patent of nobility, and without entails, its members must have possessed sound understandings and respectable morality, and they are, therefore, really worthy of respect. The fact that there are several (I might say many) such families, is a proof that the objects aimed at by charters of hereditary rank and entails may be better and more effectually attained by obedience to the laws of organization.

It forms no argument against these views, that in America there is as jealous a distinction of ranks, and as strong an admiration of ancestry, as in Britain; because these feelings are admitted to be natural, while it is certain that the mass of American society is not better informed in regard to their proper direction than our own countrymen. The founders of the American republic, however, were great and enlightened men, and they conferred a boon of the highest value on their posterity, when, by prohibiting artificial hereditary ranks and titles, they withdrew the temptations to misdirected ambition which they inevitably present. In America the field is left clear for the operation of reason and morality, and we may hope that, in time, ambition will take a sounder direction, corresponding with the increase of knowledge. In our own country, the law not only obstructs reason, but adds a mighty impulse to our natural liability to err.

We thus account for the fact, that the best of men do not always attain the highest stations and richest social rewards, first, by the circumstance of society being progressive—of its being yet only in an early stage of its career, and of its honoring in every stage those qualities which it prizes most highly at the time, although they may be low in the scale of moral and intellectual excellence; and secondly, by the impediments, to a right adjustment of social honors, presented by the institution of artificial hereditary dignities and entails.

It is an interesting inquiry, Whether society is destined to remain forever in its present or in some analogous state, or to advance, to a more perfect condition of intelligence, morality, and happiness? and if the latter be a reasonable expectation, by what means its improvement is likely to be accomplished? In considering these questions, I shall attempt to dissect and represent with some minuteness the principles which chiefly characterize our present social condition, and then compare them with our faculties, as revealed by the physiology of the brain. We shall, by this means, discover to what class of faculties our existing institutions are most directly related. If they gratify our highest powers, we may regard ourselves as having approached the

limits of improvement permitted by our nature; if they do not, these, we may hope still to advance.

There are two views of human nature relating to this subject, of which are plausible, and may be supported by many facts and arguments. The first is, that man is merely a superior animal, destined to draw his chief enjoyments from a regulated activity of his nature, adorned by such graces as are compatible with its superior life, for example, may be regarded as given to us that we may have the pleasures of sense, of rearing a family, of accumulating wealth, of acquiring distinction, and also of gratifying the intellect and imagination by literature, science, and the arts. According to this view, selfishness, individual aggrandizement, and intellectual attainment would be the leading motives of all sensible men during life; and the moral duties would be used chiefly to control and direct these selfish propensities in seeking their gratifications, so as to prevent them from injuring their neighbors and endangering their own progress. There would be no leading moral object in life: our enjoyments would not necessarily depend on the happiness and prosperity of our fellow-men; and the whole duty of the higher sentiments would be to control and direct the lower propensities, so as to prevent them from defeating their own aims.

The other view is, that man is essentially a rational and moral being, destined to draw his chief happiness from the pursuit of objects directly to his moral and intellectual faculties; the propensities are merely as the servants of the sentiments, to maintain and assist them while pursuing their high and beneficent behests. History represents man, in past ages, as having been ever in the former condition; he was openly pursuing the gratification of the propensities, as the avowed and only object of life, or merely curbing them so far as to enable him to obtain higher satisfaction from them, but never directly pursuing the ends or universal happiness as the chief object of his existence. This also is our present condition.

Even in civilized communities, each individual who is not blessed with hereditary fortune, must necessarily enter into a vivid competition for wealth, power, and distinction, with all who move in his own sphere. Life is spent in one incessant struggle. We initiate our children into the system, at the very dawn of their intelligence. We place them in classes at school, and offer them marks of merit, and prizes to stimulate their ambition; and we estimate their attainments, not by the extent of useful knowledge which they have gained, but by the place which they hold in relation to their fellows. It is proud to be at the station of dux that is the grand distinction, and this implies a marked inferiority of all below the successful competitor.

On entering into the business of life, the same system is pursued. The manufacturer taxes his invention and his powers of application with the utmost, that he may outstrip his neighbors in producing better and cheaper commodities, and reaping a greater profit than they. The trader keeps his shop open earlier and later, and promises greater gains than his rival, that he may attract an increased number of customers. If a house is to be built, or a steam-engine fitted, or a specification, or a minute description of the object wanted, is drawn up, copies are presented to a number of tradesmen; they make offers to execute it for a certain sum, and the lowest offerer is preferred. The extent of difference in these offers is enormous. I was one of a public commissioners, who received offers for building a bridge, the highest of which amounted to £21,036, and the lowest to £11,000. Of six offers which I received for building a house, the highest was £1,975, and the lowest £1,500. Differences equally great have been met with in tenders for furnishing machinery and works of various kinds. I have made inquiries to ascertain whence these differences arose, and found them accounted for by the following causes:—Sometimes an offer is made by a tradesman who knows himself to be in debt; who, therefore, has nothing to lose; but who is aware that the state of his affairs is not publicly known, so that his credit is still safe. As long as he can proceed in trade, he obtains the means of supporting and educating his family, and every year passed in accomplishing

is so much gained. He can preserve his trade only by obtaining regular succession of employment, and he secures this by undergirding every man who has a shilling of capital to lose. Bankruptcy is the inevitable end of this career, and the men who have property rely solely on the loss arising from this unjust and pernicious course; but it serves the purpose for a time, and this is all that the man who pursues it regards. Another and a more legitimate mode of low bidding is the reverse of this. A trader has accumulated property, and buys every article at the cheapest rate with ready money; he is frugal, and spends little money in domestic expenses; he is active and sharp in his habits and temper, and exacts a great deal of labor from his workmen in return for their wages. By these three circumstances combined, he is enabled to underbid every rival who is inferior to him in any one of them. I am informed that the cost of production in the master tradesman thus qualified, compared with that of one in less favorable circumstances and of more expensive habits and lax dispositions, is to the extent of from 15 to 20 per cent.

Based on the principle that the object of life is self-aggrandizement, all this order of proceeding appears to be proper and profitable. If you trace out the moral effects of it, they will be found entirely questionable.

The tendency of the system is to throw an accumulating burden of labor on the industrious classes. I am told that in some of the machine manufactories in the west of Scotland, men labor for twelve hours a-day, stimulated by additions to their wages in proportion to the quantity of work which they produce. Masters who push on a great scale, exact the most energetic and long-continued labor from all the artisans whom they employ. In such circumstances, man becomes a mere laboring animal. Excessive muscular exertion drains off the nervous energy from his brain; and when labor sleep ensues, unless the artificial stimulus of intoxicating liquors is applied, as it generally is in such instances, to rouse the dormant organs and confer a temporary enjoyment. To call a man who lives his life in such a routine of occupation—eating, sleeping, laboring, drinking—a Christian, an immortal being, preparing, by his actions here, for an eternity hereafter, to be passed in the society of pure, intelligent, and blessed spirits—is a complete mockery. He is preparing for himself a premature grave, in which, benumbed in all his other attributes of his nature, he shall be laid exhausted with toil, like a jaded and ill-treated horse than a human being. Yet this system pervades every department of practical life in these Islands. Land can be advertised to be let, tenants compete with each other in the payment of high rents, which, when carried to excess, can be paid only by converting themselves and their servants into laboring animals, expending on the land the last effort of their strength and skill, and being satisfied with very little enjoyment from it in return.

The competition of individual interests, directed to the acquisition of property and the attainment of distinction, the practical members of society are not only powerfully stimulated to exertion, but actually urged to submit to a most jading, laborious, and endless course of toil; and neither time, opportunity, nor inclination is left for the cultivation and enjoyment of the higher powers of the mind.

The order and institutions of society are framed in harmony with this principle. The law prohibits men from using force and fraud in order to acquire property, but sets no limits to their employment of all lawful means. Our education and mode of transacting mercantile business support the same system of selfishness. It is an approved maxim, that secrecy is the soul of trade; and each manufacturer and merchant keeps his speculations secretly, so that his rivals may know as little as possible of the kind and quantity of goods which he is manufacturing, the sources whence he draws his materials, or the channels by which he disposes of his products. The direct advantage of this system is that it confers a superiority on the man of acute and extensive sagacity and profound sagacity. He contrives to penetrate many of the secrets which are attempted, though not very successfully, to be kept, and he directs his own trade and manufacture, not always

according to the current in which his neighbors are floating, but rather according to the results which he foresees will take place from the course which they are following; and then the days of their adversity become those of his prosperity. The general effect of the system, however, is, that each trader stretches his capital, his credit, his skill, and his industry to produce the utmost possible quantity of goods, under the idea, that the more he manufactures and sells, the more profit he will reap. But as all his neighbors are animated by the same spirit, they manufacture as much as possible also; and none of them knows certainly how much the other traders in his own line are producing, or how much of the commodity in which he deals the public will really want, pay for, and consume, within any specific time. The consequence is, that a superfluity of goods is produced; the market is glutted; prices fall ruinously low, and all the manufacturers who have proceeded on credit, or who have limited capital, become bankrupt, and the effects of their rash speculations fall on their creditors. They are, however, excluded from trade for a season—the other manufacturers restrict their operations; the operatives are thrown idle, or their wages are greatly reduced. The surplus commodities are at length consumed, demand revives, prices rise, and the rush toward production again takes place; and thus in all trades the pendulum oscillates, generation after generation, first toward prosperity; then to the equal balance, then toward adversity—back again to equality, and once more to prosperity.

The ordinary observer perceives in this system what he considers to be the natural, the healthy, and the inevitable play of the constituent elements of human nature. He discovers many advantages attending it, and some evils; but these he regards as inseparable from all that belongs to mortal man. The competition of individual interests, for example, he assures us, keeps the human energies alive, and stimulates all to the highest exercise of their bodily and mental powers; whence abundance of every article that man needs, is poured into the general treasury of civilized life, even to superfluity. We are all interested, he continues, in cheap production; and although we apparently suffer by an excessive reduction in the prices of our own commodities, the evil is transitory, and the ultimate effect is unmixed good, for all our neighbors are running the same career of over-production with ourselves. While we are reducing our shoes to a ruinously low price, the stocking-maker is doing the same with his stockings, and the hat-maker with his hats; and after we all shall have exchanged article for article, we shall still obtain as many pairs of stockings and as many hats for any given quantity of shoes as ever; so that the real effect of competition is to render the nation richer, to enable it to maintain more inhabitants, or to provide for those it possesses more abundantly, without rendering any individuals poorer. The evils attending the rise and fall of fortunes, the heartbreaking scenes of bankruptcy, and the occasional degradation of one family and elevation of another, they regard as storms in the moral, corresponding to those in the physical world, which, although inconvenient to the individuals whom they overtake, are, on the whole, beneficial, by stirring and purifying the atmosphere; and regarding this life as a mere pilgrimage to a better, they view these incidental misfortunes as means of preparation for a higher sphere.

This representation has so much of actual truth in it, and such an infinite plausibility, that it is somewhat adventurous to question its soundness; yet I am forced to do so, or to give up my best and brightest hope of human nature and its destinies. In making these remarks, of course I blame no individuals; it is the course of action which I condemn. Individuals are as much controlled by the social system in which they live, as a raft is by the current in which it floats.

In all the systems which I have described, you will discover no motives higher than those furnished by the propensities regulated by justice, animating the competing members of society in their evolutions. The grand object of each is to gain as much wealth, and, as its consequence, as much power and distinction to himself as possible; he pursues this object without any direct regard to his neighbor's interests or

[CONTINUED ON PAGE ELEVEN.]



## PHRENOLOGICAL EXAMINATIONS.

MANY persons who simply read a text-book on Phrenology come to the conclusion that the science may be true as a matter of fact; and though they settle down upon this opinion, they have so little presented to their minds in practical life which seems to bear on the subject, that they naturally lose sight of the practical truth of the subject; in short, they are convinced of the truth of Phrenology in theory, but its practical features do not seem so clear.

But a practical phrenologist, one who is examining heads daily, is almost constantly impressed with a conviction of the practical value of Phrenology, by the striking examples which are daily brought under his hands. Under the title which we have adopted, we propose to record, from time to time, some of those palpable hits which are, in our professional experience, so frequently occurring.

Mrs. E. E. S., a stranger, called at our office in November last for examination. After describing her natural force of character, her intellectual energy, her mechanical ingenuity, her love of the study of nature, her great energy and perseverance, self-reliance, and coolness in times of danger, we remarked that she was adapted to the practice of medicine, especially to surgery and difficult cases of disease; that if on board a vessel which was on fire, she would be cool, collected, and understand what to do for safety, as well as if she had a month to plan; that if she was in a carriage, and the harness were to break, or the horses run away, she would be able to seize the reins and use every necessary means for safety.

At the close of the examination, she remarked that she had been a physician for ten years, and had performed some difficult surgical operations successfully, when several gentlemen physicians after consultation had declined to undertake it; that she was once on board a burning ship, and was the object of general remark for her coolness and ability to aid others, who were helpless through fear; and finally that she was once riding in a four-horse post-coach, when there were no passengers but ladies on board; that the driver became intoxicated and was unable to manage the horses, and while the other ladies were alarmed and screaming, she climbed out of the coach window while the stage was under motion, succeeded in mounting to the box, took the reins away from the drunken driver and threatened to tumble him off if he attempted to reclaim them, and that she thus drove the four-horse coach over hill and dale for seventeen miles successfully to the proper stopping-place without accident; and she added that this was the first time in her life that she ever drove a four-horse team, and that it was also, thus far, her last.

Now, if this examination had been made before an audience of a thousand people in the neighborhood where all these facts were well known, of course it would have created no little talk and excitement; but as these circumstances are daily happening, we might say almost hourly, in our private phrenological rooms, they are not known to the public, and except to the individual who is the subject of the examination, they are known only to ourselves. Thus we have daily accumulating evidence of the truth of Phrenology, and the value of its application as a means of reading character.

## JOHN CASSEL.

BIOGRAPHY AND PHRENOLOGICAL CHARACTER.

## BIOGRAPHY.

MR. JOHN CASSEL, the celebrated London publisher, is a living exemplification of the power of native talent and common sense employed in a practical way; and as a self-made business man and an educator of the popular mind, he deserves his high position and extensive reputation.

Lord Brougham, in an address delivered before the Social Science Conference, held at Liverpool in October, 1858, speaking of the great improvements which had taken place in popular literature, remarked: "Of one individual, John Cassel, who has taken a leading part—perhaps the most prominent part—in these important proceedings, it is fit to mention the name, because he has himself been a working-man, and has by his industry risen from a most humble station. The variety of works which he has published is very great, and their circulation extraordinary. The prices which he gives to secure the best assistance of literary men and artists, do the greatest credit to his liberality and good sense, as his remarkable success proves."

Large as is the number of those who, during the last thirty years, have made the elevation of the working classes of England a favorite occupation, there is probably not one who has labored so zealously and achieved so much as John Cassel. Arriving in London from his native city (Manchester), with but six cents in his pocket, he by industry and perseverance attained a high business position. Though unacquainted with the printing and publishing trade, he was anxious at the first indications of prosperity to make the press the means of improving and elevating the class from which he had risen. To disseminate the principles and cultivate the habit of temperance among the people, he purchased the copyright of a book which was selling at sixty cents, and with the view of giving it a more extended circulation, issued it at six cents—the cost of paper and printing—and the result of his experiment was that an edition of twenty thousand was called for.

Encouraged by his success, Mr. Cassel commenced the plan of offering prizes to secure the best advocacy of measures calculated to ameliorate the condition of the working-classes. Six hundred dollars were offered by him for papers or short essays on the various aspects of the temperance movement, which movement he rightly considered an essential preliminary to any real improvement in the condition of working-men.

These papers were circulated by tens of thousands throughout the kingdom, and excited a good deal of interest in the public mind. The next prize was two hundred and fifty dollars for the best essay on the condition of the working-classes of England, and the best means of elevating them. The social condition of Ireland came in for a share of his attention, and he offered a prize of two hundred guineas (over one thousand dollars) for the best essay on the evils by which it has so long been marked. It was awarded to Mr. Caulfield Heron, a Professor in the Queen's College, Galway, and one of the foremost political economists of the day.

Mr. Cassel has subsequently offered three hun-

dred and seventy-five dollars—afterward increased up to six hundred dollars—for the best paper upon ten different topics on social science written by working-men. The adjudicators were the Lord of Shaftesbury and Carlisle, Lords Brougham and John Russell, the Bishop of Carlisle, Sir Benjamin Brodie, Sir Fitzroy Kelly, Mr. Napier, the Chancellor of Ireland; the learned Recorder of Birmingham, Mr. Commissioner Hill, etc. The names of the ten successful competitors were announced by Lord Brougham at the Bradford Social Science Conference, who then pronounced Mr. Cassel one "of the greatest benefactors of the country." In addition to these prizes, Cassel has offered seventeen hundred and fifty dollars for two tales which shall best illustrate the advantages of society, industry, perseverance, and integrity in the race of life, by the care of two individuals of opposite qualities and tendencies.

But it has been in the career of education Mr. Cassel's efforts have exerted the greatest influence and been attended by the most marked success. A large portion of the working-classes of England is uneducated. In 1851, out of a venile population of five millions, not more than two millions were upon school attendance, and out of these not more than five hundred thousand remained at school beyond the age of nine. The thousands of youth and young men who but barely learned to read, "Cassel's Popular Educator" was issued (sixteen pages weekly) at two cents. Each weekly number was filled with lessons upon all the popular branches of education. How the people of England appreciate this undertaking may be gathered from the fact that a circulation of two hundred thousand was attained. This was followed by the *Hibernian* and the *Biblical Educators*. The extent to which Mr. Cassel's operations have extended may be inferred, when we state that the firm of Cassel, Petter & Galpin's issue of periodical literature considerably over half a million per week. The circulation of educational works in volume is very great.

Mr. Cassel visited this country during the year for the purpose of bringing out here "Illustrated Family Bible," a work which already attained an unparalleled success on the other side of the water, and in the preparation of which he has been intent for many years. The issue of one number alone a circulation of one hundred thousand has been attained in England. This is unquestionably the greatest success ever achieved in a field in which Mr. Cassel's labors have already made him *facile princeps*—the first in placing the best productions, both of the literary and artistic world, within the reach of the masses. The illustrations of the "Family Bible" are designed and engraved by the best artists in England and France, a result which, of course, no publisher could accomplish; but Mr. Cassel is the only publisher in the world who would offer two quarto pages of such a work, in print, with copious notes, and copious marginal references, for fifteen cents. It is not often that the world is called upon to admire the union of commercial success with untiring philanthropy, and Mr. Cassel's career presents so remarkable an example of it, that we shall almost be ashamed to do less than reap as much honor and reward





PORTRAIT OF JOHN CASSEL, THE CELEBRATED LONDON PUBLISHER.

our own soil as he has done on his own, brief though his stay among us has been.

## PHRENOLOGICAL CHARACTER.

The portrait of this man represents a most remarkable character. In the first place, the reader will observe a most capacious chest, and those appearances of the face which indicate constitutional vigor, endurance, and power. Such large and well-set features, combined with a large head, stout, short neck, and deep, broad chest, indicate a descent from a long-lived, hearty, and robust family. Here, then, is an excellent physical basis for a man of power, not merely in a physical sense, but also in respect to intellect and character. The portrait indicates more strength than activity of temperament, more momentum than velocity, more ability to grasp great and important matters and carry them through successfully, than smoothness, polish, policy, and refinement. Here are signs of most firm and enduring health. The phrenological reader will observe the very great predominance of the lower part of the forehead. How great the distance from the ear

to the root of the nose, indicating unusual perceptive power, ability to gather knowledge from the active, practical world, and to reduce ideas to an available form! Few persons possess as much power to take in details, to understand their relations and uses, and to employ such knowledge successfully in the affairs of life. Such a head is not only adapted to grasp great operations, but to superintend all their practical details.

He could be a manufacturer, and have a thousand hands under his eye, and financier to keep them all at work properly. He would succeed as a man of science and learning; he knows how to go to the foundation of a subject, to begin at the beginning, and take the regular, successive steps to the climax. What he attempts to teach others he makes plain and clear. He is remarkable for his system; he arranges everything according to method, and whatever he follows as a pursuit must become subservient to his will and administration, even to the minutest detail.

His Language is rather large; hence he communicates his ideas clearly, and speaks with readiness and to the point. He has a first-rate

memory of events, places, forms, features, and arrangements; is a natural critic, readily appreciates resemblances and differences, and discerns the character of persons at sight. He seems to know at a glance what every man can best do, as well as how to approach persons in order to secure the most direct and positive influence over them.

He is broad in the temples, indicating mechanical judgment and ability to attend to a complicated business. He has a quick imagination, but it tends toward the practical, not toward the speculative and theoretical. All his ideas are available, and adapted to meet the common wants of economic life and duty.

His head is rather high, evincing self-reliance and pride of character, respect for his own judgment and ability, firmness of purpose, decision of mind, a love of truth, respect for superiority, whether it toil at the anvil or preside in courts of justice. He has large Benevolence, which renders his mind philanthropic; and being hearty and earnest in his nature, he inclines to help the depressed, and lend the force of his strength and wisdom to aid the poor and ignorant. Such an organization is never discouraged, never afraid of undertaking large enterprises, believes in driving business, and in the "nimble sixpence" rather than the "slow shilling;" is satisfied to acquire a competency, and would prefer to do the world a million dollars' worth of good in making a thousand dollars for himself, rather than to do a small business, pocket all the profits, and do the world little or no good. He has, also strong courage, is not afraid to brave difficulty, and inclines to go into the most difficult parts of his business personally,

and conquer opposition, plans ways and means by which to achieve ends, and never feels better than when he is up to his elbows in business; is a natural driver, a strong friend, and a proud, spirited, ambitious, independent, persevering man; is ingenious, practical, shrewd, full of common sense, and able to do almost anything which any man can do, from the making of a nail to the engineering of large public works. Had he been educated for an engineer or for a statesman, he would have done honor to either profession.

## ILLUSTRATED BIOGRAPHY—No. 1.

## CHRISTOPHER COLUMBUS.

ASSUREDLY if we measure a man's power and genius by what he has accomplished for mankind, we shall discover few names, if any, which deserve to rank above that of CHRISTOPHER COLUMBUS. He is the moral creator of a new world. True, the rocks and the mountains, the lakes and the rivers, the forests and the prairies, the savages and the wild beasts were there before the magic



wand of Columbus called it forth to grace and bless the world. Centuries on centuries had it been lying in barbaric splendor, a desert and a waste. There were the vast prairies in all their primeval grandeur, untrodden by the foot of civilization. There were the magnificent waters of all this great continent, never parted by the keel of a vessel of burden. There were the same mighty mountains whose bowels had for countless centuries contained their hidden riches of coal, and lead, and iron, and silver, and gold, untouched by the productive hand of labor. There stood the wide, gray forests, many centuries old, upon which the hand of the woodman had lifted up no axe. These many millions of acres, covering and covered by a wealth that no figures could enumerate, lay there in useless waste, the civilized world not even knowing of their existence. There were dim conceptions of such a world, but in all brains save one it was vague, dreamy, and uncertain.

In GENOA, in the year 1436, or thereabout—even the date of his birth is uncertain—there came into the world the child of some poor fisherman, who was destined to be the tallest man of the ages. Poor and destitute of everything that should insure success, unlearned, unprovided with the means of advancement, yet with a soul ennobled with its own native wealth and greatness, this poor fisherman's son pushed his way to the very foremost rank of his fellow-men, and placed his daring foot on the topmost round of the ladder of fame. Wrapped up in the ardent breast of this poor boy lay in embryo all the greatness and glory of this Western world, its wealth, its growth, its resplendent prosperity, and its inestimable physical and moral capacities. He knew it not; but One there was who knew it, and foreseeing the result, which as yet has but half appeared, kept that brave heart, amid all its uncounted perils, and guided it safely to the mighty purposes for which He brought him into being. As he grew up, all the nobleness of his nature appeared. Without money, he compelled wealth to be his slave; without patronage, he harnessed kings to his car, and compelled the civilized world to do homage to his genius. Where others saw only obstacles, difficulties, and danger, hopelessly insurmountable, he beheld the index of success. With an unconquerable courage and an undoubting faith, he went straight forward to the end which he alone of all the race foresaw, fulfilling the prophecy of his great soul and opening to the world that was, another world that should be—the latter richer and more transcendent than the first.

This poor boy, this growing man, this successful navigator, was the world-renowned discoverer of America, CHRISTOPHER COLUMBUS, who, as we have seen, was born about A. D. 1435-6, at Genoa. He commenced his maritime career in life at the early age of fourteen, sailing in an expedition fitted out at Genoa in 1459, by John of Anjou, Duke of Calabria, the object of which was to recover for his father, Rene, Count de Provence, the kingdom of Naples. Nothing is known of his conduct on this his first voyage, and indeed all traces of his career seem to be lost, save that he wedded himself to the sea and gave up his life to maritime pursuits. It was doubtless in some of his many and multiform voyages that the idea of a Western world dawned on his mind.



PORTRAIT OF CHRISTOPHER COLUMBUS.

The portrait of Columbus, which we present, indicates a magnificent intellect, not only great practical and scientific talent, but also a far-seeing, comprehensive cast of mind. The religious elements, also, seem to be strongly indicated, especially Veneration, which gives a sense of Providence, and a willingness to rely upon Divine guidance. The whole make-up of his head and face evinces strength of character, fore-looking, comprehensiveness of mind, and that daring and energy which, relying upon Providence, and guided by science, is willing to become a leader in doubtful enterprises. He is not large in the selfish organs, hence would not have enjoyed war and cruelty. His conquests would naturally be made through intelligence and morality, rather than through fierceness and mere animal force and courage.

It was no sudden impulse, begotten only to be buried and lost forever. To his comprehensive spirit a western continent was a real thing, and it so prepossessed him that he neither could or desired to rid himself of the growing impression. Fully imbued with this idea, he resolved to leave no stone unturned which he thought would help him to realize the now great wish of his life, to set foot on the shores of this ideal world. Poor and friendless as he was, he determined to appeal to the mighty and powerful for help.

Prompted by this great thought, he applied to the Court of Portugal, then a large and powerful people, where he was flatly refused, and considered by the courtiers a fool or a madman. Disheartened but not discouraged, he next applied at the throne of Ferdinand and Isabella of Spain. Here he had to encounter the fiercest opposition. He was most contumaciously treated by the courtiers and great men of that kingdom, and reviled with every opprobrious epithet. But with an undaunted zeal, quickened by his own deep convictions, he persisted in his suit, although put off by every species of courtly double-dealing, until he at length gained the ear of the gentle queen, who extended her half-reluctant patronage. He was fitted out with a squadron of three small

vessels, whose united tonnage was not the moiety of one of our modern merchantmen, and capable of carrying and provisioning only one hundred and twenty persons.

With this frail outfit, with a breast full of hope not unmingled with fear, he spread his canvas to the winds, and setting sail from Huelva on the 3d of August, 1492, turned his prow westward across the mighty Atlantic, where no keel had preceded him. Several private adventurers helped to swell the number of those embarked to find a new world. A long and perilous voyage awaited him. Contrary winds and terrible storms subdued the spirits on board but his. Passengers and sailors mutinied and threatened the life of the commander. He entreated without avail—they were resolved to carry their threats into execution. He pleaded for only three days more, when he agreed to surrender himself if their hopeless condition continued. They agreed to wait the three days. On that third day, as it dawned on our hero, whose harrowing reflections must have crowded upon his troubled spirit! He was beginning to despair as the day advanced toward noon, when his ears among the roaring of the sea there arose a cry of joy, "Land, ho!" What a relief it must have been to those wearied spirits to look out

through the haze of that famous 12th of October, and rest their eyes once more on the solid land. Instantly all was joy and gladness. Those who had been most mutinous, now strove with each other in their admiration of the man who had been the life and soul of the enterprise.

Columbus speedily landed and took possession of the island in the name of his patrons, Ferdinand and Isabella. The simple-hearted and naked savages, wondering at the pageant, received with sincere faith these marauding bands, little mistrusting that these god-like beings, whom they had supposed were descended from the clouds, were forerunners of their overthrow and utter subjugation.

After cruising among the islands—to which he gave the general name of West Indies—he set sail again for Spain, whither prosperous gales speedily wafted his little fleet. His return was a triumph. The king and queen lavished their honors upon him, and the opulent and great loaded him with their regal favors.

Columbus soon again set sail for the New World, endowed with a much larger and better provisioned fleet, carrying with him princely titles and powers, made supreme dictator of all the lands he had discovered or might hereafter discover. But he had taken with him the seeds of faction and rebellion, and he was ere long compelled to return in bitter humiliation and plead his cause at the foot of the Spanish throne, rather as a prisoner than a ruler. His star had waned, and was soon to sink in everlasting darkness and night. His "guardian angel," the gentle Isabella, "had gone into glory," and thenceforward he was left to buffet his enemies alone and unfriended. The king, Ferdinand, had proved treacherous, promising redress only to delude his victim, until tired of the uncertainty of life, he found a refuge in the grave, and "carried up his case to the court of Heaven."

### INSTINCT AND REASON.

THERE are some very interesting facts respecting the instincts of the lower animals, and though it may be difficult to define instinct, as it is to define genius, yet Phrenology throws light on the subject. Constructiveness in man requires cultivation, and the conjoint exercise of reason, and when the reasoning power is brought to bear with the mechanical, the towering dome of the grand cathedral, or the almost marvelous organ within it, is the result. The mud-swallow, however, the first year it needs a nest, without instruction, but by instinct, builds its arched nest, resembling much more the dome of the cathedral than man's first effort in the way of house building; but the swallow never improves—she goes to the extent of her ability in the first effort. So a swarm of bees builds its honey cells with mathematical exactness, in a manner at once securing the highest degree of strength with the smallest amount of material, and the occupancy of the least possible space for the walls; but the bee never improves. Instinct serves its design perfectly at the first effort.

There are many other instinctive manifestations in the lower animals besides those which pertain to Constructiveness, and one of the most conspicu-

ous is that connected with the phrenological faculty called Locality, or knowledge of places and directions.

A gentleman recently related to us an incident with which he was acquainted, illustrating the wonderful sagacity of the horse in this respect. Mr. John W. Grant, of Ogdensburg, some twenty years ago bought a pair of horses in Johnstown, Herkimer County, on the Mohawk, in this State, and by a circuitous route drove them to Ogdensburg, some two hundred miles away. A few days afterward they broke out of the pasture, but instead of taking the road by which they came, to return to their old home, they made a bee line. It should be remembered that the great, trackless wilderness of northern New York, with its mountains, glens, and lakes, lies slumbering in its solitude on the direct line from Ogdensburg to the southern part of Herkimer County, and through this trackless forest the horses took their course, and were seen, by parties of hunters and lumbermen, with their heads toward home, going like wild ones. Before they entered this forest, however, and indeed after they emerged from it, parties of men made strenuous though ineffectual efforts to stop them as runaway horses. When the man who followed their course inquired why they were not stopped, the men remarked that it was a thing utterly impossible, and that they might as well have undertaken to stop a couple of reindeer. When the messenger reached the old home of the horses, he found them looking as if they had been badly groomed and worse fed.

We could relate many instances of this kind from the various records and the statements of personal friends. We will venture to mention one which has already been published in this JOURNAL. According to our recollection of the case, an officer in the army embarked at Marseilles, in France, and took with him a favorite dog, and having sailed up the Mediterranean several hundred miles, he debarked, and soon after missed his dog. In an incredibly short term of time the dog appeared in Paris, having made his way across the country through Germany, where he never had been before. He did not wait to take passage in a ship back, the way he came, but seemed to know by instinct in what direction his home was situated from the place where he found himself among strangers, up toward the Black Sea.

The carrier pigeon which is employed to communicate information, returns to its home in a straight line, in obedience to this faculty of the mind, Locality, or instinctive knowledge of direction. Reason must go by compass or by some other means of determining the true course. Still man has in a less degree than some of the lower animals this faculty of Locality. Whoever can walk about his village or his house in the dark exhibits this trait. Whoever carries in his mind a perfect image of forms, distances, and direction, has this and several other organs well developed. Blind men become adepts in finding their way, not only in knowing directions, but also in estimating distances, which indicates an active organ of Size as well as of Locality. The North American Indians are remarkable for the strength and activity of Locality, as well as of all the other perceptive organs; and it is well known that they will go through trackless forests, hundreds of miles, without even the aid of marked trees, and find little settlements located in zigzag directions, and that without difficulty or mistake.

### "HILLSIDE FAMILY SCHOOL"

WE have received the circular of the above named school, which is situated at Amherst, N. H., and conducted by Edward B. Hartshorn and Jane Hartshorn. This school is unique in character, embracing the manual labor system, the vegetarian system of diet, and seeks to be, ethnophatically, a Christian household. The school is yet young, but we are informed that it is succeeding admirably. The proprietors and teachers do this, so far as we can judge by their writings, are imbued with the spirit of progress and reform, are hearty and earnest laborers in the cause of cheap and high-toned education, and the combination of industrial and social happiness, with high order of Christian morality. We give a portion of the circular.

To young ladies and gentlemen who are seeking earnestly for means and opportunity to improve themselves mentally, morally, physically, and socially, that they may be prepared to fill the true station, and wield an influence for good to themselves and their fellow-men, this circular is addressed. We, too, have groped our way along the dark and difficult path of "self-education," and, having gained a little eminence—a vantage ground—are anxious to extend a helping hand to those who desire to rise to a purer and higher life. We have been strangers and homeless, and compelled to meet the stern realities of life—alone, it is true, for multitudes on either hand have bravely contending against adverse fortune.

It is to encourage such to struggle on, that we have opened the doors of a long coveted home, which is now under our control, and invite all who seek the same end as ourselves, to share its advantages, with a chance to pay a part or all of the expense of board and instruction in all branches of a useful and ornamental education, by spending a part of each day in useful labor.

Our terms, for board, and instruction in the common English branches, are \$15 per quarter advance. In addition to which we shall require from three to eight hours' work per day, more or less, according to the pupil's efficiency. Earned and efficient pupils will be furnished with extra work sufficient to pay the whole expense, if desired, and their money refunded at the close of the term. Those who thus labor for their whole expense are the brightest ornaments of our school, and will complete their education sooner and better than those who are furnished with money to defray their expenses.

Parents and guardians who wish to place their children where they will be carefully trained in such habits as will enable them to enjoy life, and be a blessing to society, may be assured that pains will be spared to procure that result. We believe cheerful and prompt obedience to every reasonable requirement to lie at the basis of a good order. We intend, in no case, to use harsh means of discipline, but shall immediately discharge those who appear determined to resist proper authority. The patronage of those who wish their children indulged in any disagreeable or injurious habit, or do not wish them to learn prompt obedience to all superiors, is not solicited.

Our school exists at present only in miniature, and can not afford all the *cetera* of elegant accommodation that we anticipate for some future time, but we hope to provide a comfortable home, and shall improve our accommodations as fast as our means will permit. The luxurious contributions of the field, the garden, the orchard, the dairy, and fountain shall supply our table; while the agonizing death-groans of our innocent and dependent friends and servants—the animals—that toil for and clothe us, shall on no account be extorted to gratify the appetite of the epicure. Any further information will be communicated on application.

AMHERST, N. H. EDWARD B. HARTSHORN,  
H. JANE HARTSHORN.



[CONTINUED FROM PAGE SIX.]

welfare; and no high moral or intellectual aim elevates, ennobles, or adorns his career. The first effect is, that he dedicates his whole powers and energies to the production of the mere *means of living*, and he forces all his fellows to devote their lives to precisely the same pursuits. If leisure for moral and intellectual cultivation be necessary to the enjoyment of a rational, a moral, and a religious being, this is excluded; for the labor is incessant during six days of the week, the effect of which is to benumb the faculties on the seventh. If the soft play of the affections; if the enjoyment of the splendid loveliness of nature and the beauties of art; if the expansion of the intellect in the pursuits of science; if refinement of manners; if strengthening and improving the tone and forms of our physical frames; and if the adoration, with minds full of knowledge and souls melting with love, of our most bounteous Creator, constitute the real objects of human life in this world—the end for which we live; and if the fulfillment of this end be the only rational idea of preparation for a higher state of existence, then the system of action which we have contemplated, when viewed as the leading object of human life, appears stale, barren, and unprofitable. It no doubt supports the activity of our minds and bodies, and surrounds us with innumerable temporal advantages, not to be lightly valued; but its benefits end there. It affords an example of the independence of the several natural laws. The system is one in which the mind and body are devoted for ten or twelve hours a-day, on six days in the week, to the production of those useful and ornamental articles which constitute wealth; and in this object we are eminently successful. Verily we have our reward; for no nation in the world possesses so much wealth as Britain; none displays such vast property in the possession of individuals; none approaches her in the general splendor of living; and none in the multitude of inhabitants who live in idleness and luxury on the accumulated fruits of industry. But still, with all the dazzling advantages which Britain derives from her wealth, she is very far from being happy. Her large towns are overrun with pauperism and heathenism; and in many English counties, even the agricultural population has lately been engaged in burning corn-stacks and farm-offices, out of sheer misery and discontent. The overwrought manufacturers are too frequently degraded by intemperance, licentiousness, and other forms of vice. In the classes distinguished by industry and morality, the keen competition for employment and profit imposes excessive labor and anxiety on nearly all; while the higher classes are often the victims of idleness, vanity, ambition, vice, *ennui*, and a thousand attendant sufferings of body and mind. The pure, calm, dignified and lasting felicity which our higher feelings pant for, and which reason whispers ought to be our aim, is seldom or never attained.

The present condition of society, therefore, does not seem to be the most perfect which human nature is capable of reaching; hitherto man has been progressive, and there is no reason to believe that he has yet reached the goal. In the next Lecture will be stated some grounds for expecting brighter prospects in future.

## LECTURE X.

## THE CONSIDERATION OF THE PRESENT AND PROSPECTIVE CONDITION OF SOCIETY CONTINUED.

Additional examples of bad results of competition of individual interests—Disadvantages attending the division of labor—Difficulty of benefiting one individual without injuring others—Instance of charitable institutions—Question, Whether the destruction of human life or of corn is the greatest public calamity?—State of the Irish peasantry—Impediments to the abandonment of luxuries by the Irish—The leading arrangements of society at present bear reference to self-interest—Christianity can not become practical while this continues to be the case—Does human nature admit of such improvement, that the evils of individual competition may be obviated, and the moral sentiments rendered supreme?—Grounds for hope—Natural longing for a more perfect social condition—Schemes of Plato, Sir T. More, the Primitive Christians, the Harmonists, and Mr. Owen.

I PROCEED to point out some additional examples of the results of the competition of individual interests.

Apparently the evils of the selfish system have the tendency to pro-

long and extend themselves indefinitely. We have seen, for example, that the institution of different employments is natural, springing from differences in native talent and inclination. This leads to the division of labor, by which every person has it in his power to confine his exertions to that species of art for which he has the greatest aptitude and liking; while, by interchanging commodities, each may acquire the things necessary to his own enjoyment. But under the present system, this institution is attended with considerable disadvantages. Workmen are trained to perform the minutest portions of labor on any particular article, and to do nothing else: one man can point a pin, and do no more; another can make the pin's head, but can finish no other part of it; one can make the eye of a needle, but can neither fashion the body, nor point it. In preparing steam-engines, there are different branches of trade, and different workshops for the different parts of the machine. One person makes boilers, another casts the framework and heavy iron-beams, a third makes cylinders, a fourth pistons, and so on; and the person who furnishes steam-engines to the public merely goes to these different work-shops, buys the different parts of the skeleton, and his own trade consists in fitting them together, and selling the engine entire.

These arrangements produce commodities better and cheaper than if one man made the whole needle or pin, or one manufactory fabricated the whole steam-engine; but when we view the system in its moral effects, there is an attendant disadvantage. It rears a large number of workmen, who are ignorant of every practical art beyond the minute details of their own branch of industry, and who are altogether useless and helpless, except when combined under one employer. If not counteracted in its effects by an extensive education, it renders the workmen incapable of properly discharging their duties as parents or members of society, by leaving them ignorant of everything except their narrow mechanical operations. It leaves them also exposed, by ignorance, to become the dupes of political agitators and fanatics, and makes them dependent on the capitalist. Trained from infancy to minute operation, their mental culture neglected, and destitute of capital, they are incapable of exercising sound judgment on any subject, and of combining their labor and their skill for the promotion of their own advantage. They are, therefore, mere implements of trade in the hands of men of more enlarged minds and more extensive property; and as these men also compete keenly, talent against talent, and capital against capital, each of them is compelled to throw back a part of the burden on his artisans, demanding more labor, and giving less wages, to enable him to maintain his own position.\*

Nor does the capitalist escape the evils of the system. In consequence of manufacturer competing with manufacturer, and merchant with merchant, who will execute most work, and sell his goods cheapest, profits fall extremely low, and the rate of interest, which is just the proportion of profit corresponding to the capital employed in trade, becomes depressed. The result is, that the artisan's wages are lowered to the verge of a decent subsistence, earned by his utmost exertions; the manufacturer and merchant are exposed to incessant toil and risk, and are moderately recompensed; and the capitalist, who desires to retire from active business, and live on the produce of his previous industry, in the form of interest, participates in their depression, and starves on the smallest pittance of annual return. Thus, selfish competition presents the anomaly of universal abundance co-existing with individual want, and leads to a ceaseless struggle to obtain objects fitted chiefly to gratify our inferior powers.

While the competition of individual interest continues to prevail in society, the field even of benevolence itself is limited. It becomes difficult to do good to one individual, or class of individuals, without doing

[CONTINUED ON PAGE SIXTEEN.]

\* I confine the observations in the text to the case of mechanics who are uneducated. If they receive a good education, the more monotonous their employment is, they have the more spare energy for thought. Weavers who have once entered on reading, generally become intelligent, for their labor absorbs a small portion of mind; but if they have not been educated at all, they become dull and stupid, or unsteady and vicious.

## CROW NOT, CROAK NOT.

THE words which constitute our title are the natural outflow of a mind admirably harmonized between two extremes of human character, and he is a fortunate man who can stand upon such a motto, and, in his life and conduct, do justice to it. We borrow this motto from having seen it painted on the side of a dashing business wagon in New York. The team attached to the vehicle, either in fact or to our fancy, seemed to have been selected as an illustration of the motto. The horses were spirited, without being fractious, and, when necessary, exhibited moderation without a loose-jointed laziness. The harness was plain, neat, and substantial, and the whole affair, even to the driver, who, we suppose, was not the owner, seemed to exemplify that happy medium between shabbiness on the one hand and display on the other—between an uneasy, restless haste and a careless, slovenly, slack, twisted spirit. We are not certain but this would make a good text for a sermon, at least from a layman. It naturally divides itself into two parts—

First, crow not. A crowing, boastful spirit, in phrenological parlance, originates in Combative-ness, Approbative-ness, and Hope. When these organs are large in a person, and not properly restrained, success tends to inflate him; and if Acquisitiveness be large, business prosperity, as well as that which appertains to position and other achievements, is deemed an occasion for crowing. If we look into the street, or boys' play-ground, we see innumerable instances of crowing in consequence of transient success. If a boy gets two runs at one knock in playing ball, or if in marbles he makes a doubly successful strike, his eyes not only shine, but he drops some exultant word from the crowing category. This inspires his antagonist with renewed energy and skill to make a desperate effort to redeem his lost ground and repel the assumed superiority of the one who crows, and the result generally is that the next turn gives success to the former delinquent, and an opportunity for him to crow. If we look into the political strifes, where one party goes up and another down, the elevated party becomes hoarse in crowing, and we apprehend that it produces on the vanquished an influence of resolution, skill, and energy for ultimate triumph which could hardly be produced in any other way; so that he who crows, unduly boasts, or lauds himself and depresses his defeated antagonist, plants in the mind of that antagonist a high resolve to redress his losses, so that crowing by the successful rival becomes the seed of his own ultimate overthrow.

Crowing, moreover, is an impudent way of rejoicing. If success be achieved in consequence of real superiority, it is no occasion for crowing. Such a person has no more right to crow than a pound weight has to crow over a half-pound weight—than an ox has to crow over a calf; for the ox was once but a calf, and ere long the calf shall himself become an ox, and perhaps superior in strength to the one which now dominates over him. If success arise from some accidental advantage, crowing is certainly out of place, because one has no right to crow for that over which he has exerted no particular influence; and crowing over an equal is only a provocation to that equal to make extra effort to regain his losses, and, in his turn, to triumph.

Crowing also shows a blatant spirit of vanity; there is certainly no dignity in it, and so excellent a trait is it for a man of real success to take that success modestly, that the whole world admires him who is able thus to accept victory. He who carries his wealth, his advantages, his talent, and his successes modestly, not cringingly, is admired of all men, and every one is willing to render him assistance, or speak for him a kind word—to nominate him for high positions, to give him voice and vote; but he who crows and struts because he is rich, or because he is born of a successful and reputable family, or because he is intellectual, or beautiful, or learned, awakens a rival and an enemy in every man who is below him.

We remember a haughty, tyrannical, overbearing man who lost no opportunity to crow when he was in power, or to assume superiority wherever he could do it; we remember seeing him once a candidate for office, and it required every vote of his party to give him success. A young man of influence who had grown up in the neighborhood, and who had suffered in his feelings through the lordly, overbearing domination of the man in question, declined to give his suffrage, and carried with him a sufficient number of his associates to defeat the man's election. When the defeated candidate interrogated the young voter on the subject, he was referred back ten years, to the time when, as a boy, he received from him lordly and insolent language, which he had resolved to punish in some way whenever a favorable opportunity should offer. "Now," said the young man, "remember hereafter to treat boys with such respect as they deserve, and not insult and harrow their feelings merely because you are six feet high and they are young and weak."

Secondly, Croak not. If we were to choose between the two vices which constitute the text of our subject, we confess to a preference for Crowing. The Croaker is one in whom Cautiousness is greater than Courage; whose Hope is moderate, who has little faith in Providence, in natural law, in his own efforts, and no anticipation of "the good time coming." It may not be a crime to croak, and we are hardly disposed to say that it is a crime to crow; but if it be a crime to crow, it is a courageous crime; it has a smack of boldness, and life, and joyous energy in it; while croaking comes from a negative spirit—from the do-nothing tendency. Perhaps the croaker is to be pitied rather than blamed. Fear, which is the basis of croaking, is a misfortune—a painful state of mind. He who takes his success, and instead of rejoicing in it and crowing over it, broods it with raven wing, as if it were the last benefaction he was ever to receive, and must therefore look into the dark future and cling to his present achievements as the last plank of the ship, is like a man who should gather in a bountiful harvest, then look his granary and refuse to use any of his wheat, even as seed for another crop, but sit and croak over his last harvest and wonder whether it would last him as long as his natural life would hold out. The croaker never enjoys a fine day. To him it is only a "weather breeder." "Ah, look out for a storm!" is his reply when the fine weather is mentioned. Suppose there is a stricture in the money market, we never fail to find men who croak over it as the premonition of the

season of bankruptcy, and at such times, fortunately, croakers, like frogs around a stagnant pool, are plenty enough, so that each hears the other croak, when they all set up a chorus of croaking until a panic is really produced. A croaker in a community is destructive of his enterprise. He leads thrifty men to brood and keeping their energies and their capital in business and the market. He is like an insect in a flock. It is not that such men are merely valueless as do nothing, but they are the contagion of their fears and their hopes to healthier minds, and as a consequence, one-fourth of all the trouble of our panics comes from these croaking panic-makers.

A herd of buffaloes or wild horses, quieting on the prairie, can be panic-stricken in a moment. If one of them throws up his head and utters a terrific cry of fear and starts off at speed, the contiguous animals catch the example, which seemed to animate the croaker, and dash at headlong speed. This panic may spread through the whole drove, though it may only affect a hundred thousand individuals. If one has the chance to fail, or if the leaders, pressed to the drove from behind, are driven into a ravine, the whole drove will make the like plunge. This is what is called a stampede, or the effect of a panic among animals.

We all remember the panic of 1857. The business men of the present day remember that awful panic of 1837, and we take occasion now to say, that though there was cause in instances for a stringent money market, and comparative stagnation of business, we verily believe that nine tenths of all the trouble, loss, and depression was occasioned by crowing. Therefore let us impress upon our readers the duty of cheerfulness under trial and disappointment, and moderation in the hour of success and triumph. When the heaven pours out its showers, the earth smiles and reflects its bow of hope, but it does not crow nor boast. When in dearth every green thing seems parched and withered, we hear no croaking, no complaining, but witness a patient, tenacious endurance. If we could visit the willow tree upon the hill, and study its patient effort for sustentation, it should find it sending its minute roots to the stream at the foot of the hill, though the stream were fifty yards distant. The willow croaks not, but tries to help itself; and when its minute and attenuated rootlets hit the brook and drank its fill, it employs its umbrageous foliage which it thus acquires, to shadow for heated beasts and weary men, and uses its success as a benefaction, not in vaunting; therefore we end as we commenced—CROW NOT, CROAK NOT.

ACQUISITIVENESS DISEASED.—Mr. George Twitchell, of Milford, who died lately, after an illness of only two days, was the last member of a peculiar, and, in some respects, a remarkable family. Though a man of considerable fortune, owning one of the finest and most valuable farms in Milford, he persisted in living in a state of almost abject poverty. On the announcement of his death, says a writer in the *Boston Journal*, the overseers of the poor took immediate steps to secure his estate for his legitimate heirs. They found in his hovel a large amount of silver deposited in a pine box, nicely adjusted in layers of dollars, halves, quarters, and smaller coins. They also found a bag in which there was a handsome amount of gold. The specie was taken to the Bank for safe keeping. Nearly the last words uttered by the expiring miser were to request his neighbor who stood by him to leave the room, for fear he would steal the money. His wife, who had lived with him many years ago, and recently, it was stipulated sum, gave bonds that she would make no claim upon any property he possessed.

## A NEW VOLUME.

In the turmoil of politics, amid the rise and fall of stocks, and the strife and struggle of foreign potentates for a supremacy over peoples and territories, which for ages have been scourged by tyranny and selfish misrule, it is pleasant to turn from all these to the contemplation of a science like Phrenology, which is steady and upward in its progress, uninfluenced by lines of latitude and longitude, and uncontaminated by the local jealousies and the selfish strifes of mankind. Kings may rise or fall, nations become established or partitioned among hungry warriors, and thus cease to exist as independent nations, but science, emanating from central truth, rising above prejudice, selfishness, or the "mad ambition and pride of kings," and, in the main, above the bigotry of religious superstition, invites the cordial co-operation of all men, whatever their nationality or their creed, to give it not only an establishment, but development. Phrenology appeals especially to parents, in respect to the training and management of their children; it teaches the fundamental structure of the mental organization, and enables those who understand its indications to recognize in the child, before age and experience have called them out, those strong qualities which will mark the character at maturity. While the infant sleeps calmly, and no fierce passion has yet been discovered, Phrenology will point out at that early period the germs of passions, forces, or weaknesses which, in mature life, may defy the laws, customs, and moralities of the world. This early apprehension of the future character will aid the parent in setting at work those causes which, in the training of the child, shall tend to modify and lessen the influence of the propensities before they become rampant and fierce by culture and encouragement, and also enable them to build up and strengthen those restraining elements of the mind which are constitutionally too weak, unaided, to control the stronger qualities of the character. We believe that by culture, the courage, the pride, the ambition, or the sense of honor and justice, may be doubled in power; we believe, also, that when any quality is inherited in excess, the character may be modified vastly by judicious restraint of the strong parts and proper stimulation of those which are naturally weak.

Some persons come to us and ask if a child twelve years of age is old enough to be examined. Our reply usually is, that if a child is old enough to have a dress made for him, he is old enough to have an examination. They then ask if a chart at that age would be a perfect exposition of what the child would be at full maturity. We answer, No; nor should it be unless the child is perfect to-day. If he have faults to be remedied, weak points to be encouraged, and strong ones to be repressed, he should, by training and education, be made different at twenty-one from what he is at twelve. The value of an examination consists in teaching the parent what qualities in the child need encouragement and what restraint.

Our idea is, that a child's head should be examined as early as at two or three years of age, then again at twelve, and again at fourteen or seventeen, when there has been considerable de-

velopment, and the individual is about deciding what course of business or education to pursue.

If Phrenology is of any service whatever; if in infancy a sufficiently correct estimate of the nature of the child can be appreciated and described to serve as a guide in the molding and training of that child, parents can not afford to forego those advantages. When the child arrives at ten or twelve years of age, and his mind is expanding toward education or business, if Phrenology at that age would appreciate the changes and influences which past training has produced, and serve as a guide in the culture for the forthcoming years to such an extent as to prescribe what studies should be pursued chiefly, and what general habits should be established in reference to the morals and the health, we ask, in what way could a small sum of money be better applied?

When the young man stands where two ways meet, at fifteen or seventeen, undecided whether to study a profession, and if so, which; or to become a mechanic, a merchant, or a farmer, and what particular pursuit in these various branches is best adapted, all things considered, to the constitution of the body and the mind, what can be of more service to him than suitable and appropriate advice? This advice, at such a time, when hope, ambition, anxiety are all on tiptoe, any word which shall settle the mind confidently upon the right path, or upon any one of half a dozen equally available paths, is a boon to the young, to their guardians, and to the community, which can not be too highly esteemed, and which it is the extreme of folly to ignore.

The JOURNAL will continue to advocate Phrenology in its practical forms and its application to the affairs of every-day life; and we would repeat our request, that those who have been benefited in themselves or their families by the knowledge which Phrenology develops, would give to the JOURNAL, and its circulation in their community, that efficient and cordial indorsement which has hitherto given it a wide circulation and support. But it should be remembered that this aid is required annually, that self constituted agents are our reliance, and that in every neighborhood where the JOURNAL is now taken, three times as many copies ought to be circulated, and we think might be. If our friends will give to the JOURNAL among their neighbors, their efforts for an evening or two, or a rainy day, we trust and believe that its circulation might be more than doubled; and we make this appeal to each reader, not merely to send his own subscription, but to try to obtain from one to a dozen additional names among those who have confidence in him and his word, and who are willing to pay their money into his hands for transmission by mail to the publishers.

## Business Notices.

THE present number commences the THIRTY-THIRD Vol. of the AMERICAN PHRENOLOGICAL JOURNAL.

POSTAGE.—The postage on this JOURNAL to any part of the United States is six cents a year. The postage is payable in advance at the office of delivery.

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## APOLOGY TO READERS.

While the Journal for January was on press, the Printing Establishment was burned. We were obliged to make new Engravings and set the Type again. Hence the lateness of our issue.—*Eds.*

## Literary Notices.

THE PHONOGRAPHIC INSTRUCTOR, by Benn Pitman. Price 25 cents. For sale by FOWLER AND WELLS.

Phonography has undergone so many changes within the past ten years, that many persons have been dissuaded from studying it who would otherwise have cordially received it. But phonographers in this country have set up a standard for themselves, and therefore have not experienced the trouble and perplexity that many English phonographers have labored under. The above work is a comment on the progressive conservatism of the American disciples of this art; and though there are many fine English phonographers, still very many of them do not follow the English standard, but send for American works on the subject. We think, therefore, that we have reason to be proud of a system of phonography the outlines of which can be compressed within the pages of so small a work as the one under notice. The principles of the science are clearly explained, interspersed with reading and writing exercises, so that the pupil can immediately put in practice what he learns. Some have erroneously supposed the acquisition of phonography to be a Herculean task, and ten times worse than the study of the ancient languages, etc.; but they must have been misinformed, for it is a well-known fact that the science of phonography is very simple, although it requires some time to fully develop the art. But by time and patience, both the science and art can be mastered by any one possessing ordinary perseverance and energy of mind. Now that we have a work on this beautiful system of writing, presented in so simple and attractive a form, and, moreover, at a price within the reach of all, there is no valid reason why every one should not commence the study at once. We hail with joy everything that tends to sow knowledge broadcast over the land; and with a free press, cheap publication, and cheap phonography, the world may congratulate herself that she is making rapid progress toward the time when "many shall run to and fro through the earth, and knowledge shall be increased."

OBJECT TEACHING, AND ORAL LESSONS ON SOCIAL SCIENCE AND COMMON THINGS; with Various Illustrations of the Principles and Practice of Primary Education, as Adopted in the Model and Training Schools of Great Britain. Republished from Barnard's *American Journal of Education*. 8vo., 434 pages. New York: published by F. C. Brownell. 1860.

Although the title of this book may seem a little on the heterogeneous order, its purpose and fulfillment are not so. To say nothing now of theory, it is certain that, as an art, the education of England, as well as Germany, is taking the lead of that of our own country. Teaching, there, is inclining more to begin with knowledge of things and their qualities, more with observation of nature. This is the true direction, and one that will yet be better understood and more systematically rendered practicable than it now is, or can be. But, meanwhile, teachers will find it greatly to their advantage to examine the more advanced modes of attaining the results we have indicated; and among different books published with such end in view, we know of none that can take the place of the one we are considering. Mr. Barnard has collected into book form the best essays on this and kindred topics to be found in his excellent *Journal*—some of them, as those of Morrison, Young, and Currie, extremely valuable. The book is not a text-book, but a guide and adviser for the teacher. Mr. Brownell is publisher or importer of many other good books having a like purpose.

ANSWERS TO CORRESPONDENTS deferred to next number for want of room.





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*From the Home Journal, New York, Aug. 27, 1859.*

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[CONTINUED FROM PAGE ELEVEN.]

an injury to others. Nothing, for example, can at first sight appear more meritorious and beneficial, than the institution of such charitable endowments as that of Heriot's Hospital, or the hospitals founded by the two Watsons, of this city, in which children of decayed or deceased parents, belonging to the industrious classes, are educated, provided for, and set out in life. Yet objections to them have been stated, on very plausible grounds. According to the principles which I have endeavored to expound in the preceding Lectures, children do not, in general, become destitute, except in consequence of great infringement of one or more of the natural laws by their parents. If the parents died prematurely, they must, in most cases (for accidents will happen, even with the utmost care), have inherited feeble constitutions, or disobeyed, in their own persons, the organic laws; and the destitution of their children is the natural consequence of these causes. If the father have been in trade, have failed, and fallen into poverty, he must have been deficient in some important qualities or habits necessary to success. Now, amid the competition of individual interests, there is always a considerable number of meritorious persons, who stand in the middle line between high and low endowments, who with great difficulty are able to maintain themselves and their families in the station in which they were born, and who succeed in doing so, only by submitting to incessant toil, and great sacrifices of enjoyment. I have heard such persons make remarks like the following: "Do you see that young man?—he was educated in Heriot's Hospital, and, by the influence of the managers of that institution, was received as an apprentice into a thriving mercantile establishment, into which I had in vain endeavored to get one of my sons introduced. He is now head-clerk. Well! benevolence is not always justice; that boy's father was sporting his horse and gig, and living like a gentleman, while I was toiling and saving; he fell from his gig and broke his neck, when he had drunk too much wine. At his death, his affairs were found to be in bankruptcy; but he had good friends; his children were taken into the hospital, and here you see the end of it; this boy comes out of the charity better educated than my sons; and, supported by the influence of the managers, he prevents mine from getting into a good situation, by stepping into it himself: this, I say, may be benevolence, but it is not justice." This is not an imaginary dialogue; I have heard the argument stated again and again, and I could never see a satisfactory answer to it. It would be cruelty to abandon the children, even of the victims of such misconduct as is here described, to want, crime, and misery; yet surely there must be some defect in the leading principle of our social institutions, when a benevolent provision for them really has the effect of obstructing the path and hindering the prosperity of the children of more meritorious individuals.

I have heard this line of argument pushed still farther. An acute reasoner often maintained in my presence, that if one hundred unmarried men, and one thousand quarters of wheat, were both in one ship, the loss of the men would be no public evil, while the loss of the wheat would be a real one. He maintained his position by arguing that, in this country, the competition for employment is so great, that the removal of one hundred individuals from any branch of labor would only benefit those who were left, by rendering the competition less arduous and their remuneration greater; whereas the loss of one thousand quarters of wheat would necessarily lead to diminution of the diet of a certain number of the poorest of the people. All the wheat which we possess, he said, is annually consumed; if it be abundant, it is cheap, and the poor get a larger share; if it be scarce, it is dear, and the deficiency falls upon the poor exclusively; the loss even of one thousand quarters, therefore, would have stinted the poor, it may be only to a fractional, but still to a real extent, sufficient to establish the principle contended for; so that, continued my friend, British society is actually in that condition in which the loss of food is a greater public calamity than the loss of men.

This argument appears to me to be sound in principle, although wire-drawn. The answer to it is, that our benevolent feelings, which

although obstructed under the selfish system, are not extinguished, would receive so much pain from seeing one hundred human beings deprived of the pleasures of existence, that even the poor would cheerfully sacrifice many meals to contribute to their preservation. If the events be contemplated apart from the pain or gratification which our benevolent feelings experience from them, and if the amount of good and evil, not to the one hundred sufferers, but to the community at large, be solely regarded, the loss of men, in a country like this, does appear a smaller misfortune than the loss of food. Ireland affords a striking illustration. There is more of benevolent arrangement in the tendency of barbarous tribes to wage furious wars with each other, than at first sight appears. The Irish peasantry, in general, were till lately barbarous in their minds and habits, and, but for the presence of a large army of civilized men, who preserved the peace, they would have fought with and slain each other. It is questionable whether the miseries that would have attended such a course of action would have exceeded those which are actually endured from starvation. The bane of Ireland is, that, owing to England keeping the peace, her population has increased far more rapidly than her capital, morality, and knowledge. Where a nation is left to follow its own course, this does not occur. While it is ignorant and barbarous, it is pugnacious, reckless, licentious, and intemperate, qualities which naturally restrain or destroy population; and it is only after morality and intelligence have been introduced, that capital and industry follow, and population naturally and beneficially increases. England prevented the Irish from fighting, but she did little to improve their moral, intellectual, and physical condition. The consequence has been, as the purest philanthropist will confess, that a destroying angel, who in one night would slay a million of human beings, men, women, and children, in that country, would probably occasion less suffering than would arise from any considerable deficiency in their potato crop. I see it mentioned in the newspapers, that at this moment (June, 1835), the peasantry in the west of Ireland are suffering all the horrors of famine through failure of that portion of their food.\* Although corn is abundant, and is daily exported to England, they are too poor to purchase it. The Irish peasantry, habitually on the brink of starvation, and exposed to the greatest destitution, stand at one end of the agricultural scale; and the great landed proprietors of England, with revenues of £100,000 per annum, and rolling in every kind of luxury, occupy the other. The hand-loom weavers of Britain, earning five shillings a week by the labor of six days, of fourteen hours each, are at the base of the manufacturing pyramid; while the Peels and Arkwrights, possessing millions of pounds, appear at the summit. There is something *not* agreeable to our moral sentiments, and *not* conformable to the brother-loving and wealth-despising precepts of Christianity, in a system of which these are the natural fruits, and according to which, even benevolence can not be manifested toward one human being without indirectly doing injury to another.

Another example of the solidity and consistency of the prevailing system may be noticed. Many persons imagine that there is no social obstacle to the rich leaving off their vanities and luxuries, and dedicating their surplus revenues to moral and religious purposes; on the contrary, that great good would result from their doing so; but the consequences, even of this virtuous measure, would, while the present system endures, prove highly detrimental to thousands of meritorious traders. Multitudes of laborious and virtuous families subsist by furnishing materials for the luxuries of the rich, and a change in the direction of their expenditure would involve these families in misfortune. Fluctuations in fashion, as taste varies, often occasion great temporary suffering to this class of the community, and a total abandonment of all luxurious indulgences, on the part of the wealthy, would involve them in irretrievable ruin.

[TO BE CONTINUED.]

\* By a singular coincidence, starvation, from *disease* in the potato crop, is again afflicting unhappy Ireland, at the time when this edition is in the press (April, 1846).

# AMERICAN PHRENOLOGICAL JOURNAL.



CALL

A Repository of Science, Literature, General Intelligence

VOL. XXXIII. NO. 2.]

NEW YORK, FEBRUARY, 1861.

[WHOLE NUMBER. 20]

Published by  
**FOWLER AND WELLS,**  
No. 308 Broadway, New York.  
AT ONE DOLLAR A YEAR, IN ADVANCE.

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## DR. LEVERETT BRADLEY.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

### PHRENOLOGICAL CHARACTER.

You have an active temperament and a good deal of natural endurance. Your constitution is rather excitable and your feelings are keen, your thoughts clear and earnest. There is great vigor and positiveness in your whole mentality, growing out of the quality of your constitutional temperament. Your head is rather too large for your body, and you are constantly liable to work out your physical strength by mental energy and activity. If you were engaged in a business which required the full strength of your mind and the full enlistment of all your feelings, you would become comparatively depressed and exhausted in the tone of your organization.

You ought to sleep nine hours in the twenty-four, so as to give your brain time to rest. You ought to eat beef, oysters, eggs, and nutritious food, but not that which is difficult of digestion, like pastry, and articles of an oily, greasy character. When you work you are apt to overdo and exhaust your nervous force through muscular energy; in fact, it is rather



PORTRAIT OF DR. LEVERETT BRADLEY,  
THE IMPROVER OF THE TELEGRAPH.

hard for you to work moderately with the head or with the hands, consequently you should take every means to develop the vital functions.

You resemble your mother in the quality and tone of your mind. You are remarkable for the strength of your social affections; you love children as well as a grandmother,

and your friend is such that you ought to do more than enough for your friend and when they are unhappy, you and their sorrows and burdens; and when they are happy, you rejoice with them.

Your attachment to home and country is strong; you think much of woman, and are decidedly domestic in disposition.

You are not quarrelsome, but are exposed to debate, cuss, and criticism of errors of others, try to build up a better thought in minds; but when it comes to physical conflict, you dislike to grapple. If you are really compelled into warfare, you would contend for just victory to death. You are severe in disposition, your censures

criticisms of people are rather sharp, because your conscience is strong, and your Firm large, but you are not overbearing and me and cruel. It is no virtue in you to be perate. You are not inclined to gormandize nor to make of food and drink an idol.

You value property, and can get it better than you can save it. You ought to have

wife and a business partner who can save your gains as you acquire. You are more of a hand to draw the seine than you are to pack the fish. You like to make money, and would like, as a business man, to accumulate and enlarge your capital, but you would be likely to throw all into the business so as never to have much loose capital to be used for collateral purposes.

Your Cautiousness is large; you are almost too watchful, guarded, and careful; too much inclined to count the cost over and over again, and to hesitate more than is necessary. You need more Continuity, more patient application of mind. You like variety, change in thought and occupation; a multitude of cares do not confuse you.

Your Approbativeness is large; you are very sensitive as to what people say and think of you, and are anxious to have a good reputation. You do much to avoid unfavorable appearances. You need a little more dignity, pride, self-reliance, personal self-confidence. Other people have a higher opinion of you than you have of yourself.

Your hope leads you to anticipate good in the far-off future; your faith promises success, but your Cautiousness is so large that you expect success only in proportion as you deserve it by watchfulness and effort.

Your sympathy is rather stronger than we generally find it in men. You are quick to be impelled by that which awakens pity. Yours is not a selfish, sordid, low organization. Even your faults "lean to virtue's side." You are a truthful, candid, open-hearted man, critical in judgment, fond of reasoning and investigating, anxious to gain knowledge, not particularly fluent and easy in speech, but capable of making a point very clear and of setting forth your ideas strongly. If you had a little better memory of events and of practical and historical subjects, more Language to clothe your thoughts, and a little more Continuity, less Caution, and more Self-Esteem, you would make a better talker and appear to better advantage.

You are a good judge of character; are quick to discern the motives and dispositions of strangers, and are qualified to transact with strangers business which requires care, prudence, sagacity, and critical judgment.

You enjoy music; are interested in poetry and eloquence, and are fond of the beauties of Nature and Art. You could succeed in most departments of business; but if you had a little more selfishness, a little more hardness of disposition, a little less sympathy, affection, and friendship, you could battle your way through this selfish world more successfully. Poor men will go to your funeral, and be more likely to mourn sincerely for you than proud, haughty, aristocratic people, because the poor will miss you, and remember you for past kind words, if not for more substantial benefactions.

You have excellent mechanical talent, especially that ideal quality of mind which invents. You can think as fast as a dozen men can produce the results of your thinking, though, if you were devoted to the use of tools, you would show decided skill and dexterity as a mechanic.

#### BIOGRAPHY.

LEVERETT BRADLEY was born Nov. 25th, 1798, at Milton (now Genoa), Cayuga Co., N. Y. His parents were among the earliest settlers of that town, who, by contracting a debt, purchased a small farm of heavily timbered land. The father, Miles Bradley, a carpenter by trade, and the mother, Chloe Allen, skilled in the use of the needle and gifted with the frugality of an accomplished housewife, by their united and persevering energy finally accomplished the important end of clearing up and improving a snug little farm, and rearing a rapidly increasing family numbering nine sons and three daughters—the oldest of which is the subject of the present sketch. Stern necessity required that as soon as he was old enough, his best labors should be made auxiliary to those of the parents in clearing and cultivating the farm. At the age of fifteen he went to the trade with his father. His opportunities at school were limited, and we must rank him among those who were self-taught. In his early adolescence he profited by the idea that learning could be acquired without schooling. His spare pocket money was appropriated to the purchase of books, and his leisure moments devoted to their perusal. The bent of his mind was to the investigation of mathematical and scientific truth, but other educational pursuits were not neglected. He soon acquired a taste for teaching, and a small portion of his time was employed in that calling.

At the age of twenty, inheriting the pioneering tendencies of his parents, who had had their birth and rearing in the State of Connecticut, they yielded to his importunate requests and permitted him to take a tour Westward. The provident mother fitted out his well-filled knapsack with food and clothing, and on the 6th of October, 1818, on foot and alone, he started, passing through the then little villages of Buffalo and Erie. At Painesville, Ohio, he turned aside to visit friends who had settled in the county of Geauga. His next stopping-place was in Huron County, Ohio, where he found other friends. Having now reached what was esteemed the verge of the Westward, he was advised to halt and winter there; but not yet satisfied, he soon determined to penetrate farther and see what might be found in the wilds beyond; accordingly, taking the old army trail, he soon reached Fort Stephenson, at Lower Sandusky (now Fremont), on the Sandusky River. Here he found that the scanty amount of funds which

had been supplied by his indigent but generous parents was exhausted. He proposed to teach a school, whereupon a meeting was called and the question decided affirmatively. But a house was to be built, and in twenty days a snug, hewn log cabin, chinked and daubed, with its punchon or split plank floor, and mud and stick chimney, was completed. While this work was progressing, he improved the opportunity for exploring the country up and down the river, and in company with another he traversed the old Harrison trail, through the Black Swamp, to Ft. Meigs on the Maumee. This trail was scarcely traveled but by the carrier of a semi-monthly mail on horseback. At Ft. Meigs there were a few families. There he chartered a canoe and paddled down to the mouth of Swan Creek, where the country was yet in its primitive condition. Not a building was to be seen at the site of the now flourishing city of Toledo. At Perrysburg a single cabin was the only tenement. On returning to Lower Sandusky he opened his school, which was continued for four months with a success most satisfactory to all concerned. During a few weeks necessarily employed in the collection of his dues, he acted under a special deputation in the capacity of constable, the regular officer being absent, thus adding a little to his pecuniary resources, and carrying him into the adjacent Indian settlements and other places which he otherwise would not have visited. The many incidents appertaining to his travels, teaching, and official duties at that age, made impression upon the mind too vivid to be soon forgotten, and contributed an important share in the elementary constitution of a more mature judgment in after-life. Returning, he reached home after an absence of seven months, and was just able to return to his father the exact amount which had been furnished for the expenses of this long and toilsome journey. He now resumed the jack-plane and saw.

It is worthy of remark that the population at that time was so sparse, and the means of conveyance so limited, that this whole tramp of more than a thousand miles, except fourteen miles of the outward and fifteen of the return trip was necessarily performed on foot—now forty-two years since.

On the 16th March, 1820, he married Maria, daughter of Joseph Sheldon, residing also in Genoa. In the fall of the same year, in company with the father-in-law and family, and a brother-in-law, Henry O. Sheldon, now Rev. H. O. S., of Sidney, Ohio, he emigrated to the State of Ohio, stopping first at Peru, Huron County. He then, in company with his father-in-law, explored the unsold lands in the county of Seneca, where they selected each a quarter-section, on which they afterward settled in the character of true squatter sovereigns. In the following winter he erected a cabin, and in going out with an



ox team loaded with lumber, he met with an accident which crippled his energies for a time. From the confines of Huron County to the first settlement on his route, consisting of two families, the distance was twenty miles. The snow being deep, and meeting with some other hindrances, he was obliged to encamp, and while cutting firewood for the night he inflicted a severe cut upon the right foot. The weather was excessively cold, and having no covering but his common wearing apparel, and it being now nearly dark, it was clear that although the blood was gushing freely, his first care must be for a fire and the necessary supply of fuel. Accordingly it was not until he had cut up the tree which he had felled for the purpose, and had kindled a brisk fire which he was enabled to light from his flint, steel, and spunk, that he attended to the wound, which he then dressed as best he could. Having tied his oxen to a tree, he prepared his lodging by placing a board upon the snow before the fire and setting up another edgewise in the rear. Upon the sofa thus constructed, the night was mostly spent. The changing of sides, that each might in turn participate in the salutary alternation of freezing and burning, was an expedient resorted to under a judicious choice of evils, and the contest between vigilance and sleep was active, each in turn predominating. In the morning he put the cut boot on the cut foot, hitched up and started on. Having arrived at Welches, the little settlement above mentioned, a distance of six miles, he discovered for the first that the wounded foot was severely frozen, for that morning proved to be the coldest of that winter, and the day was referred to for years as the cold Wednesday. This mishap obliged him to accept the hospitality of his kind host—his foot was enveloped in cold ashes, and for the space of five hours, while the frozen flesh was thawing, the suffering from pain was indescribable. The next morning a couch of corn stalks was prepared on the load of boards, and with a friend to drive, he enjoyed the privilege of riding, a luxury in which he had not usually indulged. At his cabin, three miles distant, the boards were unloaded, and an employe took charge of the return trip. It was seven weeks before he could lay aside the crutches.

On the 16th of March, 1821, the first anniversary of their marriage, the young and enterprising couple commenced in the participation of the real and well-earned delights of housekeeping in their own humble dwelling, the first white inhabitants in the township of Clinton, now ornamented by the beautiful and flourishing city of Tiffin.

The husband did not hesitate to wield the axe nor to grapple the gigantic oaks, white-woods, and black walnuts, which yet stood in close and threatening proximity to the frail tenement. On the 24th June following, the

family was augmented by a son. In September the lands were offered in market, and the farm was purchased.

At the end of three years it became evident that he had mistaken his calling. The bodily powers proved to be inadequate to the fulfillment of the requirements of his indomitable mental energies, the consequence of which, in connection with a malarious climate, "was that in the course of every summer he was prostrated by a run of fever. In May, 1824, the recuperative energies had become so impaired as to be of threatening omen, and to escape the dangers of another summer he determined to visit his native State, where he remained until the following October, when, having quite regained his health, he returned to the faithful and beloved wife who had remained in charge of affairs at home. Such was pioneer life in Ohio but a few years since, but then railroads and telegraphs were unknown.

Soon after his return he rented out the farm and removed to Norwalk, in Huron County, where he followed his trade for a time, and afterward, on selling the farm, engaged in mercantile pursuits. In 1836 he went to try his fortune in Indiana, and in 1837 his family joined him in the keeping of a hotel in the county of Porter. In the mean time he studiously devoted his leisure time to the reading of medicine, and in the spring of 1842, having attended his second fall course of medical lectures, he graduated with credit at the St. Louis University. In demonstrative anatomy especially, he attained the first honors of the class. He soon afterward settled at Laporte, Ind., in the practice of his profession.

In the course of several years of successful practice he gradually grew more and more disaffected with his new calling. In the departments of therapeutics and clinical practice especially, all theory and rules seemed so void of scientific certainty in their results. Accordingly, in the spring of 1850, having suffered some reverses, among which was the destruction of his dwelling with most of its contents by fire, he resolved to try the then promised fortunes of the Golden State. The incidents, trials, privation, and even starvation, suffered by the moving masses which accompanied him across the plains in that eventful year, have been so often told, and are so well remembered, that we forbear a repetition. At Sacramento, in California, he met his elder son, Joseph S. Bradley, who had reached there by way of Mexico in the preceding year. Joined by him he engaged in merchandising at Weberville, in Eldorado County.

Having in earlier life been practiced in surveying and civil engineering, and having carried a theodolite with him to California, he soon made himself a pioneer in the great work of conducting the waters of the mountain

streams, by means of canals, to the mines. In 1851, he carried levels from Placerville to the American River, and from Diamond Springs to the Cosumnes—the latter of which he was on to improve. The project was at first generally looked upon as too visionary to be undertaken or even thought of, and it seemed impossible to elicit the confidence of any that might aid him. In the month of June, however, he found a valuable coadjutor in the person of John Berdan, Esq., who was also a civil engineer, and capable of taking similar views of the whole plan with himself, whereupon he and his son united with Mr. Berdan in the formation of a corporation under the name of "The Corporation of Bradley, Berdan & Co." (of which he was president and chief engineer), with an authorized capital of \$36,000, and with the object of bringing the water of the Cosumnes River to the great dividing ridge between the waters of the Sacramento and the San Joaquin. The work was commenced, and scarcely a month had elapsed before the practicability of the scheme was so satisfactorily demonstrated, that capital began to seek investment and the stock found a ready sale. And now, to use a California vernacularism, the spirit of jumping began to manifest itself, and a strong company of miners was organized to contest, or at least to divide the field. The work was prosecuted vigorously and without interruption, and on occasion required, the capital was increased until it reached \$500,000, which was faithfully and wholly appropriated, and at the end of four years some 75 to 100 miles of canal and lateral ditches were in operation along the main ridge and its principal spurs; opening a field which has contributed perhaps as much as any other of equal extent in the golden supply which has, in the last ten years, so changed the monetary aspect of the whole commercial world.

The stock of the corporation continued to par until the year 1854, when, owing partly to opposition, but more to the failure of several other important canal companies in the State, it suffered serious and ruinous depreciation, even though the work was in successful and profitable operation. He having invested all his labor and means, besides contracting a large debt in the purchase of stock, became financially embarrassed, and losing his most faithful and valued assistant in the death of his son, he was obliged to go into liquidation—leaving the company, however, in a highly prosperous condition.

Afterward, to avoid and suppress litigation, this and the opposing company went into consolidation under the name of the Eureka Ditch Company, and the united canals are now supplying their thousands with the indispensable element for the development of the immense auriferous resources of that extensive region.

In 1856, having purchased a press and type, he published the *Granite Journal* at Folsom, Cal., which, after a few months, had attained a good will, enabling him to sell out at a handsome advance. He afterward engaged in merchandising which, with some operations in real estate, placed him in the enjoyment of a moderate competency. The health of his wife having been declining for several years, and she now becoming generally invalid, he felt it his duty and made it his pleasure to retire from business, repair to a separate dwelling, and devote his personal attention to the care of her who had, for nearly two-score years, been the companion of his joys, the soother of his impetuosity, and the consoler of his sorrows. With this, he devoted himself also to writing and study. This, however, did not afford the necessary exercise for his active, bodily powers, and he erected a workbench under the spreading boughs of the live oak which shaded the door of his dwelling, and employed himself in light mechanical work, merely for exercise and amusement.

He had been led to think that the electric telegraph, in its then condition, was too slow and expensive, and that it might be improved. He accordingly tried many experiments in electricity and electro-magnetism, which had ever been a favorite theme in his scientific researches, and soon brought out a rude instrument by which he could transmit and legibly record at the rate of seven or eight thousand words per hour. This was pronounced a splendid success by all who witnessed its operation, and in December, 1858, he was induced to come to New York to perfect and patent his invention.

On the 13th of October, 1859, he obtained a patent for an apparatus, consisting of a peculiar kind of type and composing sticks, with a machine, turned by crank or otherwise, having such devices that, as the type are passed through it, the electric circuit is opened and closed in such order as to produce the letters represented by the type; also, a cylinder on which the letters are recorded in dots or lines, or in zigzag lines representing the common telegraph letters. With this he succeeded in making legible record at the rate of fifteen thousand words per hour on a short circuit—the Morse method yielding only fifteen hundred, or one tenth the amount. It was afterward tested satisfactorily on the line between New York and Washington, in which it was ascertained that the speed of its operation was limited by the action of the relay or receiving magnet, the indispensable instrument for working the local circuit of the Morse telegraph. In contemplating this, he soon satisfied himself that the relay in use was too sluggish for his purpose; whereupon, repudiating the old forms, and consulting the latest discovered principles of the science, he went about the construction of an instrument entirely new in its forms, and new also in some important principles.

The cut illustrates this simple little magnet as used in the relay. *a* is the helix, *b*, *b*

two elbows of iron having connections with the extremities of a bar passing through the helix, and *c* the naked armature, hung at its

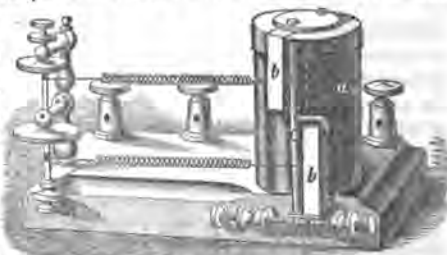
center upon the lower elbow or pole, by means of a delicately flexible spring of steel. The two elbows are brought near to each other at their extremities, which constitute the poles of the magnet. The upper pole stands so far to the left of the lower as to admit the armature in a perpendicular position between them, so that, when the iron is magnetized, the upper end of the armature is drawn to the left and the lower to the right. At the lower extremity of the armature is a platina plate, which, as the circuit is closed, is brought in contact with a platina point in one of the adjusting screws, whereby the opening and closing of a local circuit is effected in the usual manner. The elbows, in their whole length, are in close proximity to the outer surface of the helix, and are, consequently, directly under the influence of its magnetizing power. In addition to the lower spiral spring, which serves to draw back the armature, there is a counter spring above it, which acts in the opposite direction, making it necessary to put the lower or main spring in a higher state of tension, whereby more rapid vibrations and firmer contacts are secured than can be obtained by a single spring in a more lax condition. This, with the delicacy of mechanical structure, whereby no friction nor inertia of unnecessary metal are to be overcome, together with the nearness of the poles to each other, whereby they mutually react one upon the other to increase the magnetic force; and some other considerations, derived from the use of a single helix instead of two, are among the reasons which he claims has enabled him to demonstrate that, in this form of magnet, the magnetic force developed in the soft iron is more instantaneously and fully established and discharged, and, consequently, capable of producing more instantaneous and rapid vibrations of the armature than it is possible

to obtain in the form when two helices are used.

From the united testimony of many superintendents and operators it is evident that great advantages are gained, and that they are frequently able, in bad weather, to operate with this relay, when with the old they can not operate at all.

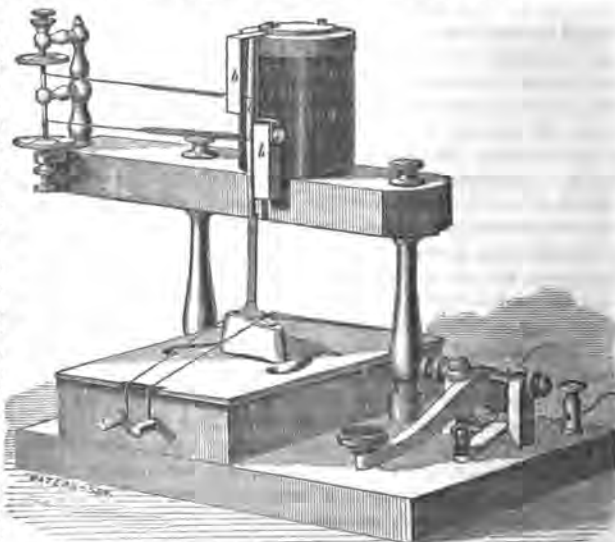
The extraordinary power of this magnet led him to suppose that it might, by some means, be made to produce sounds sufficiently audible for operators who read telegraphic communications by sound. His attention was, therefore, directed to this, which, after a few experiments, he successfully accomplished, by placing the magnet over a sounding-board consisting of an oblong box made of thin resonant wood, upon a base-board. Over this

are strung, from end to end, two wires, which are strained over two bridges in the center. A thin blade of metal extends down from the



BRADLEY'S RELAY.

armature, having an enlargement at its lower extremity to serve as a little hammer, which is placed between the two bridges, in front and rear, and as the circuit is opened and closed, is made to strike the wires at the right and left in such manner as to produce the most clear and distinct knocks, unaccompanied by the least tone or prolongation of sound that can tend to confuse the ear. It is remarkable that the lightest movements of the armature, capable of opening and closing a local circuit, are also capable, when acting upon the wires, of producing sounds which may be read with ease. This sounder, with a key, as represent-



BRADLEY'S SOUNDER.

ed in the cut, is all that is needed for an office, the local battery being entirely dispensed with.

A patent for this improvement was issued Aug. 28th, 1860.

If the general reader could be brought to comprehend fully the immense value of Dr. Bradley's improvements in telegraphing, we are satisfied he would at once take his true rank as one of the great benefactors of the world. The public knows the value of the telegraph as it has existed, and it knows also the great expense of transmitting communications and the comparatively slow process by which it is done. By Dr. Bradley's plan the speed is increased eight-fold, and by cheapening and simplifying the apparatus, three quarters of the expense of establishing and working the telegraphic lines will be saved.

## MORAL PHILOSOPHY;

OR,

## THE DUTIES OF MAN

CONSIDERED IN HIS INDIVIDUAL, SOCIAL, AND DOMESTIC CAPACITIES.

BY GEORGE COMBE.

[FROM THE LATEST REVISED EDINBURGH EDITION.]

[CONTINUED FROM JANUARY NUMBER.]

WE perceive, therefore, that the general arrangements of our existing social system evidently bear reference to the supremacy of our lower faculties. The pursuit of wealth at present generally ends in the gratification of Self-Esteem and Love of Approbation. The attainment of power and distinction in politics, in rank, or in fashion is the Alpha and Omega of our social machinery; yet it does not produce general happiness. Every moral, and I may almost say religious, advantage is incidental to, and not a part of, the system itself. There are laws to compel us to pay taxes for the maintenance of officers of justice, whose duty it is to punish crime after it is committed; but there are no general laws to prevent crime by means of penitentiaries and of abundant and instructive schools.\* There are laws which tax us to support armies and navies for the purpose of fighting our neighbors; but no laws compel us to pay taxes for the purpose of providing, in our great cities, the humblest luxuries, nay almost necessities for the indigent, such as medical hospitals, to receive them when in disease, or baths to preserve them in health, or reading-rooms, or places of instruction and amusement, in which their rational faculties may be cultivated and their comfort promoted, after their days of toil are finished. There are taxes to maintain the utterly destitute and miserably poor after they have fallen into that condition, but none to provide means for arresting them in their downward progress toward it. In short, the system, as one of self-interest, is wonderfully perfect. From the beginning to the end of it, prizes are held out to the laborious, intelligent, and moral, who choose to dedicate their lives, honestly and fairly, to the general scramble for property and distinction; while every facility is afforded to those less favorably constituted, who are incapable of maintaining the struggle, to sink to the lowest depths of wretchedness and degradation. When they have reached the bottom, and are helpless and completely undone, the hand of a meager charity is stretched forth to support life, till disappointment, penury, or old age consign them to the grave. The taxes occasioned by our national and immoral wars render us unable to support imposts for moral objects.

It is worthy of remark, that if the system of individual aggrandizement be the necessary, unalterable, and highest result of the human faculties as constituted by nature, it altogether excludes the possibility of Christianity ever becoming practical in this world. The leading and distinguishing moral precepts of Christianity are those which command us to do to others as we would wish that they should do unto us; to love our neighbors as ourselves; and not to permit our minds to become engrossed in the pursuit of wealth, or infatuated by the vanity and ambition of the world. But if a constant struggle for supremacy in wealth and station be unavoidable among men, it is clearly impossible for us to obey such precepts, which must therefore be as little adapted to our nature and condition, as the command to love and protect poultry, but never to eat them, would be to that of the fox. Instead, therefore, of divine teaching Christian morality (if the system of competition of individual interests be the highest that our nature admits of), it would be wiser in them to follow the example of the political economists, and to suit their precepts to the human constitution. Political economists in general regard the existing forms and condition of society as the result of our natural faculties, and as destined to be the lot of man to the end of time. In perfect consistency with this view, they propose to provide for the increasing welfare of the race, by exalting the aim of the selfish principles, and directing them more beneficially by extended

knowledge. They would educate the operative classes, and then confer on them mental energy, fortitude, and a rational ambition—which it might be expected that they would not consent to labor, the lower animals, merely for the humblest subsistence; but would consider decent comforts, if not simple luxuries, essential to their enjoyment, and demand wages adequate to the command of these the recompense of their industry and skill. As long, however, as a system of individual aggrandizement is maintained, it will be the lot of the class immediately above the operatives, and who subsist on the profits of their labor, to prevent the growth of improved notions and principles of action among them; for the laborer is in the most profitable condition for his master's service when he possesses just intelligence and morality sufficient to enable him to discharge his duty faithfully, but so little as to feel neither the ambition nor the power of effectually improving his own circumstances. And accordingly, the maintenance of the laboring classes in this state of contentment and toil is the *beau ideal* of practical philosophy with many excellent individuals in the higher and middle ranks of life.

Under this system, the aim of the teacher of morality and religion is to render the operative classes quiet and industrious laborers, to pass patiently through this life in poverty and obscurity, and looking forward to heaven as their only place of rest and enjoyment. Under the Jewish system, religion and morality do not aspire to the establishment of the truly Christian condition—that in which each individual finds his neighbor's happiness an essential element of his own; in which he truly loves his neighbor as himself; and in which labor and the attainment of wealth are not the ends or objects of existence, but simply the means of enabling him to live in comfort and in leisure, to exercise habitually his moral and intellectual faculties, and to draw from them his chief enjoyments. According to the present system, the attainment of this condition is deferred till we arrive in heaven. But, if human nature be capable of realizing this state on earth, it is an error to postpone it till after death, more especially as there is every warrant, both in reason and Scripture, for believing that every step which we make toward it in this life, will prove one of advance toward it in another.

It is now time, however, to enter on the consideration of the next subject of the present Lecture—the question, Whether the human faculties, and their relations to external objects, admit of man ascending in the scale of morality, intelligence, and religion to that state in which the evils of individual competition shall be obviated, and full scope afforded for the actual supremacy of the highest powers?

On contemplating man's endowments in a general point of view, nothing would appear more simple and easy than practically to realize the general and permanent supremacy of the moral powers. We have seen that aptitude for labor is conferred on him by the Creator; that, if enlightened in regard to his own constitution and the source of his own welfare, he would desire to labor, for his own gratification, even independently of the reward, in the form of food, raiment, physical abundance, which it is the means of procuring. Again, earth, and the external world generally, are created with an admirable adaptation to his bodily and mental powers, so as to recompense him by great rewards, for a very moderate extent of exertion in applying them to his own advantage. Further, man has been endowed with inventive and co-operative faculties, which confer on him a vast ingenuity, and render him capable of impressing, not only the inferior animals, but fire, air, earth, and water, into his service as laborers. And finally, he has received organs of Benevolence, prompting him to love all sentient beings, and to delight in their happiness; organs of Conscientiousness, desiring to see universal justice reign; organs of Ideality, which aspire after universal perfection and loveliness; with organs of Veneration, Wonder, and Hope, leading him to desire communion with God, and to rejoice in the contemplation of all that is pure, excellent, and beneficent.

With such a constitution, and placed in such circumstances, wonder is that he has wandered in error and misery so long. So

\* The United States of America are happily free from this reproach. In their provisions for national education, and in the management of their prisons, they are greatly in advance of Britain.

light into the cause is afforded by Phrenology. In addition to these high moral and intellectual endowments, man possesses animal propensities, which are blind and selfish impulses. They are necessary for his sustenance, and their organs are the largest, most active, and earliest developed in his brain. They are prone to produce evil until they are directed and enlightened by his moral and intellectual powers. His ignorance of himself and of external nature, and his consequent inexperience of the happiness which he is capable of reaching, appear to have been the chief causes of his past errors; and the following among other reasons authorize us to hope for happier scenes hereafter. His propensities, although strong, are felt by all well-constituted minds to be inferior in dignity and authority to the moral and intellectual faculties. There is, therefore, in man a natural longing for the realization of a more perfect social condition than any hitherto exhibited, in which justice and benevolence shall prevail. Plato's "Republic" is the most ancient recorded example of this desire of a perfect social state. Josephus describes the sect of the Essenes, among the Jews, as aiming at the same object. The "Essenes," says he, "despise riches, and are so liberal as to excite our admiration. Nor can any be found among them who is more wealthy than the rest; for it is a law with them, that those who join their order should distribute their possessions among the members, the property of each being added to that of all the rest, as being all brethren." "They reject pleasure as evil; and they look upon temperance and a conquest over the passions as the greatest virtue."—(*War*, ii., ch. 7.) In the days of the Apostles, an attempt was made by the Christians to realize these principles, by possessing all things in common. The same end is aimed at also by the Society of Shakers and by the Harmonites of North America, and by the followers of Mr. Owen in Britain: Plato's Republic, and Sir Thomas More's Utopia, which was a similar scheme, were purely speculative, and have never been tried. The word 'Utopian,' indeed, is usually applied to all schemes too perfect and beautiful to admit of being reduced to practice. The Essenes labored in agriculture and in various trades, and seem to have maintained their principles in active operation for a considerable period of time. We are not told whether the primitive Christians formed themselves into an association for the purpose of producing wealth: so far as we know, however, they merely contributed their actual possessions, and then gave themselves up to religious duties; and as their stores were soon consumed, the practice ceased. The Harmonites are stated to have been a colony of Moravians united under one or more religious leaders. In their own country they had, from infancy, been taught certain religious tenets, in which they were generally agreed; they had all been trained to industry in its various branches, and disciplined in practical morality; and thus prepared, they emigrated with some little property, purchased a considerable territory in Indiana, which was then one of the back settlements of the United States, and proceeded to realize the scheme of common property and Christian brotherhood. They sustained many privations at first; but in time they built a commodious and handsome village, including a church, a school-house, a library, and baths. They cultivated the ground, and carried on various manufactures; all labored for the common good, and were fed and clothed by the community. They implicitly obeyed their chief pastor or leader, Mr. Rapp, who exercised a mild though despotic authority over them. They lived as families in distinct dwellings, and enjoyed all the pleasures of the domestic affections; but their minds were not agitated by ambition, nor racked by anxiety about providing for their children. The latter were early trained to industry, co-operation, and religion; and if their parents died, they were at once adopted by the community. The Harmonites were not distracted with cares about old age or sickness, because they were then abundantly provided for. There was division of labor, but no exhausting fatigue. A fertile soil, favorable climate, and moral habits rendered moderate exertion sufficient to provide for every want. There were natural distinctions of rank; for all were subordinate to Mr. Rapp; and the individuals most highly gifted filled the most important offices, such as those of religious in-

structors, teachers, and directors of works, and they were venerated and beloved by the other members accordingly; but no artificial distinctions found a place. This community existed many years, enjoyed great prosperity, and became rich. Mr. Owen at last appeared, bought their property, and proceeded to try his own scheme. They then retired again into the wilderness, and recommenced their career. At that time they were about two thousand in number.

Here, then, the vice and misery which prevail in common society were in a great measure excluded; and though the external circumstances of the Harmonites were peculiarly favorable, their history shows what human nature is capable of accomplishing.

The leading principle of Mr. Owen is, that human character is determined mainly by external circumstances; and that natural dispositions, and even established habits, may be easily overcome. Accordingly, he invited all persons who approved of his scheme, to settle at New Harmony; but as those who acted on his invitation had been trained in the selfish system, and were, in many instances, mere ignorant adventurers, they failed to act in accordance with the dictates of the moral sentiments and intellect, and Mr. Owen's benevolent scheme proved completely unsuccessful. The establishment at Orbiston, in Lanarkshire, set on foot ten years ago, by the admirers of that gentleman, fell closely under my personal observation; and there the same disregard of the principles of human nature and the results of experience was exhibited. About three hundred persons, very imperfectly educated, and united by no great moral or religious principle, excepting the vague idea of co-operation, were congregated in a large building; they were furnished with the use of two hundred and seventy acres of arable land, and commenced the co-operative mode of life. But their labor being guided by no efficient direction or superintendence, and there being no habitual supremacy of the moral and intellectual powers among them, animating each with a love of the public good, but the reverse, the result was melancholy and speedy. Without in the least benefiting the operatives, the scheme ruined its philanthropic projectors, most of whom are now either in premature graves, or emigrants to distant lands; while every stone which they reared has been razed to the foundation.

These details are not foreign to the subject in hand. They prove that, while ignorance prevails, and the selfish faculties bear the ascendancy, the system of individual interests is the only one for which men are fitted. At the same time, the attempts above narrated show that there is in the human mind an ardent aspiration after a higher, purer, and happier state of society than has ever yet been realized. In the words of Mr. Forsyth, there is in some men "a passion for reforming the world;" and the success of Mr. Rapp, at Harmony, shows that whenever the animal propensities can be controlled by the strength of moral and religious principle, co-operation for the general welfare and a vast increase of happiness become possible. As, however, individuals are liable to be led away on this subject, by sanguine dispositions and poetical fancies, our first object should be to judge calmly whether past experience does not outweigh, in the scale of reason, these bright desires and this almost solitary example, and teach us to regard them as dangerous phantoms, rather than indications of capabilities lying dormant within us. Certainly the argument founded on experience is a very strong one; yet it does not seem to me to be conclusive—and as the question of the capabilities of human nature is one of great and preliminary importance, a statement will be given in the next Lecture of the reasons which render it probable that man is still susceptible of improvement to an unascertained extent. Our opinions on this point must necessarily exercise a great influence on our ideas of social duty; and the subject is, therefore, deserving of the fullest consideration.

[CONTINUED ON PAGE TWENTY-SEVEN.]

THE real characters of foreign tribes and nations will never be philosophically delineated and understood till travelers shall describe their temperaments, the size of their brains, and the combinations of their Phrenological organs.



## IS THE MIND A UNIT?

EDITORS PHRENOLOGICAL JOURNAL.—The following passages are taken from the writings of Prof. Aaron Schuyler, an eminent mathematician of Ohio. Will you please to give us your opinion of them in the PHRENOLOGICAL JOURNAL?

In discussing the several systems of mental philosophy, the Professor says:

Another system has arisen claiming to afford all necessary information concerning the philosophy of mind; this system is called Phrenology. Phrenology is the science which treats of the signs of character, as manifested by the configuration of the cranium, in connection with the temperaments and physiological developments. When kept within the proper sphere, it is of great value in enabling us to form a correct estimate of individuals, with respect to their character and capacity. But it is not, and can not be, a system of mental philosophy. Can we ascertain the facts of consciousness, or develop the laws of mind by our inspection of the skull? Phrenology must follow in the wake of philosophy. It affords means of judging character and the relative strength of the mental faculties previously known, the locality of whose organs has been ascertained; but if we would understand the laws of mind, we must do it, not by feeling the head, but by studying the phenomena of mind.

Again, Schuyler says:

The mind is revealed in consciousness as a simple substance or unit. We, indeed, speak of the faculties of the mind; but we are not to be understood by faculties to mean parts of the mind, as if the mind was capable of division or decomposition. By faculties of the mind we understand capacities or powers of the mind, and not different parts of a whole or different elements of a compound. Thus the fundamental faculties of the mind are the intellect, the sensibility, and the will. By this we do not mean that the mind is a compound of three elements, but that it has the power of knowing, feeling, and of voluntary action. In the expressions—*I think*, *I feel*, *I will*, we have the spontaneous testimony of universal consciousness in evidence of the unity of the origin of these phenomena. We are conscious that the same identical *I* or self lies back of these phenomena, and is the source from which they flow.

By giving us your views relative to the positions taken in these paragraphs, you will confer a favor.

I would add, as explanatory to the position taken in the paragraph last quoted, that Schuyler does not flinch from, but absolutely affirms, the logical consequent of the position therein contained, that the mind is incapable of performing more than one mental action at the same time. H. H.

## REPLY.

The first paragraph quoted appears to be a pretty fair statement of Phrenology. It is true that we must understand mind as we feel it, and as other persons manifest it, before a perfect understanding of Phrenology by organs is possible; but we wish to add, that the plurality of the faculties has been demonstrated by Phrenology more completely than it could have been done by any other known system of mental philosophy.

We disagree, however, with Prof. Schuyler, when he says that "mind is revealed in consciousness as a simple substance or unity." We are right when we speak of the faculties of the mind, and are also right in speaking of parts of the mind. Let us make this clear.

Certain of the lower animals have—say three—mental powers; one which prompts them to seek subsistence, another which prompts to procreation, and another which leads to fear or self-preservation, by hiding or

retreating. Now, there are other animals which have these three faculties, and one added, viz., the power to defend or fight.

Now we ask, has the first animal a mind? If it has, the other, which has an added faculty, has something which the first has not. A mind, therefore, can exist in three faculties in one animal, in four faculties in another, in ten faculties in a third, and, as we rise in the scale of animated life, we find added faculties, which raise one class of animals above another till we arrive at the human species. Now, the consciousness of the animal with three faculties is a consciousness with only three avenues of information. The one having the four faculties has an individual consciousness of being, but a consciousness of being in four powers.

Now, let us rise to the human species. Is it not known to everybody that the talent for arithmetic arises from a special faculty? For we find men of excellent sense who are entirely wanting in the arithmetical faculty. George Combe, for example, was a philosopher, yet he never was able to master the multiplication table. In this faculty, therefore, he was idiotic; and it is well known that there are persons so low in the scale of intelligence that they are not able to take care of themselves, who are, in respect to figures, altogether superior to any professor of mathematics, from the Bay of Fundy to the Gulf of Mexico.

We would like to ask whether the musical faculty is a mental power—is it a part of the mind? If not a part of the mind, what is it? Some minds do not have it. Are these minds fragmentary? They are certainly not complete if the musical, the mechanical, the arithmetical, and, we might say, the logical faculty be wanting; yet, we know that there are persons who have consciousness of being; they can say, "I live," "I feel," "I do," "I think," but they will be found defective in some one of the mental elements; so defective, indeed, that but for others the subjects in which they are deficient would become extinct.

If a person destitute of mechanical skill, or musical talent, or arithmetical ability has a mind—not a fragment of a mind—then it would follow that one, who has either one of these faculties, or all of them added to that which the other possesses, would have more than a mind. We believe that it takes all the faculties in full and complete development to make a complete mind, and that animals, with their two, three, or ten faculties, can not be said to be destitute of mind, but that they lack completeness of mind. A banjo, for example, with its simple adjustments, may be said to give forth music when properly played upon, but the piano-forte, made on a principle not utterly dissimilar, is certainly a more complete musical instrument. So the penny

whistle, with three holes to give three simple notes, is a musical instrument; but the full, grand organ, made on the whistle principle, but covering all the possibilities of musical development, is more than the whistle, because it has more parts, more notes, more capacities. Take an instrument with three perfect notes; so far as it goes, it is not surpassed by any equal part of the organ or piano. It is, therefore, equal, as far as it goes; its notes are as perfect, and the relation of its parts to each other is also perfect, but it lacks all the other musical ranges, and though not defective *per se*, it does what it starts to do; it is perfect in its way, but it does not cover the whole ground. The organ, therefore, is more than the instrument with three notes, however perfect those notes may be. So the horse is superior to the sheep, because he has more faculties of intelligence—is more tractable; and man, possessing many faculties which the horse lacks, is superior to the horse—not necessarily superior, as far as the faculties of the horse go. For instance, the horse has the element of locality, the power to remember roads, places, and directions; so has man, but in general the instinct of the horse is more perfect than that of the man in this respect.

The bee has the power of building its mathematical cell, and does it as perfectly the first time as ever. Man has Constructiveness, and he has also reasoning, mathematical intellect, which enables him to build on the principle of the bees' cell, and also to extend his building capacity to the construction of almost automatic machinery. It will not do, then, to decry the perfection of the faculties in the lower animals? Who would attempt to vie with the dog in smelling power, with the eagle in the power of vision, or with the deer in the power of hearing. These we know are external senses, but memory of persons, places, things and glimmerings of reason are seen in some of the lower animals; and in respect to several kinds of memory and perception, many animals are equal or superior to man.

The only conclusion we can arrive at is, that though mind may be a unit, that unit may be composed in one individual of more parts than another, as the piano has more parts or notes than the banjo, and the organ is more extended than the whistle with its three notes.

In the study of mind, consciousness of the possession of a power or faculty is the only personal evidence of its existence; but when we find either men or animals exhibiting talents, instincts, or faculties which the observer is not conscious of possessing, he learns to study the nature of that faculty intellectually by its manifestation in others, and by consulting others and accepting from them explanations of their individual consciousness.

In this way persons come to an intellectual comprehension of something which other people by consciousness feel and know.

Now, if we open the systems of mental philosophy, which have bewildered the world by their imperfect explanation of the human mind, we can, in the light of Phrenology, understand why there has been such vast differences in the writings of metaphysicians. For example, on the subject of conscience there has been much dispute. Persons having a strong sentiment of Conscientiousness have been ready to acknowledge the existence of a moral faculty; others, who have a very inactive condition of Conscientiousness, deny the existence of a moral faculty, and endeavor to attribute the phenomena of conscience to some other power of the mind, which they themselves were conscious of possessing in an influential degree.

Hobbes taught that "we practice virtuous actions from self-love, because we know that whatever promotes the interests of society has an indirect tendency to promote our own."

Now, his selfish organs were stronger than his Conscientiousness, and, reasoning from his own consciousness, he could find no cause for doing good or being virtuous except the one given, which originated in his selfish propensities; still, hearing other men talked about virtue and living free from vice, he was bound to acknowledge some moving cause for virtue; but, singularly enough, he went to the selfish department of the mind to find it.

Mandeville maintains that "man is utterly selfish, that he has a strong appetite for praise, and that the founders of society, availing themselves of this propensity, instituted the custom of dealing out a certain measure of applause for each sacrifice made by selfishness to the public good, and called the sacrifice virtue;" and he therefore calls the moral virtues "the political offspring which flattery begot upon pride."

Hume wrote an elaborate treatise to prove that "utility is the constituent or measure of virtue." The faculty or faculties most influential in making up his consciousness were those which pertain to utility, and when he sought to understand virtue, he regarded anything which was convenient, appropriate, fit, as the foundation of virtue.

Dr. Paley, whose "Moral Philosophy" is very widely studied wherever the English language is spoken, does not admit a natural sentiment of justice as the foundation of virtue, but, under a modified form, he adheres to the selfish system. His idea is, that virtue consists in "the doing good to mankind, in obedience to the will of God, and for the sake of everlasting happiness."

Selfishness here feeds upon the idea of everlasting happiness, and Veneration leads to obedience of the will of God; and these two qualities of the mind seem to make up, in

Paley's consciousness, that which in other minds originates in the faculty of Conscientiousness, which Phrenology teaches is the foundation of virtue; and possessing this superiority over all other systems, it points to the organ in the brain which is the instrument of this faculty or sentiment, and enables us to recognize those in whom it is strong or weak, by the external configuration of the head.

On the contrary, it gives us pleasure to state, that Cudworth, Reid, Lord Kames, and Mr. Stewart maintain the existence of a natural faculty in man which produces the sentiment of right and wrong, independently of any other consideration.

These conflicting sentiments on the subject of a moral faculty evince the futility of following individual consciousness alone as a means of determining the qualities and relative strength of the various mental powers. If a man were perfect in the development of all his faculties, and his education and circumstances were such as to lead him in the right direction, or influence him to get in the right direction at all times; if he were acted upon in such a manner as to call out the normal activity and energy of every faculty and sentiment of his nature, his consciousness *then* would be a sure guide; but since men possess the different faculties in different degrees of strength, and since they may possess one half of the mental powers in a high degree and a portion in moderate degree, while one or more of their powers may be almost wholly wanting, or even idiotic, it shows that human consciousness, which our author supposes to be the true method of measuring mentality, is one of the most slippery and uncertain bases on which a judgment could be founded.

If, as our author acknowledges, our science be correct practically, Phrenology enables one to determine who is, and who is not, well qualified to judge of what is right, proper, true, and just; and herein we have a hint that the magistrate, and, we may add, the lawgiver or legislator, should approximate as near as possible to a perfect phrenological and physiological development.

A man the base of whose brain is the predominating part of his nature, is unfit to legislate for a cultured people. On the other hand, he whose moral and intellectual brain very strongly predominates over those passions and emotions through which temptation comes, is not qualified to judge correctly of the conduct and the temptations of those who are deficient, and consequently delinquent. To legislate for the people—to administer justice to the delinquent—the legislator or the judge should not only understand what temptation means, while he has enough of moral elevation to lift him above its domination, or else he can not understand how to deal justly and mercifully with those who, by their conduct, become subject to penalty.

Schuyler says: "We do not mean that the mind is a compound of three elements." He

recognizes three powers—intellect, sensibility, and will. Now, if that is not a composite mind, we are at a loss to understand what is required to constitute a composition. We go farther than this, and Schuyler accompanies us, recognizing thirty or forty faculties, but he would understand these as faculties of intellect, faculties of affection or sensibility, and faculties of will. His idea is, if we understand him, that mind is the root; the intellect, the sensibility, and the will are three main branches, while all the phrenological organs or faculties are sub-divisions of these main branches, and that they all concentrate in the root; and if we prove a faculty defective in any one respect, we suppose he would say that it was like lopping off one of the branches of a tree without disturbing the main branches, the trunk, or the root; while our idea is, that each twig carries its fibers through, and constitutes a part of that root, and that the mind of man is made up of say forty elements, each of which is fundamental, not a mere sprout or outgrowth.

As we have said, persons of excellent judgment and high moral feeling are sometimes idiotic in one of the primary mental powers, and that idiocy, so far as we can understand it, runs to the very root. It is like breaking down one string of a piano or violin, and makes a dark spot—a blank in the mind. What imperfect minds may do or be in the spiritual life, certain we are that, in this life, the mind is dependent for its action and for its knowledge on separate, distinct, individual faculties and organs.

In regard to Schuyler's logical inference that the mind is incapable of performing more than one action at the same time, we have simply to remark, that if a man's consciousness does not teach that he can exercise several faculties and perform several mental operations at the same time, we really can not understand the meaning of consciousness. Nothing certainly is more apparent than the fact that one can appreciate colors, comprehend form, judge of and criticize magnitude, distance, and general arrangement. A person can feel love for one person and hatred toward another at the same instant; he can play on a musical instrument while he has all the faculties in operation just referred to, and each one of these manifestations of mind, of criticism, and judgment can be performed separately from all the rest, each depending upon a special faculty of the mind. When we approach the domain of feeling, how multifarious are the operations! Approbativeness seeks, obtains, and enjoys praise, or cringes under rebuke, while Self-Esteem inspires the mind to resent the insult, and Combativeness is awakened with Destructiveness to punish it, Conscientiousness either rebuking or approving the whole transaction, while the intellect forms a judgment and comes to a decision as to what is appropriate in the premises. Now if all this complication of mental action is accomplished by alternations of two or three powers, or if the mind as a whole is obliged to take up each branch or phase of thought and feeling separately, mind indeed is a mystery. But how easy the solution when we say that half a dozen different faculties can be acted upon by an equal number of exciting causes and all be simultaneously and independently in action. This certainly is the phrenological explanation of the subject, and none other gives a rational solution of it.

**RALPH FARNHAM,**

THE LAST SURVIVOR OF THE BATTLE OF BUNKER HILL.

## PHRENOLOGICAL CHARACTER.

THE portrait of Ralph Farnham, which is from a photograph, will give the reader an excellent idea of the appearance of this extraordinary man. The form of the head and body indicate very great powers of endurance. His face was long and his head high, his cheek-bones prominent and well set, and his under jaw and chin remarkably large.

Those who remember our remarks upon Deacon Phillips in last year's volume, who was a hundred years old, will find the signs of vital power and endurance there described quite as strongly indicated here. What a well-preserved body for a man of his years! Instead of being shrunken and diminutive, it appears well proportioned and in good form. The head was narrow in comparison with the height, showing moderate selfish propensities and a strong intellectual and moral development. His Conscientiousness, Firmness, Benevolence, and Veneration were large, his reasoning and perceptive intellect was good, and his power of memory remarkably so.

We judge from the shape of the head that he was not grasping after property, that he was frank, open-hearted, and truthful; that he was fond of sport and amusement, a good talker, not inclined to be intemperate or violent in his passions, and these facts, doubtless, contributed greatly to the prolongation of his life.

## BIOGRAPHY.

Until July last it was not generally known that any one who had participated in the sanguinary contest on Bunker Hill was living. A remark on this point in Mr. Everett's 4th July oration, at Boston, called forth the fact that in Acton, York County, Me., the subject of our sketch resided, in his 103th year, and who enlisted in the American army in 1775, and assisted in the memorable struggle.

The Governor of Massachusetts, Mr. Banks and the Mayor of Boston, Mr. Lincoln, with many others, on behalf of the State and city, extended a cordial invitation to the veteran soldier to visit Boston, which he accepted in the following letter:

ACTON, ME., Sept. 26th, 1860.

MR. N. P. BANKS, MR. F. W. LINCOLN, AND OTHERS, BOSTON.—I have received your kind invitation to visit Boston, and I thank you for the honor you do me. When I enlisted in the American army, at the age of eighteen, I did not suppose that I should live to be 104, and be asked by the Governor, and Mayor, and other distinguished people, to visit Boston.

It seems strange that out of all who were at Bunker Hill, I alone should be living. It appears to me, though so long ago, as if it were but yesterday. I can remember the particulars of the march after I listed—how the people cheered, and when near Andover, Colonel Abbott came out and said, "Well done, my lads," and sent out elder and grog in pails. We got to Cambridge the day before the battle. O! it was a terrible affair to me, for it was the first time I ever engaged in fighting. I served

with the army through three campaigns, and was present and on guard when Burgoyne surrendered. I don't think I deserve any special praise for the part I took in the Revolution. I felt and acted only as others. I receive every year my pension of \$61 and 66 cents—though I have to pay \$4 to a lawyer in Portland to get it for me.

I have many things to comfort me as I journey along; through life—innumerable are the mercies I am surrounded with. As to temporal matters—kind, loving children, faithful friends. As to spiritual—the Holy Scriptures, and the various institutions of religion—all of which are designed for our improvement here, and to prepare us to dwell in that better world above.

If a kind Providence spares my life and health, you may expect to see me in Boston about the 8th of October.

Your friend, RALPH FARNHAM.

Mr. Farnham was born July 7th, 1756, in the State of New Hampshire, and was accustomed to all the hardships of farm-life in the forest. He enlisted in the Revolutionary army in 1775, and served till after the capture of Burgoyne, in 1777. In 1780 he retired to Maine, where he has since resided. He took possession of one hundred acres of land in the then wilderness—an apparently interminable forest surrounding him for miles. Here he built himself a log hut, on the site of the pleasant farm-house in which he now lives; and commenced the arduous task of felling the trees and preparing the virgin soil for cultivation. For four years he resided quite alone, leading the life of a hermit. But, growing weary of solitude, he, at the end of this period, brought a wife to share his fortunes. She bore him seven children, of whom five are still living. His second son, Mr. John Farnham, aged sixty-three years, with his wife and two sons, now manages the farm. Had the oldest son lived, he would have been seventy-five years old. The oldest living child is a daughter, aged seventy-two, who still earns her livelihood as a tailoress at Acton village. The country, when Mr. Farnham first came to it, was much infested with bears and other wild animals, with which he had frequent desperate encounters. Moose deer were also common, and he once killed an enormous moose, which weighed over eight hundred pounds. In 1780 the old gentleman



RALPH FARNHAM, 104 YEARS OLD  
THE LAST SURVIVOR OF THE BATTLE OF BUNKER HILL.

joined the Free-Will Baptist Church, of which he has since been a constant member. In his one hundredth year he mowed a large piece of grass land and dug a potato patch; but since then he has performed no labor except for his own amusement.

Mr. Farnham has always been very regular in his habits, and this, perhaps, is one cause of his extreme longevity. For several years past he has regularly risen at 5 A.M., and retired at 7 P.M., always engaging aloud



HOUSE OF RALPH FARNHAM, AT ACTON, ME.

in prayer, in his own room, before retiring and on rising. He was very cheerful, but strictly a religious man, spending a great portion of his time in reading his Bible, with the aid of a pair of spectacles which were used by his mother, and are at least one hundred and sixty years old.

He visited Boston in October last, and was

He visited Boston in October last, and was

received with the most marked attention. His memory being excellent, he could recall old scenes and describe them with great interest.

One of the most interesting incidents connected with the recent visit of the Prince of Wales to this country, was the interview between him and that sole survivor of the heroes of Bunker Hill, Ralph Farnham. It having been named to the Prince that the old soldier would be glad to see him, the Prince sent him an invitation to visit him at his hotel. Their meeting was very cordial, the Prince rising, taking the old gentleman by the hand, and leading him to a seat. After some introductory remarks, Mr. Farnham said that he had heard so much in favor of the Prince that he was half afraid his people were turning royalists. As for himself he had come to tell the Prince that he had no unpleasant feelings toward him or his family on the old score. The Duke of Newcastle then made several inquiries as to the veteran's recollection of the great struggle, and was told by Mr. Farnham that he was present at the surrender of General Burgoyne. He observed that the latter was a fine man and a brave soldier, but being very short of provisions he had been obliged to surrender.

"Yes, Mr. Farnham," said the Duke, "you had him there."

Old Farnham laughed, and after exchanging autographs with the Prince, with whom he shook hands with great warmth, this noble specimen of our Revolutionary heroes took his departure.

After his return to his home he wrote the following letter:

Acton, Me., Oct. 29<sup>d</sup>, 1860.

I will give a brief account of my journey home. When we arrived at Lawrence there was a large crowd at the depot. They requested me to hold my hat out of the window, which I did, when they showered the "needful" into it as I never expected to see in my life; then, as the train moved on, we left them amid such cheers as I shall never forget.

At Dover, N. H., I received a like reception, and the worthy Mayor very kindly attended me over to Great Falls, and presented me with a \$10 bill. At Great Falls I met with the same demonstration as at Lawrence and Dover; and the ticket-master of the Great Falls Branch Railroad invited me to a dinner that I enjoyed very much.

After leaving Great Falls I was received with hearty cheers all the way along until I arrived at Acton. I told them, when I got home, that "I had seen the elephant," and was very glad to get back.

I am in good health, and my friends think I am better than when I started on my journey. I am sure that I am as well.

I am very grateful for the honor done me by the invitation to visit Boston, and the many attentions which I received when there.

I remember with special pleasure my visit to Bunker Hill, attended by the Charlestown city authorities, the military, and music; also, the addresses delivered on that occasion by the Mayor and Mr. Frothingham. I am also greatly indebted for the liberal sums of money and the many presents I received. My thanks, which is all I have to offer, seem but a poor return for so many favors. I ought especially to mention Mrs. W. Farnham Lee, and the company of ladies, and Mayor Dana, of Charlestown, and Mr. Gilmore's Concert Band, for their liberal presents.

Though I am in my 106th year, I am not past all usefulness; I split my own kindling wood and build my own

fires. I am the first one up in the morning and the first one in bed at night. I never sleep or lie down in the daytime, but rise at five and retire at seven; and this I continue summer and winter. I have always been temperate, and for over thirty years past I have not tasted a drop of spirituous liquors, or even cider. I was never sick in my life so as to require the attendance of a physician.

About twenty-five years ago I broke my thigh by falling on the ice, and had a surgeon to set it; but this is the only time a doctor ever attended me. I live on plain farmer's diet, drink tea and coffee, and eat a very light supper, never eating meat after dinner. I have no doubt it is owing to these abstemious and regular habits, and the avoidance of medicine at all little ailments, that my life has been so prolonged.

I voted for General Washington for President, and have voted at every Presidential election since, and hope to vote at the next election. This is the duty of every Christian freeman.

This letter, which my grandson has written at my direction, I have carefully read and approved, and I sign it with my own hand. RALPH FARNHAM.

The change of habit and the excitement incident to his visit to Boston, however, were too much for a man of his years, and he departed this life at his own house, where he had lived for the last eighty years, on the 26th day of December, aged 104 years, 5 months, and 19 days.

#### TALK WITH READERS.

M. B.—You speak of "two idiots of the same family who are healthy-looking, their heads being all right in shape and full in size, measuring twenty-two and a half inches in circumference; the foreheads being large." The idea that such cases as these should tend to make you "an unbeliever," as you say they do, is really very amusing, since you add that the mother administered laudanum to quiet them in their infancy, while her other children, who are all intelligent, were not thus treated.

It is a fact, whether or not it has fallen under your own notice or that of your neighbor's, that there are certain diseases which seem to paralyze the power of the brain, though that brain may grow to full size. Many persons, by the over-action of their minds, by excessive study and reading, by extra care and business, are rendered idiotic; still, their brains are large. You probably understand that a horse may be over-worked, and, as jockeys call it, *used up*, and still he may be able to eat, and digest, and enjoy tolerably good health in the vital system; but his limbs are strained, his back is weak, and he is rendered valueless, though he stands as high, his legs are as large, and, in many respects, he appears as if he should be strong. If you will go to the insane asylum or to the poor-house in any large place, you will find, perhaps, dozens of cases of idiocy or insanity, and sometimes a mixture of both, which have been produced upon persons from fifteen to twenty-five years of age, in consequence of the undue activity of some of their passions. Their foreheads are of good size, but the whole tone of their brain and nervous system has been deranged;

they can neither work nor take care of themselves. Some by the loss of friends, some by the loss of property, some by drink, some by disappointed ambition, some by studying mathematics and some by other undue exercise of the whole mind or of some of its faculties, are rendered idiotic or insane, without the brain being small or ill-shaped, or without the general health of the body being seriously impaired.

Did you ever see a man whose arm had been paralyzed? This may occur in the twinkling of an eye, and the whole power of the arm be destroyed, and that for life; still, the blood circulates through it, the muscles and the bones are there, and all the machinery necessary for motion and power; but the nervous system, through which the arm has been supplied with activity and power, has, by some cause, been paralyzed. By this illustration you may easily understand how, from an over-dose of poison called medicine, or by any other act detrimental to health, a brain may become robbed of its power to act normally in the manifestation of mind. Though we can not always understand what causes have been at work to produce such effects, there are cases enough which we do understand, to give us safe analogies by which to explain all that we can not directly trace to their causes.

Some children, who have been healthy for several years, will all at once fall into a fit; the frightened mother may not understand why, but when the physician inquires after the child's habits, it may be found to have eaten unripe fruit, or a quantity of dried apples, dried beef, salt fish, cloves, nutmegs, or something else, which had deranged the stomach or disturbed the nervous system. Without the knowledge thus brought to light, the convulsions of the child would have been a mystery to its anxious friends during its entire life.

We should remember that all effects must have a cause, and when we know many causes which may produce idiocy upon those who are born to be intelligent, that is to say not natural fools, we should not be staggered by a few cases which we may not be able to understand. Houses sometimes take fire and are consumed, and it is never known by what means the fire originated; but people understand this subject so well, that they know there must have been some natural and adequate cause. So, also, in paralysis of the limbs, or of the brain by insanity or idiocy, the mind in its action is governed by laws as absolute as the laws of attraction and gravitation, or any other of the natural laws. When, therefore, you find handsomely-shaped heads of full size, accompanied by idiocy, you may take it for granted, that there has been some cause at work sufficient to paralyze the natural action of those brains.



[CONTINUED FROM PAGE TWENTY-TWO.]

## LECTURE XI.

THE CONSIDERATION OF THE PROSPECTIVE CONDITION OF SOCIETY  
CONTINUED.—DUTY OF MAINTAINING THE POOR.

Reasons for expecting future human improvement.—The brain improves with time, exercise, and the amelioration of institutions.—Existing superior brains and minds prove the capability of the race.—The best men are the firmest believers in man's capability of improvement.—Human happiness will increase with the progress of knowledge.—Ignorance still prevalent.—Many of our sufferings traceable to causes removable by knowledge and the practice of morality.—This exemplified in poverty, and the vicissitude and uncertainty of conditions.—Means by which human improvement may be effected.—The interest of individuals closely linked with general improvement and prosperity.—Examples in proof of this.—Extensive view of the Christian precept, that we ought to love our neighbor as ourselves.—Duty of attending to public affairs.—Prevention of war.—Abolition of slave-trade.—Imperfection of political economy in its tendency to promote general happiness.—Proposal to set apart stated portions of time for the instruction of the people in their social duties, and for the discharge of them.—Anticipated good effects of such a measure.—Duty of endeavoring to equalize happiness.—Duty of maintaining the poor.—Opposite views of political economists on this subject considered.—Causes of pauperism, and means of removing them.—These causes not struck at by the present system of management of the poor, but on the contrary strengthened.

I PROCEED to state some of the reasons which render it probable that the capacity of man for improvement is greater than experience may, at first sight, lead us to suppose.

In the first place, man is obviously progressive in the evolution of his mental powers. The moral and intellectual faculties bear a far higher sway in the social life of Europe in the present day, than they did five hundred years ago; and the development of the brain also appears to improve with time, exercise, and the amelioration of social institutions. Wherever skulls several centuries old have been disinterred, they have presented moral and intellectual organs less in size in proportion to those of the propensities, than are found in the average skulls of the modern inhabitants of the same countries. It is certain also, that, in civilized nations in general, the moral and intellectual organs are larger, in proportion to the organs of the animal propensities, than they are in savages. The skulls of civilized and savage races, in the collection of the Phrenological Society, afford proofs of this fact.\* Moreover, individuals are fitted to institute, maintain, and enjoy a highly moral and intellectual social condition, in proportion to the predominance of the organs of the superior sentiments and intellectual powers in their brains. Many persons enjoying this combination may be found in all Christian countries. They are genuine philanthropists—good, pious, wise, long-suffering, and charitable. They see and lament the ignorance, selfishness, blindness, and degradation of the unenlightened masses of mankind, and would rejoice in institutions that should introduce peace and good-will to men, and the love of God into every mind. If men possessing such brains exist, human nature must be capable of reaching this condition; and as we are all of the same race, and regulated by the same laws, the excellent qualities exhibited by a few can not be said to be beyond the ultimate attainment of the majority.

Further—as the firmest believers in man's capability of improvement are those persons who themselves possess a 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; and the very fact that these ennobling expectations are entertained by men possessing the best moral affections, affords an indication that Providence intends that they should be realized. In proportion, then, as a large development of the organs of the higher faculties becomes general, the conviction of the possibility of improvement, the desire for it, and the power of realizing it, will increase †

\* Since the text was written, I have visited the United States of America, and seen large numbers of skulls of native Indians, and also living individuals of these races, and have found the statement in the text supported by this evidence. See the most authentic descriptions of these skulls in Dr. Morton's *Crania Americana*, an admirable work containing 78 drawings, of the size of life, of the skulls of native American Indians, with letter-press descriptions of the mental qualities of the tribes.

† The failure of the disciples of Mr. Owen, at Orbiston, in Lanarkshire, may be supposed to be a refutation of this remark; but they followed the aspirations of their moral

Again: man, as already mentioned, is clearly and undeniably progressive in knowledge; and this single fact authorizes us to rely with confidence on his future improvement. In proportion as he shall evolve a correct knowledge of the elements of external nature, and of his own constitution, out of the dark chaos in which they have hitherto existed, will his means of acting wisely, and advantageously for his own happiness, be augmented. If we trace in history the periods of the direst sufferings of human nature, we shall find them uniformly to have been those of the most benighted ignorance; and Phrenology confirms the records of history on this subject; it shows us that the animal organs are the largest and most active, and that, in uncultivated men, they act blindly and with terrible energy, producing misery in every form. If the progress of knowledge be destined to augment virtue and enjoyment, our brightest days must yet be in reserve; because knowledge is only at this moment dawning even on civilized nations. It has been well observed, that we who now live are only emerging out of the ignorance and barbarism of the dark ages; we have not yet fully escaped. This is proved by the mass of uneducated persons everywhere existing,\* by the imperfect nature of the instruction usually given, and by the vast multitude of prejudices which still prevail, even in the best informed classes of society. It is, in truth, an error to believe that even modern Europe is enlightened, in any reasonable meaning of the term. A few of her ablest men are comparatively well instructed, when tried by the standards of other ages; but the wisest of them have the most forcible conviction that the field of their knowledge of nature, physical and mental, when compared with the vast regions of territory still unexplored, is as a span to the whole terrestrial globe; and as to the multitude of mankind, their ignorance is like the loftiest mountain in extent, and their knowledge as the most diminutive mole-hill. The great body of the people are uninstructed in everything deserving the name of practical science. Neither our scheme of life, the internal arrangements of our houses, the plans of our towns, our modes of industry, our habits of living, our amusements, nor even the details and forms of our religious faith and worship, have been instituted after acquiring sound and systematic views of our own nature, and its wants and capabilities. The commencement of discovery in the arts and sciences, and of the art of printing itself, are still comparatively recent: while the *practical application* of them to increase the intelligence and happiness of the great mass of the people, with a view to realizing Christian morality and its attendant enjoyments, has scarcely yet begun.

sentiments, without consulting the dictates of enlightened intellect. They believed that the good which they strongly desired could be at once realized, by measures suggested by the mere force of the desire, without fulfilling the preliminary conditions necessary to success. They assembled a number of selfish and ignorant people, and expected that, by a few speeches and by living in a community, they could alter their mental condition, and render them in the highest degree disinterested and moral. This was irrational, and failure was the natural result; but this does not show that wiser means might not have led to happier ends.

\* STATE OF EDUCATION IN ENGLAND.—The register of marriages in England throws an incidental light upon the state of education. The parties married sign their names, if they can write, and affix their marks, if they can not. Judging by this criterion, it appears that, among 100 men who marry in England, the number unable to write is 45. Among 100 women, 49; and the mean of both, 47. As it is estimated that the number who marry annually is only about 8 per cent. of the persons marriageable, the data are too limited to afford sure results; but in the absence of better evidence, they are well worthy of attention. With this qualification, we give the proportions for the different sections of the country.

SCHOOL-LEARNING OF ENGLAND.—Of 100 of each sex who marry, the number who sign with marks is—

	Males.	Females.	Mean.
South-eastern counties.....	35	40	38
South-midland do.....	40	58	49
Eastern do.....	45	59	48
South-western do.....	51	47	49
Western do.....	49	54	47
North-midland do.....	52	50	41
North-western do.....	59	65	51
Yorkshire do.....	54	49	41
Northern do.....	51	41	41
Monmouth and Wales.....	48	70	49
The Metropolis.....	19	24	18

The fact that 41 adults out of every 100 can not write their names is disgraceful to England, and to the Church in particular, whose especial duty it was, either to make provision for the education of the people, or to see that it was made by the state. The Church, in its collective capacity, has in fact been hostile to the diffusion of knowledge. *Review of the Registrar-General's Second Annual Report of Births, Deaths, and Marriages, for England, in the Settlement of 2d August, 1840.*

[TO BE CONTINUED.]

## PHRENOLOGY VINDICATED

AGAINST THE CHARGES OF MATERIALISM AND FATALISM.

BY CHARLES CALDWELL, M.D.

[CONTINUED FROM PAGE 4.]

In truth, it is discreditable to the science of an advanced period in the nineteenth century, which is boastfully pronounced the age of reason, common sense, and practical knowledge, and when theory is professed to be discarded for fact—it is discreditable that at such a time, and under such circumstances, the subjects of materialism and immaterialism should be brought into question, and spoken of as themes of interest and importance—worse still, as matters essential to morality and religion, on which the good order and prosperity of temporal affairs, and an eternity of woe or felicity depend! That such abstractions (I was near saying *nihilities*) as *substance*, *essence*, and *entity*, were dreamed of and dozed on in the cloisters of the fifteenth and sixteenth centuries, when nearly all of mental exercise was *abstraction* and hypothesis, is not surprising. But that such philosophical foolery should be practiced now, is matter of amazement, and shows that we have but partially escaped from the superstitions and phantasies of the “dark ages.” But unmeaning as the inquiry is, and unsatisfactory, as the issue must necessarily prove, the effort to say something on the subject must be made, because it is expected and promised, and shall be therefore commenced without further delay. And in the course of it, the matter, frivolous as it is, shall be treated as if it were worthy in itself of serious consideration.

Were I to introduce the discussion by asking the question, What is the precise meaning of materialism, as a charge against Phrenology? I doubt exceedingly whether one in every thousand of those who are in the habit of preferring it could answer the question in a way to be understood—or whether half a dozen in a thousand would answer it alike. No doubt those who first imputed materialism to Phrenology, had, or believed they had, some meaning in their words. Not so, however, with a vast majority of their disciples and followers. They have learned the imputation, as a battle-cry, from their leaders; and they now exclaim, “Materialism, materialism!” as literally by rote, and with as little meaning, as would the parrot or the magpie. True, they imagine the term to be of terrible import. But what that import is, very few of them with whom I have conversed have any but the most crude and indefinite notions.

Of materialism there are several forms, which, on various occasions, and for different purposes, writers and speakers have referred to and considered. Of these, that which denies to man the possession of an immaterial, immortal, and accountable mind, appears to be the form which is charged against Phrenology as one of its evils. But the charge, as will be made to appear, is as “baseless” as any other “fabric of a vision” which words can express or fancy conceive.

Phrenologists neither deny the immortality and accountability of the human mind, nor are in any way opposed to them. On the contrary, they accede to both, and that in perfect accordance with the principles and doctrines of the science they profess. But as respects the substance of the mind—the thing, I mean, of which it is formed—they say nothing; because they know nothing. Yet have they just as much, and as accurate knowledge on the subject, as the most sagacious and the wisest of their opponents. But they have less of pretension and self-conceit, and being much less captious and difficult to be pleased, they are not so prone to murmurs and fault-findings. They are less inclined, I mean, to except to any of the works of creation, or to usurp a share in the superintendence or direction of them. Under a full conviction that their minds are made out of the substance best suited to the purposes for which they were created, be its *essence* what it may, they are content with them as they have received them from their unerring Creator. And had He chosen, in His wisdom, to form them out of a different substance, their content would have been the same. Their confidence in the Deity, his designs and operations, is boundless.

Of enlightened and reflecting anti-phrenologists (if they can be induced to reflect with seriousness on the subject), I ask the cause of their deep hostility to materialism in the abstract? Is there in the doctrine, when fairly interpreted and fully understood, anything incompatible with the immortality or accountability of the human soul, or in the slightest degree unfriendly to them? I reply that there is not, and defy refutation. The supposed incompatibility and unfriendliness are but notions—groundless notions, arising from a misconception or misconstruction of the doctrine. In its own nature, for aught we know, or can even fancy to the contrary, matter is as immortal as anything else. We have no shadow of ground for believing or suspecting *that nature* to be essentially and spontaneously perishable. On the contrary, all observation and all experience, as far as they may avail in such an investigation, contradict the belief. Nor has the Deity, in any of His revelations, either pronounced matter perishable in itself, or declared His positive intention to annihilate it. The Scriptures, indeed, refer to future *changes* that are to occur in masses of *matter*, but to no *annihilation*. The conflagration of the world, occur when it may, will be but a change of one great aggregate into another. To burn is not to annihilate.

It will be conceded by every one that no given portion or kind of matter can destroy itself. Such a supposition would be absurd. Nor can any one portion of matter annihilate another; for to annihilate is as essentially an act of Supreme Power as to create.

Nothing short of the Deity, then, who be-

stowed existence on matter, can deprive it of existence. And He, I repeat, has nowhere avowed His intention to do so—nowhere proclaimed that He created the material universe, to devote it again to actual annihilation. Nor, to speak with reverence, would a course of the kind comport with what we are taught to believe is His character. It would bespeak Him to be much more a being of *experiment* and *caprice*, than one exempt from “any *shadow of turning*.” We are told, on the highest authority—no less than His own—that when the Deity had completed creation, including matter as well as mind, He pronounced it all “very good.” He was, therefore, satisfied with it. And if it was very good then, it is very good yet. We have no reason to believe that the Creator himself has intentionally made it worse. His own perfections proclaim that He has not. And a deterioration of it by a spontaneous change, would indicate in it some original defect or radical blemish of *material* or *structure* incompatible with its being the product of a GOD OF PERFECTION. Such deterioration would conclusively show that it was not “very good,” but radically defective.

As respects mere duration, then, we have no ground to believe that the material universe will fall short of its *AUTHOR*—or certainly of anything else He has created. Its existence as matter will be everlasting. In form and combination only will it change. As a system or aggregate, it will be as endless in duration as the spiritual creation, embracing angelic as well as human spirits. For let it never be forgotten that the immortality of created spiritual substance is not an attribute essentially inherent in that substance. Such an attribute would render it independent of God. But it is not so. It is as dependent on Him for its immortality as matter is. And I repeat, that He has nowhere disclosed His purpose to annihilate the one substance any more than the other—matter any [more than] spirit.

Whence arises, then, the vulgar notion that matter, *from its nature*, is necessarily perishable? The question may be easily and confidently answered. *Forms* and *combinations* of matter are mistaken for *matter itself*, in its *simple condition*. The *former* are *perpetually changing*—coming into existence, altering, dissolving, and passing again into other forms of being—the *latter never*.

All the phenomena that make up the vast and ever-active economy of the universe—the varying positions and aspects of the heavenly bodies, meteoric fluctuations and action of every description, the beauties of spring, the glories of summer, the fruitfulness of autumn, and the desolation of winter—are nothing else than the product of changes in the forms, combinations, and arrangements of matter. So are the avalanche and the volcano, the

earthquake and the cataract, the rushing torrent and the storm-beaten ocean. And so are the countless forms and movements of the vegetable and animal creation. The whole economy of nature, I say, as far as it is known to us, consists, and always has consisted, of changes in matter, accumulated and arranged into bodies and systems. But it is of compound matter alone. From its creation to the present moment, we have reason to believe that not a particle of simple matter has lost its existence.

By the great body of mankind, life and death would seem to be identified with existence and non-existence. The two former terms, I mean, are regarded as synonymous with the two latter. But altogether erroneously. Death and the annihilation of matter have no shadow of resemblance or of analogy with each other. Instead of its annihilation, death is but a change in the mode of existence of matter. Nor is the conversion of dead into living matter a creation, but simply another change in the mode of being.

To say the whole at once. Matter is immortal, if the Deity choose to have it so. And of spirit, nothing more can be alleged. Its immortality also depends on His will alone. Be its essence what it may, it is as far from being independent of Him as matter is. It exists in strict subordination to the laws He has imposed on it. And He can decree its immortality or annihilate it at pleasure. Nor can anything more perishable be predicated of matter.

Were materialism true, then, the mind of man would lose by it not a jot of its immortality. Of its moral accountability the same is true. That, also, might remain untouched. Accountability does not attach to spirit, because it is spirit. It attaches to it, because, for reasons of His own, the Deity chooses to hold it accountable. And, for reasons equally valid, He can, if He please, hold matter accountable also. Indeed, if I mistake not, we are taught to believe that He does so. The bodies of the wicked are doomed, after the resurrection, to suffer in common with their spirits, in consideration of their having cooperated with them in the commission of sin. And, on contrary grounds, the bodies of the righteous are also to participate in the enjoyment of bliss.

That the Creator can, then, if He please, attach to the human mind, as a material substance, accountability as well as immortality, will not be denied. Nor does any one know that He has not done so. He has nowhere told us that He has not; nor has He furnished us with powers to make the discovery ourselves, by curiously prying into His works. To take a less abstracted and more practical view of this subject:

Is any conceited spiritualist so presumptuous as to assert positively that the Creator has not formed the human mind out of matter? By such assertion, he fairly implies that he possesses so intimate and thorough an acquaintance with the mind, as to know certainly of what substance the Creator has formed it. But a pretension of the kind would be in an equal degree audacious and groundless. In plainer and stronger terms it, would be impious and false.

Does any one contend that the Deity *could* not make the mind of man out of matter, and still attach to it immortality and accountability? That would be a notion no less groundless and culpable; being, it would be a denial of the Deity's omnipotence. And no one will be guilty of impiety so flagrant.

Who will venture to assert that the Creator *ought* not to make the mind of man out of matter? No one, surely. Or if so, his presumption is still more consummate and impious; because he dares to interfere with the designs and counsels of the Creator. He rebelliously aspires to

—“Uproot the balance and the rod;  
Rejudge His Justices; be the God of God!”  
[TO BE CONTINUED.]

## To Correspondents.

T. A. D.—1. Does the organ of Individuality form perceptions independent of the other perceptive organs, Size, Form, etc.?

Ans. Yea. If this organ could exist in a person in a state of perfection, and the others be either suspended in their action or annihilated, Individuality would serve its normal purpose—namely, to give to the mind a recognition of something. The office of Individuality is to recognize things as simple existences, without respect to color, form, size, or density. Form and Size can not act until after Individuality has perceived the thing to be acted upon. An infant sees persons, but it is some time before it can discriminate between one person and another, or rather before it learns to know its attendants from strangers.

2. Should not the organ of Language be very deficient in persons born dumb?

Ans. No person is born dumb. Those who are born without hearing power are called deaf and dumb, but they are dumb only because they can not hear. A mute child laughs and cries as naturally as any child, showing that he possesses all the vocal organs, and is not organically dumb. Besides, we are acquainted with many mutes, and according to our experience with them, they are the greatest talkers in the world, and generally have the sign of Language large. Those, however, whom we know have been educated, and they will sit and write with you for hours, if you can not talk with them by signs.

3. Do not the temporal muscles throw an impediment in the way of judging the size of Constructiveness and Ideality, and what is the best means of elevating this difficulty?

Ans. We experience very little difficulty from the muscles in deciding upon the size of those organs; still we are obliged to be careful, and sometimes we request the subject to relax the muscles by letting the under jaw fall slightly. Sometimes Ideality droops in its development toward Constructiveness, or, perhaps more properly, the upper part of Constructiveness and the lower part of Ideality are developed together. In such cases we suppose Constructiveness to act more naturally with Ideality than with the perceptive, thus giving to the mind an inventive tendency, and the disposition to exercise imagination along with Constructiveness. Moreover, when Ideality works downward toward Constructiveness, we recognize the artistic disposition—the tendency to exercise mechanical skill along with artistic taste; and the man will be an artistic mechanist, if not an artist; and if an artist, will show skill in bringing out his conceptions. When Ideality is lifted up toward Spirituality, the tendency of that faculty is to give a dreamy, ethereal, romantic cast to the mind; and instead of Ideality working with tangible things, and clinging to objects of beauty in nature, it revels amid the ethereal fancies of an exalted or spiritual nature.

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WITH NOTES BY GEORGE COMBE.

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## PHRENOLOGICAL EXAMINATIONS.

## LOVE OF FUN.

In the examination of a sailor in our office, we found very large Benevolence, Combative-ness, and Mirthfulness; and described him as being self-sacrificing for those who might be in difficulty, and bold, daring, and impulsive when an occasion of importance awakened those feelings. We also told him that he would laugh at anything which was amusing, no matter how serious or solemn the surroundings; that his love of mirth and fun was such that it would induce him to laugh under circumstances the most sorrowful and sad.

In regard to his sympathy and daring he remarked, that he had already, at eight different times, exposed his life to save the life of others. On one occasion, at sea, a man having fallen overboard and the sea being rough, he leaped into a boat, followed by another, to save the drowning man; that when the sufferer came to the surface, he grasped the hair of his head, and was trying to lift him into the boat, when the man cried out, "Let go." Such a request, under such circumstances, excited his Mirthfulness, and he replied, "Very well; if you prefer to go down rather than to be held up that way, good-bye," and down he went. Soon coming to the surface, however, he made another grab for the drowning man, taking him again by the hair of the head, when he cried out, "Hold on hard now." The fact that he had chosen Davy Jones' regions rather than to have his hair pulled, and that he had got sick of his bargain and was willing now to be lifted aboard by the hair, seemed embodied in the declaration, "Hold on now." Our friend again burst out laughing, when his messmate, who was managing the boat in imminent peril of being swamped, sharply reproved him for laughing under such circumstances, but he replied, "How could I help it, when the thing was so funny." Thus we see that Mirthfulness will develop itself, no matter how serious the surroundings, as powder does not stop to ask about propriety when fire is applied to it.

## MORRIS' POEMS.

To speak of the poems of this favorite author, one hesitates whether to do more than merely state the fact that a beautiful edition of them, in blue and gold, has just been published, by Charles Scribner, New York. Certainly it is not necessary to speak in terms of commendation of the heart-poet of America. We are aware, however, that thousands sing the songs, "My mother's Bible," "Woodman, spare that tree," "When we were boys together," and many others, which have become household words, without knowing that General George P. Morris, of "The Home Journal," is the

author. The book before us contains a memoir of the author, which can not fail to be interesting to all who admire his poetry; and that is equivalent to saying everybody of good sense and good taste. A more fitting book for a gift, as to style of publication and contents, we have not seen; and what is more, its price is so low that everybody can afford to buy it.

## SEASONABLE HINTS ABOUT PERSONAL COMFORT.

A THIN shawl may be made warm by folding a newspaper inside of it. The paper is impervious to the wind and cold air from outside, and prevents the rapid escape of the warm air beneath it. Every one knows that the heat of the body is carried off much more rapidly in a high wind than in a calm. The wind blows away the heat evolved from the body; but in a perfectly still air this heat remains, and constitutes an atmospheric envelop so nearly of the same temperature with the body itself, that the latter is not so quickly robbed of its natural heat.

There are some very interesting facts about the body in power to make and contain heat, which are familiar to all, when told, but which are seldom thought of in daily experience. For example, the body will hold a great deal more heat than it gets from its own furnaces. The stomach is a furnace, and our food is the fuel. It keeps up a uniform temperature in the blood equal to about 98° of Fahrenheit's thermometer. If the stomach could consume food fast enough to maintain that heat, the body could not be frozen by any extreme of cold. But in proportion to the severity of cold to which the body is exposed, is the rapidity with which it loses. Some substances taken into the stomach make a hot blaze much sooner than others, as brandy. To put brandy in the stomach is like putting pitch under a steam boiler. It soon burns out, and the greater heat injures the furnace.

We say that the body will hold more heat than it gets from its own furnaces. Heat is measured by degrees. On going out of a warm room, the body will immediately begin to lose its heat, and it must part with a certain number of degrees before it can begin to feel cold. The direction has sometimes been given—"Don't hug the stove, if you are going to set out on a cold journey." But experience says—do hug it. Get in as many degrees of heat as you can carry, if it is 500. Then wrap yourself up well, and you can economize these 500 degrees through a long ride. But if you had only taken 100 degrees at the start, they would have been exhausted midway of the journey, and then you would have begun to feel cold. Nevertheless, it is an unhealthy habit to accustom one's self on ordinary occasions to more heat than is actually needed. This is a very common fault, and bears on the pocket as well as on the health. One may easily get the habit of requiring two or three more blankets on a bed than are necessary. Some families will burn twice the fuel that others do, and enjoy less comfort.

The extremities of the body get cold first, often to a painful degree, while the trunk is warm. But so long as the trunk keeps warm, in a person of common vigorous health, there is little fear of "catching cold" by aching toes or fingers. In

rail-car riding, it is much safer to let the toes ache, than to allow the lungs to feed on the foul air around the stove.

When you set out on a winter journey, if you are liable to suffer from cold toes, which many people do in spite of "rubbers," fold a piece of newspaper over your stocking, which you can readily do, if your boots or shoes are not irritatingly tight. This is better than "rubbers," which are, in fact, very cold comforters in extreme, while they make the feet sweat in moderate weather. The main use of India-rubber overshoes is to keep out water, and for that they are second only to a stout, water-proof, first-rate calf-skin boot. There is not a more villainously unwholesome article of wear made than the high-topped rubber boot. It makes the foot tender, especially in children, gives an ugly gait, and when left off in any weather, the wearer is liable to "catch cold." St. Crispin is the best friend of the human foot, when his leather and stitches are honest.

Although the body can take in a greater number of degrees of heat than it gets from its own furnace, the stomach, yet its capacity is limited in this respect. For example, when the hand is warm, you can not hold it in the air of a hot oven for a second; but when it is cold, and especially when damp also, you may hold it there for some time without being obliged to withdraw it. And so of the whole body. It appears, that the body may carry less, as well as more heat, than the quantity supplied by its own furnace. Its extremities and its surface often become painfully cold.

In winter, a traveler occasionally finds in a hotel a deficiency of bed covering; or in the sensitiveness of disease, he may require more than in health. The newspaper for which he paid two cents on the cars, spread under the upper cover, will be equal to an additional blanket.

A piece of silk oil-cloth, stitched in the folds of a shawl, is more flexible than the paper, and will last a whole winter. It has the advantage of securing inward warmth without the additional weight of a thicker garment.

The constitutional vivacity and temper of a person has much to do with his endurance of cold. For this vivacity is a sort of nervous fire that lessens the sensibility to outward impressions. An indifferent, milk-and-water person, without energy and force, is at the mercy of every cold blast that sweeps round the corner. He, and especially she, has no defense but to wear a dozen shawls during the day, and sleep under a bale of blankets at night. One without any mental purpose (unfortunately there are such), though in vigorous health, is much more liable to catch cold than a spirited, delicate body bent on some positive pursuit.

In this world of changeable climates, there are not a few people who get a habit of being annoyed by any weather that is in the slightest degree adverse to their present caprice. In winter, they don't like winter; in summer, they prefer autumn; and in autumn, spring is the most delightful season of the year. A snow-storm in August would be charming, but in its proper season it is a perfect nuisance. For such people, we are utterly incapable of writing any useful hints. We hope they will succeed in doing what they have set out to do, until they are punished into acquiescence with all the seasons of the year—that is, in making themselves uncomfortable, no matter what wind blows or what sun shines.—*The Century.*

# AMERICAN PHRENOLOGICAL JOURNAL.



A Repository of Science, Literature, General Intelligence

VOL. XXXIII. NO. 3.]

NEW YORK, MARCH, 1861.

[WHOLE NUMBER, 20

Published by  
**FOWLER AND WELLS,**  
No. 308 Broadway, New York.  
AT ONE DOLLAR A YEAR, IN ADVANCE.

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## LOLA MONTEZ.

### PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

#### PHRENOLOGICAL CHARACTER.

[On the 23d of January, 1860, just about a year before her death, a friend brought Lola to our office for examination. She was not only entirely unknown to the examiner, but was disguised by an unfashionable and we might say an untidy dress, with a view, as we now think, of impressing us with the idea that she was uncultivated, and of necessity was filling some menial station; in other words, to see if Phrenology would detect the peculiar qualities of her erratic genius. We give the examination *verbatim*, as it was taken down by a phonographic reporter.—*Eds. PHREN. JOURNAL.*]

You have a very active brain, a very intense mind, very sharp feelings, and a very positive character. You can not take life in a quiet, easy manner, but are disposed to do whatever you do on your own responsibility, and act and think for yourself. You have the qualities of mind peculiar to your father, and at the same time possess many of the elements of mind of your mother. You have a strong religious nature, and yet you are a very free thinker. You can not well get along without being pious—at least, without religious worship—but you are far from having any superstitious feelings.

You are not prudent, not discreet, not circumspect, not well balanced. You strike out into bold water before you learn to swim, and if you were a soldier you would take the city by storm rather than by stratagem.

Your mind lies on the surface—it is easily seen. You speedily unfold your whole character, and the bad, as well as the good, is seen at once. You have no cloak around your heart; are as courageous as any soldier ever was; are almost fond of opposition; are really combative and strong in argument, and are a powerful opponent, but you are not cruel; have not a malicious and revengeful mind. You will conquer, however, because you have so much positiveness of mind.

You have a strong social nature, are warm-hearted, and very adhesive. Few persons cling to their friends with greater tenacity, and you are more annoyed when persons speak against your friends than when they speak against you; are susceptible of strong love to children and of strong love to country.



LOLA MONTEZ—FROM A PHOTOGRAPH BY MEADE BROTHERS.

You are susceptible of strong conjugal love, but you have so much of the masculine in your character that you love women almost as well as man does; still, you appreciate society of gentlemen and seek their company, and, with the right kind of a companion, would be a very devoted and loving wife; whoever attempts to govern you will make a mistake, for you never were, and never be, subdued.

You are kind, sympathetic, benevolent, and generous in your impulses. You take pleasure in doing good.

Intellectually you are smart, knowing, observing, practical, and quick to perceive. You accumulate a vast amount of knowledge with limited opportunities, and you have a good memory of everything that you see or do.

You have a great love for traveling, and remember places with uncommon accuracy. You also have large Language, and can easily tell what you know. You love to talk, and frequently wish you were a man. If you were, you would be either a speaker or soldier.

You love music, and have considerable ability as a musician. You are a wit, and your jokes are all pointed and frequently sarcastic; are fond of reading and of all classes of mental development and excitement. You also have good talents in acting, representing, and conforming; are quite free in the use of money. You want property to spend, not to lay up and hoard.

The faults of your character are that you are too free, frank, open, and not sufficiently cautious, restrained, circumspect, and easy in your manners. You need more Spirituality and more abstract philosophy; are rather too bold, too spirited, too executive, positive, independent, and liberal in your views to suit the world as it is.

#### BIOGRAPHY.

This remarkable woman, who died in this city January 17, after a long and severe illness, and whose remains were interred in Greenwood Cemetery, January 20, was born in 1818. Her father was only about twenty and her mother fifteen when they were married, and Lola was born during the second year of their marriage. At her baptism she was christened Marie Dolores Eliza Rosanna Gilbert; she was afterward called Dolores, from which she derived her name Lola. At an early age she displayed the elasticity of a creole and the gracefulness of a Spaniard, with the wit and vivacity of a native of Ireland. Her mother was a creole of striking beauty, and is said to have married in succession a Spanish and an Irish officer. This circumstance gave rise to conflicting accounts as to her nationality; and the singularly cosmopolitan impression of her appearance was not calculated to solve the mystery, although, according to her own account, she was ushered into the world in the beautiful city of Limerick, and was brought up under the care of her mother, in England, until she was six years old. Lola's mother had in the meantime married a Captain Craig, with whom she went to India, leaving the young girl in charge of Captain Craig's father, at Montrose, Scotland. She was afterward sent to London, and placed in the family of the Commander-in-Chief of the Bengal forces, Sir Jasper Nichols. With the daughters of Sir Jasper Nichols she was sent to Paris to school, and after spending sev-

eral years there, Miss Fanny Nichols and young Lola were sent to Bath to finish their education. She remained there about eighteen months, at the expiration of which time her mother returned from India. Lola was then about fourteen years of age. She was informed by her mother that she had come home to take her back to India. The enormous amount of dressmaking caused suspicion in young Lola's mind, and upon further inquiries she was informed by Captain James that her mother had promised her in marriage to Sir Abraham Lumly, one of the Judges of the Supreme Court of India, and about sixty years old. This piece of intelligence aroused her anger, and in a defiant tone she informed her mother that she would never consent. A family quarrel followed, and in her despair she appealed to Captain James for assistance. On the next day the latter eloped with her to Ireland, where Captain James's family resided. After a great deal of trouble they were finally married. The alliance, however, did not prove conducive to her happiness; and, after having followed her husband to the East Indies, where he eloped with a Mrs. Lomer, she soon returned to England. On this homeward journey she attracted the attention of her fellow-travelers by her exuberance of spirit and varied personal and mental attractions. Among her most ardent admirers was a young Scotchman, of the illustrious house of Lennox, who was only with difficulty restrained by his friends from offering her his hand. In London she led a gay life, being courted by the Earl of Malmesbury, the ex-Minister of Foreign Affairs, and other distinguished noblemen, and making occasional romantic excursions to Spain and to other parts of the Continent. Wherever she went she was the observed of all observers, conquering the hearts of men of almost all countries by her beauty and blandishments, and their admiration by her unflinching independence of character and superior intellectual endowments. After various adventures, she made her *début* on the stage, first as a simple *figurante*, and afterward as *danseuse* at the Porte St. Martin. With the prestige that hovered around her association with the *beau-monde* in England, and the furore she created on the stage, a woman of her beauty and genius would, probably, in the latter part of the seventeenth or beginning of the eighteenth century, have become the chosen favorite of Louis XIV. or Louis XV. But times had changed, and under the reign of Louis Philippe journalists began to wield the power which was formerly held by kings. One of these new monarchs of the nineteenth century, M. Dugarrier, managing editor of the *Presse*, conquered the love of Lola Montez, but came to an untimely end in a duel fought with M. Rosemond de Beauvallon, a political writer. Having accompanied her lover to the gambling-house, where the duel had originated in a quarrel between the two gentlemen, Lola was summoned as a witness on the trial. Dressed in deep mourning, she appeared in the court, which was crowded with the *élite* of the journalistic, literary, artistic, theatrical, and fashionable Bohemia of the French metropolis, amid the admiring whispers of the vast auditory. Her testimony having placed the act of De Beauvallon in a very murderous light, he was sentenced to ten years' imprisonment, and Lola, to whom her lover had bequeathed about \$4,000, soon left Paris, to the

great disappointment of many enterprising lessees, who had expected to reap golden harvests from her appearance on the stage with the *éclat* of the duel still fresh upon the public mind. Lola repaired to Munich, and created a great sensation there as a *danseuse*. This visit to the capital of Bavaria inaugurated a new and brilliant era in her life. King Louis was then on the throne, and being a monarch of poetical and romantic nature, he fell deeply in love with the witty Irish lady, who, if she did not reciprocate the affection of her veteran lord, conceived feelings of sympathy and respect for his high-minded and generous nature, which she asserted to the last. The pious Abel was at that time at the head of the administration, and his policy was diametrically opposed to all kinds of liberties, whether in matters of church, of state, or of love. No more picturesque contrast can be imagined than that between the grave, heavy, and senile representative of Bavarian political and theological orthodoxy, and the sunny, gipsy-like freedom and humanity-loving Lola. Her promotion to the rank of Countess of Landsfeldt was strenuously opposed by the Ultramontane cabinet, but it was compelled to relinquish its power (Feb., 1847) by Lola's influence. The followers of the ministry among the people became loud in their remonstrances. A new cabinet was formed of Maurer, Von Rhein, Zenetti, and others, with a view of conciliating the Ultramontane party; but Lola's influence, growing to formidable proportions, was in vain opposed by the Diet, which assembled on September 20, 1847. In order to punish the ministers for their inability to restrain the members of the Diet in their anti-Lola prejudice, a new cabinet was formed in December, with Wallerstein at its head, and which became the pliant tool of their designs. Ostracised by the *beau-monde* of Munich, Lola found compensation in the devotion of a number of young enthusiasts, chiefly students, who, under the name of Alemanni, constituted themselves her protectors. These chivalric youths were soon persecuted by the anti-Lola party among the students and citizens. Riots broke out, in consequence of which Lola ordered the University to be closed in the beginning of February, 1848, but the exasperation of the Ultramontane Munichers rose to such a degree (February 10 and 11) that the King was reluctantly induced to reopen the seat of learning, and consent to the departure of the lady Lola, however, resisted for some time, and, after endeavoring in vain to regain admission into the city, she took up her abode near the Lake of Constance, still hopeful of a restoration to power. In the meanwhile, however, the reaction of the revolution of February 24 began to be felt, and in Munich, and during the disturbances which broke out in March, the indignation of the populace was directed against Lola, although the poor woman had sought, long before the outbreak of the French revolution, to give a more liberal tendency to the political institutions of the country. On March 17th she was formally deprived of the title of countess, and orders were given for her imprisonment, while her devoted lover relinquished his crown, on March 24th, in favor of his son Maximilian, the present King of Bavaria. Lola was soon afterward in the midst of her friends in England, where her extraordinary career in Bavaria naturally had the effect of increasing the number of her admirers. She accepted the hand of one of them,



Mr. Heald, a wealthy young officer, which, however, subjected her to a trial for bigamy on the part of Mr. James, the East Indian husband of her early days. She escaped from this dilemma by following her new husband to the Continent, spending some time in her favorite country, Spain. Mr. James died in 1850, and his death was followed by that of Mr. Heald, so that Lola was again in the full enjoyment of that independence of all ties which was the most congenial to her nature. In 1852 she visited the United States, and attracted great attention by interesting narrations of her adventures. During her stay in California, she was said to have formed a matrimonial alliance with a third husband, a Mr. Hull, which, however, was soon terminated by divorce. A few years afterward she proceeded to Australia, and gained the sympathy of the people of Melbourne by appropriating the receipts of her theatrical performances to the wounded in the Crimean war (1855). She subsequently returned to the United States, and gave a series of lectures in New York and other cities, which displayed much ability and versatility, and were numerously attended; and, after a tour of lecturing in England and Ireland, she again retraced her steps to this country, in the autumn of 1859.

She published a volume of her lectures, with her *Autobiography*, *Arts of Beauty*, or *Secrets of a Lady's Toilet*, and *Anecdotes of Love*. She spoke the principal European languages with great fluency and eloquence, and her varied attainments, together with a boundless store of experience and anecdotes, gathered up among almost all nations, made her company very attractive. Her appearance was that of a semi-Irish, semi-Spanish lady of great intelligence and refinement. Her elocution was very distinct, and in her public addresses she adopted a lady-like, conversational tone, avoiding all gesticulation. She had resided of late in New York, and for some time past her health had given serious apprehension to her numerous friends and admirers. For several months she had been deprived of the use of her limbs by paralysis, one side of her system having become completely palsied.

During her illness, by invitation, she took up her abode with Mrs. Buchanan, the wife of the celebrated florist, who knew Lola in Scotland, they being in their younger days school companions. Lola gradually grew worse, although the best of medical skill was employed and everything supplied her calculated to alleviate her sufferings. About two weeks before her death she began to sink, and, being aware of the fact, her whole time was occupied in devotional exercises. But in this respect, anterior to the period we allude to, she exhibited a marked change on her previous life. Her whole desire seemed bent toward engaging in religious conversations with everybody with whom she came in contact, and in them she exhibited a deep knowledge on theological subjects. During the last week of her life she sent for and was attended by the Rev. Dr. Hawks, of Calvary Church, and was also attended by members of the congregation of the church, and to them, while engaged in religious conversation, she exhibited a thorough repentance for her past erratic life. On Thursday, the day she died, Dr. Hawks was at her bedside, and when asked by the clergyman if she still thought she had found forgiveness with her Saviour, not being able to speak, she nodded assent. The funeral took

place on Saturday. The Episcopal funeral service was performed at Mrs. Buchanan's house, and the remains of the deceased were followed to Greenwood by some of the most respectable citizens and their families.

The New York *Evening Post*, in an article on Lola Montez, says that about four weeks before her death, the Rev. Dr. Hawks was requested to call on her, and did so. He found her with her Bible open at the story of the Magdalen, and she expressed to her visitor her sincere anxiety in regard to her future welfare. At the same time she was hopeful. "I can forget my French, my German, my everything," she said, "but I can not forget Christ." Before she died she purchased the little plot in Greenwood where she is now buried. On her coffin was a plate with the simple inscription: "Mrs. Eliza Gilbert, died January 17th, 1861, aged 42 years." The name of Lola Montez, by which she was best known, was assumed when she went on the stage at Paris, professing to be a Spanish dancer. She subsequently adopted this name whenever she appeared in public. Her last appearance was at a lecture, at Mozart Hall, a year or so ago, when she was listened to by a large and highly intelligent audience. The exploits of Lola on the railroad cars in this country have been widely circulated by the press. One time she persuaded the engineer to allow her to ride with him on the engine. While he was looking elsewhere, Lola suddenly turned on a full head of steam, and away dashed the engine at a fearful speed, to the great dismay of the engineer.

Another time Lola was in a car, when she pulled out one of her favorite little cigars and coolly lighted it. The conductor soon made his appearance:

"Madame," said he, blandly, "you can not smoke here."

Madame went on smoking without paying the least attention.

"Madame," repeated the conductor, a little savagely, "you can't smoke here."

Lola looked up at him, gave a sweet smile, and asked:

"What do you say, sir?"

"I say you can't smoke here."

"But you see I can, though," replied Lola, sending out an extra puff and smiling at the absurdity of the conductor's theories.

Mrs. Gilbert, Mrs. Heald, Countess Landsfeldt, Lola Montez—by whatever of her numerous names she may be known—did not die in a state of utter dependence on friendly hospitality, as many supposed. She had some money, three hundred dollars of which she has left to the Magdalen Society; the remainder, after paying off her just debts, is to go to charitable objects. The peculiar circumstances in which Lola Montez was placed must be considered in viewing her career. She had talents, and decided to make use of them to get on in the world. She was a Becky Sharp on a grand scale, only not quite so heartless as that imaginary character. Her most eccentric actions were speedily reported, but her many acts of generosity, especially to poor literary people—and there are several of this class in New York who can bear testimony to this—were known only to the recipients of her careless bounty.

Lola had many good traits of disposition, and those who knew her best professed warm affection for her. She was a woman of decided talents, and excelled as a conversationalist.

## PHRENOLOGY VINDICATED AGAINST THE CHARGES OF MATERIALISM AND FATALISM.

BY CHARLES CALDWELL, M.D.

[CONTINUED FROM PAGE 32]

THUS, fair and harmless, then, in the eye of reason and philosophy; and, stronger still, thus, fair and harmless, in the eye of common sense, stands the misunderstood and much-abused doctrine of materialism. Against its truth, no rational and solid objection can be raised. Nor against its moral principles and tendency can any accusation be justly preferred. That, if it be not misapplied, or in some way abused, it is unproductive of mischief, is perfectly certain. And every form of misapplication and abuse, whatever be the nature and value of the thing thus dealt with, is sure to be in some shape productive of evil.

If, then, reason and philosophy, common sense and morality, find nothing erroneous or blameworthy in materialism, how stands the matter in the view of the Christian religion? In precisely the same attitude. Materialism is no anti-Christian doctrine. Nor is immaterialism adopted, or in any way countenanced, by unsophisticated Christianity. When correctly construed, the New Testament does not hint at either the one or the other—much less does it pronounce either to be an element of orthodox belief. In the substance or essence of the human soul, that production takes no concern. Its immortality and accountability, with its purity or corruptness, are all it affirms, and all to which it attaches the slightest importance. And, as already intimated, these attributes are as compatible with a material essence as with an immaterial one.

True, the New Testament speaks of the *soul* and the *body*, the *flesh* and the *spirit* of man. But what of that? When these terms are traced to their origin, and have their actual meaning developed, they seem to be employed to discriminate between one form of matter and another—between that which is gross and impure, and that which is subtle and refined—much rather than between something material and something immaterial. By no Greek and Latin scholar will this be denied. The same terms (*pneuma* and *psyche*) which, in Greek, signify soul or spirit, signify also *air* or *wind*. Of the Latin tongue, the same is true. *Spiritus* denotes at once the air we breathe, the wind that fans us, and the spirit which presides over our movements and thoughts. Wherefore is this? The answer is easy. Because spirit and wind are attenuated and subtle; not because one of them is material and the other immaterial. In truth, there is not in the writings of the Evangelists or Apostles a single clause or word that hints at immaterialism; much less that enjoins it as an article of belief. If there be, it has escaped my notice; and I therefore respectfully ask for

the chapter and verse of either of those productions in which it may be found. I shall only add, that were a belief in the immateriality of the human spirit as essential to sound Christianity as most religionists now pronounce it, some intimation to that effect would have doubtless been given by the Messiah himself, or by some of his Apostles. But they are silent on the subject. Wherefore, then, are those who profess to be their followers so boisterous and intolerant? Nor is this all.

The primitive fathers of the Christian Church (those, I mean, of the first and second centuries), some of whom were cotemporaries of the longest lived of the Apostles, and no doubt saw and conversed with them—those venerable and holy patriarchal Christians were probably as orthodox in their creeds, and as spotless in their lives, as the most zealous and sanctimonious sectarians of the nineteenth century. Yet they knew nothing of the doctrine of *immaterialism*. At least they have left behind them nothing to testify to that effect. They were neither speculative metaphysicians nor visionary transcendentalists. They were Christians—firm, thorough-going, fearless Christians, clinging to their faith and worship, in the midst of danger, persecution, and death. Their endeavors were, not to detect the essence of their souls, but to regulate their tempers and improve their piety. Theirs was *peaceful* and *practical*, not theoretic and militant Christianity. It was Christianity of the sentiments and affections, not of cold dogmatism, oavil, and opinion. Its fruits were humility and charity, beneficence of conduct and uprightness of life; not denunciation or persecution, malediction or abuse. Nor was it, I think, until the third or fourth century, that immaterialism was broached as a Christian doctrine. And then it was derived from the writings of Pythagoras and Plato, especially from the seductive creations of the latter. And those by whom it was first adopted and transplanted, were no doubt the metaphysical Christians of the day, who had more in their constitution of Causality and Wonder, than of Veneration and Conscientiousness.

Immaterialism, then, I repeat, is not a doctrine of Christian origin. It is a pagan dogma, engrafted on Christianity by metaphysical refinement and logical subtlety. Whether it be true or false, is a problem which involves the consideration of substance and essence, and can not be solved. Nature has bestowed on us no faculties for such disquisitions. Nor, as already stated, do the Scriptures contain any revelation to enlighten us on the subject. But had a belief in immaterialism, I repeat, been essential to Christianity, and to our eternal welfare, as immortal beings, such revelation would certainly have been made to us. To say nothing of the tender and indulgent attribute of *mercy*, the *justice* of Heaven would

not have doomed us to perish through ignorance.

Wherefore was the scheme of redemption revealed to us? The reply is easy; because the reason is plain. Our mental exertions could not reach it. Without the aid of revelation, therefore, it must have lain endlessly concealed from us. Yet could our faculties have detected that as readily as immaterialism.

From the foregoing considerations, I feel justified in the inference, that the doctrine of materialism can not be shown to be either groundless, irreligious, or immoral; and that, therefore, a belief in it can lead to no form of mischief, either now or hereafter. Error in some shape can alone prove mischievous. Materialism is but a bugbear to frighten the timid and unthinking; or a dream of the fancy, to feed prejudice and repress inquiry. And for these purposes it has been used with a degree of success eminently injurious to the cause of truth, the promotion of science, the liberalization of the human mind, and the welfare of man.

But grant the truth of the worst that anti-phrenologists and fanatics can say of materialism, and Phrenology does not suffer by the admission. The reason is plain. Between that science and the doctrine I have been discussing there is no necessary connection. Phrenology, I mean, is not more directly and essentially chargeable with materialism than any other scheme of mental philosophy. For every such scheme partakes of the doctrine; and Phrenology does no more.

Notwithstanding all I have said on the subject, most phrenologists concur with their opponents in relation to the nature of the human mind. They believe it to be immaterial. And on this point I am no dissenter. Though I profess to know nothing certain respecting the substance of mind, whether it be material or immaterial, I am persuaded that it is something exceedingly different from the gross material which composes the body. I believe, moreover, that it is not, like the body, liable to change, decay, and dissolution; but that its condition is permanent, and that it is an heir of immortality.

Phrenologists, however, farther believe that the mind, though the superior portion of man, does not *alone* perform any of the phenomena denominated mental. In every action, whether it be one of voluntary motion, sensation, or thought, it calls into requisition, and employs, as its instruments and ministers, the corporeal organs. In some actions more organs; in others, fewer are necessarily engaged.

By a fair analysis and exposition of the subject, it can be made clearly to appear that metaphysicians and anti-phrenologists themselves are compelled to explain a large majority of mental phenomena, if they attempt to explain them at all, on the same principles

with the advocates of Phrenology. To illustrate and confirm this position by a reference to facts:

The external senses of seeing, hearing, tasting, smelling, and feeling, together with the faculty of speech, are as literally mental operations as perception or reasoning. So are the affections and sentiments, and every form of voluntary motion. In the correctness of this statement, all men who have spoken or written on mental philosophy concur in opinion. It is therefore universally regarded as true.

But metaphysicians and anti-phrenologists agree with the rest of the world, that the mind, as an immaterial organless substance, and in its exclusive and solitary capacity, can perform none of these functions. It must employ as its instruments the necessary forms of organized matter. It can not see without an eye, hear without an ear, taste and smell without a tongue and nostrils, feel without sensitive nerves, speak without organs of speech, nor perform voluntary motion without suitable muscles. And these instruments, I say, are all made of matter.

By metaphysicians and anti-phrenologists the affections and sentiments are also referred to material organs. But by them this reference is made to the heart, stomach, and bowels, in which they contend that the affections are seated; while by phrenologists it is made to certain portions of the brain. But as respects the external senses, speech, and muscular motion, the parties concur in belief. To the performance of the whole of them, the same material organs are acknowledged to be indispensable.

Thus far, then, as respects materialism, phrenologists, anti-phrenologists; and metaphysicians go hand in hand. And, except as regards the sentiments and affections, their harmony is complete. Here, however, they separate, for reasons which shall be rendered; and their separation is wide. Nor do the spirit and principles productive of it admit of compromise. There is no middle ground on which the parties can meet. One or the other must ultimately abandon its position; and no gift of prophecy is requisite to foretell by which party the surrender will be made.

Metaphysicians and anti-phrenologists contend that man possesses certain purely spiritual faculties, which have no shade of dependence on matter. Pre-eminent among these are reason, conscience, and veneration, or a sentiment of piety and homage.

On the ground of this immaterial or "purely spiritual" hypothesis, phrenologists and their antagonists are openly at issue. To the exercise of the faculties just cited, phrenologists maintain that matter is as necessary as it is to voluntary locomotion, speech, or the external senses. They assert that reason can not exist without the organs of Comparison and Causality, veneration or piety without the organ of Reverence, nor conscience, or a sense of right or justice, without the organ of Conscientiousness. Nor do they rest their doctrine on mere assertion. They illustrate and prove it from four distinct sources:

1. Inferior animals entirely destitute of the organs in question are equally destitute of the

corresponding faculties. 2. Idiots who, by a defective organization of the brain, are denied the organs of Comparison, Causality, Veneration, and Conscientiousness, are incapable of reasoning, and possess neither a sentiment of reverence nor of justice. They certainly make no manifestation of such attributes. 3. An injury done to the brain by accident or disease deranges or destroys the reputed "spiritual" faculties just enumerated, as certainly and completely as it does those of seeing, hearing, feeling, or moving. Indeed, it sometimes extinguishes the higher and so-called "spiritual" faculties, while the senses remain uninjured.

Let the accident be a severe blow on the head, and the disease be apoplexy. In either case the individual falls, and every mental faculty vanishes. He retains no more of reason, reverence, or conscience than he does of sense, speech, or the power to walk; and usually no more of the three latter than a marble statue. Why? Because they are all alike the product of mind through the instrumentality of the brain as its organ of action; and that organ is now unfit for action. Nor, without the aid of the brain, can the mind any more manifest those faculties than the brain can without the aid of the mind. 4. Other things being equal, the degree of strength with which men reason, and the intensity with which they feel, and exercise veneration and a sentiment of justice, are proportionate to the size of the corresponding organs. In proof of this latter position, the noted Rammo-hun Roy was a remarkable instance. Though most of his cerebral organs were large, and his mind powerful, he was exceedingly deficient in the organ of Veneration; and the corresponding sentiment was equally wanting in him.

Where, then, is the "pure spirituality" of faculties which, the mind itself being untouched, are thus extinguished by an affection of matter? Let anti-phrenologists answer. The hypothesis is theirs; and they are bound to defend it, and prove it to be sound, or to abandon it as untenable. And the former measure being impracticable, the latter is the only alternative left them, as men of reason, ingenueness, and conscience. As well may they assert the "pure spirituality" of hunger and thirst, as of reason, reverence, and conscience. The one set of mental conditions is as palpably dependent on material and appropriate organs as the other. And an injury done to those organs deranges or extinguishes both sets alike. In a word, composed as human nature is, of body and spirit, in every act that man performs, whether of sensation, intellect, or voluntary motion, his mind and his matter are indispensable to each other. They are indispensable, also, to his *natural* existence, as an acknowledged member of God's creation. Separate them, so as to withdraw one of them but for a moment from him in any of his operations, and during that moment he is man no longer, but a new monster, which creation disowns—as literally de-naturalized as were the Houyhnhnms or Yahoos of the Dean of St. Patrick! And with such monsters have metaphysicians and anti-phrenologists peopled and deformed a creation of their own, from the days of Aristotle to those of Gordon, Jeffrey, and their satellites. Fortunately, however, such a spurious creation has nothing in harmony with that which the Deity pronounced "very good."

If the foregoing facts and statements be true

(and opposition to their truth is set at defiance), there is no scheme of mental philosophy, worthy of the title, which does not essentially partake of materialism. And Phrenology does nothing more. It is not pure materialism, any more than the mental philosophy of Locke or Beattie, Reid, Stewart, or Brown. It is what it ought to be, semi-material, and nothing more. It "renders unto Cæsar the things that are Cæsar's"—concedes to mind, as well as to matter, what justly belongs to it. But to neither does it give, in intellectual operations, a monopoly of influence. For, as already stated, a large majority of phrenologists subscribe to the doctrine of the immateriality of the mind; though they pretend to no definite knowledge on the subject. Nor should anybody else; for, as heretofore alleged, no such knowledge is attainable by man. From a consciousness of this, many enlightened and pious Christians, even Christian ministers, have frankly acknowledged that materialism may be true; and that they do not hold a belief in it inconsistent with orthodox Christianity. To this acknowledgment I have been myself a witness.

Having, as I trust, in the preceding pages, sufficiently vindicated Phrenology from the charge of such materialism as is either repulsive or dangerous, I shall now endeavor to show that still greater injustice has been done to the science by the weightier and more calumnious accusation of **FATALISM**.

[TO BE CONTINUED.]

### PHRENOLOGICAL EXAMINATIONS.

On the 5th of December last, in examining the head of Mr. E. G. O., we stated that he was a man remarkable for his firmness of will, coolness and self-possession in times of danger and difficulty. We also remarked that his mechanical ingenuity was of a character which led him to invent, and that his inventions would always be something original; not a mere attachment to some other person's machine, but a step out into the dark, as it were, developing that which was new to everybody.

After the examination was concluded—which was a written one—he informed us, that he happened to be in Charlestown, Virginia, during the great excitement respecting John Brown, and the people there thought him to be one of John Brown's party in disguise. He was apprehended and kept in custody for forty-six hours, during which time those in charge of him were changed every two hours. The guard was composed of citizens of intelligence and discrimination, and every effort was made by questioning and cross-questioning, to learn something which might implicate him, if he were really one of the invading party. But during the whole ordeal he was as calm, cool, and self-possessed as if he had been at home in his own house.

It was further developed, also, in reference to his mechanical talent, that he is the inventor of the new Hoisting Apparatus, which is so constructed as to render it safe in case of the breaking of the rope or chain. In factories

and stores, as it may be known to most readers, the hoist-way goes from the basement, twenty feet below the street, and extends to the top of the building, which is sometimes six or eight stories, and that there is a dumb-waiter, or more properly a platform, which is carried up and down by machinery. On this platform heavy burdens are placed, and if the chain or rope be defective, it sometimes breaks, and lets the platform run down in its grooves to the bottom—perhaps seventy-five feet—and it often happens that men ride up and down with goods, or without them, instead of going up the stairway.

We have known several instances in New York of the rope or chain breaking and letting the platform down with the men upon it, in nearly all of which cases, severe injuries, if not death, have occurred.

The apparatus of Mr. O., referred to, is so adjusted that if the supporting rope or chain breaks, by means of springs certain hooks are instantly thrown out into notches prepared for the purpose, and the platform is stopped where it is. Mr. O. remarked that he knew his apparatus had been the means of saving already fifty lives.

Dec. 7th, a little boy, E. V. B., six years old, was brought in by his father for an examination. His head measured twenty-two inches, and his chest twenty-two and three quarter inches over thick clothing. He was described as possessing remarkable artistic and mechanical talent, power of conceiving and executing; also, ability as a thinker and orator, and as having a most excellent memory of forms, facts, and ideas.

After describing at length the best method of keeping him back, and inducing physical labor as a means of sustaining his health and life, his father stated, that he already exhibited, for a child, remarkable talent in sketching; that if a beggar called at the door, while he was being attended to by some member of the family, the little boy with his pencil and paper would make a hasty sketch of him, which would readily be recognized by all who had seen the mendicant, and that almost anything—a picture, a horse, or a man, in any attitude—the child could sketch with surprising readiness.

The little fellow saw something in our rooms which he wished to sketch, and asked for pencil and paper, and evinced a facility in drawing which is very rare in persons three times his age.

On the same day we examined a young man, J. R. W., who was very much wanting in the development of the organs of Calculation and Tune. We described these deficiencies, and asked him to allow us to take a cast of his head, which he promised to do at some future time. In corroboration of our description of him, he said that in figures he considered himself almost idiotic, and was obliged to remember anything that was expressed by figures by the forms which they represent when written, rather than by remembering the number or amount; and in respect to music, he said that he knew nothing about discords, and though persons had made what they said were the most aggravated discords, he was not conscious when the discords occurred and when the accords were made. We hope to have a cast of his head to exhibit these deficiencies.

## MORAL PHILOSOPHY;

OR,  
THE DUTIES OF MAN

CONSIDERED IN HIS INDIVIDUAL, SOCIAL, AND DOMESTIC CAPACITIES.

BY GEORGE COMBE.

[FROM THE LATEST REVISED EDINBURGH EDITION.]

[CONTINUED FROM FEBRUARY NUMBER.]

THE external world is clearly constituted with the intention that man should exert his highest faculties, illuminated by knowledge, and that his happiness should be by that means increased. Civilized man with his numerous inventions, and his admirable command over physical and animal nature, appears almost like a God, compared with the savages of New Holland, and other helpless tribes bearing the human form, without manifesting human intelligence. When we survey the ingenuity and utility of our mechanical inventions, and consider the extent to which they have increased our powers of producing the necessities and elegances of life, it seems difficult to doubt that the Creator, when he bestowed on us faculties which have done so much, and are capable of accomplishing incalculably more, intended that they should augment the happiness of *all* his children. He never could have designed them to be employed merely in carrying on a vast game of hazard, in which a thousand should be losers, and only one the fortunate winner; and yet, at this moment—when we view, on the one hand, the condition of our operative, agricultural, and manufacturing population, too generally pressed to the earth with poverty and toil; and on the other, a few men of superior talent, who, by combining the exertions and accumulating the profits of the labor of these industrious classes, have become almost princes in fortune—we can not deny that, to some extent, this is the use to which discoveries in art and science have been hitherto devoted. This, I say, can not be the ultimate design of Providence; and therefore I conclude, again, that we must be as yet only evolving our destinies; that we are now in a state of transition, and, let us hope, advancing to higher morality and more universal enjoyment.

Another reason for believing in human capability of improvement is, that imperfect as our scientific acquaintance with ourselves and with external nature at present is, we are able to trace many of our sufferings to causes which are removable by knowledge and by the practice of moral duty. The evils of sickness and premature death may, in general, and with the exception of accidents, be traced to feeble constitutions inherited from parents, or to direct disobedience of the organic laws in our own persons. If knowledge of the causes of health and disease were generally diffused, and if the sanctions of religion and of public opinion were directed toward enforcing attention to them, it is reasonable to believe that in every succeeding generation fewer parents would produce children with feeble constitutions, and fewer adults would cause their own deaths prematurely, by ignorant infringement of these laws.

Poverty, and the consequent want of the necessities and enjoyments of life, is another vast source of human suffering. But who that contemplates the fruitfulness of the earth, and the productiveness of human labor and skill, can doubt that if a higher-minded and more considerate population could be reared, who should act according to the dictates of an enlightened understanding and a sound practical morality, under wise social arrangements, this source of suffering might also be dried up, or very greatly diminished!

Vicissitude and uncertainty of condition also afflict thousands who are placed above the reach of actual want of food and raiment; yet how much of these evils may be traced to the dark mysteriousness in which trade is generally conducted; in consequence of which, each manufacturer is often in secret ruining both himself and his neighbor by over-production, without any of them being aware that he is the source of his own and his neighbor's calamities; and how much evil may be ascribed to the grasping and gambling spirit which prompts so many persons to engage in wild speculations, which a sound edu-

cation in political economy might prevent! Evils like these appear to be to some extent avoidable, by knowledge of the principles which govern commerce, and by the practice of prudence and morality by individuals.

The last reason which I assign for believing in the capability of man for improvement is, that he can scarcely advance a step in knowledge and morality without inducing a palpable amelioration of his condition. If you will trace the history of our countrymen through their various states, of savages, barbarians—chivalrous professors of love, war, and plunder—and of civilized citizens of the world, you will find the aggregate enjoyment of the people increased with every extension of knowledge and virtue. This is so obvious and certain, that I forbear to waste your time by proving it in detail, and only remark that we can not reasonably suppose that the progress is destined to stop at its present and still imperfect stage.

For all these reasons, let us hope that improvement, although not boundless yet so extensive that its limits can not be defined, lies within the reach of man, and let us proceed to consider some of the means by which it may be attained.

The first step toward realizing this object is to produce a general conviction of its possibility, which I have endeavored, in this and the preceding Lectures, to accomplish. The next is to communicate to each individual a clear perception of the advantages which would accrue to *himself* from such improvements, and a firm conviction of the impossibility of individuals in general ever attaining to the full enjoyment and satisfaction of their highest and best powers, except by means of social institutions founded on the harmonious action of all their faculties.

In support of this last proposition, I solicit your attention, for a brief space, to our helpless condition as individuals. In social and civilized life, not one of us could subsist in comfort for a day without the aid and society of our fellow-men.\* This position will perhaps be disputed by few; but the idea is general, that if we only acquire property enough, we may completely realize the happy condition so delightfully sketched by Moore, when he invokes felicity to a friend in the following words:

"Peace be around thee wherever thou ro'ast;  
May life be for thee one summer day;  
And all that thou wishest, and all that thou lov'st,  
Come smiling around thy sunny way."

Wealth can not purchase such happiness as this. Have any of you, in traveling, ever lost or broken some ingenious and useful article which you were constantly using, purchased in London or Edinburgh; and have you, in coming to a considerable village in the country, where you felt certain that you should be able to supply your want, found that you searched for it in vain? The general inhabitants of the district had not yet adopted the use of that article; the shops contained only the things which they demanded; and you speedily discovered, that, however heavy your purse might be, you could not advance one step beyond the sphere of enjoyment of the humbler people into whose territory you had come. Or, during a residence in the country, have you taken a longing for some particular book—not a rare or old work, but one on an important and generally cultivated science, say Lyell's *Geology*, or Gregory's *Chemistry*—and repaired to the circulating library of the county town? You searched the catalogue for it in vain! Perhaps you applied at the best bookseller's shop, but it was not there, either. The bookseller looked into his London or Edinburgh correspondent's catalogue, found the name and price at once, and offered to get the book for you by the next monthly parcel; but in the mean time you received a convincing proof that you could not, without drawing on the stores of a more scientific population, advance,

\* Alexander Selkirk lived in solitude for four years, on the uninhabited island of Juan Fernandez, in comfort, and even with enjoyment, after he had become accustomed to his situation; but he had a fine climate, a fertile soil, and unbounded range for action. A human being left without aid in a civilized community would be far more helpless and miserable.



even intellectually, before the general inhabitants of the country in which you were located; because the means of doing so did not exist around you. If you survey the catalogue of a country circulating library, you will find that it contains chiefly the standard novels, with the current magazines, and such voyages and travels as have acquired a general popularity. With these you must rest contented, or draw your supplies from a district more advanced in intellectual culture.

Now, the principle which is here illustrated holds good universally in social life.

If you are a parent, and see the imperfections of the prevailing system of education, you can not amend it until a teacher and a large number of parents shall have concurred in views similar to your own, and combined in the institution of an improved seminary. Many applications have been made to me for information where seminaries for rational education, particularly for females, were to be found; but until very recently, I could not tell, because none such, to my knowledge, existed. There are now some of these in various parts of the kingdom; but before they were instituted, individual parents were compelled, by social necessity, to place their children in schools of which they did not approve, because they could find no better. Nay, enlightened teachers have told me that their schools are arrested in their progress, and retained in arrear of their own knowledge and convictions of improvement, in consequence of the prejudices of parents rendering it unsafe for them to adopt new methods. The improved schools, so far as they exist, have been created by the enlightenment of parents and teachers, by the aid of the press, and by the general spread of knowledge.

Is any of us convinced that human life is rendered unnecessarily laborious by our present habits of competition, and does he desire to limit his hours of labor, and long ardently to enjoy more ample opportunities for exercising his moral and intellectual faculties?—he soon discovers that while his neighbors in general continue to seek their chief happiness in the pursuit of wealth or the gratification of ambition, he can accomplish little toward realizing his moral desires. He must keep his shop open as long as they do; he must labor in his manufactory up to their full standard of time; or if he be a member of a profession, he must devote as many hours to business as they; otherwise he will be distanced in the race, and lose both his means of subsistence and his station in society. So true is this representation that, in my own day, many of the men who, without fortune, have embarked in public life—that is, who have taken the lead in public affairs, and devoted a large portion of their time to the business of the community—have ruined themselves and their families. Their competitors in trade, manufactures, or professional pursuits were dedicating their whole energies to their private duties, while they were *dividing* their attention between them and the public service; and they were, in consequence, ruined in their individual fortunes, and sank into obscurity and want. Yet it is certain that the business of the state, or of a particular town or city, should receive a due portion of attention from the inhabitants.

This dependence of individuals on the condition of the social circle in which they live, extends through all the ramifications of existence. Does any individual entertain higher notions of moral and religious duty than are current in his own rank and age?—he will find, when he attempts to carry them into practice, that he becomes an object of remark to all, and of dislike and hostility to many. Does another perceive the dangers to health and comfort, in narrow lanes, small sleeping apartments, and ill-ventilated rooms and churches, and desire to have them removed?—he can accomplish absolutely nothing, until he has convinced a multitude of his fellow-citizens of the reasonableness and advantage of his projected improvements, and induced them to co-operate in carrying them into effect. Does any of us desire to enjoy more rational public amusements than those at present at our command?—he can not succeed, unless by operating on the understandings and tastes of thousands. Perhaps the highest social pleasure of life is that of familiar converse with moral and intelligent friends; but do we not feel that, from the limited cultivation of taste and intellect still prevalent, our social parties are too often cumbrous and formal displays of wealth and luxury, and occasions much more of ostentation than of pleasing and profitable mental excitement? It is only by a higher general education that this evil can be removed. It is the want of mental resources that causes the dull display.

But perhaps the strongest proof of the close connection between the public welfare and private interest is afforded by the effects of any great political or commercial convulsion. In 1825-6, we saw exten-

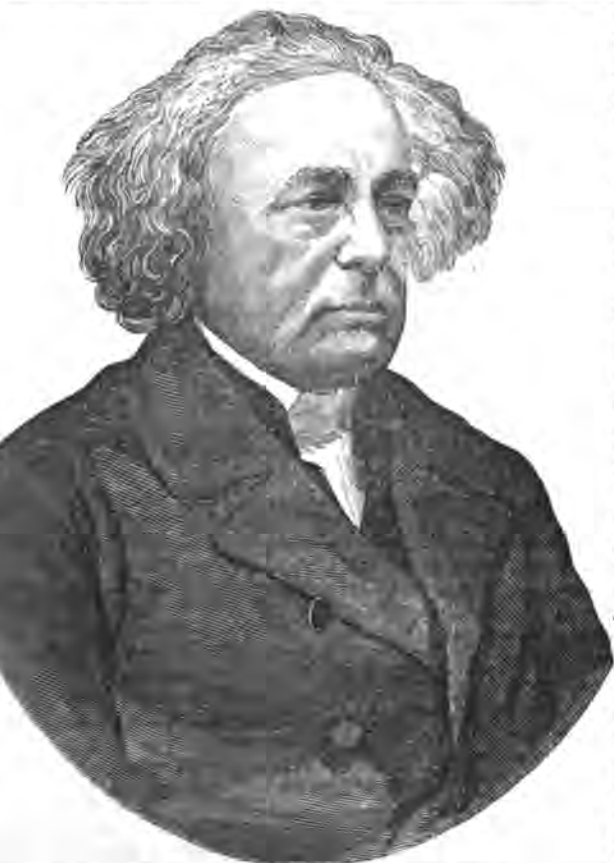
sive failures among bankers, merchants, and manufacturers; a universal was the individual suffering throughout all classes! The poor could find no employment, and the shopkeepers who depended on them had few customers, and of these many were unable to pay. Great manufacturers who supplied these classes with clothing articles for domestic use were idle; the house proprietor suffered for want of solvent tenants, and the landed proprietor found a disadvantageous market for his produce. Contrast this picture with the condition of the country when the great branches of manufacturing industry are prosperous, and how different the happiness of individuals! Thus it appears, that even under the present system of the want of individual interest, the real welfare of each individual is more closely connected with that of his neighbors than is generally recognized. This proves that a fundamental element of individual advantage is public prosperity.

According to my humble conviction, therefore, the very first duty relative to our social duties which should be given to the young is to open their understandings to the great fact, that the precept of brotherly love, which commands us to love our neighbors as ourselves, is actually written in our individual and social constitutions, and can be practically realized before individuals can become truly prosperous and happy.

The precept has been generally interpreted to mean that we do specific acts of kindness to the men who live locally in our neighborhood, or who are connected with us by ties of intimacy or kinship; but, although this is unquestionably one, and a very important application of it, the principle of the precept goes much farther. It tells us to arrange our social institutions and our whole practical conduct in such a manner as to render all simultaneously and, as near as may be, equally, happy; and apparently our nature has been tutored to admit of this being done with unspeakable advantage whenever we shall thoroughly understand our constitution, its wants, and capabilities. At present this principle is imperfectly understood, and certainly not generally acted on.

A few years ago we used to hear the maxim often repeated, that private persons had nothing to do with public affairs; that the business was to mind their shops, their manufactories, their professions, and their families, and to leave public matters to public men. The evil consequences of the world having followed this rule in past ages may be read in the wide aberrations of many of our laws and institutions, and of our social condition, from the standards of reason and general utility. If you will peruse the pages of history, you will find the caprices of a single sovereign often leading to wars which produced devastation and misery among millions of people. These could have been waged if the millions of persons on whom the calamity fell had considered the public interest inseparably connected with their own, and had had courage to exercise an enlightened control over the actions of their rulers. Another instance is presented in the case of the slave-trade. It proceeded from individual rapacity, and constituted the foulest blot that ever stained the fame of Britain, enriched a few individuals at the expense of every principle of humanity, and in defiance of every Christian precept. At no period was it ever approved of by the general voice of the people; but each was too busy with his private affairs to make a simultaneous and general effort to arrest its progress. At last, growing intelligence and improved morality, in the great body of the people, did produce this correction; and, after ages of crime and misery, it was extinguished, the nation paying £20,000,000 for the freedom of the slaves. If the people had been able earlier to insist on the cessation of this traffic, how much of human misery, besides the loss of the £20,000,000 would have been avoided! If we trace narrowly the great evils of the world, why our rulers have been permitted to waste the public resources in incurring the national debt, which now forms so great an impediment to public improvement, we shall find that too often the individuals of the nation were calculating the private gain which hostilities would do to them. War created a demand for farm produce to maintain armies, for cloth to clothe them, and for iron to arm them, and forth; and men shut their eyes to the fact that it was destroying national resources, and that they themselves would, in the end, be forced to pay for all. Unfortunately the maxim that each of us should mind his private affairs, make gain of the public if he can, and pursue public measures to public men, still reigns in too much vigor. The number of persons who take an enlightened interest in social welfare is still small: so much is this the case, that even in this country, at the lectures, the audience has diminished in proportion as I have lectured on the interests of individuals, and proceeded to discuss those of the people. This indicates a humble degree of mental cultivation.

[TO BE CONTINUED.]



THE LATE DR. JOHN W. FRANCIS.

## DR. JOHN W. FRANCIS.

JOHN WAKEFIELD FRANCIS, whose portrait accompanies this notice, has just completed his career. He died at his residence in East 14th Street, this city, on the morning of Feb. 8th. He had for some time been slightly out of health, but was thought to be convalescent, and at the time it occurred, was unexpected to his friends. His life has been a long and useful one, and his name will long be celebrated in the annals of medical science, and will be remembered for his numerous contributions to the literature of his times.

He was born in this city on the 17th of November, 1789, and has resided here during almost his whole life. His father was a German, and his mother was of Swiss descent. At an early age he was placed in a printing-office in this city; but after working at the types for some years, spending his leisure hours in study, he entered an advanced class in Columbia College in 1807, and after commencing the study of medicine under Dr. Hosack. After taking his degree, which was in 1810, he went into partnership with Dr. Hosack, in the practice of medicine, whom he also assisted in the publication of a Quarterly, entitled *The American Medical and Philosophical Register*. He was appointed, in 1813, to the chair of *Materia Medica* in Columbia College, and soon afterward sailed for Europe for the purpose of perfecting his qualifications for the professorship. He there became acquainted with several of the most dis-

tinguished individuals who adorned the walks of science at that time, among whom were Abernethy, Brewster, Cuvier, Gall, etc.

While in Europe he contributed several articles to *Rees' Cyclopaedia*. In 1817 he became Professor of Medical Jurisprudence and the Institutes of Medicine in this city. In 1819 he was made Professor of Obstetrics, and retained the position until 1826, when all the Faculty resigned, and started what was known as the Rutgers Medical School. This lasted four years, and since its dissolution, Dr. Francis has devoted himself to the practice of his profession and the pursuit of literature.

Besides his numerous medical publications, Dr. Francis was a prolific contributor to the magazines and newspapers. He was fond of the drama, was personally acquainted with many of the most distinguished actors, and

wrote a series of theatrical reminiscences for one of the city papers; and he numbered among his personal friends many of the most distinguished literary characters and statesmen of his times.

He was chosen the first President of the Medical Board of the Woman's Hospital; he was also one of the most conspicuous members of the Academy of Medicine, having been its President. As President of the New York Phrenological Society, he delivered an able address on its organization, and was a warm friend of Dr. Spurzheim.

Dr. Francis was a member of Calvary Church, was visited in his last illness by Rev. Dr. Hawks, and died without pain in, the full hope of a blissful immortality, leaving a widow and two sons to mourn his loss.

In the May number of the JOURNAL for 1858, we gave a very elaborate Phrenological Character and Biography of Dr. Francis, to which we refer subscribers who have the back volumes. We will here simply say that he had a very fine constitution and great vigor and activity of body and mind. His brain was large, and in the main well-balanced. His intellectual organs were large, especially those which give memory and the power of expression. He had also great energy, strong social feelings, and high moral developments, especially those which give sympathy and a beneficent spirit of patriotism and philanthropy. Dr. Francis was a good and useful man—his friends were numerous and cordial, and they will long cherish his memory.

## JOHN S. RAREY.

## PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

## PHRENOLOGICAL CHARACTER.

MR. RAREY has a harmonious physical development; is smooth built; remarkably easy in motion, as if every joint were lubricated, and every part of his system hung on centers, so as to move easily. He has a smooth phrenological development, indicating harmony of feeling and thought, and a self-possessed equanimity of disposition and presence of mind. He has a great amount of nervous power, but it does not evince itself in him in a fidgety, sensitive, impatient, and excitable disposition; but, combined with a full share of the vital and motive temperaments, his nervous system is well sustained; and though his feelings are quick and his intellect rapid in action, he is not betrayed into impatience, or easily thrown off his balance. He has a right organization to be a soldier or a seaman. He can keep possession of his faculties in times of danger, responsibility, and excitement, and think as clearly in the midst of responsibilities as at any other time.

His ability in managing animals arises from this mental harmony and self-possession of which we have spoken, in conjunction with great natural magnetic power. He would show skill in controlling men, especially prisoners, sailors in mutiny, and soldiers who are disaffected or doubtful of their ability to obey orders without being annihilated by the foe.

He has a remarkably magnetic eye, and has large Individuality, Firmness, and Continuity, which enable him to fix his attention and concentrate his purposes upon a given thought, or thing to be done; and he has the power of impressing, by look and by touch, this calm sovereignty of his own will.

He has very large Order, and does everything by method, even the subjugation and training of his own disposition and motives; and whatever the temptation of the moment may bring to bear upon him to change his line of action, he is still able to hold his own purpose under such control that every element of strength in him remains concentrated to the point desired. In other words, there are no deserters, no cowards, no members of his mental faculties which dodge in the hour of need.

He has courage, but not cruelty; and in training a horse he never becomes angry, never loses his temper; and he evinces courage and power without any mixture of malignity or selfishness.

His moral organs are well developed. He has great natural kindness, a full share of respect and veneration, and love of the right and the true.

He has an excellent power to judge of character and motive, estimates strangers at a glance, and is rarely mistaken in this first impression. This faculty enables him also to

understand animals, and thus comprehend their strong and weak points.

For years we have observed that those in whom the organ of Human Nature is strongly developed, have skill and capacity to train dogs, horses, and oxen; to produce obedience without cruelty, and to bring them into such intelligent subjection as to make them worth more in the market in consequence. Great horse-breakers and trainers we have known who would recognize valuable qualities in animals that were not generally appreciated by the community; and by training such animals for a few months, they would sell them for double their original value. Such men can succeed in horse-trading.

These talents, which are possessed by every man in various minor degrees, seem to find their culmination and highest excellence in Mr. Rarey, just as the talents for poetry and oratory are sometimes evinced by single individuals in such a degree as to render them conspicuous in their day and immortal in history.

Mr. Rarey's social organs are large, and he becomes not only strongly attached to men and animals, but is able to exhibit his friendship and affection so as to make an impression. Hence he is popular in society; and his moral sympathies, joined to his general mental harmony, render him polished in society and acceptable wherever he may be placed, even when among strangers, by whom his distinguishing talents and reputation are not understood.

#### BIOGRAPHY.

[For many of the facts in this sketch we are indebted to *Frank Leslie's Illustrated Paper*, the *Rural New Yorker*, and *Wilkes' Spirit of the Times*.]

MR. RAREY was born in Franklin County, Ohio, and is now in the thirty-third year of his age. His father was living in what was at that time almost a wilderness, neighbors being few and far between. John, being the youngest child, had no playmates, and being of a sociable nature, he soon found companions among the farm horses and colts, and it was a source of pleasure to his father, while at work in the fields, to take him out with him; and as soon as he was verging on three years, he was set astride of the plow horse, and in this (to him) exalted position had his natural fondness for the animal encouraged. At four he had his own pony, and soon became famous for riding out and visiting the neighbors, the nearest of whom were several miles away from the homestead. When he was twelve his father gave him a colt, which he broke to suit his own notions. This colt became one of the finest "trick horses." Stimulated by his success, he bought other colts, and took horses to educate. Such was his reputation, even while yet a youth, that he had pupils sent him from the distance of two or three hundred miles.

It was now conceived by him that his suc-



JOHN S. RAREY—THE HORSE-TAMER.

cess and experience could be reduced into a system. He had dim ideas that what he accomplished was merely the result of intelligent treatment of an animal naturally superior; and that the Creator, having intended the horse for the companionship of immortal beings, must have given the exalted animal intellectual endowments in harmony with his destined purpose. With this developing idea he now for the first time practically noticed that colts, however wild, allowed calves, sheep, and other domestic animals to associate with them; he therefore concluded that the colt was not by nature indifferent to society, but, on the contrary, was friendly with those who would offer no harm. With this notion he went to work and "scraped" up an intimacy with those wild colts, and soon was gratified to find his advances were not repulsed, but, on the contrary, rewarded with positive demonstrations of affection. The practical result im-

mediately following this was, that he could catch and halter colts with perfect ease, and others could not come within their reach many rods. Now was established for the first time clearly in his mind *the law of kindness*, which is the entire foundation of his system.

He practiced his art and acquired a considerable reputation in our Western States wherever he was known.

In the year 1858 he went to England, and in a brief time so well satisfied the English officials in authority of his undoubted power to perform the wonderful feats which were ascribed to him, that permission was given him to exhibit his skill before the Queen of England and her Court. His success was complete; and afterwards, on several occasions, he exhibited before the Queen by special request. These experiments were repeated in Paris and the other courts of Europe, and always with unequivocal success. Royal

missioners examined his system and pronounced it valuable, exhibiting a means of perfectly controlling the nature of the wildest and most savage horses. Mr. Rarey was engaged to teach his method to the military officers both in the English and Continental services, and it may be said with justice, that he has inaugurated a new and humane system of taming the most savage of the equine species.

The main idea of Rarey's system seems to be the admirable blending of firmness with patience and kindness. It has been said that the struggle is tremendously severe, and that the horse lies sweating, quivering, and panting, as if his broken spirit was rushing out in streams of hot vapor from his nostrils. There is, however, one consideration overlooked. This desperate and prolonged struggle between the man and the beast for the mastery, only occurs when the subject is a horse of intractable temper and confirmed ferocity in all other hands. It is not to be supposed that in so great a horse-breeding, breaking, and training country as England Mr. Rarey would be long without having his system and himself put to the severest test that could be devised. A thoroughbred stallion was selected, whose ferocity had made him the dread and terror of the great breeding establishment at Swaccliffe.

Cruiser was held to be the most savage and intractable horse in England, and upon him Mr. Rarey was to operate. While he was in training as a racer his ungovernable spirit had not displayed itself to any great extent, but he had given such indications, that John Day gave a warning to the man who took him to Swaccliffe, not to take his halter off in any stable. In spite of the caution, the groom did so, and before they could get Cruiser out again, they had to take the roof off the building and lasso him from above. As he grew older he got worse, and he was confined in a box or stall lined with iron plates, from which he was not taken out at all for years.

The horse Cruiser—an animal possessing a fame that is world-wide—was bred by Lord Dorchester for racing purposes, and when in his three-year form was first favorite for the Derby—the great racing event of the year in England. Previous to the day set apart for the trial, bad temper displayed itself, and if we are rightly informed, when brought to the score, he ran away with and severely injured his jockey, thus clouding the hopes and aspirations of his owner and supporters. He was returned to the stable, but his violence increased to such extent that it was necessary to confine him in a box stall, and the mere mention of his name was sufficient to send a thrill of fear through the veins of all the jockeys in the kingdom. Several times his owner had almost concluded to shoot him, and would have done so were it not for the fact that he was the last representative of a strain of blood

which was famous in the sporting annals of the "fast-anchored isle."

Cruiser was thus a prisoner when Mr. Rarey appeared before the English public as an expert in subduing horses with vicious dispositions, and making them useful and obedient. The animals experimented upon by Mr. Rarey in his earlier exhibitions were noted for evil habits, but Cruiser was unapproachable, and it was determined that the Yankee and this equine fury should meet and struggle for the mastery. Press and people were willing to award the meed of praise for whatever of merit there was in Mr. Rarey's system; "what had been accomplished was all very well—but just try Cruiser!" Determined not to be frustrated in his plans, Mr. R. wrote to Lord Dorchester, requesting that Cruiser be forwarded to him in London. His Lordship replied, "that the horse could not be sent; Mr. Rarey must go for him. He had not been out of his box for three years, and to approach him was impossible without endangering life."

When Mr. Rarey took him in hand he was a perfect fiend in temper and fury. The conflict was terrible, but mind gained a complete mastery over brute force. In course of time Mr. Rarey became proprietor of the animal. The once dreaded Cruiser is now the *pet* of his conqueror.

His victory over this noted horse set the seal upon the merits of his method for the taming of the most ferocious of horses.

At the farewell exhibition given by Mr. Rarey, at the Crystal Palace, London—which was a great ovation—Cruiser was introduced. He was not only no longer a dangerous and ferocious savage, but playful and docile.

The most furious subject at Mr. Rarey's last exhibition in England was an Irish mare, whose screams filled the transept before she was brought in. She was a powerful gray roan, and kicked, bit, reared, and howled in the most ferocious manner. Watching his opportunity, however, Mr. Rarey got his strap on her fetlock and finally overthrew her, to the delight of the vast audience, who at one time feared that she might get the better of his cool courage and patience in her efforts to eat him up.

Mr. Rarey returned to his native country, bringing Cruiser with him, and during the month of January last appeared many times at Niblo's Garden, New York, and at the new Academy of Music, Brooklyn, and exhibited his wonderful powers before immense audiences, who were surprised and delighted with his performances on several of the worst horses that could be procured, including one wild and furious Mexican mustang. He has since appeared in Philadelphia, with like distinguished success.

We remark, in closing, that Mr. Rarey must be regarded as a public benefactor, not merely in showing us how some of the most vicious of horses can be reclaimed from

their bad habits and made valuable, but in teaching the world how that noble animal, the horse, can be subdued to the will of man and to the highest capacity of usefulness; but chiefly does he deserve consideration for teaching how all this can be done without that savage treatment, which, while it is in the last degree cruel to the animal, is debasing to the character of the man himself who exercises it. Few men who use horses or oxen appear to think that the exercise of the Christian law of kindness is of any account in their treatment and training, but use the roughest of language and the whip or club without consideration and without measure. All men men can not be equally successful. Rarey's eminent success to a great extent lies in his magnetic power and his patient, persevering firmness and equanimity of temper. All can follow his example to the extent of their capacities, and those who are so far destitute of the traits necessary to manage animals that they can not improve on the modes now prevalent on the streets and in the fields, should not be allowed to exercise their barbarism on the suffering ox or noble horse. Rarey is a reformer, and deserves the kind remembrance of all who love that noble animal which, in his highest uses, "Shares with his lord the pleasure and the pride."

#### PHRENOLOGY IN PARLIAMENT.

OXCE, in that lofty capitol of thought,  
The cranium, a long debate arose,  
In which old timid CAUTIOUSNESS was brought  
To tears; COMBATTIVENESS to angry blows.  
Unyielding FIRMNESS occupied the chair;  
EVENTUALITY the records kept.  
"MAN" was the question of discussion there—  
"Was he a seraph, or a worm that crept?"

CAUSALITY, whose full-orbed forehead shone,  
A moon to the dark midnight of his hair,  
Seemed like a monarch rising from his throne,  
For nature crowned him king and leader there.  
His words were few, but they were facts on fire;  
His logic lightened, and he thundered truth:  
"Man is God's greatest work, and should aspire  
To heaven, commencing in the dawn of youth.  
The universe," he said, "was built for him,  
With the vast scaffolding of sun and star,  
And the great future in the distance dim,  
Speeding past ages from the times afar,  
Would raise him from the groveling dust below  
To noble manhood ant to god-like deeds—  
Make his emotions, like the rivers, flow.  
While his great heart grows broader than his creeds."

Soon as the great logician stopped his speech,  
A little, plucked-up mummy of a man,  
With gimlet eyes, and lips like the black leech,  
And skin too sunky for his bones, began,  
In tones a cross betwixt a growl and squeal,  
To say, "The end of human life is gain.  
Man has a pocket, not a heart to feel,  
And he who does not fill it lives in vain.

Bothschld, and not the child of God, I know  
Is honored most on earth by young and old.  
Gold is the god before which nations bow,  
And man in heaven will mine the streets of gold."  
These sentiments ACQUISITIVENESS spoke.  
Hard by the coffers where his wealth was hid,  
When MATHURUSNESS, brimmed over with a joke,  
Cried, "Lock your chests, and sit upon the lid.

And when you die, to pay that debt you owe,  
Leave all your hoarded treasures in your urn.  
For they will surely melt where you will go,  
And paper there, though well indorsed, will burn.  
But since you have no soul to lose or save,  
You need not be afraid of pallid death;  
No rent is paid by tenants of the grave,  
No run upon its bank to draw a breath."



All this the jolly speaker said, and more,  
With laughter wreathing his good-natured face.  
"Will some one say that I may take the floor?"  
Said Wit, who scarce could find a standing-place.  
Fair as Adonis, plump of limb, and tall,  
Wearing red lips and melancholy eyes.  
This neck, and head round as a cannon-ball,  
AMATIVENESS, whose words were winged with sighs,

With deep emotion, and in under-tones,  
Said, "Now the truth transparently is seen,  
The hearts of loyal men were meant for thrones.  
Where lovely woman should be crowned the queen.  
To feel her soft heart pulsing in her palm—  
To win from her ripe lips one throbbing kiss—  
To feel the pressure of her round, white arm,  
I'd risk my present and prospective bliss.

I would not have a president nor king  
To rule the realm in which I live and move,  
But some dear woman with a wedding ring  
Should be my queen of hearts, and reign in love.  
Heaven left more than its light in woman's eyes—  
More than its beauty in her features fair,  
A wingless watcher from the starr' skies,  
The oracle reveals the angel there."

Next VENERATION, with solemn air  
And earnest countenance, arose to speak.  
He wondered at the nonsense uttered there,  
And thought the sentiment was worse than weak.  
Man should not worship woman. God alone  
Should reign in every human heart supreme.  
He would not bear a rival near his throne,  
So wake young love from his luxurious dream.

He must not forfeit his immortal soul  
On the sweet altar of a lady's lips,  
Nor drown his young heart in the coral bowl,  
From which intoxicated passion sips.  
He honored woman in her proper sphere,  
But she was human only, not divine.  
Wit laughed, and said, "that her circumference here  
In hoops was twenty feet of circumference."

She had been called a hemisphere"—a laugh  
Rang from the open mouth and heart of Mirth—  
"Now she's man's better and his bigger half,  
And love dreams that her sphere is heaven, not  
earth."

Then CAUTICIOUSNESS, white-haired and old, arose,  
And, trembling, leaned upon his oaken crutch;  
He wiped his watery eyes and blowed his nose,  
Said he had much to say. "Why, then, say much,"

Said Wit. Now, this was more than he could  
stand,  
So down he sat, white as a ghost with fear,  
Took down his spectacles with trembling hand,  
And from the dim glass wiped a timid tear.  
Then HORROR sprang to his feet, his radiant eyes  
Illumed his cheerful face with joyful light,  
As the bright glory of the evening skies  
Floods with its beauty the fair brew of night.

His voice seemed like the ring of golden bells,  
And his fresh heart beat in the healthy strain;  
His words dropped in the soul like drops in wells,  
That thirst asage for showers of summer rain.  
In every cloud he saw an angel's wing—  
In every storm a bow of promise bent:  
He heard the heavenly choir of seraphs sing,  
And saw God through the starry firmament.

He said a golden future waits to crown  
Man with unfading wreaths of roses sweet,  
That might shut not forever trample down  
The right into the dust beneath its feet;  
That those who plant their lives with noble deeds  
Shall see them bloom in truth and living words,  
As flowers spring up and blossom from the seeds  
Scattered upon the soil by singing birds.

Next IDEALITY addressed the chair,  
In richest language, classical and chaste;  
On his broad forehead rolled a wave of hair,  
A roe peeped from his button, near the waist.  
He spoke of flowers of every form and hue,  
Said that the beauty of the summer skies,  
Sunshine and starlight, and the heavenly blue,  
Had been repeated in the wild-flowers' eyes.

That jewel of the air, the oriole,  
Bright streaks of sky and sunshine wove in strains,  
Embodiment of some sweet poet's soul,  
Magnificent musician of the plains—  
Hangs his moss cradle on the lonely tree,  
Where night shall watch it with a thousand eyes,  
And winds shall rock it with hands none can see,  
And God shall guard it with his sleepless skies.

Behold the laureate of the list'ning air  
Ascending to the sky at morn and even,  
Spirits of song climbing the starry stair,  
With hymns for angels at the gate of heaven.  
These birds and blossoms teach the human race  
The lesson which the loyal heart will know—  
Man, like the flower, to heaven should turn his face,  
And wing his heart with song from vale below.

"All that is very fine, indeed," said Wit;  
"Your language blossoms into sweetest song,  
But Pegasus and the poets need a bit  
Of something in the mouth to help along.  
The halting footstep or the limping verse—"  
FIRMNESS, who filled with dignity the chair,  
Brought down the gavel, and in language terse  
Called Wit to order, and restored it there.

SPIRITUALITY, as white as snow,  
With his thin head upon his pulsing heart,  
Arise, and "Light" was written on his brow,  
The flutter of the curtain made him start.  
For he, at first, supposed a ghost was near,  
Yet he was not afraid of ghouls and spooks,  
For his pure intuitions were as clear  
As pebbles shining in the summer brooks.

"Man needs some holy angel here to guide  
His wandering footsteps through this vale of tears,  
Or he may step from virtue's path aside,  
And scourge wit: waiting grief his future years.  
My mental vision brings the distant near,  
I see through substance and through space afar;  
My soul has vision, and my heart can hear  
The voices speaking in the morning star."

BENEVOLENCE stood up with smiling face,  
Humanity upon his forehead shone,  
And charity, with every sister grace,  
Crowned him their monarch on his holy throne.  
"For man—man's present and prospective weal,"  
He said, "I'll give my purse, my hand, my soul,"  
And then his feeling heart forced him to feel  
Within his pockets, and he gave the whole.

His name stood first on the charitable list,  
He never turned with scorn the poor away,  
Nor held the dollar with convulsive fist,  
For fear the little joker would not stay.  
His hand was open like his generous heart,  
His lips were musical with pleasant words;  
Should he, alas! from this cold world depart,  
We'd miss him, as the woods would miss the birds.

CONSTRUCTIVENESS next came, with rules and lines  
Upon his brow and earnest-looking face;  
His jack-knife was a caution to the pines,  
His pencil seldom failed to leave its trace.  
"Man is a curious creature, and can build  
Great Easterns, or a cable telegraph,  
Make treaties with Japan, and have them filled  
With words that would become an epitaph."

"That is, dead letters, I suppose you mean,"  
Said Wit, his face aglow with radiant pun;  
"Our brother Jonathan is not so green,  
He can not take good care of number one."  
Then IMITATION, personating Tom,  
Save in complexion looked a very Jap,  
A regal visitor, indeed, fresh from  
Great Jeddo, and the sunny little chap

Wished in his heart the ladies loved him too;  
'Twas laughable to see him—sly young coon!  
He played his cunning tricks on belle and beau,  
And asked a beauty to become Tycoon.  
He said but little, though he acted much—  
Indeed, he made one think of that "What is it?"  
Bernum keeps: Joyce Heath's youngest orphan child,  
Which any one for a few cents may visit,  
If he will draw his admiration mild.

How MIRTHFULNESS did laugh to see the fun!  
Wit shook his head, and slipped his little knees,  
When CALCULATION, counting number one,  
Said man was not designed for scenes like these.  
He should add to his grace, and *deduct*  
His time among the virtuous and good;  
Subtract no evil—practice far and wide  
The Golden Rule, so little understood.

Up rose LOCALITY, who knew his place,  
Though on the sea of fierce discussion tossed;  
The square and compass on his brow and face  
Made it impossible he should be lost.  
"Though this world is a lonesome wilderness,  
Without the heart here finds a kindred heart,  
The compass nature gives to guide and bless—  
With that, why should he from the right depart?"

EVENTUALITY put down his pen,  
Or, rather, pressed it close behind his ear,  
As though he meant to plume his organ when  
He spoke, or wing the words the rest should hear.  
"Mun," he said, with gravity, "is but a scroll  
On which the record of a life is kept,  
And the chief end of the immortal soul  
Is to remember where he fed and 'slept.'"

"The songs of this day may be statutes next—  
Tunes are the best thoughts crystallized in sound,"  
Said TUNE. LANGUAGE was evidently vexed,  
And spoke right up and down and all around.  
His speech was free from thought, but fat of word—  
Indeed, he had a cataract of syllable—  
His lip, like the responding mocking-bird,  
Could never put the thought in what it tells.

AGREEMENTS did not rise at all—  
He was too pleasant and polite to say  
The studied compliments that sometimes call  
A smile of joy, like sunshine by the way.  
INHABITIVENESS said, "Wherever I roam,  
Upon the land or on the yeasty sea,  
There is no place in all the world like home—  
Castle or cot, home is the place for me."

COMBATIVENESS said he would cross the main  
To fight the champion on old England's shore;  
Take off the belt, and then come back again,  
And laugh to hear the British lion roar.  
DESTRUCTIVENESS vowed he would shed  
The blood of mortal man who dare offend;  
He liked tri-colors, blue and white and red,  
Though painted without pencils by his hand.

Though ALIMENTIVENESS worked well his jaws,  
And opened wide his mouth, and frequently,  
He did not speak, but opened it because  
He loved to eat, and would not wait to dry.  
Poor man! he had a stomach broad and deep,  
And a capacious mouth well stretched to match;  
He worked it on tobacco in his sleep,  
And at the table kept it to the scratch.

SUBLIMITY stern as a mountain stood,  
That looked upon the waiting hills below,  
Before it hurled upon the silent wood  
Its awful avalanche of ice and snow.  
Sun-crowned and tall, I saw him rise,  
The admiration of the multitude;  
His large orbs won their azure from the skies,  
His veins with liquid lightning were imbued.

"Behold the oak," he said, "king of the vale—  
He wears the thunder scare upon his breast,  
And lifts his arms to wreath with the gale  
That comes with lightning armed across the waste.  
And its foliage the linnet sings  
The song that mocks the poet's sweetest lay;  
Above, a thousand years of widening rings,  
Where nature's perfect record marks her way.

For written there upon the folded scroll,  
Within the archives of the noble oak,  
The history of the seasons as they roll  
Is jotted down, pointed with lightning stroke,  
So that the future wanderer o'er the plains,  
In this fair land of rocks and wood-scenes wild,  
May hear facts blossom into song, in strains  
That please alike philosopher and child.

The mountain leans its head against the skies,  
And looks beyond the clouds where thunders roll,  
So man, through faith, lifts his adoring eyes  
Above the forms of earth that clog the soul.  
His heart is like the ever-heaving sea,  
That breaks in waves upon the waiting shore,  
Until his manly bosom beating free,  
Ascends to heaven, where cares shall vex no more.

He reads a lesson in the budding rod,  
And in the language of unwinding streams;  
The rainbow is the autograph of God,  
Writ, in soft rain-drops, on the sun's bright beams."  
Thus spake SUBLIMITY, and all were still  
I noticed, while with wondrous power he spoke;  
FIRMNESS could scarce control his iron will,  
And MISTAKEFULNESS restrained his laugh and joke.

But it was laughable, indeed, to see  
How SELF-ESTEEM held up his little head;  
He wondered what right anybody had to be  
While he was living or when he was dead.  
His thoughts were ante, his head of ant-hill shape;  
WIT said, "Combe on the Head" would suit com-  
Although he had the forehead of an ape, [pleio;  
He had vast understanding in his feet.

COMBUSTIBILITY grew knotty in the fist;  
DESTRUCTIVENESS turned purple in the face;  
EVENTUALITY read loud his list;  
And ORDER cried, "You all are out of place."  
IMMUTABILITY said he would go home;  
While ALIMENTIVENESS just took a drink;  
Old CAUTIONNESS fled from the noisy room;  
CAUSALITY implored them all to think.

ACQUAINTIVENESS grasped his darling purse;  
SECRETIVENESS his inmost thought concealed;  
HOPE thanked the fates that matters were no worse;  
And VENERATION to his God appealed.  
LANGUAGE harangued the mob in wordy strains;  
BENEFICENCE held out a friendly hand;  
There SELF-ESTEEM his love of self maintains;  
AGREEMENTIVENESS tried to console the band.

WAR cracked his jokes at other folk's expense;  
And IMITATION took him nicely off;  
AMATIVENESS would not drive women hence;  
VITATIVENESS did not regard his cough.  
CONSTRUCTIVENESS proceeded with his plan;  
And IDEALITY began to soar;  
FIRMNESS arose, and ordered every man  
To take his seat, or leave the senate floor.

Thus quiet was restored, and peace prevailed  
In the great capitol of thought once more;  
Apologies were made to those assailed  
By angry organs on the congress floor.  
LANGUAGE, delighted, made another speech;  
TUNE was so pleased, he sang aloud for joy;  
While VENERATION prayed, and tried to preach,  
WIT set the group about him in a roar.

And they adjourned at last to rest,  
To feast themselves for exercise and play,  
And while the human heart vibrates the breast,  
They will hold sessions each eventful day.  
Oh! it is true this parliament controls  
The sublimity matters here below;  
If nature has omitted noble souls  
For bodies here, she marks it on the brow.

**MEADE BROTHERS.** Among the eminent  
Photographic artists of this metropolis, the talented and  
enterprising Meade Brothers stand in the front rank.  
They have been established twenty years, eleven of which  
have been at their present location, 383 Broadway, near the  
Astor House. Their place has recently been nicely re-  
fitted, and their gallery of pictures contains likenesses of  
many Europeans, as well as Americans, of eminence. It  
is not necessary to say that every style of picture known  
to the art can be procured at this establishment.

**ROOFS.** J. D. Sage, 13 Canal Street, New  
York, is a genius in the department of roofs. He takes  
rusted or rotten roofs to repair and keep in good condition  
for a term of years, for a certain sum per annum, and he  
is thus benefiting householders, and at the same time  
doing a first-rate business for himself. We have tried his  
work, and like it.

### ABOUT SOMEBODY.

It is said that every boy has a hungry year  
—a year in which he grows rapidly, and in  
which, though he may eat himself full, he  
never has enough. There is generally also in  
the experience of every energetic specimen of  
the masculine gender, an exceedingly wise  
year, in which nobody can tell him anything  
that he did not know before, or which he can  
not improve by emendation. But this wise  
season, unlike the Sophomore season in college,  
frequently lasts several years instead of one,  
and nowhere do we think it is more signally  
evinced than among clerks; and it is for their  
especial benefit that this article is written.

We have often noticed, and presume the ex-  
perience of thousands of others will indorse  
the statement, that clerks from sixteen to  
twenty-three years of age are always much  
more pert, exacting, impudent, and patronizing  
in their advice and in their ungenerous criti-  
cisms upon customers, than are persons from  
thirty to fifty years of age, especially the lat-  
ter. If a customer wants an article, and does  
not find precisely that which suits him, the  
young clerk will insist upon it that he can not  
find a better article or a cheaper in the mar-  
ket, or will in some other way contrive to  
show his own wisdom and the want of it in the  
middle-aged man or woman who may chance  
to be the customer. If one wants information  
he rarely gets a civil, polite, generous answer  
from one of these popinjays. In Washington  
Street, Boston, the beardless clerk thinks the  
eminent clergyman, judge, or lady from the  
interior must be green not to know the way  
to the Revere House; and the brainless snob  
of Broadway supposes everybody ought to know  
the way to the Dusseldorf Gallery, to the  
Metropolitan Hotel, or to Barnum's Museum,  
and they are not slow in endeavoring to manu-  
facture something which they call wit out of  
any apparent want of knowledge or experi-  
ence of the city which any person may evince,  
while, at the same time, with all their fancied  
wisdom they hardly know that pumpkins do  
not grow in the ground and potatoes on trees.  
Ninety times in a hundred you will not ob-  
tain a civil answer from one of those graceless  
sparks, if a question happens to be in the  
slightest degree out of the line of their par-  
ticular vocation, or such a question as they  
may not suppose exactly relevant to their par-  
ticular department of business. On the other  
hand, if you ask the same question of a man  
old enough to be a father to those wise young-  
sters, ninety times in a hundred you will  
not only get a civil, but a gracious, answer;  
and on going into a store, hotel, railroad sta-  
tion, daguerrean saloon, or other place of pub-  
lic resort, we never fail to look about to find  
some one advancing to middle life, or even to  
old age, if we want to ask the simplest ques-  
tion for our own convenience. A few gray  
hairs, a little baldness, or some honest wrin-

kles in the face serve as a guaranty to us that  
the man has lived long enough to learn to be  
civil; that he may have been in strange  
places and wanted information; that he has  
seen enough of the world to know that cer-  
tain articles of food, certain descriptions of  
goods are not common to and familiar with a  
people of certain localities.

What would one think on landing at Char-  
leston or Savannah, direct from Portland,  
Maine, or Halifax, perceiving trees which were  
new to him, he should step into a respectable  
store near at hand, and seeing a handsome,  
well-dressed clerk idle at the counter, and step-  
ping up to him should ask: "Will you please,  
sir, tell me what trees those are?" and he were  
to reply, with a sneering laugh and a leering  
look at his associates, "Why! don't you  
know those trees? I reckon you must be  
smart not know the palmetto tree." Or sup-  
pose a gentleman from Charleston or Savannah  
to land at Portland some bright morning,  
never having spent any time at the North,  
but being perfectly familiar with the palmetto  
and other Southern trees and plants—suppose  
he were to ask in a similar way relative to  
trees in the streets of Portland, which he  
had never seen in the South, in like manner  
he might expect the young blood to laugh at  
his ignorance and insult him by asking him if  
he had been brought up in a band-box and  
did not know a spruce tree. Now, we ven-  
ture to say that in either case a middle-aged  
man would have said: "Certainly, sir; that  
is the palmetto tree," or, "that is the spruce  
tree. I suppose you are from the South, or  
North?" or, "Is this your first visit to this  
region?" and on being answered in the affir-  
mative, he would reply in a way that would  
show his earnestness to communicate any-  
thing which would minister to the informa-  
tion or the pleasure of the stranger. When a  
man has traveled over nearly every available  
degree of latitude, he will learn that every-  
thing does not grow in the place of his nativ-  
ity; will learn that the orange, the palmetto,  
and the pineapple are not to be found along-  
side the spruce, the beech, or the sugar-  
maple; indeed, a person can travel but a  
short distance without finding something new,  
strange, and interesting, and it is only the  
person of little knowledge who will sneer at  
a person's want of information in any particu-  
lar thing.

We therefore venture the advice to those  
young sprouts (supposing, of course, they  
will regard it as an impertinence), to give a  
civil answer to every candid, civil question,  
whether the person be one of apparent im-  
portance or not. If he be poor and ignorant,  
you can not afford to degrade yourself by an  
impertinent and unsatisfactory answer. He  
needs your assistance, and it should not be  
refused. If he be elderly and respectable, he  
doubtless could teach you your alphabet in

nearly every subject except the one to which you are particularly devoted, and possibly, even, he may have been reared to that. Suppose he does not know the way to the Revere House or Astor House, is that proof positive that in all culture and general information he is not your superior? Eminent individuals, whose personal appearance was not attractive or prepossessing, have been, in many instances, snubbed by their inferiors. A chief-justice by some dandy sprout of the law; or a bishop by a juvenile coxcomb of the cloth, has been set aside as an "old codger," to the amusement of said "codger" and the lasting chagrin of the self-complacent wisacre who forgot his duty to age, whether distinguished and eminent or not. We say to the young, treat all persons civilly, especially the weak and the ignorant. He shows his nobleness by his kindness to the poor and the unlearned. The great and honored will secure respect easily enough from all. It costs nothing to honor the honorable; hence those whose stock of good breeding is small can do that, but it takes a good supply to respond graciously to the weak, the unknown, and unhonored.

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Some of our subscribers have returned to us yearly for so long a time that their handwriting looks familiar as the face of an old friend; and not only are letters from such individuals welcome in a business point of view, but they bear such words of approval and encouragement that they possess a double value. Of such letters we give the following specimens:

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### To Correspondents.

E. W. T.—1st. Does large Conscientiousness, without regard to its combinations, deter a person from feeling a superiority over others?

Ans. No. That is not the office of Conscientiousness at all. It has to do with right and wrong, justice and injustice. Self-Esteem gives a disposition to feel consequential, independent, proud-spirited, and, if you will, a superiority over others. When such conduct is analyzed by the intellect, Conscientiousness may recognize the injustice of any course calculated to depress one who is worthy, and to assume his place without just cause or right.

2d. Does large Form delight in colors, without reference to Ideality or Color?

Ans. No. Form judges of shape, Color of hue and shade, and Ideality receives pleasure from the harmony of all the qualities which combine to make beauty and perfection.

These questions should have been answered in your own mind. Their very statement seems to be a sufficient answer to them; and we introduce them here to induce you, and others who incline to ask questions, to endeavor to answer for themselves questions so simple and plain as these appear to be.

H.—1st. What is the temperament of a person who is very short, slim, snuggly built, with a long face, sharp nose, very fine white skin, black hair, and blue eyes?

Ans. Seldom is a question propounded to us on the temperaments which contains anything like so clear and distinct a description as would enable us to judge with sufficient accuracy to venture a positive answer. We desire that persons should study the temperaments, not only for their own gratification, but to render that knowledge practical and useful to themselves. There is hardly a month that we do not receive letters on the subject of temperament. If any person will take the trouble to order the "Illustrated Self-Instructor," which costs by mail but fifty cents, handsomely bound, he will have a pretty full explanation of the temperaments, with portraits to illustrate them, together with a description of the characteristics which are most common to each kind of temperament. Besides this, he will have a work of a hundred engravings on the subject of Phrenology, and a full description of the nature and quality of each of the mental faculties.

The temperament of the individual mentioned by our questioner, namely, "a short, slim, snuggly-built person, with long face, sharp nose," etc., is, doubtless Mental predominating. The black hair, if it be coarse, would indicate more of the Motive, and something of the Vital. The long face and sharp nose indicate again the Mental temperament.

2d. In examining the heads of some persons, you say this or that organ or quality is inherited from the father or mother. How can you tell?

Ans. We wrote an article of several pages in the JOURNAL, some three years ago, entitled "Resemblance to Parents," in which we endeavored to explain the subject pretty fully. We introduced several portraits as examples of persons resembling the father or the mother, or each in part. We can only say here that certain forms and qualities pertain to the masculine, and other forms and qualities pertain to the feminine. These are shown in the outline of the body, the features, and the phrenological organs. The man has more Firmness, Self-Esteem, Causality, Combativeness, and Destructiveness; the woman, more Veneration, Inhabitiveness, Cautiousness, Approbation, and Parental Love, with a better development of the organs of Memory.

GULIELMUS.—1st. Does exercise and perseverance in mathematics, particularly figures or algebra, drill any of the intellectual faculties but Calculation?

Ans. The special function of the faculty seems to be calculation in general. Those who have the power of mental arithmetic have the organ large. Colburn and other eminent mental calculators were largely endowed with the organ. Dr. Gall calls it the sense of numbers, and still he states distinctly that arithmetic is its chief sphere. He regards it, also, as the organ of mathematics in general. Dr. Spurzheim, on the other hand, limits its functions to arithmetic, algebra, and logarithms, and is of opinion that the other branches of mathematics, such as geometry, are not the simple results of this faculty. Most eminent mathematicians, especially those who excel in pure mathematics, have had Causality, Continuity, and Firmness. Dr. Gall observes, that when the organ of Calculation predominates in an individual, all his faculties receive an impression from it. He knew a physician in whom it was very large, who labored to reduce the study of medicine, and even the virtue of particular medicines, to mathematical principles; and one of his friends, having a similar development, endeavored to establish a universal language on similar principles.

Dr. Vimont mentions an experiment which convinces him that dogs have an idea of numbers. At a certain hour, on twelve successive evenings, he gave a dog three pieces of meat, which he threw into different parts of the room. Afterward, he kept one piece of meat on the table, and threw down the other two. The animal came for them as usual; but not finding the third piece, he began to search for it in every part of the room, and barked in order to obtain it. When Dr. Vimont threw down the third piece, its cries immediately ceased. Its behavior was the same when four or five pieces of meat were used in the experiment.

2d. What studies are best adapted to drill the mind for sound reasoning upon different subjects?

Ans. Mathematics, Metaphysics, Chemistry, and History.

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# AMERICAN PHRENOLOGICAL JOURNAL.



A Repository of Science, Literature, General Intelligence

VOL. XXXIII. NO. 4.]

NEW YORK, APRIL, 1861.

[WHOLE NUMBER,

Published by  
**FOWLER AND WELLS,**  
No. 308 Broadway, New York.  
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## COFFEE AND APOPLEXY.

EVERY person who has attained to forty years of age will doubtless have observed that sudden deaths, occasioned by what is called "apoplexy," or by what is more commonly called "an affection of the heart," have within the last twenty-five years increased in a frightful ratio. The old lady who remarked, when hearing so much said about persons being nervous, "La! when I was young, people did not have any nerves," stated an apparent truth, though one not fully borne out by anatomy. In her early days, when luxuries were few and labor abundant, persons did not become nervous, as they do at the present day, under the stimulus of high living and exciting modes of life. Who ever heard of dyspepsia forty years ago? Though a few might have been troubled with that disease, it was so very rare that the name did not become known to the common people. Consumption, rheumatism, dysentery, and fevers were known, but nervousness, dyspepsia, diseases of the heart, and apoplexy are in this country apparently modern. We believe that heart-disease and apoplexy—which, in a majority of cases,

are but one disease, one being the result of the other—are produced, in ninety-nine cases in a hundred, by the use of one or all of three articles, namely: coffee, tobacco, and spices. However much coffee and tobacco may affect the nervous system in general, they seem to have a peculiar effect upon the involuntary nerves. To make this clear, we remark that men and animals have several sets of nerves. First, nerves of motion and nerves of sensation. These are entirely distinct in character and function, and although they may be side by side in one common sheath, their character or function is as different as gas and water, whose pipes may chance in a building to lie side by side; and these nervous systems are so distinct, that one may be paralyzed without injuring the other. There is many an arm which, having been paralyzed, its owner can not move voluntarily, but which retains its sensation of feeling as perfectly as ever.

The nerves of motion are also divided into two sets—one is called the *voluntary*, the other the *involuntary*. We use the voluntary nerves in walking, and in all the motions which are governed by the will. The nerves of involuntary motion serve to carry on the various vital functions of the human body; the processes of secretion, of excretion, of digestion, of assimilation, and especially the process of the circulation of the blood, not one of which would it be safe to leave to be performed by volition merely. The process of breathing

partakes more or less of both character, voluntary and involuntary effort, and a man can stop breathing for a time, breathe more rapidly than usual, or irregularly, under the control of the will. We think that the involuntary nervous system would, in respect to breathing, ultimately master the voluntary system; that is, though a man could stop breathing for sixty seconds, yet it would be impossible for him to commit suicide by holding his breath. The heart, on the contrary, acts day and night when we sleep as well as when we wake; in infancy, in idiocy, in insanity, and all the changes of this varied life, still that powerful pump continues to act, and no man, by an effort of the will, can stop the beating of his heart; and, we might add, no man, by an effort of the will, can start it when it has stopped, although, by inviting exciting thoughts, by working up the imagination, the whole system can become excited, and with it the circulation of the blood—this is excited only in sympathy with the other parts of the body. For example, a man is angry or afraid, and has to fight or run, his whole system will be agitated, and the heart's action will increase so as to send through the system the rousing element of the blood more rapidly than common, to invigorate the man for the emergency. But who, by saying, "Hear faster," can insure obedience, or who, by saying, "Beat slower," will be obeyed?

We have said that the use of coffee, tobacco, and spices appears to affect the involuntary system of nerves which operate on the



No. 1.—Mr. N.



No. 2.

other organs. Now, if this be so, from all other questions of health and safety in respect to the use of these articles, it seems to be a grave question who may use them with impunity. Who can use strong coffee, who can use tobacco, or make free use of spices, without being liable to a spasmodic action of the heart, and probable sudden death therefrom? We believe that at one third of the human race of to-day is liable to palpitation of the heart, and to a spasmodic action of that organ as to the blood unduly upon the brain, and to produce apoplexy, from the habitual use of the three articles named. We believe we can point out individuals thus specially liable to apoplexy, almost as rapidly as they could be marched in review, in single file.

Nothing is more common in our private examinations than for us to say to certain persons, "If you drink coffee, you must quit it, if you would avoid apoplexy;" or, "If you use tobacco, your heart will suddenly stop some day, and you will be a dead man." We say this is more common than for persons thus asked to reply, "Oh, yes, I gave up coffee months ago on account of a rush of blood to the head," or of palpitation of the heart. Another will say, "If I smoke more than my usual quantity, I am troubled with palpitation," and another, "Yes, my physician has forbidden it, and I find that it injures me very much."

We know persons of robust constitution, of good habits, and excellent general health, who can bear all the fatigues of hard labor, of mind or body; yet, if they drink one cup of coffee every morning for a fortnight, they suffer so much from palpitation of the heart, and a rush of blood to the brain, as to be unfit for business.

The portraits which we give in connection with this article exhibit a striking difference in the forms of the face. No. 1, Mr. N., it has been seen, has a very broad face at the cheeks. It is also full through the middle of the face, and then suddenly tapers off, showing an exceedingly small chin. The other portrait, No. 2, Mr. —, presents a face in which respects the reverse of the first. The cheek-bones are not broad or prominent. The form of the face is rather lank, and the chin is long, square, broad, and heavy.

There is some nervous relation between different parts of the face and different organs of the body. Persons with a full and prominent cheek on each side of the nose, especially if the face there be broad, will be found with strong and vigorous lungs; they will, as it were, breathe on air, and can not endure to be where there can not have an abundance of it. In the assumption, that part of the face first presents a hectic flush, a feverish state. As disease of the lungs advances, that part of the face becomes

poor, falls away and makes the eyes glaring and outstanding.

The middle part of the face being plump and rounded, indicates a healthy development of the stomach and digestive system. Children who become ill for a short time with difficulty of the stomach and bowels, will be seen to fall away rapidly in the cheek just opposite the molar teeth.

Persons with a small chin, like Mr. N., are found to possess a weak circulatory system, that is to say, it is vacillating and irregular, and such persons are liable to palpitation of the heart, flushed face, and a rush of blood to the brain under the least excitement, and at the same time, perhaps, the hands and feet are cold.

Experiments in animal magnetism have been made on sensitive subjects, and the operator by putting his fingers upon the cheek under and outward from the eyes, could, at will increase or decrease the respiratory process in the subject; by putting the fingers on each side of the face, the subject would complain of stomach sickness, and become very pale; and by putting the fingers upon the chin, the heart would either almost cease to beat, or else its beating would be greatly accelerated, and the whole circulatory system, as indicated by the pulse, seriously disturbed.

We have found, by thousands of observations, that persons having such a chin as Mr. N. can not use coffee, tobacco, or spices without palpitation of the heart and a general disturbance of the circulation, while such evils are not palpable in cases like the portrait No. 2. The trouble with this man would be a weakness of the digestive and respiratory systems. The heart beats quite stiffly and steadily, and will be the last part of his organization to give out; while Mr. N., No. 1, informs us that he is obliged to avoid coffee, and everything that is calculated to agitate the circulatory system, and that from experience; without any theory he was led to avoid them. If he drinks a cup of coffee or glass of brandy, the blood rushes to his head so as to make him almost blind.

We know not a few who, by the use of tobacco in any form, though exceedingly fond of it, and having used it for twenty years, will be afflicted with symptoms similar to those just described as arising from the use of coffee. Others, again, suffer in a similar manner from the use of cloves, cinnamon, or other spices. We have known children to be thrown into violent convulsions by eating nutmeg. A lady of our acquaintance, who had been nibbling from nutmeg, was thrown into violent spasms; her face became flushed and her eyes set; still she was conscious, though very much alarmed. From that day to this she has been very sparing in her use of nutmeg and all other spices, and, we think, wisely. We therefore would raise the warning voice to all young people, to let the pepper-box, the cinna-

mon, the cloves, and all other spices have the go-by. Avoid them, partly because they produce a general feverishness of the system, and are not needed, but chiefly because they derange the circulation, and render those who use them liable to apoplexy.

We advise them also to break away from the use of tobacco, if they have formed the habit, as well as to avoid coffee. There may be some who can use the latter without serious injury to health; but it behooves all who have an irregular action of the circulatory system, and who are sensitive to the effects of coffee, to use it very weak, or, what would be better, none at all.

Many mothers think that when they nurse, they must needs use not only their ordinary quantity of coffee, but must increase the quantity; and, feeling somewhat exhausted, they drink their coffee stronger, so as to brace themselves up, and thus they keep their infant children fairly intoxicated with the stimulation of this article.

A lady brought to us her child eight months old, whose head was vastly increased in size. The opening of the top became much larger, instead of closing. Its eyes were beginning to protrude; it was not able to keep the head erect, and the large veins were laid on like whip-cords, all over the forehead and head generally. The mother came to inquire in respect to the child's brain, if we thought it was affected, and whether she would be able to raise the child, and if so, whether it would be sensible or otherwise. We gave a single glance at the mother, and recognized in her organization one to whom coffee should be accounted a poison, and remarked—

"You drink coffee, I suppose?"

"Yes."

"Much?"

"Yes, three times a day, and that very strong."

"You have followed it for years?"

"Yes."

"Then your child was born diseased in brain, having been kept intoxicated by it from its earliest existence, and now that you nurse it, and drink such strong coffee, and so much of it, your child has never seen a sober hour, and is now so far gone that you will not be able to raise it."

She remarked, in reply, "Now I understand why my five other children have died in the cradle."

This is only one among many instances of a similar character which have fallen under our professional notice. Our cemeteries are filled with short graves. Coffee—acting as we have described, and also producing in children a tendency to brain-fever, which is so prevalent of late—has slain its thousands. The children of tobacco-users are liable to be exceedingly nervous and sensitive in the action of the heart and brain; besides, they are liable to be



born with a tendency to dyspepsia, and thus tobacco sends its thousands of little victims to untimely graves, before they have themselves sinned in this respect. A man who is saturated with tobacco, whose nervous system is all on fire with unnatural excitement from tobacco, coffee, and alcoholic liquors, can not be expected to become the parent of healthy children; and if the laws of nature could be translated into a statute form, such men might be indicted for manslaughter, or, perhaps more properly, for infanticide.

Hardly a day passes that we do not read in the newspapers of men in the vigor of manhood, and in the midst of their usefulness, being cut off in a moment by an affection of the heart, or by apoplexy, which is practically the same thing. It may be safe to say, that there are fifty of these cases to-day where there was one forty years ago, and the increase in the use of coffee and tobacco has been in nearly an equal ratio. "He that hath ears to hear, let him hear."

### TALK WITH READERS.

J. P. S. asks the following questions, to which we reply.

*First.* "What mental faculty gives a man a love of truth for its own sake?"

*Answer.* Conscientiousness, if it can be attributed to a single faculty; but in man's complex nature it is difficult to suppose that Conscientiousness alone can be highly gratified with truth in the abstract, without a number of other faculties readily and pleasurably responding. Causality, the faculty which looks to consequences and anticipates results, would certainly give in a cordial adhesion to the love of truth, and serve to sustain and strengthen Conscientiousness. So Cautiousness, enlightened by intellect, would give a sense of safety and pleasure in consequence when on the side of truth, and since falsehood can not fail to be injurious to mankind, and indirectly to one's self. Love for friends, interest in society, and a benevolent regard for the good of mankind would strengthen the love of truth; and he who loves himself, and his neighbor as himself, having conscience and reason sufficient to teach him the intrinsic value of truth, and the intrinsic wrong of falsehood, must value truth for its own sake as the foundation of happiness to himself and others.

*Second.* "Is not the love of revenge the action of the love of justice in a low form?"

*Answer.* If it could be called the love of justice at all, we should reckon it to be in a very "low" form. The idea of punishment originates in Conscientiousness; and revenge is unjust punishment. Doubtless the hint of the wrong-doing of an adversary originates in Conscientiousness; but the overmastering energy of Destructiveness, and perhaps other

selfish faculties, lead persons to inflict vengeance in excess (which is revenge) upon those who give offense.

But there are many forms of revenge. Destructiveness and Conscientiousness seem to be the ministers of its execution. A lover being supplanted in his possession by a rival, feels that injustice has been done him, and that action of Conscientiousness which this reports correctly, tends to arouse his Amativeness, his Approbateness, Self-Esteem, and Destructiveness to such a degree, that he will either bury the dagger in the heart of his adversary, call him to the deadly field, or, what is meaner and baser than all, seek revenge as a jealous woman sometimes does, namely, throw vitriol in his face. It may be that a person would evince a spirit of revenge without any of the monitions of conscience to teach him the injustice from which he has suffered. If it could be shown that the lower animals exhibited a spirit of revenge, which we doubt, the case might be made out.

*Third.* "How does a man become 'a wolf in sheep's clothing,' phrenologically?"

*Answer.* By having very large Destructiveness and Secretiveness, and generally Acquisitiveness, and having just enough of the moral and religious faculties to exhibit the outside garment of the gentle sheep; for if a man had nothing in his composition but the mere wolf, he would not be likely, in his outward demeanor, to simulate the sheep. A man must have some notion of virtue and religion in order to be able to counterfeit their character.

*Fourth.* "How do you account for the fact that girls have a finer mental organization than boys, being offspring of the same parents?"

*Answer.* In nearly every department of nature we find the male larger and stronger, if not coarser, than the female. In the human species the male is larger, rougher, and coarser, because masculine; and the female is smaller, smoother, more delicately organized; and the only reason we can give is, because she is female, that this is the order of nature. There are sometimes, to be sure, apparent exceptions to this rule; but the general law is, that the feminine is finer grained, because of its femininity; moreover, if a girl resembles her father, she will be finer grained than he, but stronger and more vigorous and earnest in her character than if she resembled her mother. A son, on the contrary, strongly resembling his mother, will still be less fine than she, but more refined and sympathetic than if he had resembled his father.

*Fifth.* "What is the distance from the middle of a line drawn through the opening of the ears to Individuality, Benevolence, Firmness, and Philoprogenitiveness in a large head, and in a small head respectively?"

*Answer.* We have no tables setting forth

what the distance should be in well-balanced large heads and well-balanced small heads. We have taken a few caliper measurements which indicate the distance between the opening in the ear and the organs in question, not from the center of the brain; but counting about six inches for the width of a large head, a calculation could be made to approximate correctness by drawing a right-angled triangle. We have measured a head which was 23 inches in circumference, another which was 23½ inches, which we call large. We have also measured one which was 19½ inches, which we call small, but neither of these are perfectly well balanced; consequently the measurements can not be taken as an absolute standard. The following table exhibits the figures:

Size of heads measured—Inches	23	23½	19½
From ear to Individuality	54	54	4
" " Benevolence	6	54	4
" " Firmness	6	6	5
" " Philoprogenitiveness	5	5	4
" Individuality to "	8	8	64

### PHRENOLOGY VINDICATED

AGAINST THE CHARGES OF MATERIALISM AND FATALISM.

BY CHARLES CALDWELL, M.D.

[CONTINUED FROM PAGE 37.]

In the consideration of this intricate and much vexed question, it is not my purpose to endeavor to prove that the will of man is free, in the loose and unlimited interpretation which the term may receive. Such freedom, transcending the bounds of rational liberty, would be wild licentiousness. It would be incompatible with subjection or definite responsibility to any form of law. But this is not true of the human will. In the performance of his voluntary actions, man is as strictly under the control of the laws of his moral and intellectual nature as the streams are under the influence of gravitation in their descent to the ocean, or the planets in the performance of their journeys around the sun. Nor are the laws which govern the movements of mind less definite, positive, and unchangeable than those which govern the movements of matter. Were the case otherwise, to reason as to the grounds and motives of human conduct would be impossible; and all efforts to that effect would be futile. Let the actions of man be free from the guidance of affective causes and controlling influences, and by no extent of experience or depth of wisdom could they be foreseen or reasonably calculated on from one moment to another. A moral and intellectual chaos, with the confusion accompanying it, would everywhere prevail. When I say that I will or will not perform a certain deed, my meaning is, that I purpose to obey a motive which now influences me. And some motive must always influence us, else are we aliens and outlaws from the system of nature, violators

of its harmony, and totally dissimilar to everything else within the compass of creation.

In the sphere, however, for which he is intended, and within whose limits alone he can act, man is sufficiently free for all the purposes of moral agency and personal accountability. In his selection and pursuit of a line of conduct, as well as in the performance of individual actions, he feels himself free from any hampering control; though he also feels that, in whatever he does, he is influenced by some cause. And between that cause and the action he performs there is as natural and positive a bond of law as there is between a falling body and the earth which attracts it. Were the case otherwise, man, I repeat, would be an anomaly in creation, all things else being governed by law, and he being lawless. To this, even the actions of the Deity form no exception. They are circumscribed and determined by the law (if it may be so called) of his own nature and perfections. He can not swerve from truth, justice, or goodness, because they are elements of his moral essence, and form a kind of fate, which bind him to maintain them pure and inviolate. Much less can man so far control his nature as to become independent of the motives and influences which are ordained and fitted by his Creator to govern his actions.

My object, then, I say, in the present dissertation, is not to prove the abstract and positive freedom of the human will, but to show that there is nothing in Phrenology more inconsistent with it than is found in other doctrines of moral action. On the contrary, I hope to make it appear that, on the principles of that science, a more satisfactory exposition of free-will can be given than on those of any other scheme of mental philosophy. Without farther preface, therefore, I shall engage in the enterprise. In this attempt, the truth of the science will be regarded, not as a postulate to be demonstrated, but as a theorem demonstrated already.

Phrenology shows that the human brain is composed of thirty-six or thirty-seven distinct and specific organs, each being the seat or instrument of a mental faculty also distinct and specific. These organs and faculties, however, are not independent, but exercise over each other a modifying and, to a certain extent, a controlling influence. They are not only, moreover, essentially different in their nature and tendency; some of them have bearings so directly opposite as to be checks on one another, should any one of them threaten to run to excess in their action. All these faculties are useful, and therefore valuable in themselves—equally consistent, under proper regulation, with morality and virtue, and necessary to the completion of the human mind—necessary, I mean, to fit man for the world he lives in, and to qualify him for the duties of the station he occupies. Vice and crime,

therefore, are not the necessary product of the human faculties; they are but the incidental fruit of only a few of them, when abused or misapplied. And the mind is so constituted as to be able to prevent such abuse or misapplication, provided it be suitably educated and disciplined. For it must be borne in remembrance that the mental faculties are susceptible of great alteration by training. They can be strengthened or weakened, according as the condition of the mind requires for its amendment the one or the other.

Another truth essentially connected with this subject, and which the inquirer therefore should never forget, is, that some persons receive from nature a much stronger propensity to vice than others. This is verified by all observation, and can not therefore be disputed, much less denied. The propensity is in many cases a strongly-marked constitutional quality. Even in members of the same family, educated alike by precept and example, this difference of propensity is in numerous instances exceedingly striking. From their earliest infancy some of the children are marked by ill temper, and, as soon as they are capable of action, are addicted to mischief, cruelty, and vice. They delight in teasing or in some way annoying, perhaps tormenting, their brothers and sisters; in puncturing servants with pins, needles, or penknives; in inflicting pain and mutilation on domestic or other animals; and even in the tearing or burning of wearing apparel, the breaking of glass windows, and the destruction of household furniture.

In their dispositions and characters, the other children of the family are not only different, but directly the reverse. They are mild in their tempers, affectionate and kind to everything around them, and pained at the very thought of giving pain or offense, or of injuring property.

In another instance, some children of a family are irritable and passionate, resolute and fearless, perhaps enamored of danger, and, under resentment, prone to combat. Of these heroes in miniature, the brothers and sisters are slow in resenting injuries, peaceful and timid, and inclined to shrink from danger, rather than to seek it.

In a third family, some children are covetous from their erasles. They greedily, and by instinct, grasp at everything within their reach, always illiberally, and at times unjustly; and, having gained possession of the object desired, they selfishly apply it to their own gratification, regardless of the wishes or wants of their associates. Others, again, of the same family, reared under the same roof, and the same external influences, manifest a spirit of unmixed kindness, generosity, and disinterestedness. Regardless, apparently, of their own gratification, their chief object seems to be the gratification of others. I should speak more philosophically were I to say that their grat-

ification consists in gratifying their companions. For the attainment of this, they cheerfully and even joyously distribute among their playfellows whatever they possess, that they may minister to their enjoyment. Some children, again, are prone to secrecy and concealment, equivocation, deception, and open falsehood; while others of the same household are frank, confidential, and communicative, and prefer punishment to a departure from truth. In a special manner they never permit their innocent comrades to sustain blame, or incur a penalty for faults which they have themselves committed.

By no one of observation and experience in life will this statement be denied. On the contrary, its correctness is fully established by facts and scenes of hourly occurrence. My reference for illustration and proof has been to children, because their native dispositions have not been yet materially changed by the influence of education. And the inference to be drawn from the contrast presented is, that though all men may be, by nature, more or less prone to vicious indulgences, the propensity is far stronger in some than it is in others. And this is in accordance with the lessons of Scripture on the same subject.

For these different degrees of propensity to vice, phrenologists assign an intelligible, and, as they believe, a veritable cause. Each propensity is the product of a specific organ of the brain; and, other things being equal, its strength is proportionate to the size of that organ. A large organ, a strong propensity, and the reverse. It is, moreover, to be borne in mind that, in common with muscles and other parts of the body, the size and strength of cerebral organs can be greatly changed by education and training. And while suitable excitement and exercise invigorate them, inaction and want of excitement debilitate them. At pleasure, therefore, cerebral organs, when too strong, may be enfeebled, and strengthened when too weak. Thus may the balance between the organs be maintained. Though it is not contended that this balance can be in all cases rendered sufficiently complete for the security of morals and the promotion of virtue, it can be made highly available in the amendment of the disposition and the prevention of crime.

In the view of anti-phrenologists, this doctrine is eminently objectionable, because, as they assert, its issue is inevitable and unqualified fatalism. If, say they, man has a material organ of crime, that crime he must commit as certainly as he must see with his eye, hear with his ear, or breathe with his lungs.

This objection being utterly wanting in strength, or candor, or both united, is no better than a cavil. The answer to it is correspondingly plain and easy. Man has no organ of crime, nor does such a doctrine make any part of Phrenology. He has several organs

which may lead to crime, unless they are prevented from acting to excess, or if they be abused or misapplied. And what is, there that may not, by misuse, be productive of evil? But, as already mentioned, all excessive action, and all abuse and misapplication of the organs, which alone produce crime, may be in most instances easily prevented. The natural action of every organ, when under due regulation, is useful and necessary. The inference, therefore, which anti-phrenologists draw by analogy from our eyes, ears, and lungs, is groundless and futile. We do not see, hear, and breathe with those organs only *when* or *because* their functions are inordinate and excessive. On the contrary, it is the *natural* state of the organs alone that it is salutary to us. Their excessive or preternatural state is injurious, precisely as is that of our cerebral organs. Our physical, moral, and intellectual soundness and comfort consist in the correct regulation and condition of them all. It is a departure from such condition of them that does mischief. But this subject may be presented in another point of view no less fatal to the doctrine I am opposing.

That man brings into the world with him a propensity to vice, has been already represented, is a tenet of Christianity, and will not be denied. In his mind or his matter, therefore, that propensity must be rooted. There is no third place of deposit for it. Anti-phrenologists plant it in the mind—phrenologists in the brain. Are the former sure that their location of it furnishes the best guaranty against fatalism? Let a fair analysis of the matter be made, and the question will be answered.

There are but two modes in which full security against the evils of a vicious propensity can be attained; the propensity must be eradicated by a change in the substance in which it is located; or it must be counterpoised and neutralized by a virtuous propensity. Is the substance in which the propensity to vice is located, mind or spirit? Then must the mind or spirit be changed and improved either wholly or in part, else will the evil propensity be permanent. Is the seat of location matter? Of it the same is true. It must be altered and amended in its condition, otherwise the vicious propensity which it harbors and cherishes will flourish.

But the mind or spirit of man is believed to possess neither separate portions nor distinct localities. It is held to be perfectly simple and indivisible. It can not, therefore, in the way of improvement, be changed *only in part*. It must be changed *in toto*, or not changed at all. But, as respects a substance simple and *partless*, change and annihilation are the same. Such a substance can not be in the slightest degree altered without an absolute extinguishment of its identity. In the nature of things the case can not be otherwise. A moment's

reflection on it will render the truth of the position self-evident. Hence it is already so clear and palpable, that an attempt to illustrate it farther must fail. Let a single effort, however, to that effect be received for what it be thought worth.

A particle of light or of caloric is regarded as a simple body. Change either, and it is necessarily converted into something else. It is a particle of light or of caloric no longer. Change even a blue ray of light, consisting of a line of simple particles, into a red or an orange ray, and its identity is destroyed. It is a blue ray no longer, nor does it manifest any characteristic properties as such. Of any other simple and indivisible substance the same is true. The slightest alteration in it is unconditional annihilation. To extinguish in an individual, therefore, a propensity to vice, change his mind or spirit in the slightest degree, and as far as that substance is concerned, you utterly destroy his personal identity. You effect in him a complete metempsychosis. Not more radically would you extinguish his identity by metamorphosing his body into that of a stork or an ibis.

But suppose the case were otherwise. Admit that the spirit may be somewhat changed and reformed, and still remain the same spirit, what do anti-phrenologists gain by the concession? Do they, in fact, gain anything by it? Let them answer these questions for themselves. And to try their ingenuity farther in the solution of problems, I shall propound to them a question or two more. Are they sure that it is easier to change and improve the condition of a depraved simple spirit, than of an organ of compound matter? Do they really know that such condition of spirit can be changed and improved at all? No, they do not; because they have never witnessed the phenomenon, nor can they form the slightest conception of it. Having no shadow of acquaintance with the nature, or any of the attributes of spirit, they know nothing respecting its susceptibility of change, the means of operating on it for the purpose of changing it, or the mode in which those means should be employed. To say everything at once, they are utterly ignorant of the whole concern, because it is beyond the comprehension of the human faculties.

[to be continued.]

#### PHRENOLOGICAL EXAMINATIONS.

FINDING in the head of a lady very large Order, Time, and Calculation, we described her as being strongly inclined to keep accounts in her head, and also to do everything by method, and to keep the time of day, and to count her steps, especially in going up and down stairs, and also to remember the strokes of the clock without having consciously counted them when they were made. This description seemed to strike her very forcibly, and she turned to her friends and remarked that it was literally true, but the fact had seemed so singular to her that she had declined to mention it to her friends, although she had often

thought of so doing. She said she could go up and down hastily through three or four flights of stairs, no two of which had the same number of steps, and afterward could recall by reflection the precise number of steps of each flight of stairs—that is to say, could live it over again in memory; that she had even heard a clock strike in another room, and, being busily occupied with something, had not counted the strokes, the question would occur to her, What hour did the clock strike? and then, by throwing her mind back upon it, she could recall the number of blows given; and she had sometimes gone to the room where the clock was, to verify her correctness, and always found herself correct.

The writer of this has been conscious of the same power, and is frequently awakened in the night by the striking of the clock, when the question arises as to the hour, and he throws his mind back, and, as it were, hears the sounds over again, and counts them; and, having another clock within hearing, which is generally two or three minutes slower, often waits till it strikes to verify his correctness as to the number of strokes struck by the other. We think a person will hardly be able to perform these things without an active condition of Order, Time, and Number, or Calculation. We have heard of men who became monomaniacs from the excessive activity of each of these organs. One man counted all his steps, and knew how many steps it required to go from his place to every place where he was accustomed to visit, and never went or returned without counting them.

Another was accustomed to count all the panes of glass in the windows in a house on the opposite side of the street from his window, and would sit there by the hour counting. To such an extent do these habits tend to wear upon individuals, that they become exceedingly nervous, and abstracted from almost everything else. Some persons are *Order mad*, extra fastidious in regard to arrangements and neatness. One lady became so excessively tidy that she could not walk abroad for fear of coming in contact with something which would offend her order or disturb her sense of neatness.

We once knew a person whose faculty of Time was so extremely strong and active that he could be awakened at any hour of the night, and often has been awakened by his friends on a wager, and he would tell within fifteen minutes of the time of night, though he had been sleeping three hours soundly. He would also tell the day of the month when anything had occurred of an apparently trivial character for months and even years back; and, what is perhaps a little singular to the common mind, this man was nearly idiotic in everything else. But the whole State in which he lived probably did not possess another individual who was his equal in memory of Time.

## MORAL PHILOSOPHY;

OR,

## THE DUTIES OF MAN

CONSIDERED IN HIS INDIVIDUAL, SOCIAL, AND DOMESTIC CAPACITIES.

BY GEORGE COMBE.

[FROM THE LATEST REVISED EDINBURGH EDITION.]

[CONTINUED FROM MARCH NUMBER.]

ONE of the most certain marks of a truly enlightened mind is the power of comprehending the dependence of our individual welfare on public prosperity. I do not mean, of course, that each of us should become a political reformer, or a conservative, or a brawler about town politics and police regulations, as if these constituted our chief business, to the neglect of our private duties. This would augment, instead of diminishing, the evils of our social condition. What I wish to enforce is, the conviction that, in the general case, our individual enjoyments are inseparably connected with those of the society in which we move; and that it is both our interest and our duty to study attentively the nature, objects, and practical results of our social institutions; and to devote all the time and attention that may be necessary to bring them into accordance with the dictates of our higher powers.

The prevalence of these views would lead to numerous and important advantages. We should learn to regard public measures in their real relationship to general utility, and not through the distorting medium of our private interests and partialities. We should proscrib class interests as public nuisances; and believe in the incalculable power which society possesses to improve its condition whenever it chooses to act in the right direction. We should feel much more disposed than at present to promote, with our moral influence, the ascendancy of all measures calculated to lead to public good, relying on their benefiting ourselves in our social capacity. Another effect would be, that men of far higher moral and intellectual character would become candidates for offices of public trust and honor, because they would be certain of support from a moral and intelligent public. At present the busy men in all the minor departments of political and public life, are too often those who are actuated by a restless vanity, or who expect to attain some selfish end through their public influence and connections. From the general disbelief in disinterested motives, public men are at present frequently rewarded with obloquy and abuse, however zealously and uprightly they may have discharged their official duties; and this deters men of delicacy, who also entertain a strong sense of justice, from accepting official trusts. There are, fortunately, many exceptions, but I fear that there are also too many examples of the truth of this remark. The truly enlightened and disinterested shrink from the means which selfishly ambitious men employ, not only to obtain, but to wield and preserve power, and hence the field is left too open to them. The remedy for these evils is to educate the public at large into a perception of the real nature and importance of their social interests and duties.

If I be correct in the opinion that the happiness of each individual is inseparably connected with that of the society in which he lives, and that the law that we must love our neighbor as ourselves, really means, in its extensive sense, that individual enjoyment can arise only from improved social habits and institutions—then I shall not be thought to be guilty of extravagance when I remark, that in times past this view has rarely, to any practical end, been pressed on the attention of society. Within the last fifty or sixty years, political economy has been discussed on philosophical principles; but the leading aim of the economists has been to demonstrate the most effectual means of increasing wealth. The very title of the first valuable work on the subject in this country is "*The Wealth of Nations*," by Dr. Adam Smith. The principles which he expounded, it is true, are, in many respects, coincident with those which I am now advocating; and no one can value his labors, and those of his successors, such as Ricardo, McCulloch, and their followers, more highly than I do; yet it is unquestionable that the great aim of all these writers has been to

clear away the rubbish that impeded the play of our selfish faculties, and to teach the advantage of repealing all laws that impede a man in following his own bent, in search of its own happiness in his own way, restrained only by the obligation that he shall not *directly* injure or obstruct the prosperity of his neighbor. In the infancy of civilization, the exposition of the natural laws by which wealth is created and diffused is most valuable, and these writers are worthy of all consideration as being useful in their day. But society must *advance* in its course. It *has* augmented its wealth, while many persons doubt whether the increase of happiness has, in all ranks, kept pace with that of its riches. What seems now to be wanted is, the application of principles in harmony with our whole nature, physical, animal, moral, and intellectual, calculated to lead to the gratification of all our powers. We need to be enlightened regarding the constituent elements of our own happiness, and to pursue it, in combination, in a right direction. The gigantic efforts of Britain in war afford an example of the prodigious power, in the form of violence, which we are capable of wielding; and if our forefathers had dedicated to the physical and mental improvement of the people the same ardor of mind and the same amount of treasure which they squandered in battles between the years 1700 and 1815, what a different result would at this day have crowned their labors! If they had bestowed honors on the benefactors of the race as they have done on its destroyers, how different would have been the direction of ambition!

The next requisite for improving our social condition is the command of time for the discharge of our social duties. One day in the week is set apart for teaching and practicing our religious duties; but in that day, little instruction is communicated by our public and authorized teachers touching the affairs of this world, and the laws by which the happiness of our social state may be best promoted. The other six days of the week are devoted to the advancement of our individual interests in the pursuit of wealth, or, as the Scripture designates it, to the collection of "*the meat which perisheth*." In the existing arrangements of society, our social duties do not appear to be generally recognized as incumbent on us. There are few seminaries for making us acquainted with them, and no time is allotted for the practice of them. Those unofficial individuals who discharge public duties must either sacrifice to them the time which their competitors are devoting to their private interests, or overtask their minds and bodies by laboring when nature demands repose. With all deference to existing opinions, I should humbly propose that a specific portion of time should be set apart for teaching in public assemblies, and discharging practically our social duties, and that all private business should then be suspended. If half a day in the week were devoted to this purpose, some of the following consequences might be expected to ensue.

In the first place, the great importance of social institutions and habits to individual happiness would be brought home to all. It would be half a day dedicated to the consideration of the means by which we might practically love our neighbors as ourselves: a public recognition of the principle, as one capable of being carried into effect, would, in itself, bend many minds toward realizing it.

Secondly, such an arrangement would enable, and also excite, the people at large to turn their attention seriously to moral and social considerations, in which their true interests are so deeply involved, instead of considering it meritorious and advantageous to neglect them; and it would tend to remove a dense mass of ignorance and prejudice which offers a powerful obstacle to all improvement. If be correct in thinking that individual men can not realize the Christian precepts in their actions, while living in a society whose ruling motives are opposed to them, it is obvious that the rectification of our social habits is an *indispensable* prelude to the introduction of practical Christianity; and how can these be rectified unless by instructing the people in the means of improving them? Thus the religious community are deeply interested in promoting the plan of reformation now proposed



Thirdly, the dedication of a specific portion of time to our social duties would leave leisure for truly virtuous and enlightened men to transact public business, without exposing themselves to be ruined by their competitors in the race of private interest. Under the present system, the selfish are enriching themselves, while the patriotic are impoverishing their families by discharging their public duties. But as individual morality and happiness never can be securely and permanently maintained without social improvement, it follows that some adequate means must be used to communicate to men in general a correct and elevated view of their own nature, position, interests, and duties, as rational beings, with a view to induce them to improve their social habits and institutions, as a necessary preliminary to their individual well-being. In the "Constitution of Man," I have endeavored to show that the power of abridging labor by mechanical inventions appears to have been bestowed on man to afford him leisure for cultivating his moral and intellectual powers; and if this idea be correct, there can be no natural obstacle to the dedication of sufficient time to the duties in question.

Perhaps the notion will present itself to many persons, that if the industrious classes were congregated to receive instruction in this manner, the result would be the formation of innumerable clubs and debating societies, in which vivacious but ignorant men would imbue the weaker brethren with discontent, and lead them into mischievous errors. This would probably happen if a sudden adoption of the plan took place, without previous preparation. At present, ignorance of sound social principles is so prevalent, that such unions might be abused; but a young and rising generation may be prepared, by training and education, for comprehending and performing their social duties, and then leisure for the practice of them would lead only to good.

So little attention has been paid to instructing the people at large in their social duties, that I am not acquainted with a single treatise on the subject calculated for popular use, except the 38th number of "Chambers' Information for the People," which contains an excellent exposition of a variety of public duties; but it is necessarily limited, in comparison with the vast extent of the subject. Nay, not only has no sufficient instruction in social duties been provided for the people, but the opinion has been very generally adopted that they have no such duties to discharge, except to pay taxes and to bear arms in the militia, and that they go out of their sphere when they turn their attention to public affairs. This appears to me to be an erroneous assumption, because the industrious classes are, if possible, more directly and seriously affected by the good or bad management of public interests than the rich, in whose hands alone it has been imagined that the discharge of social duties should be placed. The operative tradesman and small shopkeeper absolutely rise and fall with every wave of public prosperity or adversity; whereas the landed proprietor and the great capitalist are able to weather many a social storm, with scarcely a perceptible abridgment of their enjoyments.

After the people at large are enlightened, and thoroughly imbued with the love of justice and of the happiness of their neighbors, another social duty will be, to carry into practice as far as possible, and by every moral means, the equalization of the enjoyment of all—not by pulling the fortunate and accomplished down, but by elevating the condition of the inferior orders. With this view, all privileges and artificial ranks which obstruct the general welfare should be abolished, not violently, but gradually; and, if possible, by inducing their possessors to give them up, as injurious to the public and not beneficial to themselves.

The next social duty which I mention, relates to the maintenance of the poor. Much diversity of opinion prevails on the causes of poverty and the remedies for it; as also on the best means of managing the poor. Many political economists have taught that there should be no legal provision for the indigent, because the knowledge of such

a resource induces the indolent and vicious to relax their own efforts to earn the means of subsistence, leads them to throw themselves unblushingly, and as a matter of right, on the public bounty, and thus operates as a direct stimulus to poverty. Other authorities have taught the very opposite doctrine, and given Ireland as an instance of unexampled destitution, arising from no legal provision existing for the poor; and it is now proposed to enact poor-laws for that country.\* This proposal is based on the ground that, if the rich be not *compelled* to support the poor, they will abandon the whole class from which the indigent arise, and allow them to sink into the lowest depths of ignorance, misery, and degradation; whereas, if they be forced to maintain all the victims of unhappy circumstances, they will be prompted by their own interest to care for them, and promote their social improvement. Again, some political economists, of whom Dr. Chalmers is the chief, regard all compulsory assessments for the poor as injurious to society, and maintain that private benevolence, if fairly left to itself, is quite adequate to provide for them. Other men, equally wise and experienced in the world, are altogether disbelievers in this alleged power of the principle of benevolence; and argue, that the only effect of relying on it, would be to permit the avaricious to escape from all contribution, and to throw the burden of maintaining the poor entirely on the benevolent, who, in general, are overwhelmed with other demands on their bounty.

Scientific knowledge of human nature, and of the influence of external circumstances on happiness, can not be general when such widely different doctrines, regarding a question so momentous, are supported by men of equal profundity and learning.

The view of it which is presented by the new philosophy is the following:

The causes of that degree of poverty which amounts to destitution, are great defects in the body or the mind of the individuals who fall into this condition, or in both. The lame, the deaf, and the blind may be poor through bodily defects, and should be comfortably supported by the more fortunate members of society. Their numbers are not great in proportion to those of well-constituted men, and the expense of their maintenance would not be felt as a severe tax, if they were the only burdens on the benevolence of the community. The idiotic belong to the same class. All that society can accomplish in regard to such persons is, to provide comfortably for those who exist, and to use means to limit their increase in future generations. This can be accomplished best by instructing the community at large in the organic laws, and presenting to them every intelligible motive to obey them.

The most numerous class of destitute poor is that which springs from deficiency of size or quality in the brain, or in the intellectual region of it, not amounting to idiocy, but occasioning so much mental weakness that the individuals are not capable of maintaining their place in the great struggle of social existence. Persons so constituted often provide for their own wants, although with difficulty, during the vigorous period of their lives, and become helpless and a burden on the community in the wane of life. That the primary cause of their falling into destitution is an imperfection in their mental organs, any one may ascertain by qualifying himself to distinguish well-constituted from ill-constituted brains, and then going into any of the charity-workhouses and asylums for adults, and observing the heads and temperaments of their inmates. It is obvious, that teaching the organic laws, and improving the external circumstances of society, are the most feasible means for lessening in future times the numbers of these unfortunate individuals.

Another proof that physiological defects lie at the root of the evil of poverty may be obtained by observing the temperament, and size and forms of the heads, of the children of the higher and middle classes, and comparing them with those of the children of the poor, found in the parish charity-workhouses. The latter children, with some exceptions, spring from parents who are the refuse or dregs of the community, and through whose feebleness and vices they become burdens on the parish. Their children are palpably inferior in temperament, and in size or form of brain, to the offspring of parents of the middle and higher ranks; and teachers who have been employed in the schools of the superior grades, and have afterward taught the children of public charities, have remarked an extraordinary difference of native capacity between the two, the children of the pauper asylum being much less apt to learn.

\* Since the text was written, such laws have been enacted.  
[TO BE CONTINUED.]



*Yours truly*  
*James Draper*

### JAMES DRAPER.

#### PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

##### PHRENOLOGICAL CHARACTER.

[Reported from dictation, without any knowledge on the part of the examiner of the name or character of the subject.]

You have naturally a most excellent physical constitution. We seldom find a man of your age, or any age, who has more prominent indications of strong vitality. Your chest is remarkably large, hence you have excellent breathing power. The digestive and circulatory organs and muscular system are admirably developed. You must have been a strong man in your day, and capable of a great deal of physical labor, and of enduring hardship of body and of mind. Your head is almost twenty-three inches in circumference, which is large; and you have body enough to sustain the brain. Nearly all parts of your machinery, mental and physical, appear to be not only strong, but harmonious, so that one does not wear much upon another.

This idea is well illustrated by Dr. Holmes' "wonderful one-horse shay," which ran a hundred years and a day, and all broke down together.

Your phrenology indicates the following characteristics:

In the first place your head is high, and not broad. This indicates a predominance of the moral organs, which give height to the head over the organs in the side-head which give selfishness, severity, and animal impulses.

You value property only for its uses, and seek it only as a security against want, and to surround yourself with the comforts and conveniences of life. You never knew what the real feeling of the miser is to love money for its own sake.

You can hardly be other than a man of liberal spirit; are more disposed to render service than to exact it, to do good to others than selfishly to appropriate the services of other people.

Your Cautionness is large. It renders you prudent, watchful, guarded, solicitous about difficulties and dangers, and leads you to provide for the wants of the future. You have always been a safe coun-

selor for others, and a very frank, open-hearted man.

You have but little Secretiveness, but little desire to hide your thoughts and emotions. Your Combativeness is not of a physical character. It seems to be lifted high up on the head, as if it more naturally worked with the higher faculties for self-preservation, protection to friends and reputation, to right wrongs, and obey conscience rather than to quarrel as a mere physical and selfish manifestation of feeling.

You have strong social impulses; have always been popular in the family circle, in the social group of society, especially in those little communities where each is supposed to be a personal friend to all; and if you were occupying any position in church or state, many persons would appeal to you on personal considerations — not merely as a magistrate; they would regard you as an elder brother rather than as a sovereign to hold the sword over their heads. There are few men who are capable of making and retaining friends as you are; and the children, the young people, the little girls, all feel free to approach you, because you show a fatherly fondness for

them. You have inherited your social qualities from your mother, which renders your mind mellow and pliable.

Your love of approbation is large; you have always felt that your reputation must be kept without spot; that you owed it to your family, to your name, to your neighbors, and especially to your friends, to guard against just censure; not merely to do right in the abstract as between yourself and God, or as between yourself and those with whom you are brought into immediate contact, but to "shun the appearance of evil," to keep an unsullied reputation as well as an intrinsically honest character. Sometimes your Approbativeness has rendered you extra sensitive, induced you to borrow trouble, feel fretted and chafed when people found unnecessary fault with you. You have always felt very sensitive under the lash of partisan rancor; and if you were a candidate for office, it was the sorest part of all that political antagonists would manufacture and assert untruths to your disadvantage; and aside from the intrinsic feeling of innocence, the only consolation you would find under such circumstances would be that, where you were well-known, the people would disbelieve such statements.

You are naturally firm, positive, decided in your purposes, especially when you have settled the question as to the justice of the position. There are few men who feel as strong an impulse to do right and hold the scales of justice even, to submit to the requirements of duty when they are exacting, and hard, and difficult. You should be known as a man of prudence, of perseverance, of uprightness, and in this point you are more unflinching than in any other respect.

You sometimes feel the emotions of anger, but they are of short duration. You are so sensitive in your natural organization, that your anger sometimes flashes up before you have time to put on the cover; but the sun seldom goes down on your wrath. You can not entertain feelings of bitterness and personal hostility. Your Benevolence being large, acting along with your Conscientiousness and Friendship, induces you often to sacrifice your ease and convenience for the good of individuals and the public.

You have a strong sentiment of veneration and respect for whatever is spiritual, Godlike, and sacred. This faculty gives you complaisance, respect, tenderness of other people's feeling and standing. Your Hope renders you strong in anticipation, and your Cautionness warns you to beware of difficulties and dangers, and to provide against inconveniences and evil in the future. Still, your Hope promises you that by effort, by prudence, by the aid of Providence, you will come out right; and your advice to young men when they are prosperous is always of a prudential character, to make them guarded, to live within their means, and avoid being in debt. But when

they are swamped, and in trouble, your advice is always of a hopeful character, again changing to admonition as their prospects brighten. You think a man is never bankrupt as long as he can retain his integrity—as long as he can look his heavenly Father in the face and feel a consciousness of a wish and will to do right. You live for principle more than for profit; for righteousness more than for self.

Intellectually, you are naturally capable of taking a high position, but your intellectual power is not evinced so much by any brilliant scintillation as by the general harmony, balance, and strength of your mind.

You have large Perceptive organs, which bring to you a knowledge of the eternal world. You are able to pick up information on every hand, and become well versed in affairs. You have also an excellent memory of facts, of that which has come within your experience; and to many persons you are an oracle in respect to the history of your neighborhood, and of the incidents and circumstances which have transpired in your day. You could carry more business in your mind than eight men in ten who would follow the same course. If you were a lawyer, you would remember the business of the courts for years, and could quote cases with sufficient accuracy to satisfy both court and opponents. You have an historical memory, which enables you to recall what you read, and remarkable memory of words. As a scholar, you would have been distinguished for your literary taste and ability; and if you had been trained for public speaking, you would have been distinguished for the free, full, and happy manner of uttering your thoughts. Your large Cautiousness might have rendered you too guarded and cautious perhaps; but with your excellent memory of facts and freedom of language, there would have been but little occasion for hesitation. You may sometimes enter into details and particulars too fully to satisfy people of less memory and conscience than yourself; but you never feel satisfied to speak without guarding the hearer from all misapprehension.

With your large social organs, and excellent memory, and talking talent, you should be an excellent companion in the social circle, especially in relating anecdotes of half a century ago. You are the kind of man, taking your physiology into account, to carry your best qualities far down to old age, and to be as well qualified for business in these respects at eighty as most men are at sixty. Age impairs your faculties less than is generally the case. You have never burned out your forces much by hot and angry passions. You are a man of warm affections and sympathies; but you have not those corroding selfish elements which fret and wear upon a man's constitution.

You appear to have rather small Alimen-

tiveness, indicating that you eat to live, rather than live to eat; you are satisfied with the common comforts of life.

Your power lies in a clear and well-balanced memory, in great ability to explain your thoughts and express your ideas, in talent to think and gather knowledge, in moral and religious sentiments, which tend to raise your mind into the higher plane of disposition, feeling, and action, joined to sensitiveness, ambition, will, circumspection, and prudence, combined with a full degree of energy and uncommonly strong social dispositions.

For a man of age you have this peculiar trait, namely: You value all your old friends who are living; make friends of middle-aged people, and with all the children as they come upon the stage. You never feel that you are isolated because you are old, but seem to have an affiliation with people, from gray hairs clear down to the cradle, and you never get into that lonely niche which old age furnishes to the majority of people. You are youthful, mirthful, and love all the children, and the amusement and hearty hope that belong to the earlier period of life; and young people do not feel when you are in their presence that you are old.

You could have succeeded well as a literary man, as a teacher, as a magistrate, and in settling the quarrels and adjusting the differences of selfish and fractious men. You would have made a first-rate judge of probate, postmaster, justice of the peace, or legislator. If men generally had such organizations, both mental and physical, as yours, four fifths of all the grasping and selfishness of the world, and nine tenths of the outrageous crimes, would be abrogated. We call yours an unselfish head, with strong tendencies toward the moral and religious.

#### BIOGRAPHY.

The Hon. James Draper was born in Spencer, Worcester County, Massachusetts, Feb. 26th, 1778, and is consequently now eighty-three years old. He is the seventh in regular descent from Thomas Draper, of Yorkshire, England.

This Thomas Draper had a son named James, born in 1618, who emigrated to America, and settled at Roxbury, Mass. He was one of the original proprietors of the ancient town of Lancaster, in that State. He died in 1691, leaving a son, also named James, who was born in 1654 and died in 1698.

This James Draper had a son, born about the year 1694, whose name also was James. He died in 1768. The two last named were



[FOR BIOGRAPHY AND CHARACTER SEE NEXT PAGE.]

born in Roxbury, Norfolk County, Mass. The last-named James Draper had a son who was born in Dedham, Mass., in the year 1730. He removed to Spencer in 1744 and died there in 1781, leaving a son James who was born in that town in 1747, and died in 1825, being the fifth of the same name in direct line of descent. This James Draper was the father of the subject of this biography, who is the sixth of the same name. He was born at Spencer, as before stated.

The subject of the present notice having received a farm from his father, cultivated the principal means of subsistence until he was about thirty years old. Having been in the stirring times of the American Revolution, when the ravages of war had so nearly crushed the whole country that the great mass of the people were obliged to toil and struggle hard to obtain the bare necessities of life, means of obtaining even a good common education were exceedingly limited.

Possessing a strong and almost uncontrolled desire for the acquisition of knowledge during the years of his early manhood, he by diligently improving his leisure more than demonstrated the truth of the old adage "where there is a will there is a way."

The schools to which he had access in his younger days were very few indeed, and possessed only limited advantages to those attending them, being taught mostly by incompetent teachers, assisted by such text-books as the *Webster's Dictionary*, Noah Webster's *Grammar*, and Perry's *Spelling Book*, which latter, however, contained, as its title-page announced, "the Only Sure Guide to the English Tongue."

By diligence and perseverance, after arriving to early manhood, he was enabled not only to supply the deficiency caused by the want of early advantages, but to qualify himself for the important and laudable position of teaching the rising generation.

In 1797, at the age of nineteen, he commenced teaching school in the winter season, while he cultivated his farm in the summer, which alternative employment he continued for eleven years. Possessing also a taste for the "concord of sweet sounds," and having acquired the theory and practice of sacred music, he devoted his winter evenings during this time to teaching the young people in his native town and vicinity this pleasant and valuable accomplishment, with very satisfactory results.

On the 6th of June, 1805, he was married to Miss Lucy Watson, daughter of Capt. Samuel Watson, of Leicester. This connection was a happy one, proving to him the truth of the declarations of the wise man, that "whoso findeth a wife findeth a good thing," and that "a virtuous woman is a crown to her husband."

The result of this union was four daughters, who were all married in due time, and proved to their respective husbands the truth of Solomon's description of a virtuous woman, who, he says, "looketh well to the ways of her household, and eateth not the bread of idleness. The heart of her husband doth safely trust in her, and she will do him good, and not evil, all the days of her life."

The eldest daughter, Emeline, married William Rice, by whom she had two sons and three daughters. One of the sons is in business at Holyoke, Mass., and the other in New York city. The daughters, with their father, reside at Worcester, Mass. The second daughter of Mr. Draper, Julia Ann, married Rev. J. Ellis Lazell, who was, at the time of his marriage, pastor of the First Baptist Church in Brooklyn, N. Y., for her first husband; and Chandler M. Pratt, Esq., of New England Village, Mass., for her second husband. By her first husband she had one son, Ellis Draper Lazell, who is now in business in New York. Sophia A., the third daughter, married M. M. White, by whom she has two children; and Lucy W., the youngest daughter, married Emory Rider; they have but one child living. Both these daughters, with their families, now reside in New York. Thus, though the subject of this notice has been called to part with the companion of his youth and two of his children, and though he has no descendant bearing his own name, still he is rich in the affections of two devoted daughters and a goodly number of children's children, which, we are told, are the crown of old men.

In 1808, finding that farming was less to his taste and less profitable than other pursuits, he engaged in mercantile business in his own

town, keeping at the same time a public house then. These two callings he followed in whole or in part for fourteen years.

In 1810 he received from Gov. Gore a commission as justice of the peace, and is still in commission, having held the office more than fifty years. During that time he has sat and presided on trials, in civil and criminal actions, in one thousand and thirty-two cases. He has also joined many couples in the bands of matrimony, written many wills, and an almost innumerable number of deeds, leases, and other legal instruments. Between the years 1813 and 1837 he was a member of the House of Representatives of the Massachusetts Legislature twelve times, and of the Senate twice.

In 1820 he was a member of the Convention for amending the Constitution of the State. This convention numbered among its members many of the most distinguished men of the State, among whom were the elder President Adams, Daniel Webster, Judge Story, and Judge Parker. In this dignified assembly the great questions of constitutional law, the rights, liberties, and duties of the people were amply and ably discussed in all their bearings, and he has ever considered his attendance upon this convention the most instructive and useful school to which he ever had the honor of being admitted.

In 1833 he was appointed one of the county commissioners for the county of Worcester, by Gov. Lincoln, which office he held for three and a half years. The duties of these commissioners were to grant licenses to innholders and retailers; to lay out and establish roads, and to build, superintend, dispose of, and keep in repair the court-houses, jails, and other public buildings of the county.

In 1837 he was appointed by Gov. Everett chairman of a commission to visit all the unincorporated lands in the State, and recommend what disposition was most proper to be made of them. This duty was duly performed on the part of the commissioners, and a report of their doings was printed and submitted to the Legislature, and the recommendations embodied in the report were fully confirmed and established by that body.

He has served his native town in the capacity of town clerk, selectman, assessor, treasurer, overseer of the poor or town agent, repeatedly, having held some one or more of these municipal offices for fifty years. Having some practical knowledge of mathematics, he was also employed as a surveyor of land for a number of years.

As executor, administrator, or by power of attorney, he has investigated and finally settled with the judge of probate, sixty-six estates of deceased and insolvent persons, and has also acted as commissioner on the estates of insolvent persons.

He has also investigated the claims of many

United States pensioners, procured their evidence and obtained the pensions and lands to which the claimants were entitled. He has likewise, to a considerable extent, acted as agent for various insurance companies. In 1841 he wrote and published a history of the town of Spencer, and the present year, being twenty years later, he has prepared a second edition of the same, which has been revised and enlarged, and is now just issued from the press. Having now entered upon his eighty-fourth year, though his step is still as elastic and his mental faculties as bright as those of most men at seventy, he has retired from all business, and awaits his final departure with tranquil peace and hope.

It is but simple justice to say, that in all the various important positions in which he has been placed during a long and active life, he has discharged his duties faithfully and with signal ability, and thereby won for himself a good name and the entire confidence and respect of his fellow-men.

### PETER HENRY LING.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

#### PHRENOLOGICAL CHARACTER.

THE portrait of Ling, which we present, is called an excellent likeness of the founder of the Movement-Cure. It indicates a fine and active organization. The features are prominent and sharp, and the lines of the face very distinctly defined, and these indicate a temperament which gives distinctness of character, intensity of emotion, and positiveness of disposition. The form of the head shows uncommon firmness and independence, the love of truth and justice, energy, and force of character, with strong social sympathies. It also indicates a practical mind, love of truth for its own sake, and a disposition to follow practical truth, irrespective of speculative theories. The head shows the perceptive considerably larger than the reflective organs, consequently he had more practical and scientific talent than philosophical, speculative abilities. He was well qualified to be a scholar in the languages, in literature, and in the natural and exact sciences.

In such an organization we expect directness, energy, positiveness, perseverance, truthfulness, ambition to excel, and, in the main, singleness and integrity of purpose. He had not the indications of so much robustness of health and constitution as of activity and excitability, which give the tendency to exhaust vitality unduly. We are informed by his biographer that both his parents died early, but of what disease we are not informed. Ling himself was subject to gout and rheumatism, and we therefore may infer that his parents were highly sensitive in their nervous organization, and perhaps his father was too much



devoted to books and to sedentary life, and the organization of the son may have been thereby rendered less enduring.

#### BIOGRAPHY.

Peter Henry Ling, the founder of the new system of curing disease, called the "Swedish Movement-Cure," was born on the 15th of November, 1766, at Smaland, in Sweden. His father, who was a curate, died soon after his son's birth, and his mother, who married again, died a short time afterward. Possessing no remembrancer of his father, except a small portrait, which he received from his mother, as a souvenir of love and reverence, the growing boy passed the days of his childhood under the too severe training of a capricious tutor. The young Ling was afterward sent to the schools of Wexio for further instruction. Here he soon distinguished himself for his great talents, and his energy and devotion to study.

When Ling left the schools, he saw life open before him in its roughest aspects; he found himself exposed to incessant vicissitudes, reduced at times to absolute poverty and want. During this period he resided for the most part in Upsala, Stockholm, Berlin, and Copenhagen; but it is not known in what manner he was employed. All we know is, that he studied at Upsala, and passed his theological examinations at Smaland, in December, 1797; afterward he was tutor in several families; at one time at Stockholm, at another in the country. Suddenly he left Germany, and went to Denmark. In 1800 he studied in Copenhagen, and the following year took part in the naval battle against Nelson, as a volunteer in a Danish ship. He afterward returned to Germany, and passed on to France and England, whence he returned to Copenhagen, with a perfect knowledge of the languages of these different countries.

During this period he received on different occasions military appointments, the character of which are unknown to us. It is said that during his travels he was frequently reduced to the most trying circumstances, even suffering the pangs of hunger. At one time he was glad to shelter himself in a miserable lodging in a garret at Hamburgh; he was even forced to wash, with his own hands, his only shirt.

These privations, however, did not depress him; although without means, the desire of continuing his travels, to develop and improve his knowledge, buoyed him up, and enabled him to surmount all difficulties. He was proud of his ability to endure privations, and to do without what are thought by most to be indispensable necessities.

The same impulsive energy which previously induced him to take part in a sea-fight, determined him to study the art of fencing during his second sojourn at Stockholm. Two fencing-masters, French refugees, had founded there at this time a fencing-school. Ling was

there every day, and his great skill in this art soon became notorious, and his passion for it grew with his skill. He was now only at the commencement of that career which was already providentially marked out for him, and which from deliberate choice, and with characteristic energy, he steadily pursued. His reflections upon fencing, and his own experience (for he suffered then from gout in his arm), taught him to infer the wholesome effects which may be produced on the body, as well as the mind, by movements based on rational principles; and he began to realize that fencing, however valuable as an exercise, could not accomplish all that was desirable.

About this time the idea struck him that an harmonious development of the body, of its powers and capabilities, by suitable systematized exercises, ought to constitute an essential part in the education of a people.

The realization of this idea now became his grand aim, the more so as he pictured to himself the brilliant image of mankind restored to health, strength, and beauty. Ling thought not, like his predecessors, of merely imitating the gymnastic treatment of the ancients, but he aimed at its reformation and improvement.

At this period of Ling's life begins that part of his history which for us possesses the deepest interest. Quite unknown, but attracting the attention of every one by his appearance, he made his *début* at Lund in the spring of 1805. Versed in several modern languages, and a thorough master of fencing, he began to teach them both, and being proud of all that concerned his fatherland, he lectured with enthusiasm on the old Norse poetry, history, and mythology.

In the same year he was appointed professor of fencing at the University, and began at once to re-fit the fencing-saloon connected with it, and prepare it for several gymnastic exercises, which were commenced without delay. He soon excited the attention not only of the inhabitants of Lund, but of the other towns in the kingdom.

Ling wished to put gymnastics in harmony with nature, and began in 1805 to study anatomy, physiology, and the other natural sciences. The high value he set on these studies, and the enthusiasm with which he pursued them, are forcibly expressed in his own words.

"Anatomy, that sacred genesis, which shows us the masterpiece of the Creator, and which teaches us how little and how great man is, ought to form the constant study of the gymnast. But we ought not to consider the organs of the body as the lifeless forms of a mechanical mass, but as the living, active instruments of the soul."

Ling looked on anatomy and physiology as the essential and necessary basis of gymnastics. But according to his idea, these and

other natural sciences were not at all sufficient for the gymnast, whose aim is the elevation of man, in his corporeal and mental nature, to the ancient *beau-ideal*. He must, therefore, know what effects movements produce on the bodily and psychological condition of a knowledge which can be obtained only by investigating human nature as a whole, by the most careful and untiring analysis of details.

Not only to himself, but to others, must the gymnast be able to give an application of the application of his art. Ling opened a new field for physical investigation, hitherto untried, and almost unknown, even most learned physicians and naturalists conducted his researches with the scrupulous exactness, and in the most judicious manner frequently recommended his companions to do the same. He did not acknowledge a new movement to be a good one, unless he was able to render an exact account of its effects. His intention was not merely to make gymnastics a branch of education for the young persons, but to demonstrate it to be a remedy for disease.

Herein we find the explanation of the public interest taken in Ling's ideas. Lovers of life, who had always looked upon bodily weakness as a deception, in their sickness, and for the re-establishment of their health, were easily induced to seek relief for their ailments by the new method, and were not disappointed.

The curative movements were first practiced in 1813, while Ling remained at Stockholm; but before this time they were neither regarded nor treated with neglect at Lund.

During his stay at Stockholm, a circumstance so fortunate for Ling's usefulness took place, which, in the improvement of his circumstances, extended itself rapidly. At first he was appointed master of fencing at the military academy in Carlberg, near the Swedish capital. He became the director of the Central Institution, founded at his own suggestion. Soon after, at Stockholm, he was appointed to be appointed by a royal order with a regular salary of 500 rix-dollars. The founder and director of this Institution for the setting out and preparation of not more than 200 rix-dollars were voted.

The important increase of public interest, which was accorded to the Institution in the year 1834, was a mark of the increasing general favor conferred on him and his country. His sovereign raised him to the dignity of a Professor, and Knight of the Order of the North Star. He thankfully accepted both, but used neither the title of the former, nor the insignia of the latter. He was gratified by the proof of the love of his country and pupils, when on a festive occasion presented him with a silver medal. The deeper gratification of seeing at length his ideas realized, his art established in Sweden.

use of in every grade of society, and honored, as an important element, in the education of the people.

g's gymnastics were introduced many ago, not only into all the military armies of Sweden, but into all towns, colleges, and universities, even into orphan institutions, and into all country s. In the rooms of the Central Establishment at Stockholm, persons of every condition and age, the healthy as well as the sick, aged, or were subjected to, the prescribed movements. The number of those who used their use increased every year, and they were physicians who, in the past, had been the most opposed to

the Central Institution clever teachers educated, and no one obtains a diploma, or special license to act as a practical teacher, but having finished the course, and passed an examination in anatomy, physiology, and bodily movements.

g being convinced of the unity of the system, and of the importance of the mechanical and physical laws to be observed in education and remedial treatment, based on these truths.

From this beginning has sprung up a scientific system of movements as a remedy for diseases, and this system is practiced with success; for a full exhibit of which we refer to a work by Dr. G. H. Taylor, entitled "Exposition of the Swedish Movement-System" from which this sketch of its founder is taken.

## HOW TO TEACH AND HOW TO STUDY NATURAL PHILOSOPHY AND CHEMISTRY.

BY P. H. VANDER WEYDE, M.D.

few persons are aware of the great difference between the labor of giving a course of lectures on *natural philosophy* and *chemistry*, and one on *elementary mathematics*, *drawing*, *music*, etc. Teachers in the latter branches, who *understand what they teach*, need no preparation. Even if in the more difficult subjects of mathematics, preparation is sometimes necessary, a single hour's study, to refresh the memory, is amply sufficient for a teacher of average capacity to post him up for a lecture of one or two hours' duration, and we regret the conditions—he understands his subject, has previously received himself a regular course of instruction, and is studying the subject at the same time he is teaching it. This latter—we are sorry to say—is often the case; and it exposes the teacher to great danger of making erroneous statements, of being soon found out, and his knowledge valued at what it is worth by the most intelligent members of his class.

Let us now see how it is with a course of lectures on *natural philosophy* and *chemistry*. Those sciences can not, with any degree of success, be taught by simple lectures, as *mathematics* can, where the teacher has no other labor than to draw his figures on the blackboard. The teaching of *drawing* or *music* is easier still, where the teacher makes his pupils draw or sing, and may take it as easy as he has a mind to. *But it is impossible to impress the laws governing matter and force, even on a single mind in a class, without exhibiting the matter and the effects of the force.* Or, to use the common phraseology: *It is impossible to teach natural philosophy and chemistry successfully without experiments.* Nothing can be accomplished by the teacher if he only reads essays, copied from some work on the subject. A student of intelligence can read for himself and understand as well, or even better, perhaps, than if a lecturer reads the book for him. The experiments illustrating facts should form the principal part, the foundation of the so-called chemical lecture. Explanations flowing naturally from the experiments, given in a plain, familiar style, so as to be understood by every one, should take the place of reading long, tedious essays. Consequences drawn from both, and the mention of practical application, where it is appropriate, should be the necessary accessory.

Those philosophical and chemical experiments require apparatus which is in value proportionate to the capital of the institution where the science is taught, and usually belongs to it, as very few teachers possess sufficient capital to spend much of it in this way. If sometimes one is so fortunate as this, he, of course, gives up a most laborious branch of teaching, almost never paid for in proportion to the labor required.

But the poor teacher gives (if he loves the science) all that he has—all his time, which is often called *the poor man's capital*—and he works the whole day to prepare experiments for the lecture he gives during one or two hours at night. Often one day is not sufficient, as some experiments require several days' preparation, and sometimes a whole day afterward to clean and repair. Usually assistance is necessary, and most teachers in those sciences have their assistants, whose labor is valuable in proportion to their knowledge.

The labor in a laboratory where the basis of scientific lectures is prepared may be increased greatly by two causes:

*Firstly.* When economy is an object, the same piece of apparatus may, by spending time, serve several purposes; and others may be constructed by the teacher, if he is able to do it—and what thorough chemist is not?—he can do everything.

*Secondly.* When the instructor posts himself up in all later discoveries, and feels the importance of communicating and demonstrat-

ing to his class all new discoveries. This will place such a class in a position that they will never waste time in repeating what others have tried, of reinventing, of studying, and experimenting in the wrong direction. It will later save them a great deal of mental and physical labor, which would be wasted, and at present in reality is wasted at an enormous and incredible rate, for thousands of would-be inventors never received instruction with practical demonstrations in the latest discovered branches of natural philosophy and chemistry.

We say: If a teacher feels the importance of posting up his pupils in everything new belonging to his subject (of course as far as their mental faculties and preparation allow them to understand him), he will be a benefactor to them, as his efforts will economize to them in later time a thing worth more than money—their mental and physical labor—the real and only source of all wealth. But to do this the teacher must give still more of his time, if he has any left.

It has been adopted in society as perfectly just, that the remuneration of a profession is to be proportionate to the time and capital required for that profession; so, a physician, a minister, or a lawyer, who had the good fortune of a thorough education in their respective professions, either by help of their family relations, or (what has more merit) by their own independent efforts, command higher remuneration in proportion to their higher talent, and this depends again on the time and sacrifices spent to obtain this higher talent.

So, in educating our children, we must expect that their remuneration in later life will depend on the sacrifices made in their preparation for active life (we are aware of occasional exceptions, but speak of the general rule). To educate a son for a laborer or a daughter for a seamstress costs almost nothing but the board, but what is the remuneration they may expect? Just enough to sustain their lives, and often not even that. To teach them a good trade or make them teachers of a common school costs already some sacrifices, but they will later be better off. The study of an art, as music or painting, if thoroughly accomplished, does still better pay in later life, but costs about as much as a university education. What, finally, is considered as the most expensive preparation for life we can give our children should, therefore, command the highest remuneration for their time and talents.

Let us now see what preparation is required for an instructor in natural philosophy and chemistry. We do not speak of those traveling lecturers who speak on a single special subject, and in three or six lectures have expounded all they know; but we speak of those men who lecture two, three, four, or even five times a week, and that almost the

whole year round, for the same audience, without repeating anything, and in no two or three years come to the end of their knowledge. What study is required to fit a man for such a profession? In the first place he is to study thoroughly mathematics, in all its branches, not excluding the highest, as several branches of natural philosophy can not be understood without them. After this he studies the wide field of his science, of which every subdivision is extended enough to make a whole lifetime insufficient to penetrate them. He must understand the three or four principal languages of the scientific world—English, French, German, and Italian. (Even the old-fashioned literary education, including Latin and Greek, will benefit him, but is not of as absolute a necessity as the modern languages.) The study of these is only necessary to keep him posted up in all new discoveries on the continent of Europe, without being dependent on that which translators choose to select for filling up scientific magazines, and which often they make unintelligible.

[CONCLUDED ON PAGE 64.]

## PHRENOLOGICAL EXAMINATIONS

are most invaluable, as shedding light on the dispositions of

### Parents and Children;

showing the former how to regulate their own tempers and dispositions, especially as they are brought out in the treatment and training of the latter—to

### Husbands and Wives,

teaching them how to become more and more adapted to each other, and thereby avoiding domestic jars, and securing all of earthly happiness possible to their natures—to

### Young Ladies and Gentlemen,

teaching who are, and who are not, mentally qualified to enjoy life together, and who may, and who never should, marry—to

### Apprentices and Clerks,

showing what trade or avocation each is best qualified to fill with health, pleasure, and profit—to

### Business Partners,

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## To Correspondents.

1. Does not the *perverted* exercise of a faculty develop its organ more largely than its *normal* exercise?

Ans. Yes, as a general thing; but the perverted exercise when carried to great excess, weakens the organs, by producing an exhaustive feverish action.

2. Does the loss or paralysis of the limbs have any effect in unfixing the body for sustaining the brain, provided the vital functions continue healthy?

Ans. We believe the loss of limbs tends to disturb the harmony of the circulation, and also that of the nervous action, and therefore the system is not as well fitted to give normal support to the brain as before the amputation. The paralysis of any part of the nervous system must be some detriment to the action of that which is left in a comparatively healthy state; but we doubt not the body may give such support to the brain in either condition named, that there would be no apparent defect of mental power. Each string of a musical instrument, we think, will give a better tone when all the other strings are present and in harmony of tune than when alone.

O. O.—Who was Swedenborg? Where and when did he live, and what were his sentiments in a religious point of view? Also, what were his phrenological developments?

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[CONTINUED FROM PAGE 61.]

But by all this he is not yet prepared to be a good teacher, if he does not obtain by special application the following five requisites:

*First.* The art of teaching, that is, the capacity to impress upon the minds of the pupils clearly the facts he wishes them to understand; to fix in their memory the principles he wishes them to remember; to be lucid even with difficult subjects, and not dark or incomprehensible for initiated minds, much less to make simple things muddy by a roundabout detail. We find often that ignorant persons call this deep, scientific, thorough instruction, because they think higher of the learning of a teacher the less they understand him, and *vice versa*. If the teacher has the talent to make a subject as clear to such hearers as it is to himself, they feel themselves equal to him—that is, think him to be in learning about at their own level. Fortunately, however, the more intelligent part of learners have no such notions.

*Second.* He must obtain practical knowledge to handle all kinds of tools at the workbench, turning-lathe, blow-pipe, etc., to make apparatus for demonstrating the natural truths, as all can not be purchased.

*Third.* He must improve all opportunities to obtain information about all branches of industry, and this prosecuted steadily will make him able to be not only a teacher, but also an adviser to his class, who, in such case, will be eager to apply to him for information.

*Fourth.* Knowledge of drawing is necessary for his illustrations, and even he must be somewhat of a musician, to be able to explain experimentally and satisfactorily some parts of optics and acoustics.

*Fifth.* He must try to master the art of experimenting; for instance, be an electrotypist, photographer, etc. There are teachers in the natural sciences who understand the theory of the science they teach, but are entire strangers in experimenting. As this is an art, it must, like all arts, be obtained by practice, and practice alone will form the successful experimenter. Success in experimenting will demonstrate if the teacher understands this art and possesses the acute discriminating judgment to find quickly the cause of the failure, if things do not directly go as was expected. Some experiments may occasionally fail altogether in the hands of the best experimenters, by unavoidable causes, but they should as a rule succeed, and failures be the exception. With some teachers or professors it is the reverse.

All the above considerations will illustrate,

*In the first place,* Why there are not many teachers to be found in the natural sciences. Surely there is a large number of would-be teachers who, by their ill success, show that

they are not prepared for an undertaking hundreds of times more difficult and laborious to fulfill than successful praying or preaching.

*Secondly,* Why the remuneration of such teacher should be greater for each lecture than for a lecture requiring only speaking, and in the lecturer neither the previous laborious education and study, nor the labor for many hours in preparing the experiments for each lecture. Experimenting may appear easy to an audience who only look at it, but is found out to be very laborious and exciting by those who try it.

*Thirdly,* Why any man who knows what labor is attached to the above duties can not undertake to fulfill them at as small compensation as would be fair for teachers of other branches requiring neither all that preparatory, extended knowledge, nor the work attached to each lecture.

*Fourthly,* Why, if a man accepts such a situation at a small salary, one of three things is the case: 1st. He will only read lectures compiled from some books, or have them partially committed to memory, and does not intend to illustrate the science with experiments, which is no way at all to teach natural philosophy and chemistry. 2d. He intends to give experiments, but is inexperienced and has not a remote idea of the labor attending him; or, 3d. He loves natural sciences so much that he will make all kinds of sacrifices to satisfy his favorite pursuit—the study of the secrets of nature—and be rather contented with many privations of the comforts of life, if only he may move among his best friends—microscopes, polariscopes, magneto-meters, helixes, etc.

We will close our remarks with a word of advice to students about the succession of different studies, to insure steady progress and no obstruction in the road to the knowledge of nature.

If they want to study only chemistry, they have to understand thoroughly all the rules of arithmetic and the elements of algebra. Many a chemical student is impeded in his progress by a deficiency in the elementary common-school subject.

One branch of chemistry—crystallography—however, requires the preceding knowledge of geometry, as far as stereometry and goniometry, and can not be studied without.

In natural philosophy some more mathematical knowledge is required. It is true there are books published pretending to teach the science without mathematics, but it is in fact a poor science in that way. We confess it is better than nothing, but it does not amount to much after all. So, for instance, in optics can nothing be explained without trigonometry. In mechanical philosophy the knowledge of the higher branches, as conic sections, cycloids, etc., is indispensable: and the knowledge of the differential and integral calculus is of immense advantage.

So our advice is: Study mathematics as

preparation. Take first to it exclusively; you can not possibly know more of this sublime science than you want. It opens to you the door for all farther knowledge, much more than all the foreign languages which may be crowded into you, and which are surely an additional advantage, but may be dispensed with, if time can not be found to study them. But mathematics can not possibly be dispensed with, and has rightly often been called the key to all science.

COOPER UNION LABORATORY, Dec. 17th, 1860.

## PHRENOLOGY AND MACHINERY IN THE NURSERY.

THERE is no place where the science and practice of Phrenology is so important as in its relation to the nursery and the management of children. The knowledge that it imparts to the mother and nurse who are wise enough to consult its doctrines, is essential to the perfect development and well-being of every child. It instructs parents in the true principles of mental health and life, and guides them in the selection of the proper means and appliances for the management of their offspring. Under the stimulus of the inventive spirit, new devices are constantly being brought before the public attention for the amusement and care of little children, and the nurseries of the land abound in baby inventions of all sorts, much of which is useless and of such a nature as to produce positive injury and to promote derangement and deformity. After much time and attention bestowed upon the subject of baby management, Dr. Brown, of this city, has succeeded in perfecting a BABY TENDER that seems to embody nearly every desirable requisite hitherto found in the cradle code—swing, baby-jumper, hobby-horse, and all other articles of nursery furniture. This BABY TENDER is designed to promote the comfort and health of mothers and children. Every one who observes the development and growth of the human frame in the infant, knows that the little creature requires a peculiar combination of active and passive motion. It wishes and needs to be "carried in the arms and dandled on the knee."

The nurse often becomes weary of the constantly increasing weight of the daily growing child, which is therefore frequently thrown into constrained and unnatural positions. Permanent deformities, ineradicable through life by any medical or surgical treatment, are thus caused, such as curvature of the spine, disease of the hip-joint and other maladies that need not be specified.

Dr. Brown's BABY TENDER is designed to give a child perfect freedom of motion, without ligature, compression or restraint of any kind, and at the same time to provide with perfect security against these injuries to which helplessness and ignorance continually expose it. This very simple arrangement furnishes it a light and easy motion, far more agreeable and salutary than any amount of trotting and jolting on the lap or knees of mother or nurse—better than rocking in a cradle (which often produces sea-sickness), or being held in the arms of a person sitting in a rocking-chair. It permits and encourages the free action of the chest and abdomen, and promotes the natural expansion of the lungs, heart, and all the respiratory and digestive organs, while it gives freedom to the legs and arms, and to the whole muscular system. It enables a child to direct and control its own motions, so far as is consistent with its safety. The baby may have its rattle-box and other toys on a little table before it. Sitting up and lying down are perfectly optional with the child. Cleanliness is insured by a neat and simple contrivance that can be understood at a glance. A large amount of the labor lavished in washing the infant's clothing is saved by its use.

Nausea and vomiting are commonly supposed to be inseparable from the infantile state. They are generally the result of stuffing and jolting or rocking. When the child is constantly held in the arms of nurse or mother, it is often suffering from the inhalation of carbonic acid gas from the lungs of those who act as "baby tenders" and sometimes from other insalubrious exhalations from their persons.

All of these undesirable conditions may be almost entirely avoided by the introduction of the useful labor-saving BABY TENDER, which is a neat and useful labor-saving device, by simple changes easily made, be converted into a sleeping couch, a baby-jumper, a swing, a carrying and many other articles useful in the nursery.

# AMERICAN PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED.

A Repository of Science, Literature, General Intelligence

VOL. XXXIII. NO. 5.]

NEW YORK, MAY, 1861.

[WHOLE NUMBER, 20

Published by  
**FOWLER AND WELLS,**  
No. 308 Broadway, New York.  
AT ONE DOLLAR A YEAR, IN ADVANCE.

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## Our New Name.

WITH this number of the PHRENOLOGICAL JOURNAL we have merged LIFE ILLUSTRATED, which contributes its name as a portion of the title of the united publication. The JOURNAL being now enlarged by the addition of EIGHT PAGES, and the choicest kinds of matter which have made the columns of "LIFE" so widely popular, will hereafter find place in the enlarged Journal. We intend to abate nothing in zeal, energy, and expense, to render the Phrenological and Educational departments of the enlarged Journal acceptable and profitable to the reader, and by incorporating with that the racy elements of LIFE ILLUSTRATED, to make, under the union of both, a Journal more extensively useful, practical, and popular, than either could be alone.

It will be seen, by referring to club

terms, in another column, that the enlarged Journal will not be increased in price, though rendered not only much more expensive to the publishers, but more valuable to subscribers. We confidently trust, therefore, that the friends of both will now find new reasons for aiding in the more universal circulation of the "PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED."

## PROF. LOUIS AGASSIZ. CHARACTER AND BIOGRAPHY.

### PHRENOLOGICAL CHARACTER.

THIS eminent man has a remarkable physiology and phrenology. Of him it may be said, as it can be of few American scholars, that he has, literally, "a sound mind in a sound body." He has a capacious chest, and breathes deeply and freely; a good muscular system, which renders him strong, earnest, and active; also a large brain, and a very active nervous system; but that nervous system is so amply supported by a healthy and vigorous body, that his intellectual manifestations are all normal and healthy.

We have all seen how confused and distorted the rays of light are which pass through wrinkled window-glass, and also how pure and equal the rays which pass through glass which is straight, clear, and sound.



PROFESSOR LOUIS AGASSIZ.

This figure illustrates the distorted, abnormal and eccentric mental manifestations which come through the medium of an unhealthy physical system—a brain not well sustained by a healthy body. Prof. Agassiz, having a large, well-developed brain, sustained by a healthy body, and with the most excellent constitution and admirable health, sends forth thoughts which are normal, distinct, and true, like the sun's rays which pass through a perfect medium. We could almost count on our fingers all the

healthy and well-balanced men to be found in either of the three learned professions in our country. Nearly everybody is warped, made up of strength and weakness not only, but their qualities are not exhibited in a harmonious and healthy manner, for the simple reason that, in the process of acquiring an education, the tone of the body has been depressed or misdirected. Some have an undue tendency of blood to the brain, others have dyspepsia, and thousands of others have a peculiar nervous irritability, which seems to unbalance the normal action of the mind; and when we find, in the pulpit, at the bar, in the legislature, or in the halls of science, a man who has maintained the healthy balance of his physical constitution and a harmonious action of his brain, it gives us a pleasure akin to that of the traveler who, having wandered among stunted shrubs and dwarfed herbage, on arid plains, comes in sight of an oasis of verdant meadows and trees bearing luscious fruit. Prof. Agassiz is like such an oasis, and the world is indebted to that health of body, and that early culture of body and mind in harmony, for the great results of his labors.

A side-view of the head of our subject would show an enormous development of the perceptive organs, and a large development of the upper or reflective part of the forehead, especially the middle portion; and if the reader will look directly in the center, where the forehead joins the hair, he will see a distinct upward and forward development. This is the region of Human Nature and Comparison, which impart to the mind the power of discrimination, criticism, and the study of analogies in matter, mind, and morals.

At Causality, on each side of the center of the upper part of the forehead, the head is largely developed, showing a Websterian tendency for logic, outreach and comprehensiveness of thought, ability to grasp first principles, and to understand the philosophy of things and ideas. The whole front-head, from the ears, is long and large, showing unsurpassed intellectual development.

Observe, also, that fullness on the temples, which is the region of Constructiveness and Ideality. He has a remarkable talent for comprehending the adaptation and fitness of things, for studying the combinations and interplay of thoughts and things—in short, he has mechanical and inventive talent, joined to that Ideality which gives a creative imagination.

His large perceptive organs, especially large Individuality and Order, which give quickness of observation, and order in the arrangement of everything. To the thinker, Order imparts method to his thoughts, and that harmony in the action of the mind which is necessary to become a general scholar. The middle of the forehead is rounded and prominent, showing great power to retain knowledge, and to recall it for use when wanted.

His Language is amply developed, as seen by the unusual fullness underneath the eye. His head is comparatively wide through the region of the ears, indicating energy, efficiency, economy, and prudence. The head is also high, showing strong benevolence, reverence, and firmness.

He is kind, liberal, respectful, persevering, independent, truthful, just, and warmly social in his disposition. He is a man of comprehensive intellect, excellent memory, great activity, originality, industry, and perseverance.

#### BIOGRAPHY.

The science of Natural History has received more illumination from the lips and pen of this profound scholar than from any other one man of the whole army of those "whose names are written on high" in the archives of science. Nature seems to have designed him for his task in giving him "a sound mind in a sound body." From his birth he seems to have inherited a strong constitution, which he early improved by his constant exposure to the rough mountain-air of his native land. In no other portion of our globe is there to be found such wild and romantic scenery as among the hills of Switzerland, and there, too, are the physical features of the race most perfectly developed. Besides all this, science, learning, and religion have for ages been cherished, liberalized, and encouraged among the fastnesses of these eternal hills.

Here, in this invigorating atmosphere, Louis Agassiz drew in the first inspiration of his mortal existence—it was in the little town of Orbe, at Waatland, Switzerland, in the year 1807. His father was the intelligent and pious pastor to the church of the village, and young Louis was early taught the precepts of holy living. The good seed thus early sown in the soil of his soul has never died out, but has been fostered and grown to happy results. Almost in his infancy he exhibited the strongest love of knowledge. He would listen to the conversation of his father and those friends who visited him with a manifestation of intelligence quite remarkable in so young a child, and when he had learned to read he was always found with some instructive book in his hand. Before he was ten years of age he exhibited a decided predilection for the pursuit of natural history. He was never happier than in threading the intricate mazes of his mountain home, or in climbing those sharp acclivities in search of some new fern, or flower, or fossil, or other manifestation of his favorite study, while the finding of the least of these filled his soul with delight, amply repaying him for all the fatigue and labor he had undergone.

Pastor Agassiz had the sagacity to discover the rich germs of intellect in the soul of his brave boy, and he determined to use every

means within his reach to bring them forth in all their due proportions and richness. At the tender age of eleven he was sent to Biel, where was a celebrated gymnasium. The hardy methods of juvenile development practiced in that school were admirably adapted to the habits and tastes, as well as the physique of young Agassiz, and such was his proficiency that he was promoted to the Academy of Lausanne before he was fifteen. Here his unquenchable thirst for knowledge led to the severest application to his studies, and enabled him to outstrip his fellow-students in the race for academic honors. About 1826 he was matriculated at the University at Zurich, where his modest bearing, the purity of his life, and the close application of his intellectual powers to his studies won for him the respect and even the love of his tutors and fellow-students. Here he acquired that broad and deep foundation for his knowledge of medicine and the exact sciences which has made him a marked man in these studies. Having graduated with the highest honors of the University, he entered the world-renowned schools of Munich and Heidelberg. Here he devoted himself, for the space of nearly three years, to the study of comparative anatomy and its kindred sciences, to no branch of which was he more devotedly given than to chemistry in all its wide and liberal range. It was from the latter of these institutions that he received the degree of Doctor of Medicine.

While pursuing his studies at Heidelberg, and after his graduation, he devoted himself with great zeal to the study of the natural history of the piscatory races. It was about this time that the celebrated Martius asked and obtained his assistance in compiling and editing his famous work containing an account of the fishes, discovered by Spix, in the waters of Brazil. The arduous and delicate task of arranging and classifying the one hundred and sixteen species of fishes which Spix had discovered, fell entirely to the hands of our youthful student; yet so successfully was this work accomplished, that there has not yet occurred the necessity for a re-classification. Immediately on the conclusion of this great work, he wrote and published his "Natural History of the Fresh-Water Fishes of Europe," a work of great thoroughness, and which has become a text-book for students in this department of science. Nearly in conjunction with this, his untiring pen gave to the world his "Researches on Fossil Fishes," and his "Descriptions of Echinodermes;" themselves a rich library of scientific knowledge. It was wonderful to behold the amount of literary labor of which he was capable. He seems to have been possessed of powers of mental endurance which were actually incapable of fatigue or ennui. No sooner was one work accomplished, than with a spirit refreshed, rather than wearied with past tasks,



he entered upon his new labors with a zeal which knew no bounds or satiability.

It was while engaged in these works that a friend sent him a fish-scale, of peculiar shape, which had been exhumed from the chalk formations beneath the city of Paris. It had once belonged to a race of fishes now extinct, and this was the only available testimonial which had come to the hands of any scholar. Nothing daunted, Agassiz set to work to give from these slender materials the exact position and relation of this antediluvian among his tribes. He first drew a profile of the extinct fish, placing the acquired scale in its proper place, and then gave it a name and described its habits, etc. He then sent the drawing, together with the description, to the *Journal of Arts and Sciences*, then, as now, issued at Paris, where it was published at length. Five years subsequent to this publication, in which Agassiz had risked his reputation, his friend fortunately discovered a perfect fossil specimen of the defunct race of fishes, and sent it for his inspection. Upon examination, so accurately had he made his drawing, not a single line had to be altered.

Professor Agassiz has not been a mere student of the outward world; he has "looked through nature up to nature's God." From all his scientific researches he has resolved, to his own satisfaction, several of the popular questions of theology prevalent in the world. About twenty-five years since he gave the world his famous work, "Study of the Glaciers," in which he controverted the popular idea of the creation, and the planetary changes which the surface of the earth has undergone since it became a planet. The religious and scientific schools were startled by the views advanced by this astute savan, and the whole literary world was filled with the controversy which they evoked. The modesty with which he threw these opinions before the world has only been equalled by the bearing and courage with which he has constantly maintained and defended them against church and college. If a complete revolution of these long-established opinions may not rationally be expected, yet a marked change is already apparent in the faith of thousands.

Mr. Agassiz has studied with great care the historical record of the world, and made himself familiar with the political constitutions of the various countries of mankind, and their practical workings with the respective nations among which they have been cherished. After long and impartial examination, he decided in favor of the government of the United States, and resolved to become a loving and obedient subject of the same. Accordingly, some twenty years since, he took up his residence with us, becoming a naturalized citizen. Immediately on reaching our shores his indefatigable spirit set to work to examine the physical features of our widely-spread coun-

try. He explored the land and the waters all along the coast of our seaboard, from the farther shores of Lake Superior to the Atlantic, and from the sunny shores of the Pacific to the waters of the Passamaquoddy. At this time he was called, by the University of Cambridge, Massachusetts, to the chair of Natural Philosophy, which we believe he still occupies with honor to himself and usefulness to the University. He afterward received a call to the professorship of Comparative Anatomy in the University of Charleston, South Carolina, but on due deliberation decided to remain in Cambridge.

But, after all, it is the *morale* of the man that renders him a favorite in all the circles of his acquaintance. Modest, affable to his inferiors and respectful to his compeers, his society is eagerly sought and cordially cherished by all whose opportunities bring them into contact with his gigantic intellect and gentle, childlike nature. His history is one which every youth of our land should study, and whose pure character he should strive to emulate.

[For Life Illustrated.]

#### BEAUTY AND INTELLIGENCE.

BY MRS. R. S. HUME.

It has been remarked that persons in whom the moral sentiments and the intellect predominate are seldom remarkable for beauty. Indeed, it is generally conceded that a majority of highly intellectual persons have been plain, and some of them exceedingly so. The superficial observer might suppose that the Great Creator, designing to be impartial in His gifts, bestows beauty on some and a high order of intelligence on others. The reflecting mind, however, discovers a more immediate cause. Beauty naturally elicits admiration, admiration produces flattery, flattery begets vanity, and vanity devotes its leisure time to the contemplation of its own charms, the decoration of its person, and preparing for renewed adulation. The organ of Approbateness becomes extremely active, and such persons are not content with past victories, but are always thirsting for fresh conquest. Under these circumstances, the intellect and moral sentiments are little cultivated. Could we trace the history of literary persons, perhaps we should ascertain that many of them had, by some casualty, been cut off in early life from the common routine of amusements peculiar to their class. The deformity of the Rev. Henry Giles may have had much influence, by depriving him of the society of his fellows and the pleasures attending such society, in producing the profound thinker and eloquent orator. His misfortune threw him into seclusion, and the human mind, when deprived of external sources of enjoyment, instinctively turns within itself for entertain-

ment. Hence, probably, arose the habit of investigation—of observing the qualities of external objects, and the relation they bear to each other. While listening to his eloquence, we forget his deformity; every blemish is, for the time, thrown into the shade. We watch his lips with strict attention, and are convinced by his reasoning. Elizabeth of England was plain in person, yet, notwithstanding her unusual strength of mind, she was given to vanity. The extravagant praise bestowed on her by her subjects, and the excessive flattery of numerous lords and princes, who, for more than twenty years, vied with each other for her affections, in order to share her power, deceived even the masculine mind of Elizabeth, and caused her to believe she was very beautiful. She painted her face, and seldom appeared twice in the same attire, and at her death left one thousand dresses in her wardrobe. Elizabeth loved literature and aspired to authorship. Notwithstanding the cares and duties devolving on her as a sovereign, and her amusements, her tournaments, and grand progresses through her domains, still she found intervals of leisure to return to her favorite studies. But her literary taste had been formed before she was exposed to flattery or subject to vanity. In her youth she was considered an unfortunate princess, because imprisoned by her cruel sister; but it is probable that to this long and solitary confinement she owed much of her greatness. Books were her only companions, and, having a quick apprehension and a retentive memory, with large reflective organs, she assiduously cultivated the remarkable talents for which she was afterward distinguished. The ladies of her court and kingdom, in imitation of their queen, devoted themselves to literary pursuits; and in no age can England boast so high an order of intelligence among its females as during the reign of Elizabeth.

#### A WORD FOR PHRENOLOGY.

[A gentleman, a stranger to us, residing in the State of Mississippi, writing recently on business, makes the following remarks, which we think are too good to be lost, and which, no doubt, he will be surprised to see in print. — *KEN. FREEMAN JOUR.*]

"SEVERAL years ago, while in Yale College, I read some of your publications, and liked them. Having graduated in 1854 at that noble institution, I, of course, studied there the old system of Mental Philosophy—that of Hamilton, Reid, etc.; but with nearly seven years of close observation of men under circumstances giving me great varieties of character for observation, I am becoming more and more convinced of the truth and value of phrenological science. More than a year ago I bought about fifteen dollars' worth of your works and publications. I read Combe on the 'Constitution of Man,' and after, and, indeed, somewhat before, reading, I thought

much on the charge against you as being materialists, and the alleged conflict of your system with the doctrine of responsibility—but I see no consistency in the charge. Christianity, or rather its modern expounders, will, I think, find, ultimately, that the science of Phrenology will claim for its rugged places, valleys, and strata the same respect which enlightened Christians are already extending to similar protuberances, deficiencies, and peculiarities which Geology has pointed out on and in the cranium of old mother earth. As the best Christians now read the Bible and Hugh Miller together, it is not improbable that in a few years they will read the Bible and Gall, Spurzheim, Combe, Caldwell, and Fowler together; and when they do so, they will probably find a family of works living together as peacefully as 'Barnum's Happy Family,' but with more solid and beneficial ends than that of mere exhibition, although the exhibition, even, in the instance stated, illustrates the secret of adaptation, and teaches us to find in apparent incompatibilities the common ground upon which all truth stands. As we approach unity, we approach God."

### PHRENOLOGY VINDICATED

AGAINST THE CHARGES OF MATERIALISM AND FATALISM.

BY CHARLES CALDWELL, M.D.

[CONCLUDED FROM PAGE 51]

Will anti-phrenologists deny or even controvert any of these allegations? Will they assert that they can, by education and training, so far improve the human spirit as to convert it from a feeble to a strong, or from an immoral to a moral one? Will they even hazard their reputation, by declaring their positive knowledge that education operates on the spirit at all? If so, they hold their reputation by so frail a tenure that they will certainly lose it. They do not know, nor does anybody else, that he experiences in his spirit the slightest change by any form of education he can receive. On the contrary, there is strong reason to believe that he does not. That his organized matter is changed by education, can not be doubted; because the fact is susceptible of proof. But that the human spirit is precisely the same after education that it was before, is a position which, though not, perhaps, demonstrable, there is much more reason to believe than to doubt. As already stated, if it be in any way altered, no matter whether for better or worse, its identity is destroyed.

Such are some of the defects of the hypothesis maintained by anti-phrenologists and metaphysicians respecting the moral improvement of man by education and example. They implant vicious propensities in the spirit, from which they are utterly unable to remove them. They know not that the spirit can be changed; they are ignorant of any means by which a

change in it can be effected; nor were such means in their possession, would they know how to use them. As respects any form of mental improvement, therefore, education, conducted on their notions, would be wholly unavailing. They radiate in the spirit the seeds of vice, which nothing but the Creator of the spirit can pluck out.

On the principles of this hypothesis (if, indeed, principle can be predicated of a thing so incongruous, vague, and unintelligible) fatalism is complete. Unless supernatural agency come to his aid, each individual must be in the constant commission of his besetting sin. For the extinguishment of the propensity giving a proneness to it, his spirit can not be changed except *miraculously*; nor has it any separate portion, in which a virtuous and countervailing sentiment can reside. But to allege that a vicious and a virtuous disposition can inhabit the same point of either spirit or matter, is rank absurdity. In truth, to represent the human spirit as an indivisible substance, possessing at once, within its own compass, a heterogeneous mass of vices and virtues (for human virtues have an existence as well as human vices)—a representation of this sort is not only unintelligible and contradictory, it is unqualified nonsense. So replete is it with folly, and so repulsive to common sense, that, when thus analyzed, stripped of its garb of superstition and prejudice, which has so long concealed and protected it from derision, and exhibited in its naked form and fallacy—when thus dealt with, no one will have the weakness to adopt and defend it. Yet has it been the doctrine of metaphysicians since the days of Aristotle, and is the doctrine of anti-phrenologists at the present day. And I repeat that, as far as it deserves any name, it is unsophisticated fatalism. And the reason of this assertion has been already rendered. The doctrine, if it can be so called, infixes in the spirit of man an active principle of vice, from whose destructive influence no earthly means can rescue it. All hope of amendment, therefore, from human efforts being thus extinguished, our race has no alternative, under this scheme of philosophy, but to sin on, in utter despair of sublunary aid, and looking for the means and the process of reform *exclusively from above*. But on the fallacy, unchristian character, and ruinous tendency of this hypothesis, it were a waste of time in me to dwell any longer. I shall therefore decline all further consideration of it, with the single remark, that if, by a thorough examination of the subject, metaphysicians and anti-phrenologists can convict me of a single error in preferring against their scheme of philosophy the charge of fatalism, it shall be instantly renounced. Meantime, as relates to such charge, let the doctrines of that philosophy, as just represented, be fairly contrasted with those of Phrenology, and the issue be marked.

Here, in their characters and bearings, all things present themselves under not only a different, but an opposite aspect. Phrenology offers no such disrespect and injustice to the Deity, through an accusation of His works, as to admit of the existence of a human propensity, one of the constitutional elements of man, *vicious in its nature*. Such an admission would virtually pronounce the Creator to be the author of unqualified evil. Our science only admits that certain propensities belonging to man may become sources of vice, through the fault of their possessor, who negligently allows them to run to excess in their action, pampers and urges them to such excess by improper practices, or in some other manner misapplies or abuses them. And all these things he does voluntarily and of choice, having it amply in his power to prevent or avoid them. In this case, I say, no shade of imputation is thrown on the Deity, as if He were actually the author of sin; whereas it is impossible, as might be easily made to appear, to defend from that irreverent and impious charge the doctrines of anti-phrenology. But, without farther remark on the errors and mischiefs of that fast-fading scheme of mental philosophy, I shall again turn to its opposite, and, as respects the charge of fatalism preferred against it, bring its doctrines more strictly to the test of observation and experience, reason and common sense.

According to the doctrines maintained in Phrenology, none of the mental faculties of man, in their natural and well-regulated condition, as already mentioned, are tributary to vice; and but a few of them can become so, even in cases of excess, misapplication, and abuse. These are Amativeness, Destructiveness, Combativeness, Acquisitiveness, and Secretiveness; and they have their seats, not in simple spirit, but in compound material organs, whose vigor of action, if likely to become excessive in degree, and vicious in its issue, can be restrained and overruled in a manner to be presently described.

From this enumeration it will be perceived that all the faculties which, by their excess or abuse, may minister to vice, belong to the animal compartment of the brain. In opposition to these, or at least as a balance to bridle their impetuosity, and prevent their propensities from running into vice, may be arrayed the reflective faculties, all the strictly moral faculties, and the most powerful of those that may be called semi-moral. By this antagonism of mental powers, the mind can be held in a state of equilibrium, as relates to vice and virtue; or rather, as will presently appear, a preponderance toward the latter may be easily imparted to it.

The restrictive faculties, more especially referred to as being best qualified to withhold the mind from vice, and incline it to virtue, are Causality and Comparison, Benevolence, Veneration, Conscientiousness, Self-Esteem,

Cautiousness, Love of Approbation, and Firmness. And these are also seated in cerebral organs, most of them comparatively large and powerful; and they may all be materially augmented in size and strength by suitable training. It might be correctly added, that, in many cases, Hope, Wonder, and Ideality unite their influence to that of the more strictly moral and the reflective organs in the prevention of vice and the promotion of virtue.

Such, in its relation to morality and immorality, vice and virtue, is the constitution of the human mind. It possesses five faculties which *may*, by excess, neglect, and abuse, lead to vice, and *eight*, at least, of about equal strength, whose *only* tendency is toward virtue; and another which, in co-operation with the latter, gives them steadfastness and perseverance. In addition to these, three more, as just mentioned, co-operate occasionally in the same good cause. And it is repeated that the organs of the faculties which *may* minister to vice can be enfeebled not a little, and those of the faculties which, from their nature, *must* subserve the cause of virtue and sound morals, in an equal degree invigorated, by a judicious and well-concerted scheme of education and training. Thus may the balance in favor of virtue be made greatly to preponderate.

If a mind thus constituted and disciplined can have any liability or propensity to fatalism, it must be to a fatalism of virtue, rather than of vice. Its leaning must be toward moral rather than immoral actions. Any one of the strong moral faculties will be as likely as any one of the animal to become the ruling passion of the individual, and sway his conduct. And when the reflective and all the moral faculties unite and co-operate, they must necessarily predominate in influence and action over any one or two, or even all of the animal faculties, and not only restrain their propensity to crime, but prove, in their own joint power, a certain and abiding fountain of virtue. For the more complete illustration and establishment of this point, a brief analysis of it will be sufficient.

Suppose an individual with Destructiveness so largely developed as to give him a propensity to the shedding of blood. His confederacy of antagonizing organs, if duly cultivated and strengthened, will be more than sufficient to restrain him from crime. They are as follows:

Benevolence, in the emphatic language and subduing tones of clemency, kindness, and mercy, implores him to do no injury to the object of his malice, and to inflict no pain on his connections and friends. Veneration solemnly warns him, in the name of all that is sacred and holy—especially as he regards the precepts, example, and injunctions of the wise, the good, and the revered of all ages, climes, and countries, and the commands of his God, with the penalty annexed in case of violation

—to withhold his hand from the meditated deed. Conscientiousness, in a manner no less stern and mandatory, admonishes him to abstain from an act which is not only unjust and flagrantly wrong in its own nature, but which can hardly fail to visit him in future, whether sleeping or waking, with the condemnation of repentance and the agonies of remorse. Self-Esteem assures him that he will forfeit and irrecoverably lose whatever gentleness of self-respect and personal dignity he may have hitherto possessed, and will pass the remainder of his life under a deep and withering sense of self-degradation. Approbativeness will remonstrate with him on the loss he must sustain in the regard of his fellow-men. Cautiousness, invoking him to beware, will alarm him for his personal safety and welfare. The reflecting faculties will place before him, in colors of blood, the fearful and ruinous consequences of the deed of guilt. And Firmness, uniting with these virtuous associates, will give stability to their resolution and perseverance to their efforts. And I repeat, that Hope, Wonder, and Ideality, being much more akin to good than evil, and much more gratified with beauty than deformity, will not fail to unite in the praiseworthy association.

Such is the confederacy of moral and reflecting organs and faculties that may be arrayed against a single animal organ, each of them individually being nearly, and some of them entirely, equal to itself in size and strength, to withhold it from crime. And they can effect their purpose as certainly and easily as seven or eight men, each equal in strength to the intended offender, can, when resolutely determined on it, prevent a single man within their reach from perpetrating murder. And the same confederacy may be brought to act against any other animal organ, and stay its movement, when about to plunge into some immoral and forbidden deed.

Is Acquisitiveness about to lead to theft, swindling, or any other form of felony or fraud? These acts are odious to the same organs with murder, and will, on the same principles, and with the same salutary result, be opposed by them. Is Combativeness on the eve of a lawless quarrel or a mischievous riot? Does Secretiveness meditate deceit or duplicity, treachery or open falsehood? Or does Amativeness urge to an act of profligacy and dishonor? In either case, the combination of the higher organs to preserve peace and morality, and to prevent crime, is the same. And, provided those organs are trained and invigorated, as they are and ought to be, their success is certain. It is as certain, I repeat, as is that of eight strong and resolute men over a single man, not superior in strength to either of them, in the following case:

The party is assembled in the same room. A stranger enters, to whom one of them is hostile, and whom he is determined to assassinate,

the others being privy to his felonious design. That it is perfectly in their power to prevent the deed, provided they act opportunely and in concert, will not be denied. With equal ease, moreover, could they restrain the individual from the commission of any other crime or misdemeanor, were his purpose known to them. And the propensity of an organ to vicious indulgence is never concealed from him who possesses it. If he falls into his besetting sin, therefore, he can not excuse himself on the plea of ignorance. He can not, I mean, plead that his superior organs were not apprised of the lawless propensity of the inferior one. His consciousness sufficiently advises him of the fact.

Thus simple and efficient (I might say perfect) is the system of moral checks and balances which Phrenology recognizes and presents, and the mode of establishing it which it so plainly teaches. Is it inquired of me what that mode is? I reply, that it consists in giving to the moral and reflecting organs and their faculties an ascendancy in power and influence over the animal ones, by cultivating and strengthening the former by exercise, and restraining and moderating the action of the latter, in case they be inordinately and dangerously vigorous.

Am I asked again, in what way the animal organs of the brain may be reduced in power, when they threaten to become a source of annoyance and crime? I reply, in the same way in which any other organ of the body may be reduced in tone and weakened in action. Protect those organs from every form of unnecessary exercise and excitement, and thus keep them tranquil, which may be effected without difficulty, and the work is done. Their power is diminished and their excess prevented. Not more certainly are the muscles strengthened by exercise and enfeebled by inaction than the organs of the brain. By judicious exercise is every portion of the body invigorated, and by withholding exercise debilitated. This is a maxim as incontestably true as that things equal to one and the same thing are equal to one another.

In Phrenology, then, I repeat, there is no fatalism. Or if there be, its cast is moral. For, under such a scheme of education and training, as may be easily accomplished, the confederacy of faculties leaning toward virtue is much more powerful than any single faculty, whose excess of action may lead to vice. And the animal faculties, especially when their propensities are inordinately strong, do not act confederately, but seek each one its own individual gratification.

As far as concerns the vindication of Phrenology from the charges of materialism and fatalism, I might here close my paper. But I have promised a few remarks of a more direct and pointed character on the subject of Free Will; and to the fulfillment of that

promise I shall now proceed, with the settled design that my remarks shall be brief. And first, of the meaning that should be attached to the term Will.

Metaphysicians and anti-phrenologists consider the will as a distinct faculty of the mind, possessing a control over certain other faculties. Phrenologists, on the contrary, regard it as only a function or mode of action of the intellectual faculties; for to that class of faculties alone does it belong. It is nothing, therefore, but a power of applying those faculties at pleasure to certain selected purposes and pursuits.

As respects itself, however, the will is not so free as to be arbitrary. It is controlled, as already mentioned, by causes under the denomination of motives. And those motives govern it in its actions, as certainly and uniformly as gravitation governs the movements of the running stream and the falling body.

Am I asked what these will-controlling motives are, and whence they are derived? I answer: They are propensities or appetites in the form of desires, and are furnished by the affective faculties of the mind—I mean, by the animal propensities and the moral sentiments. It is in some shape for the gratification of these that the intellectual faculties will to act, or *not* to act. Provided, therefore, the affective faculties be suitably educated and correctly inclined, the intellectual faculties, in providing means to gratify them by meeting their desires, will necessarily minister to the establishment of sound morals and the promotion of virtue—and the reverse. Are the affective faculties so uneducated, or so badly educated, that those belonging to the animal compartment of the brain are loose and unbridled in their propensities, and preponderate over those of the moral and reflecting compartments? In such a case, the intellectual faculties become the panders to evil and licentious passions and minister to vice. In each instance the affective faculties, though they have no will of their own, furnish the motives which govern the will, and, through the instrumentality of it, throw the intellectual faculties into action. To exemplify this proposition:

An individual, in whom Conscientiousness and Benevolence are predominant faculties, is introduced to a family that has suffered wrong and oppression, and been reduced by them to poverty and bitter distress. A strong desire is awakened in him to redress their wrong, by having justice done to them, and to relieve their sufferings by offices of kindness and acts of beneficence. And to this desire his will conforms. Hence, to furnish means for the accomplishment of his intention, his intellectual faculties are immediately at work. Are the sufferers still agonized by the actual contact of the rod of injustice? That rod he indignantly snatches from the hand of the op-

pressor, and thus disarms cruelty of its power to injure. Are they broken-heartedly and hopelessly languishing in a dungeon? He throws open their prison door, and restores them to light, and liberty, and joy. Are they in want of food, and clothing, and a place of shelter and residence? He provides them with all, and does not leave them until their comforts are complete. While thus engaged, though his will is under the control of his moral faculties, he feels that it is free. And, under that impression, he would severely condemn himself did he refuse to obey the virtuous impulse. In this way do the affective overrule to their purposes the intellectual faculties.

In another person, who is defective in Conscientiousness and Veneration, the predominant faculties are Acquisitiveness and Combativeness. He is in need of money, but being too idle and unprincipled to resort to the resources of honest industry, his boldness determines him to gratify by robbery his lawless cupidity. Here, again, the will conforms to the overruling propensity. Accordingly, the intellectual faculties being put into requisition, suggest the time and place most suitable for the ambush, and provide the weapons to be employed on the occasion. Nor is the will under the slightest degree of constraint, though actually controlled by the master propensities. In proof that it is not constrained, if, instead of one traveler *unarmed*, four or five *well-armed*, and carrying with them immense wealth, approach the place of the robber's concealment, though his Acquisitiveness burns with ardor for the booty, he, notwithstanding, shrinks from an attack. Why? Because his Cautiousness, taking the alarm, warns of the danger of an encounter with so formidable a party, and assumes, for the time, the control of the will.

In a third case, an individual being unprincipled from a lack of the moral organs and faculties, is strongly marked with Acquisitiveness and Cautiousness, and is defective in Combativeness. Such a man possesses the elements of a thief, and will basely purloin what he has not the courage to procure by the pistol. Here, again, the will is influenced by the dominant propensities, unbridled Acquisitiveness pointing to the property to be gained, and Cautiousness to the mode of gaining it.

In every other voluntary transaction, whether virtuous or vicious, the mental machinery concerned is the same. The affective faculties furnish the motives to action, and lead the intellectual faculties, through the medium of the will, to prepare the means.

In conclusion, though I do not pretend to have completely solved, in the foregoing pages, the problem of Free Will, because I deem such solution impracticable, I trust I have shown it to be fully as compatible with Phrenology as with any other scheme of mental philoso-

phy. And that, perhaps, should be the summit of my aim. But in alleging that it is much more compatible, I might safely defy metaphysicians and anti-phrenologists to put me in the wrong.

Phrenology unquestionably furnishes, through the affective faculties, the motives between which the will may choose, in a much more simple and intelligible manner, than any other scheme of mental philosophy with which I am acquainted. In truth, I know of no other scheme in which the existence and operation of such motives is intelligible at all. The hypothesis that the motives, and the will, and the memory, and the judgment, and the imagination are all seated in the mind, which is even less than a partless indivisible point—such an hypothesis amounts to a mental labyrinth, which I have neither the sagacity to thread, nor the courage to attempt it.

#### TALK WITH READERS.

T. A. D. Did Dr. Gall say that the only way to prove Phrenology was to destroy certain portions of the brain, and thus show that certain faculties of the mind were thereby destroyed?

Ans. No. Dr. Gall discovered Phrenology by other means, and though, like other medical men of his time, he may have experimented in that way on animals to learn the seat of muscular motion in the brain, he never to our knowledge even contemplated so absurd a practice as to commit multiplied homicides to verify his theory of the relation of brain to mind.

2d. How and by what means were the organs of Hope and Conscientiousness discovered?

Ans. By repeated and long-continued observation on people who had the faculties in question strong and weak, and on those who were insane in these respects.

3d. Please describe the peculiar development of the organ of Language which indicates the memory of names.

Ans. That kind of memory, we think, depends on a combination of faculties with Language, among which are Individuality, Order, Tune, and Continuity.

4th. Have eminent men received Phrenology as a science?

Ans. The celebrated Dr. Vimont was appointed by his fellow-members of the Royal College of Medicine of Paris, to investigate Phrenology and report upon its claims. He spent two or more years, and went into a most elaborate analysis of the whole subject; collected thousands of specimens of animal phrenology, and, finally, contrary to the expectation of his friends who appointed him, and contrary also to his own original predilections, he made a most elaborate and overwhelming report in favor of Phrenology.



The celebrated Dr. John Elliottson, F.R.S., President of the Royal Medical Society of London, Professor of Principles and Practice of Medicine, and Dean of Faculty in the University of London, lent the strength of his great name and eminent scientific attainments to the support of Phrenology, and was for years president of the London Phrenological Society. He said that he "had devoted some portion of every day, for twenty years, to the study of Phrenology," and adds, that he "feels convinced of the phrenological being the only sound view of the mind, and of Phrenology being as true, as well-founded in fact, as the science of Astronomy and Chemistry."

Dr. John Mackintosh, Professor of Principles and Practice of Physic, Fellow of the Royal College of Surgeons of Edinburgh, etc., said: "The more closely I study mind in health and disease, the more firm are my convictions of the soundness of the phrenological doctrines. I regard Phrenology as the true basis of the science of mind."

Professor Charles Caldwell, M.D., president of the Transylvania University, at Louisville, Ky., whose pen was never, in this country, surpassed for clearness and vigor, sustained the science for more than forty years, by lectures, essays, and books.

Horace Mann, to whom the nation owes more, for its present educational excellence, than to any other ten men, studied Phrenology under the great Spurzheim, and understood it theoretically as well as any man of his time; and he taught it, practiced upon its teachings, and made it the basis of his entire system of instruction and mental culture. The world is reaping the fruit which he planted, and his writings, inspired by Phrenology, shall illumine the path of the true teacher in all coming time.

The late Dr. John W. Francis, of New York, eminent in literature as well as in science, and one of the foremost men of his time for liberal culture and scope of mind, was a believer in and advocate of Phrenology. He was President of the first Phrenological Society formed in the city of New York. But we need not go to the realm of the dead to find believers in and advocates of Phrenology among men eminent in science and in literature. We beg to mention a few of the living: Dr. J. V. C. Smith, of Boston; Dr. Samuel G. Howe, of Boston; Dr. Andrew Boardman, of New York, author of the "Defense of Phrenology;" Judge Harbutt, of New York, author of "Human Rights and their Political Guarantees," which is based on Phrenology; Dr. Bell and Dr. McClintock, of Philadelphia; Dr. Valentine Mott and Dr. J. Marion Sims, of New York; Dr. Buttolph, Superintendent New Jersey State Lunatic Asylum; Dr. Rockwell, Superintendent Vermont Lunatic Asylum; Dr. Nicholas, Superintendent Insane Asylum,

Washington, D. C., formerly of the Bloomingdale (N. Y.) Lunatic Asylum; Dr. D. T. Brown, the present Superintendent Bloomingdale Lunatic Asylum; Prof. Johnson, Professor of Chemistry, Yale College; Rev. Dr. Bellows, of New York; Rev. David Syme, Professor of Mathematics, etc., Brooklyn, N. Y.; Rev. John Pierpoint; Rev. Henry Ward Beecher, and we might add many others.

#### MENTAL PECULIARITIES.

A MAN who has an evenly balanced brain, a harmonious temperament, and a healthy body glides along through life without showing peculiarities or eccentricities. Other men have extra strong passions, which make their actions unbalanced, and, therefore, peculiar. Another man, in the same family or neighborhood, may have weak passions and strong moral and intellectual power. His peculiarity is study, religious emotion, and a disinclination for worldly pleasures. Though the general phases of character and organization are inherited, there seem to be some traits exhibited by different persons which are apparently unnatural and singular. Now, tobacco is nauseous in the extreme to nearly everybody, and the remark might be ventured, that of twenty million persons not one would like the taste of tobacco. Yet we know one man who, as an infant, craved tobacco, and would eat it without nausea. This was accidentally discovered by his crying for tobacco when his father put it into his own mouth. He thought he would see if the child was really crying for the tobacco, and brought it to him, and he ate it with avidity. We know the ancestors of this child for two generations back, and all of them, male and female, used tobacco in some form, yet we are loth to believe that if twenty generations were to use tobacco, a generation would inherit an appetite for so nauseous a substance. Still, it doubtless is true that this one child, in some peculiar freak of nature, inherited a love for tobacco; as some children inherit a love for liquor, or some other poisonous drug.

A gentleman once called at our office for examination, and we found his Philoprogenitiveness, or parental love, largely developed, and casually remarked to him that he was fond of children, and would tend babies with pleasure, when he abruptly broke out "No, sir, you are mistaken, I have five children, and not one of them did I ever take on my lap. I can not bear the idea of such a thing." "But," I remarked, "you are fond of children, anxious for their welfare, love to see them play, are disposed to buy things for them at Christmas and at other times, for the pleasure their joy affords you." Then he said, "This is true; still, I can not bear the idea of taking one of my children in my lap, nor did I ever kiss one of them."

This peculiarity seemed very singular, and for a few moments we studied it earnestly; and, as if by intuition, we were led to ask him this question: "Are you the eldest child?" "No." "Had your mother ill-health before your birth? and was the child older than you pretty young when you were born, so that your mother was wearied to disgust by being obliged to hold him in her lap? or was he ill, thus inducing fatigue and weariness on her part?" He sat a moment in silence, and every muscle of his face seemed to be in motion, and with swimming eyes he replied: "I have now found out the secret of this peculiarity. I never dreamed why I dreaded to touch one of my children, yet how it could be possible I had so strong an interest in and love for them; but now I see through it. My brother, older than myself, was four years old when I was born, and he had been ill all his life; he was weak in the back, and required to be held as an infant much of the time, and was so peevish that he thought nobody but my mother could hold him; and often she thus held him until wearied almost to distraction, and her feelings, doubtless, became intensely excited with a spirit of repulsion toward holding him, but not toward his interests and his happiness; and I," said he, "have inherited that disgust which my mother must have experienced so intensely."

There are, doubtless, thousands of other disgusts which we inherit as well as preferences. The love for music, interest in pictures, in shells, in geological specimens, in flowers, in horseback-riding, and the thousand other things for which certain persons exhibit an almost insane fondness, to the exclusion of other things more congenial to the general mind. Our peculiarities are, doubtless, inherited as much as the color of our hair; and we can not always ascertain the relations between our own peculiarities and certain peculiar conditions which existed on the part of our parents anterior to our birth.

THE upsetting of a gig was the occasion of Washington's being born in the United States; an error of a miner in sinking a well led to the discovery of Herculaneum; and a blunder in nautical adventures resulted in the discovery of the island of Madeira.

"Now, gentlemen," said a nobleman to his guests, as the ladies left the room, "let us understand each other; are we to drink like men or like beasts?" The guests, somewhat indignant, exclaimed "like men!" "Then," he replied, "we are going to get jolly drunk, for brutes never drink more than they want."

LOOK AT THIS.—Were we to ask a hundred men who from small beginnings have attained a condition of respectability and influence, to what they imputed their success in life, the general answer would be, "It was from being early compelled to think for and depend on ourselves."

## MORAL PHILOSOPHY;

OR,

## THE DUTIES OF MAN

CONSIDERED IN HIS INDIVIDUAL, SOCIAL, AND DOMESTIC CAPACITIES.

BY GEORGE COMBE.

[FROM THE LATEST REVISED EDINBURGH EDITION.]

[CONTINUED FROM APRIL NUMBER.]

Now, although these facts go to the root of the evil, they are generally unknown and unattended to. An accomplished manager of the poor of a parish, according to the present system, is a man who resists, to the very last extremity, every application for charity; and who, when resistance is no longer possible, obtains the greatest quantity of food and raiment for the smallest amount of money. Economy in contracts is the grand object; and those managers are covered with glory who are able to reduce the assessment on the parish one half per cent. Without meaning at all to depreciate the advantages of economy, I remark that this mode of management reminds me of the manner in which an old relative of my own coped with the rushes which grew abundantly in one of his fields. He employed women, whom he hired at so many pence a-day, to pull them up; and if the wages of the women fell from 10d. to 6d. or 8d. a-day, he thought that he had managed the rushes to great advantage that year. But it so happened, that the rushes, like the poor, constantly reappeared, and the labor of pulling them up never came to an end. At last this excellent person died, and his son succeeded to the farm. The son had received a scientific education, and had heard of the chemical qualities of soil, of the various metals and minerals which are usually found incorporated with it, and of the effect of these and other circumstances on vegetation. He thus discovered that stagnant water is the parent of rushes; and when he succeeded to the farm, he cut a deep drain through a high bank, obtained declivity sufficient to cause water to flow, and then constructed drains through the field in every direction. By this means he dried the soil; the rushes disappeared, and have never since been seen there; the labor of pulling them up is saved, and the money which it cost is devoted to further improvements.

So long as society shall neglect the causes of poverty, and omit to remove them, and so long as they shall confine their main efforts to making cheap contracts for supporting the poor, so long will they have a constant succession of indigent to maintain. Nay, there is a great tendency in their proceedings to foster the growth of the very poverty which so grievously distresses them.\* I have said that the children in the charity-workhouses have generally low temperaments and inferior brains; and that these are the great parents of poverty. To prevent these children from rearing an inferior race, also bordering on pauperism, and from becoming paupers themselves in the decline of life, it would be necessary to improve, by every possible means, their defective organization. This can be done only by supplying them with nutritious diet, and paying the utmost attention to their physical and mental training. By the present system, they are fed on the poorest fare, and their training is very imperfect. They look dull, inert, heavy, and lymphatic, and are not fortified so much as they might be against the imperfections of their natural constitutions. In point of fact, in feeding pauper children with the most moderate quantity of the coarsest and cheapest food, means are actually taken to perpetuate the evil of pauperism; for bad feeling in childhood weakens the body and mind, and consequently diminishes the power of the individuals to provide for themselves. Attention, therefore, ought to be devoted, not merely to the support of existing paupers, but also to the means of preventing another crop from springing up in the next generation. Our present system may be compared to that which the farmer would have pursued, if he had watered the field after pulling up the rushes, in order to assist nature in accomplishing a new growth.

In making these observations, I beg it to be understood that I do not

blame any particular managers of the poor for their proceedings, or accuse them of neglect of duty. The principles which I am now expounding have hitherto been unknown to these persons, and are not yet generally acknowledged by society at large. Public men, therefore, could not easily act on them. But believing them to be founded in nature, and to be highly important, I use the freedom to announce them for general consideration, in the confidence that they will in time become practical. Whatever may be thought of these views, one fact, at all events, can not be controverted, namely, that society has not yet discovered either the causes of poverty or the remedy; hence, I conceive the statement of new principles to be neither arrogant nor unnecessary; leaving them, as I do, to stand or fall by the result of observation and experience.\*

## LECTURE XII.

## PAUPERISM AND CRIME.

Causes of pauperism continued—Indulgence in intoxicating liquors—Causes producing love of these: Hereditary predisposition; Excessive labor with low diet; Ignorance—Effects of commercial convulsions in creating pauperism—Duty of supporting the poor—Evils resulting to society from neglect of this duty—Removal of the causes of pauperism should be aimed at—Legal assessments for the support of the poor advocated—Opposition to new opinions is no reason for despondency, provided they are sound—Treatment of criminals—Existing treatment and its failure to suppress crime—Light thrown by Phrenology on this subject—Three classes of combinations of the mental organs favorable, unfavorable, and middling—Irrisable proclivity of some men to crime—Proposed treatment of this class of criminals—Objection as to moral responsibility answered.

In the immediately preceding Lecture I entered upon the consideration of the social duty of providing for the poor. The removal of the causes of pauperism, it was observed, should be aimed at, as well as the *alleviation of the misery* attending it. One great cause of pauperism mentioned was bodily and mental defect; and it was held that those thus afflicted should be maintained by society.

Another cause of pauperism is the habit of indulging in intoxicating liquors. This practice undermines the health of the whole nervous system, through which it operates most injuriously on the mind. The intoxicating fluid, by its influence on the nerves of the stomach, stimulates the brain, and excites the organs of sensibility, emotion, and thought, for the time, into pleasing and vivacious action. Hence the drunkard enjoys a momentary happiness; but when the stimulus is withdrawn, the tone of the system sinks as far below the healthy state as during intoxication it was raised above it. He then experiences an internal void, a painful prostration of strength and vivacity, and a

\* The preceding Lecture was written and delivered in 1835, and the views of pauperism which it contains were then generally regarded as theoretical and unfounded. Subsequent events have not only proved them to be sound, but have strongly excited public attention to the painful fact, that in Scotland pauperism has increased and is rapidly increasing. Professor Alison, in his two pamphlets "On the Management of the Poor in Scotland," has, in my opinion, demonstrated, by irrefragable evidence, that the wretched plagues doled out to the poor in this country are inadequate to their comfortable subsistence, and that a continually increasing pauperism is the actual and inevitable consequence of the deep mental depression and physical degradation in which they habitually exist. 1840.

In England, Dr. Ray and Mr. Tuffnell, in their admirable report, dated 1st January, 1841, on "the Training School at Battersea," observe that "the pauper children assembled at Norwood, from the garrets, cellars, and wretched rooms of alleys and courts in the dense parts of London, are often sent thither in a low stage of destitution, covered only with rags and vermin; often the victims of chronic disease, almost universally stunted in their growth, and sometimes emaciated with want. The low-browed and inexpressive physiognomy or malign aspect of the boys is a true index to the mental darkness, the stubborn temper, the hopeless spirits, and the vicious habits on which the master has to work." \* \* \* "The peculiarity of the pauper child's condition is, that his parents, either from misfortune, or indolence, or vice, have sunk into destitution. In many instances children descend from generations of paupers. They have been born in the worst parlors of a great city, or in the most wretched hovels on the parish waste. They have suffered privation of every kind." \* \* \* "They have seen much of vice and wretchedness, and have known neither comfort, kindness, nor virtue." P. 302-3. These gentlemen recommend, and have instituted, a mode of treatment calculated to remove these causes of pauperism. 1842.

Since these notes were published, a new poor-law for Scotland has been enacted and come into operation, calculated to provide more adequate sustenance for the poor; but the principles advocated in the text can scarcely be said to be recognized by those who are charged with carrying it into execution. 1846.

\* See note on next column.

strong craving for a renewed supply of alcohol to recruit his exhausted vigor. During intoxication, the brain, from over-excitement, is incapable of healthy action, while in the intervals between different debauches, it is so exhausted and enfeebled that it is equally unfit to execute its functions. The habitual drunkard thus sinks into the condition of an imbecile, and may become a burden on the industrious portion of the community for his maintenance.\*

Various causes lead to these unfortunate habits. One is hereditary predisposition. If the parents, or one of them, have been habitually addicted to this vice, its consequences affect their physical constitution, and they transmit an abnormal condition of organization to their children. This doctrine has been ridiculed, as if we taught that children are born drunk. They are no more born drunk than they are born in a passion, but they are engendered with conditions of brain that tend ultimately to produce in them a love of intoxicating fluids.

Again; a tendency to drunkenness appears to be caused by excessive labor with low diet. The nervous energy is exhausted through the medium of the muscles, and the stimulus of alcohol is felt to be extremely grateful in restoring sensations of life, vigor, and enjoyment. This cause may be removed by moderating the extent of labor and improving the quantity or the quality of the food. If alcohol were withheld and a nourishing diet supplied to such men, they would, after a few weeks, be surprised at the pleasurable feelings which they would experience from this better means of supplying the waste of their systems.

An additional cause of intoxication is found in ignorance. When an individual enjoys high health and a tolerably well-developed brain, he feels a craving for enjoyment, a desire to be happy, and to be surrounded by happy friends. If he be uneducated and ignorant, his faculties want a scene in which they may vent their vivacity, and objects on which they may expend their energies, and he discovers that intoxicating liquors will give him a vivid experience, for the time, of the pleasures of which he is in quest. For the sake of this artificial stimulus, the bottle is then resorted to, instead of the natural excitements of the mind, calculated at once to render us happy and to improve our external condition. This was the real source of the drunkenness which disgraced the aristocracy of Britain in the last generation. I am old enough to have seen the last dying disgraces of that age. The gentlemen were imperfectly educated, had few or no intellectual resources, and betook themselves to drinking as a last resource, for the sake of enjoying the pleasures of mental vivacity. From an analogous cause, some legal and medical practitioners, who who reside in the provinces, fall into these pernicious habits. Their limited sphere of duties does not afford a constant stimulus to their minds, and they apply to the bottle to eke out their enjoyments.

A more extensive and scientific education is the most valuable remedy for these evils. We have seen mental cultivation banish drunkenness from the classes holding rank and respectability in society, and the same effect may be expected to follow from the extension of education downward.

The last cause of pauperism is a great convulsion which occurs every few years in our manufacturing and commercial systems, and which, by deranging trade, deprives many industrious individuals of employment, casts them on charity for subsistence, breaks down their self-respect and feelings of independence, and ultimately degrades them into helpless pauperism.

\* The phenomena attending the different stages of intoxication appear to indicate that the brain is affected also directly in the following manner, although evidence is still wanting to render this view certain. Intoxicating liquors accelerate the action of the heart, and cause an increased flow of blood to the head. The first effect of this is to stimulate all the organs into greater activity, and to produce feelings of vivacity and pleasure. The blood circulates most freely in the largest mental organs, because they have the largest blood-vessels. As intoxication proceeds, the smaller organs—those of the intellectual powers—are first overcharged with blood, and their functions become impaired; next, the organs of the moral sentiments are gorged; and lastly, those of the propensities; so that the drunkard extinguishes first his humanity, then his animal nature, and at last becomes a mere breathing unconscious mass.

If, then, I am correct in the opinion that the chief causes of pauperism are, 1st, a low temperament, and imperfect development of brain, attended with a corresponding mental imbecility, although not so great as to amount to idiocy; 2dly, hereditary or acquired habits of intoxication, which impair the mind by lowering the tone of the whole nervous system; 3dly, want of mental cultivation; and 4thly, depression arising from commercial disasters—the question, Whether the poor should be provided for by society, is easily solved. To leave them destitute would not remove any one of these causes, but increase them. To allow our unhappy brethren, who thus appear to be as frequently the victims of evil influences over which they have little or no control, as of their own misconduct, to perish, or to linger out a miserable and vicious existence, would be not only a direct infringement of the dictates of Benevolence and Conscientiousness, but an outrage on Veneration (seeing that God has commanded us to assist and reclaim them). Moreover, it would tend also to the injury of our own interests.

The fact that the world is arranged by the Creator on the principle of dispensing happiness to the community in proportion to their obedience to the moral law, is here again beautifully exemplified. By neglecting the poor, the number of individuals possessing deficient brains and temperaments is increased; the number of drunkards is increased; and the number of the ignorant is increased; and as society carries these wretched beings habitually in its bosom; as they prowl about our houses, haunt our streets, and frequent our highways; and as we can not get rid of them, it follows that we must suffer in our property and in our feelings until we do our duty toward them. Nay, we must suffer in our health also; for their wretchedness is often the parent of epidemic diseases, which do not confine their ravages to them, but sweep away indiscriminately the good and the selfish, the indolent and the hard-hearted, who have allowed the exciting causes to grow up into magnitude beside them.\*

On the other hand, by applying rigorous measures not only to maintain the poor, but to remove the causes of pauperism, these evils may be mitigated, if not entirely removed. If a practical knowledge of the organic laws were once generally diffused through society, and a sound moral, religious, and intellectual education were added, I can not doubt that the causes of pauperism would be perceptibly diminished. Phrenology conveys a strong conviction to the mind, that precepts or knowledge are not sufficient *by themselves* to insure correct conduct. The higher faculties of the mind must be brought into a state of *sufficient vigor* to be able practically to resist not only the internal solicitations of the animal propensities, but the temptations presented by the external world, before sound precepts can be realized in practice. Now, a favorable state of the organs, on the condition of which mental strength or feebleness in this world depends, is an indispensable requisite toward the possession of this vigor; and as this fact has not hitherto been known—at least, has not been attended to—it seems to me probable that society does not know a tithe of its own resources for mitigating the evils which afflict it. The temperance societies are extremely useful in this respect. The substitution of comfortable food for intoxicating beverages has the direct tendency to benefit the

\* I have already adverted to the destitute condition of the poor, and its tendency to cause the increase of pauperism. Professor Alison, in his pamphlet "On the Management of the Poor in Scotland," has shown that another of the consequences of their extreme want is the prevalence of epidemic fevers among them in the large towns. This affliction is no longer confined to themselves. In 1839, the Fever Board and the Directors of the Royal Infirmary of Edinburgh reported that, "notwithstanding every exertion, fever has kept its ground in this city, and that on three different occasions within these twenty years it has assumed the form of an appalling epidemic; that its ravages have extended, while its malignity has greatly increased, the mortality having risen from one in twenty to near one in six; and it has passed from the dwellings of the poor to those of the rich, and prevailed extensively among families in easy and affluent circumstances; that within the last two years it must have affected at least ten thousand of the population of the city." In 1838, one in thirty were affected. Here we see the rich falling victims to disease originating in their own neglect of the poor. A more striking illustration of the mode of operation of the natural laws, and of the certainty of the punishment which is inflicted for infringing them, could not have been presented.

whole nervous system and to increase the vigor of the higher powers of the mind. Society at large should bend its best energies, directed by sound knowledge, toward the accomplishment of this end.

Holding it, then, to be clearly both the duty and the interest of society to provide for the poor, the next question is, How should this be done—by legal assessment, or by voluntary contributions? Phrenology enables us to answer this question also. The willingness of any individual to bestow charity depends not exclusively on the quantity of wealth which he possesses, but likewise on the strength of the benevolent principles in relation to the selfish in his mind. Now, we discover by observation that the organs of the benevolent and selfish feelings differ very widely in relative size in different individuals, and experience supports the conclusion which we draw from this fact, that their dispositions to act charitably are as widely different. Not only so, but as the leading principle of our present social system is the pursuit of self-interest, it may be stated as a general rule (allowance being always made for individual exceptions), that those in whom the selfish feelings, with intellect and prudence predominate, will possess most wealth; and yet this very combination of faculties will render them least willing to bestow. Their wealth and benevolence will generally be in the inverse ratio of each other. This inference, unfortunately, is also supported by facts. It has frequently been remarked that the humbler classes of society, and also the poorer members of these classes, bestow more charity, in proportion to their incomes, than the very wealthy. To trust to voluntary contributions, therefore, would be to exempt thousands who are most able but least willing to bear the burden, and to double it on those who are most willing, but least able, to support it.\*

The correctness of this observation is supported by the following extract from a Report by the Committee of Contributors to the Royal Infirmary of Edinburgh, presented to the general meeting held on 5th January, 1845: "This state of matters has induced us to look with anxiety to the revenue, and more especially to that part of the fluctuating branch arising from the subscription, contributions, and church collections; and when we consider that the population of Edinburgh is 133,000, and the inhabited houses 22,500, and that the population of Leith is 26,000, and the inhabited houses 4,600—making (exclusive of Portobello, Musselburgh, etc.) a total population of about 160,000, and 27,000 inhabited houses, it is surprising, and much to be lamented, that the subscription contributors above 5s. are under 1,800, and that the contributions are under £3,000. When it is recollected that the object of the institution is to provide a comfortable abode, the best medical skill, the purest medicines, and the most experienced nurses to relieve the bodily sufferings of the poorer classes of society; and when we consider the deep interest which those in more fortunate circumstances have that the progress of disease should be arrested (independent of higher consideration), we can not resist the conclusion that there must either be some misapprehension as to the institution, or a callousness to charity which we are unwilling to impute."

I select these examples of local charity because I believe them to be applicable to many cities besides Edinburgh, and they lead to the conclusion that while the present principles of social action prevail, compulsory assessment is indispensable, and I am inclined to carry it the length of assessing for the relief of poverty and of sufferings resulting from it, than those of any other country in Europe which is really well regulated." And again: "Many respectable citizens (of Edinburgh) never appear among the subscribers to any public charity, at the same time that they steadily withstand all solicitations for private alms, and thus reduce the practice of this Christian duty (charity) to the utmost possible simplicity."—*On the Management of the Poor in Scotland*, pp. 11 and 23.

\* Professor Alison has arrived at the same conclusions by means of practical observation. He says: "In following out this inquiry (into the condition of the poor), I have long since formed, and do not scruple to express, an opinion which I can not expect to be in the first instance either well received or generally credited in this country, viz., that the higher ranks in Scotland do much less (and what they do, less systematically, and therefore less effectually) for the relief of poverty and of sufferings resulting from it, than those of any other country in Europe which is really well regulated." And again: "Many respectable citizens (of Edinburgh) never appear among the subscribers to any public charity, at the same time that they steadily withstand all solicitations for private alms, and thus reduce the practice of this Christian duty (charity) to the utmost possible simplicity."—*On the Management of the Poor in Scotland*, pp. 11 and 23.

Asylum, and the Royal Infirmary. I have been told that these, and all the other charitable institutions of Edinburgh, are sustained by about fifteen hundred benevolent individuals, many of whom subscribe to them all, and most of whom subscribe to several, while the remaining twenty or thirty thousand of the adult population of the city and suburbs, who are able to bear a part of the burden, never contribute a farthing to any one of these objects. In a sound social system this should not be the case. It is a social duty incumbent on us all to alleviate the calamities of our unfortunate, and even of our guilty brethren; and until our moral principles shall be so quickened as to induce us *all* to discharge this duty voluntarily, we should be compelled to do so by law.

On another point I am disposed to carry our social duties farther than is generally done. I regard the money applied to the maintenance of the indigent as at present to a great extent wasted, in consequence of no efficient measures being adopted by society to check pauperism at its roots. If I am correct in ascribing it to a low temperament, imperfect development of brain, habits of intoxication, ignorance, and commercial fluctuations, efficient means must be used to remove these causes before it can either cease or be effectually diminished; and as the removal of them would in the end be the best policy for both the public and the poor, I am humbly of opinion that the community, if they were alive to their own interests, as well as to their duty, would supply the pecuniary means for laying the axe to the root of the tree, and by a rational education and elevation of the physical and mental condition of the lower classes of society, would bring pauperism to a close, or, at all events, diminish its present gigantic and increasing dimensions.\* Here the regret always occurs, that our senseless wars should have wasted so much capital that we must provide twenty-seven millions of pounds sterling annually to pay the interest of it; a sum which, but for these wars, might have been applied to the moral advancement of society, and have carried a thousand blessings in its train. If our moral sentiments were once rendered as active as our propensities have been, and I fear still are, we should devote our public assessments to beneficial social objects, render them liberal in proportion to the magnitude of the work to be accomplished, and pay them with a hearty good-will, because they would all return to ourselves in social blessings.

[CONTINUED ON PAGE SEVENTY-NINE.]

## PERPETUAL MOTION.

BY LEVI REUBEN, M.D.

PERPETUAL MOTION is a term the primary meaning of which is obvious enough, and which is in such sense applicable to actual phenomena, as the planetary movements; but one that has been wrested from this, its proper use, to name any imaginary mechanism, such that within itself the power required to give it motion shall be continually restored or renewed, without aid from an exterior source or cause; and hence, such that, once in motion, it must move forever, or until destroyed by the wear of its parts. The idea necessitates a circle or circuit of parts, returning in some way upon itself; it implies the uninterrupted transfer of a certain quantity of motion from piece to piece through the circuit, or such accumulation at one point as shall overcome the resistance at another, so that an undiminished force returns always upon the first piece (prime mover)—the machine thus to impel itself, and, if possible, perform, over and above this, some useful work. This problem, worked upon through 2,000 years, and never more faithfully than within a century past, yet without one instance of well-attested success, has, aside from its demonstrated impossibility, deservedly attained to a "bad emi-

\* It is gratifying to observe that the suggestion in the text has, to some extent, been recently carried into effect by the Poor-Law Commissioners of England. See their admirable report "On the Training of Pauper Children." 1841.

nence" in the history of mechanics. Intermittent have been the plans, devices, wheels, combinations, engines to which these attempts—always in the nature of things absurd—have given birth; but the details, beyond a few instances for illustration, would be in like degree impertinent. First, what movements can not be claimed as furnishing or solving the so-called perpetual motion? The earth and other planetary bodies move incessantly, both in the way of rotation and of translation; and the resistance they encounter being 0, or infinitesimally small, no perceptible retardation takes place. By the first law of motion, they can not cease from these movements, once imparted, save by action of some opposing force from without. By the same law, gravity and our atmosphere being removed, every ball or pebble propelled by a school-boy's club, must move off with undiminished speed in a right line, and forever. In truth, observation thus far leads to the belief that every particle of matter in the universe is in incessant motion through space. The grand difficulty, in the outset, is, not to find instances of true perpetual motion, but to find any power adequate to arrest such motion. But what the imaginative mechanist seeks as a "perpetual motion," is in no case a machine expected to go forever; it is one that, however well made, must wear out by the grating and jar of its parts; and inconsistently, because ignorantly, he expects to devise such a machine, in such way that it shall first feed itself with needful power, and then yield a surplus with which to grind, saw, plane, etc.! While the ocean, the land-slopes, and the requisite heat exist, the round of evaporation, cloud and its transfer, fall in rain, and return in rivers, will continue; and by renewing our water-wheels, we secure from the running streams perpetual power and work. But the overingenious mechanic still busies himself with projecting a water-wheel that shall pump back, to the top of the fall, all the water required to run it, and meanwhile do some useful work besides. Now, any machinery is only a connected series of inert and inactive pieces, interposed between the point on which a motor acts and the material on which its work is to be done; and this being true, the supposition that the whole work of a machine shall far exceed, or in the least exceed, the whole power it can receive, is simply impossible and absurd. Again, take other cases; the tides never rest; a large tide-wheel may be made, while the tide is strongest, to fill a reservoir from which a less wheel shall be kept constantly working; a piston-rod, rising and falling with the expansions and contractions, due to natural changes of temperature, of a body of oil confined in a bulb and tube, and on the surface of which the piston rests, may be caused, by means of a ratchet on the upper end of the rod, with interposed delicate

machinery for changing direction of movement and multiplying velocity, to give a continuous and very considerable movement in one direction to a wheel or crank; and a like effect may be secured by the expansions and contractions of a long metallic rod fixed at one end, and with a ratchet on the other. A pendulum duly suspended, and aided by a spring, may oscillate until worn out; and in muscular action, we have the not uncommon instance of the heart's incessant pulsation through eighty or more years. But none of these afford the perpetual motion sought, because in them the moving force is continually supplied from without, in form of gravity, momentum, heat, elasticity, or, finally, food. The only admissible cases, then, must be those in which the momentum due to inertia, or to gravity, or the direct action of attractive or repulsive forces, as those of magnetic poles, can be made, wholly within the parts of the mechanism, to do the work of continually propelling it. To devise any machine, moving perpetually until worn out, there are only five methods or conditions supposable. 1. There must be an exterior cause of the motion; but this, by the nature of the present question, is excluded. 2. There must be total annihilation of friction and all other resistances which might retard the movement of the parts; but practically, this is impossible. A wheel on pivots, having no friction, and set turning in an exhausted receiver, could move forever. But the nature of matter and force forbids any such case; the parts in contact must rub and wear, and in so doing parts of the impelling force are continually subtracted, being consumed in acting against the resistance, or suffering conversion into heat. Or, 3, it must be imagined that at some place (in some piece or connection) within the machinery, the force generated or transmitted by the piece shall be greater than that impressed upon or imparted to it from preceding pieces in the circuit, so that thus the required surplus of power may arise. But it is an admitted and universal fact that, in ordinary machines, impelled by motors from without, as the momentum of water or wind, weight or strength, of animals, steam, etc., the whole power applied is first of all consumed to an amount exactly equal to the sum of all the resistances within the machine; and that the power taking effect in useful work is always the whole power applied, *less* this sum-total of resistances. If this be true of all machines moved by exterior power, it must be true of all moved by a power acting within, upon some one of the pieces of a circuit. One set of pieces of mechanism is just as inert as the other. If true through the whole of an ordinary machine or circular arrangement, it must be (for any given time) equally true of each piece and connection in the one or the other. Everywhere, at every point and transfer, action and reaction are equal; and for the

substantial reason that only by means of so much reaction can we get any action at all. *Nil dat quod non habet*; the generated force never can exceed the communicated force; the impinging or urging body must always lose what that impinged upon or pushed gains. The earlier engineers, in their ignorance, thought a chain, rope, or beam, pulled lengthwise, felt less and less strain from the ends toward the middle; the seeker of a perpetual motion, equally ignorant of mechanical law, thinks that at some one connection in a circuit the effective action can be greater than at others at the same time. M. de la Hire long since demonstrated that, in this aspect, the problem of a perpetual motion amounts to this: To find a body that is both heavier and lighter at the same moment; or, to find a body heavier than itself; or, what amounts to the same, to find a force greater than itself. But, remembering that some friction, resistance of air, rigidity or softness of parts in which absolute pliability or hardness is desirable, and adhesion of parts and of air, are in the very nature and circumstances of the bodies that must be used, it will be seen that, in a series of parts returning upon itself, these causes must, in time, very sensibly, and in most instances rapidly, reduce any movement that may be imparted or attained, thus surely tending back to a state of rest. But, 4, the supposition still remains that, by some artful disposition and combination of contrivances, perhaps multiplied to some extent, a successive accumulation of momentum within the parts may be secured, affording the desired surplus for neutralizing resistances and performing work.

At first utterance, this seems the most plausible case, but only because, being more complex, it is not so easily analyzed; accordingly, it is in this direction that the larger number of speculators have been led astray. But when we apply to this case the law of virtual velocities, viz.: that what is gained in the magnitude of effect of a given power is always and necessarily lost in time, and *vice versa*, it is seen that in this case also the total momentum, or the quantity of action, during any certain period, in an arrangement returning upon itself, must be equal in all the parts. The accumulation from piece to piece is only fancied, because the case is not understood. A man can not press a nail into a board; but letting down on it truly a sledge-hammer, he drives it home at a blow; this is because a gradually accumulated action is expended almost at a point (the head of the nail) and within an instant of time. So, a man's effort readily accumulates in a fly-wheel the force required, on coupling instantly the appropriate parts, to punch a metallic plate. But, in 1860, a supposed inventor constructed an arrangement of an oblique bar having a heavy ball on the end, which one person could readily



guide and propel about a vertical axis until much force was accumulated, when, instantly coupling the axis with some very heavy body, this was moved. The enthusiastic contriver would forthwith propel a railway car by the

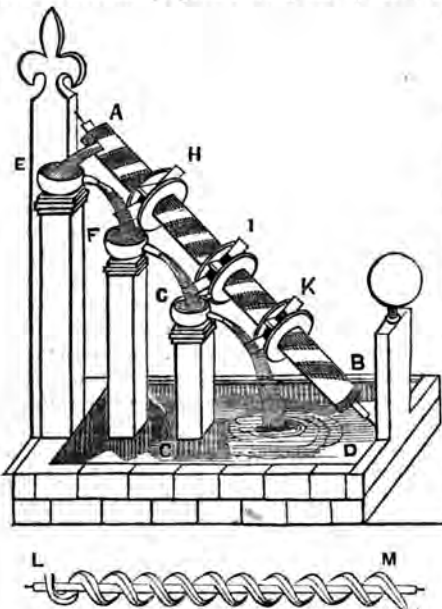


FIG. 1.

power of one man upon his bar and ball, mistaking a momentary for a permanent result, and believing he had achieved at last the perpetual motion; and a gentleman of Wall Street, more learned in civil than in mechanical law, squandered on so absurd an arrangement nearly \$2,000, before being advised of its necessary failure. Indeed, in many circuitous arrangements, there may be at certain points a possibility of gain of power which is only forbidden by the completion of the circuit of movements, and the necessary equalization of reactions through this means; and the contriver, seeing this possible gain, fails to see as clearly the inevitable general law. If at any part a force or motion along a certain line can be resolved into two components acting at angles with this line, there follows, so far, an absolute increase of the total impelling force; but in the circuit the resolved force must be compounded again, and the supposed gain is neutralized. So there are other ways of reclaiming or accumulating moving force at a point or for a moment, as when weights are made successively to drag or fall upon some part; but either the reaction is immediate, or in the circle of actions it is brought to bear at some other point, as in elevating the weights, and there is no real gain. In no case is there a residue of gain to meet the expense of friction and work; so that even continued accumulation through an infinite number of parts could not suffice for perpetual motion, as understood. A very good illustration of the fal-

lacy of a supposed gain of moving force at some point or points in a circuit of actions is afforded in the arrangement shown in Fig. 1. The cut represents one among the earlier devices arising in the course of the revival of the search for a perpetual motion, in the seventeenth century; and it is copied by Mr. Dircks in his recent book on the subject, from Bishop Wilkins' "Mathematical Magick" (in two books, 5th ed., 1707). An inclined shaft or cylinder, *AB*, has cut in it a helical cavity or Archimedes' screw, as shown at *LM*—its lower extremity being supposed to dip into the water of the reservoir, *CD*. About the cylinder are fixed three water-wheels, *H*, *I*, and *K*; and the water raised at a great mechanical advantage within the inclined screw is to be discharged at top, and so to fall successively into the vessels, *E*, *F*, *G*, and the reservoir, acting with considerable power in its course, on the water-wheels. The good bishop, when he had fairly thought out this device, was inclined to cry out "Eureka!" Having experimented, he thus gives us his results. "Upon trial and experience, I find it [this machine] altogether insufficient for any such purpose, and that for these two reasons:

1. The water that ascends will not make any considerable stream in the fall. 2. This stream, though multiplied, will not be of force enough to turn about the screw." That is, the water rises slowly and with intermissions; it falls quickly, and its blow is brief and ineffectual. 5. Finally, may not some succession of magneto-electric with mechanical or with electro-magnetic apparatus supply the means of obtaining the desired surplus of moving power, and thus accomplish by electrical stratagem what plain mechanical law forbids? A few years ago this might have been anticipated; but the recent establishment of the law of equivalency, in mechanical units, of all forms of force, leads us to see that a given action of magnetic force must correspond with a given impulsion or quantity of motion, *i. e.*, with a given mechanical effect, and *vice versa*; so that, finding as we now may the value of each force in terms of the other, we shall discover that the law of equality of action and reaction is to be extended from the mechanical to all the agencies or forces of nature; and the *ignis fatuus* of the fanciful or ingenious mind (suffering for lack of education or of sound judgment) is placed just as far beyond reach as before. In fact, by the broadest generalization, the impossibility of a self-impelled machine becomes a sure axiom of science; and it is one a knowledge of which would save, even now, time, talents, money, peace of mind, and often sanity, to

the thousands who still embark in this pursuit. A machine is described by S'Gravesande, 1774, named, from its inventor, Orfyreus' Wheel, and claimed by the latter as a "perpetual motion;" externally there was seen only a wheel, or rather drum, 12 feet in diameter and 14 inches in breadth, very light,

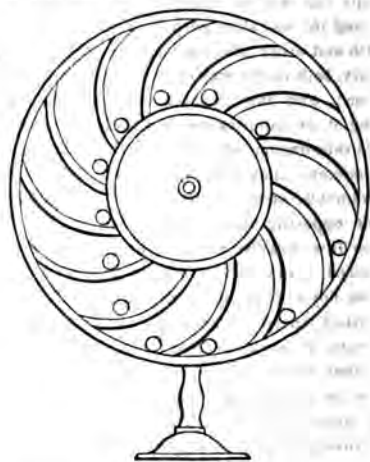


FIG. 2.

constructed with thin deal boards, and the whole covered with waxed cloth, its horizontal axis resting in supports. S'Gravesande relates that this wheel, receiving a slight impulse in either direction, moved with accelerated speed till it reached twenty-five or twenty-six revolutions a minute, and at this rate continued to turn—in one instance, in a chamber of the Landgrave of Hesse, and closed with his seal, moving for two months. At

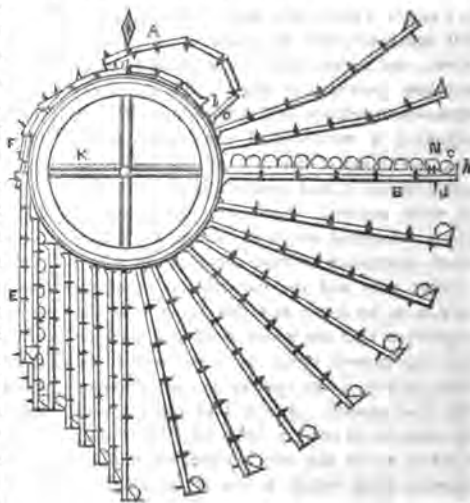


FIG. 3.

the end of this time it was stopped to prevent wear; and though the prince attested that there was no fraud in its construction, S'Gravesande examined the whole carefully, still detecting no communication. The maker, however, in-

censed at this scrutiny, broke up the wheel forthwith, charging its destruction to the impertinent curiosity of the philosopher—the ordeal being one, we may remark, that the possessors of like marvels in our own day are apt greatly to covet. A very common attempt has been to construct a wheel, a cylinder, or an endless belt passing vertically about two rollers, so that by weights thrown out on arms, or rolling out in inclined grooves in the descending half-revolution, and then falling closer to the axis, or rolling inward in the ascending half, so as in effect to weigh more in moving down and less while lifted, a surplus of downward pressure shall be obtained to keep up the motion. Now, a simple diagram and calculation will show, in such cases, that while the leverage of each weight going down is greater, the number of the weights actually being lifted at any one time is also the greater; and as, besides this, the inertia and concussion of the weights, and the friction they cause, has continually to be overcome, all such contrivances stand hopelessly still, with an unliquidated balance of resistance to be overcome against them. The necessity that a greater number of the weights shall continually be acting against the movement, or on the side of such an arrangement expected to be ascending, is shown in the plans presented in Figs. 2 and 3. The wheel with curved supporting partitions and inclosed balls, Fig. 2, may be taken as a type of its class; and many mechanics may recognize it as an old acquaintance, or at least, a near relative of one! That shown in Fig. 3 is a highly complicated attempt in the same direction—a device for which a patent was asked in England by Geo. Linton, of Middlesex, 1821. The operation of this wheel is too obvious to require minute description; but it may be remarked that besides the increased downward pressure to be gained by the unrolling of the jointed levers, *A, B*, etc., each lever was to receive, at *h*, a weight—this to be carried around and up to a height a little above the axis, then deposited in a grooved trough, and by mere gravity to roll back toward *h*, again in its turn to make the like circuit. The failure of so elaborate a contrivance should certainly lead the inventor to taboo its class altogether. One inventor would let fifteen feet of an endless chain, coiled round a vertical cylinder moving on polished steel pivots, weigh down against ten feet of straight chain ascending on the other side; but, spite of his almost frictionless shaft and pulleys, by the laws of resolution and composition of force, the excess of weight of parts of his chain-coils on opposite sides of the shaft balance each other; and the interaction of impulses throughout his circuit results, as it necessarily must, in a perpetual rest, due to equilibrium. Another would let heavy balls drop successively into pockets in the periphery of a wheel, on the descending

side, being delivered at the lowest point of descent into a sluice, then to be fed along and returned up the inclined plane of an Archimedes' screw, worked by the excess of power afforded by the continued weight and momentum of the falling balls upon the wheel; the case is more complex, but the result similar. At one agency for patents in this country, it is stated that about fifteen applications occur yearly for patents upon professed perpetual motions; but considering the many agencies in operation, and the fact, known to most mechanics, that a movement of this sort fails of being patentable because the application must be accompanied with a *working model*, it

is safe to conclude that throughout the country there are every year many hundreds of these abortive machines in course of planning or of trial. Much interest was recently excited in such a machine, said to have been invented by Mr. J. G. Hendrickson, of New Jersey; but with an official denial of the assertion that a working model had been in the U. S. Patent Office, and had been operated there, this report also falls to the ground.

The examples occasionally put on exhibition are, of course, but so many ingenious tricks. The latest marvel announced is that of a self-winding clock: is not the winding secured at intervals by force obtained from expansion and contraction of a metallic bar?

Finally, perpetual motion, as commonly understood, is found to be simply a name for an impossibility, and, besides, a name that is ill chosen.

For much curious historical information on this subject, the reader is referred to the "PERPETUUM MOBILE; or, Search for Self-Motive Power, during the 17th, 18th, and 19th Centuries," by Henry Dircks, C. E.; London, 1861.\*

\* By the kind permission of the editors of Appleton's New American Cyclopædia, this article will be found to embrace in the main the substance of the shorter article prepared for that work on the same subject, and by the same writer.



PORTRAIT OF ("PARSON") BROWNLOW.

#### W. G. BROWNLOW.

EVERYBODY in this country has, at least, heard of the notorious Parson Brownlow, for many years editor of the Knoxville (Tenn.) *Whig*, and a Presbyterian clergyman in that State. There is not in the United States, probably not on earth, another specimen of the *genus homo* which may be called his fellow, or parallel. His organization is most marked. His features, as may be observed by the portrait, are full of angles and ridges, and drawn into stern muscular positions, as if his mind were wrought up to positive decisions, and his feelings wound up to a high pitch. His features also indicate perfect self-possession and independence of mind.

His phrenology shows uncommon energy, courage, determination, pride, force, and will-power, arising from very large Combative-ness, Self-Esteem, Firmness, and an excitable temperament. It also indicates great practical common sense, a ready, quick, clear, and very distinct mind—one that is well versed in practical subjects, and capable of gathering knowledge rapidly from experience and all available sources. His forehead, also, indicates good memory, great power of illustration and judgment of character, together with an uncommon power of language, ability to put his strong angular thoughts into words, which are full of force and characteristic of the subject

in hand. His temperament and whole organization indicate strength rather than fineness, which, joined to very great strength, hardihood, and endurance, gives to his thoughts and feelings the quality of roughness, boldness, positiveness, and sharpness. He can not say anything in a tame, pliant, smooth, plausible way—is bold and audacious in the style of his comparisons and in his invective; in word and action he is original, copies nobody, and could hardly do it if he would.

He is a man of kindly sympathies, and were it not for his irascible spirit, his love for contest, and desire to annihilate his opponents, or the subject against which he speaks or writes, he would have an entirely different reputation from that which he now has. In the social circle, among his personal friends, he is doubtless cordial, kind, obliging, sympathetic, generous, and magnanimous, but he is a hearty hater. Not long since, when his voice temporarily failed him, he remarked, "that he would spend the balance of his life, when unable to speak or write, in making faces at Abolitionists and Locofocos." It should be remembered that the Parson is an intense Whig of the old school, and has lost none of his constitutional hatred of the Democratic party; and living in Tennessee, he takes the pro-slavery side of that question; hence he classes Abolitionists and Locofocos in the same category, and utters his anathemas and makes faces at the two at the same time. No man can lay to his door the charge of hypocrisy; at least, he is an open, square-spoken man, has no disguises, is not afraid to be unpopular, and dares to utter what he believes, regardless of how it may take; and it is sometimes thought his vanity has a sphere of action in being odd, peculiar, eccentric, and audacious. In other words, that he takes pride in doing things as other people do not, in saying bolder, stauncher, rougher, fiercer things than anybody else, either lay or clerical, dare to utter. His statements border on profanity and sacrilege, and no man would dream of his being a parson to read his ordinary editorials and letters.

On a late visit to Washington, he remarked that, when he got away from "that den of thieves," he breathed freer; and, while there, it is related of him that he was accosted on the street by a beggar for alms, when he stepped into a store and wrote an order on the President for any small sum he might choose to give, and in consideration he proposed to relinquish all his claims to any portion of public patronage.

In 1857 he visited Montgomery, Ala., and delivered an address, and his friends gave him a dinner, at which they pressed him to take wine, when he replied, "No, gentlemen, it is as much as I can do to manage myself without drinking."

The Parson is a man of talent, but is one of the boldest and most rugged in his state-

ments of all Western men who have any pretension to culture; but we believe him to be just, frank, and a scorner of lies and hypocrisy, with an intensity which is really refreshing in these days of double-dealing.

In January last he replied in his paper to some inquiries respecting his antecedents, birthplace, etc.: "I was born and raised in Wyth County, Va., and my parents were both natives of the same State. I have lived in East Tennessee for thirty years, and although I am now fifty-five years of age, I walk erect, have but few gray hairs, and look to be younger than many persons of forty years."

On the subject of Union and Secession, the plucky parson, in reply to threats of hanging for his strong, outspoken sentiments, discourses as follows:

"I am for my country, and on the side of the General Government, and in every contest, either at sea or on land, I shall rejoice in the triumph of the government troops, fighting under the stars and stripes. Should Tennessee go out of the Union, I shall continue to denounce Secessionism, and war against the storms of fanaticism at the North, and the assaults of demagogues and traitors at the South, though their number is legion. In all candor, I believe that in a Southern Confederacy the freedom of speech and of the press will be denied, and for the exercise of them I will be hung. But, come what may, through weal or woe, in peace or war, no earthly power shall keep me from denouncing the enemies of my country, until my tongue and pen are paralyzed in death!"

Parson Brownlow is a character not afraid to speak his mind; and what is more, is not afraid of being unpopular on account of what he believes to be the truth. He has backbone, courage, pluck, stamina, in contradistinction to the too common spirit of expediency and smooth-faced gentleness, which leaves truth and the Master to the mercy of enemies.

#### SHORT GRAVES.

WHY do so many children die? Why are our cemeteries filled with short graves? Why do more than half of the children born never reach the age of manhood? Is it because God has not made man as wisely or as well as He made the ox or the dog? Who would think of raising cattle or horses if five out of every ten died before being old enough to come to the yoke or the harness!

There must be some great mistake in the original organization of man, or else some egregious errors in the habits and training of the human race.

There are several reasons for these early deaths, for this want of stamina in the human constitution. And let it be remarked, that it is not among the poor and ignorant, the hard-working and plain-living class, where we find

the greatest infantile mortality. It is with those who are well-housed and have a plenty of food and raiment and culture. True, among the poor there are many deaths from contagious diseases, and occasionally an instance of wasting decay; but the ragged, bare-footed, and plainly-fed laborer's child is more often ruddy, rollicking, hearty, and healthy than the well-cared-for child of the opulent. No doubt extra warm rooms and too little out-of-door exercise sends many a child to the grave. Candies, rich food, irritating condiments, and this everlasting nibbling between meals of cakes and delicacies, tend to impair the young stomach and debilitate the nervous system and produce early death; but we believe the prime destroyer of the children of to-day is tobacco, flanked on either hand by its coadjutors, tea and coffee, and in many instances supplemented with that scourge of scourges, alcoholic drink.

Boys smoke and chew tobacco. They think it manly and smart. Thus, in the years of growth, they shatter their nervous systems, derange their digestive and circulatory apparatus, and fail to develop into that brawny, robust manhood which nature intended in their organization. They become pale, sallow, lank in cheek and lank in abdomen, weak in the back and weak in the head, fretful, fidgety, nervous, and not more than half developed. Many boys of seventeen, when we advise them not to smoke, tell us they can not possibly leave off smoking. They must either chew or smoke; and they reveal to us the amount of their indulgence in this respect, which is really alarming. Ten, twelve cigars a day is nothing uncommon; an amount, indeed, every day sufficient to kill three men who were not previously accustomed to the vile weed. These boys do not attain to their normal growth by an inch and a half in height, and twenty-five to fifty pounds in weight, and are lean, scrawny, nervous, half-built wrecks. They marry the daughters, perhaps, of men of similar habits, and these daughters, housed up in ladyhood without exercise, accustomed to strong coffee and tea, they are about as nervous, and nearly as much debilitated, as their tobacco-smoking bridegrooms. They have children born to them; and from such parents can healthy children be expected?

It is said that the Feejee cannibals have become wiser than to kill tobacco-users for the purpose of food; for they find it impossible to eat them, so saturated have they become with the poisonous drug! If a cannibal will not eat a tobacco-user, is it not fair to suppose that children will inherit the nervous condition and debilitated state of a parent so saturated?

Many a mother nurses her child after having drunk two or three cups of strong coffee, and that child from birth is, to speak bluntly, drunk on coffee till, from enlargement of brain or brain fever, it is hurried off to a tiny grave.

The use of tobacco produces, on nearly all who use it, more or less disease of the throat. Who shall say that the prevailing epidemic, Diphtheria, was not born of tobacco? Our young men must quit tobacco, or the race will be ruined.

[CONTINUED FROM PAGE SEVENTY-FOUR.]

The question is frequently asked, How are these principles, even supposing them to be founded in nature, ever to be carried into execution, seeing that the opinions of society are strongly opposed to them? In answer, I appeal to the experience of the world. All new opinions are rejected, and their authors persecuted or ridiculed at first; but in all instances in which they have been true they have been ultimately adopted. Galileo was imprisoned for proclaiming the first principles of a scientific astronomy. Fifty years elapsed before his opinions made any perceptible progress, but now they are taught in schools and colleges, and the mariner guides his ship by them on the ocean. It was the same in regard to the circulation of the blood, and it will be the same in regard to the application of the new philosophy to the social improvement of man. The present generation will descend, contemning it, to their graves; but, if it be true, we are sowing in young minds seeds that will grow, flourish, and ripen into an abundant harvest of practical fruits in due season. A thousand years are with the Lord as one day, and with society a hundred years are as one day in the life of an individual. Let us sedulously sow the seed, therefore, trusting that, if sound and good, it will not perish by the way-side, but bring forth fruits of kindness, peace, and love in the appointed season.\*

I forbear suggesting any particular plan by which the objects now detailed may be accomplished; because no plan can become practical until the public mind be instructed in the principles, and convinced of the truth of the doctrines, which I am now teaching: and whenever they shall be so convinced, they will devise plans for themselves with infinitely greater facility and success than we can pretend to do, who live only in the dawn of the brighter day.

The next social duty to which I advert, relates to the treatment of criminals, or of those individuals who commit offenses against the persons or property of the members of the community. The present practice is to leave every man to the freedom of his own will, until he shall have committed an offense; in other words, until he shall have seriously injured his neighbor; and then to employ, at the public expense, officers of justice to detect him, witnesses to prove his crime, a jury to convict him, judges to condemn him, jailers to imprison, or executioners to put him to death, according as the law shall have decreed. It will be observed that in all this proceeding there is no inquiry into the causes which led to the crime, into the remedies for crime, or into the effects of the treatment on the offender or on society; yet every one of these points should be clearly ascertained before we can judge correctly of our social duties in regard to the treatment of criminals.

As to the cause of crime, there is a strange inconsistency between our theological and legal standards on the proclivity of the human mind to evil. The articles of our Church teach us that the human heart is deceitful above all things and desperately wicked; while, legally, every man is regarded as so completely a moral agent, that he can command his will and his actions; and hence, that, when a clear law which his intellect can comprehend, is laid down for his guidance, he is a just and proper subject for punishment, if he infringe it. The premises and the conclusion in this last view are consistent with each other, and if this were a correct description of human nature, there would be no gainsaying the propriety of the practice. We should still, however, find a difficulty in accounting for our want of success in putting an end to crime; for, if these principles of criminal legislation and punitive infliction be sound, it appears a strange anomaly that crime has everywhere, and in every age, abounded most where punishment, especially severe punishment, has

been most extensively administered, and that it has abated in all countries where penal infliction has become mild and merciful. There is, however, an error in this view of human nature, which Phrenology enables us to detect.

It appears incredible that, in a well-governed country like this, where detection and punishment are almost certain to follow crime, any man should infringe the law, if he were not urged by impulses which obtained the mastery, for the time, over conscience and reason. We need not waste time, however, in speculating on this subject, but may come at once to facts.

As mentioned in a former Lecture, the brain may be divided into three great regions: those of the Animal Propensities, Moral Sentiments, and Intellectual Faculties.

In some individuals the organs of the propensities bear the ascendancy, in point of size, over those of the moral and intellectual faculties. Such men feel the impulses of passion very strongly, and are internally urged by vigorous selfish desires, which vehemently crave for gratification; while, on the other hand, they possess only feeble glimpses of moral obligation, and a glimmering of intellectual perception. When beings thus constituted are placed in a dense society, in which every man is struggling to acquire property and to advance his own fortunes, they commence the same career; but they take the road that first presents itself to their own peculiar minds; they are impatient to obtain gratification of their passions; they feel few restraints from conscience or religion, as to the mode of doing so; they are greatly deficient in intellectual capacity, in patience, perseverance, and acquired skill; and from all these causes they rush to crime, as the directest method of enjoying pleasure.

The class of minds which forms the greatest contrast to this one is that in which the moral and intellectual organs decidedly predominate over those of the animal propensities. Individuals thus constituted have naturally strong feelings of moral and religious obligation, and vigorous intellectual perceptions, while the solicitations of their animal passions are relatively moderate.

The third class is intermediate between these two. They have the organs of the propensities, of the moral sentiments, and of the intellectual faculties nearly in a state of equilibrium. They have strong passions, but they have also strong powers of moral and religious emotion, and of intellectual perception.

Fortunately, the lowest class of minds is not numerous. The highest class appears to me to abound extensively; while the middle class is also numerous. The middle and the highest class are at least as twenty to one in comparison with the lowest.

I am aware that many of my present audience, who have not attended to Phrenology, may regard these, not as facts, but as dangerous fancies and groundless speculations. To such persons I can only say, that if they will take the same means that phrenologists have taken to discover whether these are truths in nature or not, they will find it as impossible to doubt of their reality as of the existence of the sun at noon-day; and there is no rule of philosophy by which facts should be disregarded merely because they are unknown to those who have never taken the trouble to observe them. I respectfully solicit you to consider that the brain is not of human creation, but the workmanship of God, and that it is a most pernicious error to regard its functions and its influence on the mental dispositions with indifference. I beg leave here to assume that the views now presented are founded in nature, and to apply them in elucidation of our social duties in the treatment of criminals.

In the case of persons possessing the lowest class of brains, we are presented with beings whose tendencies to crime are naturally very strong, and whose powers of moral guidance and restraint are very feeble. We permit such individuals to move at large, in a state of society in which intoxicating liquors, calculated to excite and gratify their animal propensities, are abundant, and easily obtained, and in which property, the great means of procuring pleasure, is everywhere exposed to their appropriation; we proclaim the law, that if they in-

\* The serious efforts now making by the Sanitary Commissioners to improve the health of large towns; by the prison boards to improve the treatment of criminals; by magistrates and public officers to provide houses of refuge and reclamation for young offenders; and by Captain Maccoochie to induce the government to improve convict management—all afford the most satisfactory evidence of the progress of sound principles toward practical results within the last ten years. 1866.



vade this property, or if, in the ecstasies of their drunken excitement, they commit violence on each other, or on the other members of the community, they shall be imprisoned, banished, or hanged, according to the degree of their offense; and in that condition of things, we leave them to the free action of their own faculties and the influence of external circumstances.

It appears a self-evident proposition, that if such men are actuated by strong animal passions (a proposition which few will dispute), there must be an antagonist power, of some kind or other, to restrain and guide them, before they can be led to virtue or withheld from vice. Now, the well-constituted members of society, judging from their own minds, assume that these individuals possess moral feelings and intellectual capacities adequate to this object, if they choose to apply them. On the other hand, the conviction forced on me by observation, not only of the brain, but of the lives and histories of great and habitual criminals, is, that they do *not* enjoy these controlling powers in an adequate degree to enable them successfully to resist the temptations presented by their passions and external circumstances. In treating of the foundations of moral obligation, I mentioned that I had repeatedly gone to jails, and requested the jailers to write down the character and crimes of the most distinguished inmates of the prisons; that before seeing these descriptions, I had examined their heads, and also noted in writing the dispositions and probable crimes which I inferred from the development of their brains, and that the two had coincided. This could not have happened unless, in such cases, the brain had a real influence in determining the actions of the individuals. Especially, wherever the moral and the intellectual organs were very deficient, and the organs of the propensities were large, I found the whole life to have been devoted to crime and to nothing else. I saw a criminal of this description, who had been sent to the lunatic asylum in Dublin, in consequence of the belief that a life of such undeviating wickedness as he had led, could result only from insanity; for he had repeatedly undergone every species of punishment, civil and military, short of death, and had also been sentenced to death—all without effect. Yet the physician assured me that he was not insane, in the usual acceptance of the term; that all his mental organs and perceptions, so far as he possessed them, were sound, but that he had scarcely any natural capacity of feeling or comprehending the dictates of moral obligation, while he was subject to the most energetic action of the animal propensities, whenever an external cause of excitement presented itself. In him the brain, in the region of the propensities, was enormously large, and very deficient in the region of the moral sentiments. The physician, Dr. Crawford, remarked, that he considered him most properly treated when he was handed over to the lunatic asylum, because, although his brain was not diseased, the extreme deficiency in the moral organs rendered him morally blind, just as the want of eyes would render a man incapable of seeing.

In October, 1835, I saw another example of the same kind in the jail of Newcastle, in the person of an old man of seventy-three, who was then under sentence of transportation for theft, and whose whole life had been spent in crime. He had been twice transported, and at the age of seventy-three was still in the hands of justice, to suffer for his offenses against the law.\* These are facts, and being facts, it is God who has ordained them. Phrenologists are no more answerable for them, or their consequences, than the anatomist is answerable for blindness, when he demonstrates that the cause of that malady is a defect in the structure of the eye. Blame appears to me to lie with those persons who, under an infatuation of prejudice, refuse to examine into these most important facts when they are offered to their con-

sideration, and who resolutely decline to give effect to them in the treatment of criminals.

The question now presents itself, What mode of treatment does this view of the natural dispositions of criminals suggest? Every one is capable of understanding that if the optic nerve be too feeble to allow of perfect vision, or the auditory nerve too small to permit complete hearing, the persons thus afflicted should not be placed in situations in which perfect vision and hearing are necessary to enable them to avoid doing evil; nay, it will also be granted without much difficulty, that deficiency in the organ of Tune may be the cause why some individuals have no perception of melody; and it will be admitted, that, on this account, it would be cruel to prescribe to them the task of learning to play even a simple air, under pain of being severely punished if they failed. But most people immediately demur when we assure them that some human beings exist, who, in consequence of deficiency in the moral organs, are as blind to the dictates of benevolence and justice, as the others are deaf to melody; and that it is equally cruel to prescribe to them, as the law does, the practice of moral duties, and then to punish them severely because they fail. Yet the conclusion that this treatment is cruel is inevitable, if the premises be sound.

What, then, should be done with this class of beings? for I am speaking only of a class, small in comparison with the great mass of society. The established mode of treating them by inflicting punishment has not been successful. Those who object to the new views, constantly forget that the old method has been an eminent failure—that is to say, that crime has gone on increasing in amount, in proportion as punishment has been abundantly administered; and they shut their eyes to the conclusion which experience has established, that be the causes of crime what they may, punishment has not yet been successful in removing them, and that therefore it can not, on any grounds of reason, be maintained to be of itself sufficient for this purpose. The new philosophy dictates that the idea of punishment, considered as mere retribution, should be discarded. Punishment, in this sense, really means vengeance; and the desire for inflicting it arises from an erroneous conception of the structure and condition of the criminal mind, and from the activity of our own passions, which are excited by the injuries inflicted on us by the actions and outrages of this class of persons. Our duty is to withdraw external temptation, and to supply, by physical restraint, that deficiency of moral control which is the great imperfection of their minds. We should treat them as moral patients. They should be placed in penitentiaries, and prevented from abusing their faculties, yet be humanely treated, and permitted to enjoy comfort and as much liberty as they could sustain, without injuring themselves or their fellow-men. They should be taught morality, knowledge, and religion, so far as their faculties enable them to learn; and they should be trained to industry.

[TO BE CONTINUED.]

**SUBSTITUTION OF STEAM FOR ANIMAL POWER.**—The steam-engine is acknowledged to be the most important modern agent of civilization. Much of the slavish toil endured by our forefathers in manufacturing and agricultural pursuits has been dispensed with by its application. Sea and land are now traversed with an ease entirely unknown before its introduction, effecting intercourse with the remotest nations on the face of the earth. The iron horse harnessed to our carriages, laden with the heaviest goods, outstrips the fleetest racer, enabling merchant and traveler to reap the benefit of a mighty power with an economy of time and money utterly unattainable by other means. The substitution of animate for inanimate power has from facts been proved to be easy of operation and effectual in its results, and as the natural tendency of every operation in these days of progress is, or should be, to obtain the greatest return for the smallest proportionate outlay, there is no doubt that within a few years steam will be applied to most of the work now done by horses. From animal power being everywhere limited, and also expensive in its application, it is evident that some more powerful agent, more economical in working becomes necessary; and for this purpose there is none more powerful, useful, cheaper, or more manageable than steam power.—*Dublin Builder.*

\* In October, 1839, I visited the State Prison of Connecticut, at Weatherfield, near Hartford, in presence of the Rev. Mr. Gallaudet, Principal Totten, and other gentlemen, and saw a man in whose head the moral organs were very desolent, and the animal organs large. Mr. Pillsbury, the superintendent of the prison, stated that this man had passed thirty years of his life in the State Prison, under four several sentences, and that he had no doubt that, if then liberated, he would, in a week, be again engaged in crime.



## THE QUEEN'S MOTHER.

VERY few Americans who read, some weeks ago, a notice of the death of the *Duchess of Kent*, knew that in her England lost one whose life has had a more important bearing upon Great Britain's condition, and power, and happiness as a nation, than perhaps the lives of any dozen of her greatest men in this century.

The admirable conduct of Queen Victoria, since her accession to the throne, has had an immense share in producing the patriotic public sentiment which animates every Briton, and this enthusiastic love of their country and adoration of their Queen is the moral influence which, more than physical advantages, to-day makes Great Britain the greatest, most powerful, and most secure nation in the world.

Now the just deceased Duchess of Kent was Queen Victoria's mother.

A German by birth, and Duchess of the little German Principality of Leiningen by her first marriage, she married in 1818 the almost penniless English Duke of Kent. The only child of this Union, the present beloved Queen of England, was born the next year. The Duke died soon after his daughter's birth, leaving a host of debts behind him. To pay these, his widowed Duchess magnanimously gave up all his property. She might then have retired to her German principality, to live the empty and vain, but easy life of little German princes. But like a true mother, she determined that her daughter, the heir-apparent to the British throne, should be educated in the country she was one day to rule, and should be taught by herself.

To do this was a bitter sacrifice in many ways. She was a German, and the English do not like Germans, or indeed foreigners of any kind. She was poor, and her allowance from Parliament was, for the education of an heir to the throne, a beggarly pittance, £5,000. Indeed, her income would not have sufficed for herself and daughter, had not her brother, Leopold, afterward the heroic King of the Belgians, for many years made her a considerable allowance out of his own income. Patiently, lovingly, and with a wisdom which has called forth words of highest praise from England's greatest men, she trained her royal daughter.

Lord Palmerston said recently: "From the earliest infancy of her majesty, the mother and daughter have been perpetually together, and their daily intercourse has been that of mutual affection and reciprocal confidence. To the care and attention of the late Duchess of Kent we owe in a great degree that full development which we so much admire of those great and eminent qualities by which our sovereign is distinguished." And an English journal says: "The very extent of the success which the Duchess achieved in her life-work has, indeed, almost blinded us to the greatness of

the task it developed on her to perform. So thoroughly has become the accord between the throne and the people, so entirely has the Queen realized the English ideal of constitutional sovereignty, that this generation half believes a faultless monarch part of the natural order of things. It half forgets in its supreme contentment at the result, the instruments by whose hands that result was for so many long years prepared. It is none the less certain that for much of the internal peace they now enjoy, Englishmen are indebted to the royal lady whose remains will on Monday be interred. That the Duchess of Kent brought up the future Queen in every womanly virtue and every English principle, is but one of the services the benefit of which we have felt for a generation. It is her special praise that she presented to England a queen worthy to reign over not only a high-principled, but a free nation. For fifteen years, through difficulties which now seem almost incredible, the Duchess of Kent held on to her great aim to train up a sovereign of England, and not the chief of an English party. The fierce party strife of those evil days, when the alteration of the succession was gravely planned, is now remembered only by the historian. Yet it is certain that the faintest swerve to the right hand or the left, the slightest concession, more especially to the Orange side, would often have relieved the Duchess of Kent from obstacles which must have seemed to her almost insurmountable. That the concession was never made, is a service for which every Englishman does wisely to be grateful to the memory of the dead."

When the young Victoria was twelve years of age, the Duchess of Kent was unanimously chosen, by Parliament, Regent of the country, in the event of the death of the King, William IV., while Victoria was yet in her minority. "Six years afterward," says Lord Granville, "she saw that daughter, at the early age of eighteen, not yet arrived at the years of womanhood, placed in the most difficult and responsible situation which any of her age and sex could possibly occupy—the ruler of one of the greatest kingdoms in the world. In her daughter's reign she beheld the beneficial effects of her previous education, and the influence of those personal qualities which she had fostered and developed. Soon after she saw the Queen, of her own free choice, contract a marriage which has been of great advantage to this country, and which has led to a degree of happiness not to be surpassed in any sphere of life. She saw her daughter reign for nearly a quarter of a century, during times of national glory and prosperity quite unexampled. She saw her bring up a numerous family in a manner that gives us promise of their emulating her own private and public life. She had the satisfaction of seeing her

eldest grand-daughter, by her excellent qualities, gain the attachment of a neighboring ally, and give birth to a son who will probably one day become the sovereign of that country."

She had her reward—and she deserved it; for not according to the court guide only, but according to all that was noble in her heart of hearts, and with a most sacred sense of her responsibility, the Duchess of Kent was the Queen's mother. And not only in her daughter was she blessed. It reads like a romance—the account of her family's prosperity since her English life began. In 1818, when she, then the widowed Regent of the little principality of Leiningen, accepted the almost penniless Duke of Kent, the house of Saxe-Coburg was scarcely known in Europe, except by republican denunciations. Its head, it is true, ruled, as its heir rules still, the little principality which gives the family its rank, but he was not then the leader of German political opinion. Prince Leopold had married the heiress of the British Crown, but his personal importance terminated with her death, and he, however high in rank, was, as regards politics, simply a great pensioner. The Duchess lived to see her house strengthened by the frank adoption of a great principle, rise to the level of the highest families of the world, and strike its roots broad and deep in the European system. If the marriage lately announced should be completed, six of her grandfather's descendants will have sat on thrones, which may yet become more numerous. The reigning Duke of Saxe-Coburg has gained no territory, but he is the accepted advocate of that unity for which every German hopes and will one day strive. Prince Leopold, after rejecting the throne of Greece, accepted that of Belgium, and became the most popular, and one of the most influential of continental sovereigns. A grand-daughter of the Duke of Saxe-Coburg is Queen of Great Britain. A prince of the line is King of Portugal, one Prince will be Queen of Prussia, another, it is said, will mount the throne of Hesse-Darmstadt, and leave the race still rich in possible sovereigns of the future. The house is now the only one which occupies more than one first-class throne, the only one which occupies more than two thrones of any kind. *A few years more and a clear fourth of the European world will be ruled by a family which in 1818 had fewer subjects than are contained in many an English county.* And they have effected this great advance solely by influence, without producing one great soldier, without adding one to the long list of conquered peoples. The Hapsburgs, at the zenith of their prosperity, had fewer subjects; the Bourbons have not succeeded in acquiring so many independent kingdoms. Of the nine families who so nearly divide Europe—Coburg, Romanoff, Hapsburg, Hohenzollern,

Bourbon, Bonaparte, Savoy, and Othman—the House of Coburg alone has been steadily and unswervingly constitutional. It is not impossible that half a century hence half Europe may look back to the Duchess of Kent as the unorewn ancestress of its constitutional kings.

And while the descendants of this royal mother sit securely on their constitutional thrones, shielded from harm by the willing loyalty of their subjects, nearly every throne in Europe is tottering.

In Paris, the tirades of the *corps legislatif* against all that relates to the Imperial Government, and, notwithstanding the polished disguise, against the Emperor himself, indicate the unextinguished rankling animosities of the *coup d'état* of 1852, and suggests how little is wanted to kindle another conflagration on the streets.

The Emperor of Austria scarcely keeps his chin above the surging tide of revolution. His exchequer is exhausted, and Magyar and Austrian equally object to all demands made upon them to replenish it. Were his throne carried away on the revolutionary wave, and his family fugitives on some hospitable shore next week, very few of his subjects would shed a tear, or deny themselves a pleasure on hearing of it.

The King and Queen of Naples were hunted out of their capital, and besieged in the fortress of Gaeta like wild beasts in their lair; and when both were driven away before the guns of Sardinia, such was the memory of their wrong doing, the enthusiasm of their subjects knew no bounds.

The Emperor of Russia is compelled to come to terms with his Polish subjects, by the terrors of a universal insurrection. He is more feared than loved. His overwhelming clouds of Cossacks are his chief protection, at least in his Sarmatian territories.

If we turn to Rome, that widow of two civilizations—the center of brilliant traditions—we discover a sovereign who has not one unpaid friend. The nominal head of the Church is throned amid foreign bayonets—protected from his subjects, not by them—most detested by those who have longest enjoyed the blessings of his reign. Were he to be cast into the Tiber, or, as of old, to take to his heels, shouts of joy would rise from every house in Rome, and his own priests would sing *jubilates* and *Te Deums*.

But Queen Victoria sits enthroned in the love of her millions of constitution-loving citizens; and no private sorrow of hers but is shared by the nation.

And yet some misguided persons will say, the noble lady to whom, under God, all this happiness and prosperity is owing, was not known by name, even, to the greater part of the civilized world. She was not famous; as

men are famous for deeds far less noble. Very true, but she had a reward far above all fame, and she lived a life and performed duties to which the mere empty desire for fame could never have inspired her. Ambition never made a truly great man—and it is not the great men, but the small ones—not the true women, but the empty-headed ones—who are anxious for fame and the world's applause.

God has so ordered it that most great men have owed their best qualities to noble mothers. The mother of Napoleon was distinguished for courage. The mother of Washington was famous for firmness. John Wesley's piety, firmness, and conscientiousness were traits inherited directly from his mother. Is any achievement in war, or art, or letters greater than this of giving to the world a man whose deeds leave their impress upon the age? Can there be any object of ambition greater, nobler, more inspiring, and more purifying than this, which should animate the soul of every true mother so to train her child that in whatsoever place God may put him, he shall do a man's work in the world?

#### HAIR OF THE HEAD—SOFTENING OF THE BRAIN.

In speaking of the hair that covers the human brain, we would observe that each hair is hollow, and that its color, as well as its vitality, depends upon the glands situate at its root. Any cause, therefore, which debilitates those glands necessarily deprives the hair of its nutrition, in which case it soon falls out. Baldness, or the shedding of the hair upon the top of the head, is caused by the laxity of fiber, which, again, is attributable to nervous relaxation.

Hair that naturally stands up, or is made to stand by constant combing upward, assists in producing a healthy action of the glands; and the head, therefore, whose hair stands up is not so liable to become bald as that on which the hair is constantly combed down.

The erectness of the hair is the result of a healthy action at its root, and indicates a healthy and vigorous general constitution.

Why some persons sooner become bald than others is because, from the laxity of fiber, the secreting glands sooner become feeble. Dry, harsh hair indicates a want of that proper, healthy action.

The condition of dry, harsh hair may be improved by washing the head, by friction of the scalp, or any other means by which a positive electrical condition of the scalp may be maintained while the individual is in general good health.

Those persons whose hair stands up or lies loose, are more active and efficient than others, for the reason that they have a more positive electrical condition of the brain, as well as greater firmness of fiber; whereas smooth,

fine, shiny hair indicates a negative condition, and marks an effeminate mind.

That hair which stands up on end attracts more electricity and creates more vitality and action at the roots, as well as upon the brain. A highly positive brain would be likely to be covered with a *strong*, but not always a *thick*, growth of hair, generally standing on end, as the result of the electrical condition of the brain under it. Such hair would be difficult to keep combed down sleek, and such a result would be, in its owner's estimation, of very little consequence, as his pride does not run in that direction.

A negative brain, on the contrary, would be covered with a thick growth of fine shining hair (if the scalp be healthy) lying flat to the skull, upon which the owner would be likely to expend considerable care, it being the only portion of the head capable of appreciating improvement. Various combinations of these extremes would produce varying conditions of the hair.

Those persons who possess a healthy, fine, strong physical development, carry within themselves a good degree of vitality, upon which the mind can depend for a supply which evidently exists in robust men like Lewis Cass and the late Daniel Webster.

But when the physical organism is not equal to the mental, which calls for more vital electricity than the physical body can supply, the mind will seek in the surrounding electrified elements that which nature demands, causing the hair which covers the internal battery to be raised, or to stand on end, as in the case of William H. Seward or the late John C. Calhoun.

All sudden and violent mental emotions act as repellants to nervous electricity, driving it from the centers through the capillary ramifications. Thus, in fright, the electrical currents are driven off, and a sensation is experienced in the scalp, as if the hair stood on end. In severe cases, permanent torpor of the nerves of the scalp, and the consequent loss of color of the hair, has frequently been the result of fright.

Vital electricity is consumed just in proportion to the intensity and continuance of thought. If the consumption should be greater than the supply, mental imbecility will be the consequence. The consumption of mental electricity is as essential to deep thinking as water to the wheel or steam to the locomotive. Therefore, if electricity, galvanism, or animal magnetism were daily conducted, through nature's channels, to the imbecile mind by human effort, suffering humanity would receive direct aid, the softening of the brain would be arrested, and the tendencies to idiocy would be mitigated.

It may be asked why the hair of the various kinds of animals, and the feathers upon birds, stand up when the animal is in anger, or in

preparation to fight. Our answer is this: The passion which impels to muscular action produces a highly positive condition of the entire surface under which every muscle is enabled to contract with its greatest possible power. The hair, feathers, etc., assume a standing position under these circumstances, as the conductors through which the surplus emanations pass off—the cause of their thus standing being the condition of the surface which requires the discharge. Passion, even without bodily action, is ever followed by a corresponding debility, thus proving that vitality has been withdrawn during the action.

SOLOMON W. J. WETT.

RACINE, WISCONSIN.

(For Life Illustrated.)

## RETIRING FROM BUSINESS.

BY H. W. THOMSON.

THERE is an idea prevalent among our business men that, when past the meridian of life, they should retire from the scenes in which they, so far, have been active participants, and spend the remainder of their days, away from the toil and turmoil of the world, in calm repose. This period of retirement is looked forward to as the season of refreshing rest at the eve of life's sultry, toilsome day. It is to be regretted that this sentiment is spreading among those to whom, if carried into practice, it would be most injurious.

Constant exertion is essential to the preservation of the intellectual powers. The rust of inactivity must not be permitted to corrode the delicate machinery of the mind; and that it may be preserved in good working order, it must be kept running, and no time be given for the accumulation of rust. This action can not be kept up without a motive-power, or stimulus, which is found in study, politics, the work-shop, in any pursuit that is followed *with a purpose*. The mental calm of an aimless life generally results in mental stagnation. With no strong incentive to action the powers are suffered to fall into decay; the finer sympathies are lost in the all-absorbing selfishness that is bred by idleness, and the whole nature is deformed. It is said that in the game of chess it is better to play with a poor plan than with no plan. Whether this be true of chess or not, it is certainly true of the game of life, which must be played with a design, and that a wise one, or we shall be the losers. The old men, seen everywhere, who have sunk into mere inanities are such, not because their minds are worn out—for that can not be—but because their efforts have relaxed, and their intellects have so long lain dormant that they can not now be roused to action. Humboldt wrote his "Cosmos" when past eighty; Benton finished his "Debates" while the hand of death was upon him; Voltaire's best work—"Irene"—was written

at eighty-three. In every age there have been old men—in the senate, on the bench, in the pulpit, *literateurs*—whose powers have shown little, if any, diminution with age, because they kept their brains at work, and did not suffer themselves to be shorn of their strength by the enervating repose of idleness. There is work for every man; and if he squander his vital forces in indolence he must suffer the penalty. Every burden cast aside, every duty shirked, tends to the loss of some motion, to the stoppage of some part of the mental mechanism and to its consequent destruction. Continue to narrow the duties and lessen the burdens of the man, and you clip off his faculties, one by one, until there seems a very death of his soul, and he rests like a dead weight on society. But, on the other hand, every additional incentive brought to bear upon the mind gives a new impetus to his faculties.

Let our business men, then, enlarge their spheres of action; not in a spirit of degrading mammon-worship, but for the purpose of increasing their usefulness. Let them no longer cherish these dreams of ignoble repose, but cheerfully discharge every duty which lies in their pathway, and so keep in play every power, enlarge the grasp of the mind, and fit it for a reception of the great truths which will be revealed in another and higher stage of existence.

## ARITHMETICAL PRODIGY.

Messrs. EDITORS—I have recently visited an old gentleman who was said to possess extraordinary powers of calculation. He has no education, and makes all his calculations in the head, never having learned to use a pen or pencil. For the purpose of testing his ability in this direction, and making observations upon his craniological developments, I asked him to give me the number of days from March 23, 1837, to the same time in 1861. He immediately replied, 8,766—the exact number. I asked for the hours, and he replied, 210,384. He said that the minutes would be over twelve millions, and the seconds not quite eight hundred millions. The former, I believe, is 12,623,040, and the latter, 499,296,000. During a brief examination of his head, he wrought out an example, and at the close of my remarks stated the question and gave the answer. The example was this: If a cannon-ball fly at the rate of two miles per minute, how long would it be in going one hundred and eighty millions of miles? The time he stated to be, 171 years 1 month and 13 days, which answer is, I believe, a little less than one day and a half too large; but the error is not sufficiently great to account for a non-observance of the leap year, which shows that he divided by the mixed number, 365 $\frac{1}{4}$ . I asked him to give me

the product of 375 multiplied by itself, which he did almost instantly. He said that he obtained the result—140,625—by multiplying the multiplicand by its component parts, 25 and 15. The number of inches in 180 millions of miles he says is 10,886,400,000,000; and to express the number of drops of water in a lake thirty miles square and ten feet deep, allowing 1,000,000 drops to a cubic foot, he affirms will take forty-three places of figures. The former example he wrought, as he informed me, several years since, while sawing off a stick a few inches through, without stopping the saw; and the latter product was the result of a computation made in a dream. Your mathematical readers can test their accuracy by a solution. In the question of distance, the computation is made according to the English method, of 18 feet in a rod and 280 rods in a mile.

The appearance of the organ of Number in his head is somewhat singular. The eyebrow extends laterally farther beyond the corner of the eye than is common, but directly above the ridge of the bone there is a depression. He informs me that his power of computing is not as strong as formerly, his present age being about seventy years. Causality, Comparison, Constructiveness, and Ideality are largely developed in his head; and the appearance of the brow and features generally, resemble considerably your cut of Zerah Colburn in the "Self-Instructor."

ZOOLOGICAL MUSEUM.—Professor Agassiz—the peculiar pet of all classes of Boston society—has just reported the condition of his new Museum of Comparative Zoology. He states that his applications to leading naturalists and museums in Europe for specimens have been liberally answered. Many valuable collections have already been received, and others are on their way to Cambridge. The amount of material accumulated in the museum would make volumes, equal in scientific importance to any published by the learned societies of the old world. During the past year no less than 91,000 specimens, representing 10,884 species, have been added to the museum, and this number is probably to be increased when the packages only partially examined shall have received the proper attention. This is certainly a great result, the importance of which, says the Professor, may be appreciated when it is stated that, less than a century ago, when Linnæus published the twelfth edition of his "Systema Naturæ," the whole number of animals then known by him from all parts of the world did not amount to 8,000.

THE WATER-CURE JOURNAL is an invaluable periodical. Those who are suffering from chronic diseases, feebleness of body, or dependency of mind, will speedily find a remedy by perusing the *Water-Cure Journal*. Those who have *mens sano in corpora sano* will do well to take the Journal, and ascertain how they may prevent disease and premature decay. Published by FOWLER AND WELLS, No. 108 Broadway, New York, at one dollar a year.—*Engle, Mitchell, Iowa.*

## PHRENOLOGICAL SOCIETIES.

MAN possessing a social nature instinctively seeks association in nearly all the great interests of life. Governments, churches, cities, neighborhoods, fraternities, and families are based on this great law.

There is not only a friendly pleasure in such association, but there is really a great philosophical requirement for it. Union is strength, disunion is weakness; concert is power, isolation is inefficiency. Each one of a hundred, by association, comes in possession of the best thoughts of all, and each being thus instructed by the wisdom of all, may there also find strength to modify or overcome his characteristic defects. Since Phrenology treats of mind, its study is necessarily of a social character, and this fact gives additional value to an association in which to prosecute its study.

To call attention to the value of such societies, and to facilitate their formation, we publish the following as a covenant form of Constitution and By-Laws, which may be modified to suit the wishes of people in various localities and in different circumstances.

## CONSTITUTION.

## ARTICLE I.

SECTION 1.—This Society shall be called the ——— PHRENOLOGICAL SOCIETY.

SECTION 2.—The object of this Society shall be the advancement of the science of Phrenology, and the promotion of intercourse among Phrenologists, by meetings for the reading of papers, the exhibition of casts, busts, and other illustrative specimens, and by discussions and investigations; to point out the importance of Phrenology as the true philosophy of mind, and its several applications in education, self-improvement, jurisprudence, and medicine; to correct misrepresentations respecting the science, and to awaken a more extended and lively interest in its cultivation.

## ARTICLE II.

SECTION 1.—The Officers of this Society shall consist of a President, Vice-President, Secretary, Treasurer, and a Board of three Trustees, who shall be elected annually.

SECTION 2.—This Society shall have power to determine the duties of its Officers, and the duration of their terms of office.

## ARTICLE III.

SECTION 1.—The Society may admit to membership any individual of good moral character, on being recommended (in writing) by a member of the Society.

SECTION 2.—Applications for memberships must be made at the monthly or semi-monthly meeting.

SECTION 3.—Any persons on being elected, and taking their seats as members of this Society, shall sign the Constitution and By-Laws, and pay to the Treasurer the sum of ——— as an initiation fee.

SECTION 4.—Five members shall constitute a quorum for the transaction of business.

SECTION 5.—The Society shall have power to levy such contributions as may be deemed necessary to carry into effect the objects of this Society.

SECTION 6.—Any member of this Society may be expelled by a vote of a majority of all its members.

SECTION 7.—This Constitution, or any clause thereof, shall not be abolished, altered, or amended, except by a vote of two thirds of all the members.

## BY-LAWS.

I.—The stated meetings of the Society shall be held on ——— of every month, or more or less frequently, as the Society may, at its annual meeting, direct.

II.—The election of Officers shall be annually, on the first Tuesday of January, and by ballot; a majority electing, and in case of a tie, the presiding officer shall give the casting vote.

III.—It shall be the duty of the President to preside at each meeting, preserve order, regulate the debates, decide all questions of order, and propose questions for discussion, in case no question is before the meeting.

IV.—The President, with the concurrence of the Vice-President, shall have power to call special meetings of the Society, by giving due notice thereof.

V.—It shall be the duty of the President, and in case of his absence, the presiding officer, at each stated meeting of the Society, to appoint some member whose duty it shall be, at the next succeeding meeting, to read a paper on PHRENOLOGY, PHYSIOLOGY, or some of the NATURAL SCIENCES. It shall also be the duty of the President, at the expiration of his term of office, to present to the Association a synopsis of the proceedings of the Society during his term of office.

VI.—It shall be the duty of the Vice-President, in the absence of the President, to perform his duties; and in case of the absence of both, a President *pro tem.* shall be chosen, whose duties for the time being shall be those of the President.

VII.—It shall be the duty of the Secretary to keep a record of the proceedings of each meeting; to read the proceedings of the preceding meeting; give notice to all the members of each meeting; and all the names of each as they may be admitted, and keep and preserve all records and documents belonging to the Society.

VIII.—It shall be the duty of the Treasurer to keep a regular and correct account of monetary matters appertaining to the Society; to collect all money due the Society by members or otherwise; to pay all orders signed by the President; and further, it shall be his duty, at the expiration of his term of office, to present the Society a written report of all his actings and doings in his official capacity.

IX.—It shall be the duty of the Secretary to write and answer all letters and communications on behalf of the Society.

X.—It shall be the duty of the Board of Trustees, upon order of the Society, to report, from time to time, the character and cost of such books, casts, and busts, and other matters as they may deem desirable for the Society. It shall also be their duty to provide a room, and have it suitably furnished for the meetings of the Society.

XI.—Any person possessing the requisite qualifications, and complying with the provisions of the Constitution, may become a member of this Society, by a vote of two thirds of the members present.

XII.—Any person of eminence in either of the professions, or who is a member of any learned or scientific body, residing within the county, may, by a vote of two thirds of the members present, be admitted to honorary membership.

XIII.—As woman needs all the aid Phrenology and Physiology can give in the important duty of domestic training and education, it shall be a special duty of the Society to induce women not only to become members of the Society, but also to become familiar theoretically and practically with these sciences.

XIV.—It shall require a vote of two thirds of all the members to alter or amend the above By-Laws.

## OLD YOUNG MEN.

WE hear much of Young America, and have been looking for it for years. One of our artists endeavored to supply the deficiency a year or two ago by publishing a picture in lithograph called "Young America," and the laughable fact of the matter is, that the little fellow is not more than three years old; but there is more philosophy than fun after all in the picture.

It is true that we have now only children and would-be men, the idea of youth having become obsolete.

It is nothing strange in this city to see a boy five years old with a cigar in his mouth, swearing like a pirate. Boys of ten having these habits are very common, and a boy of fifteen, if it be lawful to call such a boy, is indeed a rarity who is not a smoker. This vile habit, this precocious iniquity, this re-

spectable degradation is sapping the life of our young men, and making them old prematurely.

We remember, thirty years ago, when there were young men, and even youth. We remember their ruddy looks, their hearty healthful appearance; but now we find sharp-visaged, wrinkled, nervous-looking lads of sixteen, and from that to twenty, wearing all the marks of care, anxiety, and age. Indeed, if we go to our immigrant docks, we see the hardy sons of the Emerald Isle step ashore with their round youthful faces, carrying their little bundles under their arms, wearing hob-nailed shoes and corduroy trowsers, and they remind us by their healthy looks of the youths we used to know in boyhood, when for a person under thirty years of age to smoke was considered a disgrace, and it certainly was a rarity. One has only to stand on Broadway and see the cadaverous, nervous, irritable young men pass his window for a single hour to be convinced that some subtle, insidious enemy is working at the vitals of society, nor need we look long for a sad solution of the mystery, for nearly every young man will be seen with a cigar in his mouth. The vice is respectable; well-dressed people indulge in it, even doctors and ministers practice it. And sometimes smoking doctors recommend smoking to their patients. The habit is prevalent—the destruction of our people is also prevalent, and the public is not aware that this poisonous drug is at the bottom of the mischief.

Young men who reach manhood under such habits are comparatively inefficient; and if they live to be thirty-five or forty, and succeed in business, it is owing more to their excellent natural constitutions than to any particular care they take of themselves. And the next generation, if it has a chance to grow up, what will it be? We verily believe that if there were not an infusion of healthy blood from abroad, and this evil habit were to be continued for another hundred years, a man twenty-five years of age would be considered old, if, indeed, any children could be brought to the age of puberty.

Still, young men say they feel well—tobacco does not injure them; but the slightest acquaintance with Physiology will teach the observer that their very looks, their great glaring eyes, their sunken cheeks, and their nervous, anxious expression of countenance testify that the poison is working at the foundation of their health, and that soon they will utterly break down; and though the individual has no other chapter of life free from this bad habit with which to compare his present feelings and condition, and though kindly Nature in the spring-time of his life does her best to patch up his constitution and send health through his veins and nerves, it is all a mockery, and his system will soon give evidence of physical bankruptcy.





## Advertisements.

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## THE YOUNG GIANT OF THE WEST.

BY A. L. STONE.

SOMEBODY has called us the YOUNG GIANT OF THE WEST. He hasn't many of the graces of the *exquisite*—this young giant—so the foreign artists have drawn him. The *shirt-frill* and the patent leather and the patent *airs* of the French *dandy*, he doesn't much affect. His clothes are thought not to sit well, to be a little awkwardly made and awkwardly worn. But he gets up early in the morning and dresses in *haste*. He doesn't spend much time before the glass. He runs his fingers through his hair instead of a *comb*—his only anxiety being to keep it out of his eyes—and neglects the pomatum entirely. In the portrait, his shoes are broad and thick-soled, but he stands firm in them, and when he swings them they have momentum. His hands are large, but there's a gripe in them. His hat brim is narrow, but it lets the light of heaven on his face. His shirt collar is high and stiff, but it keeps him looking straight ahead after his destiny. His coat is short-waisted, he doesn't run to waste (waist) in broadcloth. The piece of apparel that clothes his nether limbs stops a little too soon in its downward reach, but he is growing so fast.

In short, there may be found many a more polished-looking gentleman—fitter for ladies' presence—but there are apparent in him such bone and muscle—such wiry cords about the loose-strung joints—such a long-armed and deep-chested outfit for the wrestling of earth's potentates, that the sight of him doesn't much encourage these jealous ones to try a full. They may make game of him—and that's just what they find him—GAME.

But he wasn't always a giant. He had his own cradling. It was a rude nursery in which he learned to walk—it was a rough discipline that shook him free from his leading strings.

Scarce two generations of men—and many an individual lifetime still wearing greenly on in the midst of us—span the entire length of our national existence—an added century and a half will go back to our forefathers' first coming—and within these brief periods the germ has become the oak, the fresh-born foster-child of Liberty has become the youthful giant.—N. Y. Teacher.

## THE HYDROPULT FOR DESTROYING INSECTS.

—Highly important unelicted and unexpected testimony from Dr. Asa Fitch, Entomologist of the State of New York, and the most distinguished authority in the country. In the *Country Gentleman* of January 26th, 1861, in a lengthy article on the best mode of destroying insects, by Dr. Fitch, we find the following:

In my experiments for destroying noxious insects, I have for a long time felt the want of an efficient instrument with which to shower and drench the leaves of trees and herbs with certain vegetable infusions and chemical solutions, to cleanse them from insect vermin thereon—an instrument more capacious than the syringe and more

economical than the garden engine. This want is at length fully supplied by the Hydropult of W. T. Voem, manufactured by the American Hydropult Company, at 161 Nassau Street, New York. This implement, costing \$12, if I rightly remember, and sent by express wherever ordered, should be in every country habitation, as a safeguard against fire, if not needed for any of the several other uses to which it is applicable. And the best advice I can give our qu-rist, is to furnish himself with this instrument, and when these bugs again appear on his quince leaves, treat them each and every one to a dose of tobacco water, aloes, quassia, and other bitter infusions, soap-suds, weak lye, lime water, etc., and long before he has exhausted the pharmacopoeia, we think he will come to something that is such an efficacious remedy for this insect, that, elated with the discovery, he will immediately let the world know it through the columns of the *Country Gentleman*.

(For Life Illustrated.)

## I'M NATURE'S CHILD.

BY MISS E. M. M.

THE skies are bright—the world is fair,  
The rippling stream, the roaring sea,  
The mountain breeze, the flowers rare,  
All, all bear charms most dear to me,  
For I am Nature's child.

I love the free, glad things of earth,  
I love the trees with verdure rife,  
Its children, when in hours of mirth  
They drown the weary cares of life—  
I'm Nature's merry child.

Hurrah! hurrah! my echo brings  
A tone I fondly, fondly greet;  
I'll shout again—and let it ring  
Until it starts me to my feet,  
A-frighted at the sound.

The thunder-cloud, the snow-capped hill,  
The lightning's flash, the tempest's roar,  
The wild winds whistling, piping shrill,  
Delight me ever, evermore,  
For I am very wild.

I'm wild with joy and wild with thought,  
I'm wild with hope and wild with grief;  
I'm Nature's child—have often sought,  
In Nature's tone to find relief;  
I love her music well.

## OUR STELLAR SYSTEM.

THE grandest of all problems with which science has grappled, is the relation of the stars to each other. Sir William Herschell, with his great telescope and his comprehensive mind, led the way in this sublime study, and the path which he marked out is now being pursued by able and earnest observers, all over the civilized world. The results yet obtained in regard to the position of the fixed stars in relation to each other and their distance apart are neither as positive nor as definite as our own solar system, still, within certain limits, some facts have been determined which almost overwhelm the mind with their inconceivable grandeur.

First, it has been ascertained that our sun is one of an innumerable multitude of stars which are grouped together in one collection or system, separated from other stars in the universe. The general form of this stellar system, and our position in it, have been roughly determined. It is in the form of an irregular wheel with a deep notch on one side, and with a portion of another wheel branching out from it. Our sun is situated pretty near the middle of the system, and about where the branch divides. The dimensions of this collection of stars are so vast, that if expressed in miles they would require rows of figures of such confusing length as to convey no definite idea to the mind, and the plan has been adopted of stat-

ing the time a ray of light would require to traverse them. It would take a locomotive five hundred years to pass from the earth to the sun, while a ray of light makes the journey in eight minutes, and yet a ray of light, moving with the same velocity, would require three years to reach the nearest fixed star! In applying this measuring rod to our stellar system, it is found that, through the thickness of the wheel, the distance is such that light would occupy 1,000 years, and through the diameter not less than 10,000 years in making the passage! In some directions, indeed, the system stretches away into the depths of space beyond the reach of the most powerful telescope to measure.

If we pass through the inconceivable distance we have been considering, out beyond the boundaries of our stellar system, we find a region of empty space, destitute of stars, at all events of those which are luminous and visible. Traversing this void space through distances which appall the mind by their immensity, we find other systems of stars probably similar to our own. And astronomers are now considering the possible relation of these several clusters to each other—whether there is not a system of systems.—*Scientific American*.

## REMITTANCES AND DISCOUNTS.

Owing to the unsettled state of business affairs in the country, the notes of many of the banks at a distance from New York are so unobtainable as to be subject to heavy rates of discount. We are consequently obliged to suspend our custom of paying the exchange on drafts; and whenever our friends send us money bearing more than three or four per cent. discount, we shall be obliged to charge it to their account, or deduct it from the amount of gold sent. All will readily see the propriety and advantage of remitting gold, Eastern bills, or postage stamps. To-day, April 26, the bank-notes of all the States south of Mason and Dixon's line can not be sold for more than 50 cents on a dollar; Illinois, Wisconsin, and most of the Western States, are worth a little more.

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A Repository of Science, Literature, General Intelligence.

VOL. XXXIII. NO. 6.]

NEW YORK, JUNE, 1861.

[WHOLE NUMBER, 270.]

Published by  
**FOWLER AND WELLS,**  
No. 308 Broadway, New York.  
AT ONE DOLLAR A YEAR, IN ADVANCE.

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## LIBUT.-GEN. WINFIELD SCOTT. PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

### PHRENOLOGICAL CHARACTER.

General Scott's name is familiar to every child in America, and is uttered with respect wherever the English language is spoken. His portrait, also, is nearly as familiar to the public as his name. The likeness of him, which we present, was taken some fifteen years ago, when he may be said to have achieved the zenith of his power as a man and a general, and had then just performed some of the most extraordinary military achievements in the world's history in his brilliant capture of Vera Cruz, and all the other strongholds on the road to Mexico, and finally entered into the boasted "Halls of the Montezumas."

General Scott's constitution is most remarkable. He stands about six feet five inches high, and is well-proportioned throughout. His broad and deep chest and his long and well-developed body evince most excellent vital



PORTRAIT OF LIEUT.-GEN. WINFIELD SCOTT, U.S.A.

organs, and lay the foundation for health, immense physical power, and long life. His head is in proportion to his body, large, but not too large. One of the great secrets of his success is, that he has vital steam enough always to work his brain to the very best advantage. When the brain is too large for the

body, the manifestations of the mind are uneven, sometimes brilliant, at other times wanting in power.

The organization before us indicates a great development of the middle and lower portions of the forehead, showing large perceptive organs and an excellent memory of details and particulars, in short, a practical mind, one that can not only take in a wide range of subjects, but follow them all down to their minutest detail, and keep in mind all facts and conditions calculated to modify or influence results.

Another leading trait in the character of Scott is his great development of Order, which

leads him to organize systematically all his plans and purposes. Another strong trait is Constructiveness, which gives him the power of forming complicated combinations in such a manner that all parts of his plans shall work in harmony. He can do many things at a time, or take into account many facts and cir-



circumstances which act upon each other to produce modified results. His organ of Human Nature, or the power to understand mind and motive, to measure men and know how to guide, control, and employ them, is a strong trait in his character. He has large Benevolence, which is indicated by the great height of the head from the root of the nose upward. Wherever Benevolence can be employed as a source of influence or means of doing good, he is never found wanting. His Veneration is also large. This gives him a high respect for authority and law, as well as for things and subjects which are sacred and religious, and in conjunction with his Order, Constructiveness, and Approbativeness, tends to establish in his character great regard for *punctilio* in respect to courtesy, duty, and obligation, and the manner of fulfilling them.

General Scott's head is broad, but not exceedingly so. He has sufficient force and severity of character; but the height of his head, or the strength of his moral sentiments, tends to modify the sterner elements of his disposition. He has courage and executive force, and great driving energy; but these qualities not being predominant over the moral and sympathetical elements of his nature, he seldom loses the control of his temper, or does from haste or heat an injudicious act. In the hour of battle, he evinces unbending force; but in the hour of victory he shows compassion, justice, and regard for the rights and interests even of his enemies.

His social organs are large. In the family circle he is playful, pliable, and paternal. We remember to have seen one of his daughters, when about fifteen years of age, playfully taking all manner of childlike liberties with him; and we saw in him, then, nothing of the warrior or governor of armies, but the fond and affectionate father, yielding patiently to inconvenience, and what most men would consider annoyance; and yet that keen blue eye of his which, when his mind is excited on great subjects, flashes like an eagle's, was as mellow and gentle as a woman's.

That part of General Scott's character which has been least understood, and for which he has been chiefly criticised, remains to be considered, and this has to do with his Approbativeness and Self-Esteem. The latter organ is large, and imparts to his character dignity, self-reliance, and, with large Firmness, great determination, a disposition to accept responsibilities, and to bear burdens in the hour of trial without flinching or self-distrust. This gives him pride and power to command, and comparative coolness in times of greatest responsibility; but the rough edge of this quality, as it was seen in Jackson and some others, is in General Scott softened by his moral sentiments and esthetic tastes in part, but chiefly by his excessive love of approba-

tion. The manifestation of this faculty sometimes appearing in an undue degree, General Scott has been blamed and ridiculed. He has been charged with being fond of dress and military display, of "fuss and feathers;" and his style of correspondence has been criticised for possessing the same quality. The basis for these criticisms of his character arises from this love of reputation which sometimes is redundant in its manifestations; but when we consider that it is also one of the strongest incentives to great and glorious achievements in the soldier, moved by patriotism and heroic valor to carry his flag to victory whenever he meets a foe, to face the cannon's mouth and any and every danger; when it is considered, moreover, that from this faculty, though it may be sometimes abused, arises the desire for an unspotted character, and a fame above the reach of reproach, or even question, the reader may see a thousand causes for rejoicing in the large development of this faculty in our subject, where he finds only occasion to regret its power and activity in consequence of these little frothy aberrations of vanity, in respect to which those who are not his friends have found fault.

#### BIOGRAPHY.

Great purposes are accomplished more by thoughtful calculation than by large sums of money or numerous bodies of men. One thoroughly shrewd and competent financier has more power in Wall Street than a couple of score of ordinary brokers; one sound and consistent statesman is the helm to a legislative body; and one thoroughly accomplished soldier will do more for the well ordering of an army than fifty mediocre generals and captains. The world has produced few great military leaders—men whose strategic acumen could successfully control immense bodies of armed troops. All countries and all times have produced such men. Great occasions have always found some mighty intellect to direct them to a wise and successful issue.

No living man more combines all the grand elements of a successful soldier than our own Scott. Patriotic without being selfish, brave without rashness, prudent, but never weak, always cool and collected, he takes in the whole matter in hand with a calm and a steady view, never precipitating his plans, and never flinching in the hour of mortal peril. In times of danger hitherto, he has given evidence of his perfect generalship, and in this hour of the country's trial, no man is found so suitable to carry out the plans of the government as their well-beloved and confidently-trusted *Lieutenant-General*.

Winfield Scott, the son of a farmer, by the name of William Scott, was born near Petersburg, Virginia, on the 13th of June, 1786. He was the youngest of two sons, and had three sisters. His father dying when he was a child, his mother with a small property, and

left with five children, contrived to give him a good education. He chose the legal profession, and was admitted to the bar in 1806, at the age of twenty. When the war of 1812 broke out he applied for and received a commission of captain of artillery, and accompanied Gen. Hull in his inglorious campaign.

The first battle of our young hero was fought at Queenstown Heights, under commission from Madison as lieutenant-colonel, with a force of some four hundred men, against a British force of thirteen hundred men; and, although defeated, such was the desperate valor with which he held out against the overwhelming odds, that the victory seemed rather to hover over the American than the British flag.

On being exchanged, Scott again repaired to the ground of his former exploits, where he was engaged in several lesser actions, with success, until midsummer, when he took Fort Erie, and fought the bloody battles of Chippewa and Lundy's Lane, in which he exhibited a rare mature military knowledge, and fought with a bravery that insured success under the most fearful circumstances. In this last action he was severely wounded, and had to be borne on a litter to Buffalo, thence to Williamstown, and afterward to Geneva. After recovering sufficiently, he slowly journeyed toward Philadelphia, whither he repaired for further surgical aid. Congress voted him a large gold medal, inscribed with the names of "Chippewa" and "Niagara," and bearing his likeness. The States of New York and Virginia likewise bestowed a similar high compliment by votes of thanks, and making him valuable gifts.

After the war General Scott served his country in several capacities, both as a soldier and a civilian, and his name has been connected with every presidential campaign since 1828. In 1841, by the death of General Macomb, he became commander-in-chief of the army. Previous to this, he had been sent several times to quell the revolts of some of our most restless tribes of Indians, and was chosen by Jackson as the leader of the army that was to put down South Carolinian nullification. He was also ordered to Maine, in 1839, to adjust the difficulties between that State and the British government respecting our north-eastern boundary, and his mission was conducted with skill and wisdom.

The brilliant military career of General Scott in the late Mexican war not only reflects the highest glory on his name, as the chief who planned and executed all the movements of the American army, from the bombardment of San Juan de Ulloa to the capture of Mexico, but forms one of the most glorious military campaigns on record. It took the world by surprise, and established forever the chivalrous courage and military prowess of our citizen soldiery. When we consider the



fearful odds he had to encounter, and take into account the fact that he fought the enemy on his own soil, having to contend with all the deadly influences of climate, we feel that we can confidently assert that it has no parallel in the history of modern warfare.

We have no time to follow the hero in detail throughout that splendid campaign. Suffice it to say that under the wall of San Juan de Ulloa; in the disposition made of the city and castle after the surrender; in the orderly line of march taken up from Vera Cruz to the capital; in the heroic storming of Cerro Gordo; the capture of Jalapa; the taking of Perote; the occupation of Puebla; the negotiations carried on while the enemy rested awhile at this latter place; the battle of Contreras; the fall of San Antonio; the bloody action of Churubusco; the fight at Molino del Rey; the bombardment and storming of the almost inaccessible Chapultepec; and the final triumphant entrance into the capital of Mexico; in all these masterpieces of military execution, the head and the hand of the commander-in-chief are seen, and place him at once among the great successful military heroes of modern times.

General Scott was now virtually the Governor of Mexico, and he became sole director of public affairs. His position was novel and difficult in the extreme. Alone he performed the duties of Commander-in-chief, President of the country, and Secretary of the Treasury. In no respect did he fail, and in no respect did he come short of the highest expectations of his government.

On the establishment of peace General Scott returned in triumph to his home, to receive the congratulations of his friends and the thanks of his countrymen.

In 1852, General Scott received the regular nomination of the Whig party for the office of President of the United States. He failed being raised to that high honor, and his place was filled by the regularly nominated Democratic candidate.

Shortly after this he received the appointment of Lieutenant-General of the Army of the United States, an office just created by Congress, and which has been filled by no other. It is the highest military office in the United States army, and General Scott has since filled it with the most eminent ability.

In 1859, General Scott was sent by the government to Washington Territory to adjust the difficulties relative to the occupation of San Juan Island, in Nugent's Sound, a mission which he executed with great sagacity and perfect success.

Since the accomplishment of this great work, General Scott has resided at the capital of his country, actively discharging the important duties of his high office, winning the approbation of his government, and securing the good opinion of all his fellow-citizens.

Here his life seemed passing to a quiet and peaceful close, emblazoned with a halo of glory. But such was not the ordination of Divine Providence. The serious troubles which for the past few months have been unhappily distracting our country, have again called him to arms and to the councils of the nation. Here, at the age of seventy-five years, he shows himself the same great, calm, strong mind he has ever been in all important emergencies. His counsel in the cabinet, and his far-reaching and comprehensive sagacity in the management of the armies of the government, show that the vigor of his intellect has not abated a jot, and the elasticity and endurance of his gigantic frame have not diminished under the burden of years.

### HABIT.

HABIT is said to be second nature; and it often becomes equivalent to first nature; or, that is to say, superior to all that is natural in man.

The ordinary meaning of habit is the doing of anything with such frequency that it becomes easy, and so that we almost do it imperceptibly, or until the doing of it becomes an apparent necessity to our comfort.

It is said that man is a creature of habit, and this is very well, provided the habits of the man be right.

The faculty of Order seems to lie at the foundation of all natural and legitimate habits. It gives us a disposition to have a rule of action; to do things which are necessary to be done daily or hourly in some systematic manner, and thus doing, the custom grows into habit, until we perform duties almost automatically.

Everybody knows there are certain things which we do that may be unpleasant in themselves until by frequency of doing we form the habit, and then can not well break away from it. Suppose a door or gate to latch with difficulty, so that we are obliged to take special pains with it every time we pass through it, we become accustomed to the annoying hindrance, to this painstaking effort; and after the difficulty shall have been removed, and the door made to latch by being merely pushed together, we still stop to lift the latch and coax it to shut; and such a habit will last perhaps several weeks before, by daily practice, we get used to the new condition of things.

A friend of ours once remarked that he had a pair of boots that could count and measure distances, and explained by saying that at a friend's house there were several steps, one of which was an inch higher than the others. When he commenced to go there, he always stubbed his toe on this higher step; but becoming accustomed to it, his boots knew

which was the step automatically, and would count and measure the steps without any blunder; "but," said he, "my friend has had the steps overhauled and reduced to one height; and now my boots insist on making an extra high step where it was formerly necessary to do it." This is *habit*; and though at first inconvenient, custom makes it quite as inconvenient to change back to what is right and proper. Observe a boy who is learning to smoke; what a face he makes up! how pale he looks about the lips as his stomach revolts at the nauseous practice! But, ambitious to do like the rest, to act like a man, he "conquers his prejudices" with laborious pertinacity, he strives for the mastery; and in less than twelve months he has become so addicted to the use of this nauseous narcotic that he finds it very difficult to break away from it, and, if questioned on the subject, he will say, as do those who drink liquor and coffee, that he uses it because he has got in the habit of it, but that he could break away from it and cast it behind his back at any moment that he thought it necessary and were to make up his mind to do it. But let him try it once, and he will find that the habit has taken root with every fiber of his being. We presume that those who have used tobacco for years, and made an attempt to conquer the habit, have found it ten times more difficult to do without it than they did to form the habit, though we can imagine nothing more unnatural and more difficult than to become accustomed to the use of the vile weed. The truth is, nearly everything we use in the way of food and drink which is liable to injure us, becomes the basis of what we call habit. A man may eat bread, vegetables, fruit, and anything that is really serviceable, and drink water, and he will be conscious of having formed no habit in the matter. We can dismiss potatoes, if we may have bread, or the reverse. We can change from one kind of fruit to another without feeling any essential loss. But let a man accustom himself to the use of condiments, and in a short time he thinks he must have mustard, or something else, on his food. It appears tasteless without. Let him drink tea or coffee—he forms a yearning habit which will show itself the instant that it is denied gratification. Alcoholic liquors and tobacco come under the same category. A glass of brandy before dinner, and a cigar after it, in thousands of cases, constitute as much a part of the dinner as what a man eats at the table, and it takes the whole to satisfy him; while a man who is not accustomed to the brandy and tobacco dines with the other man, and is quite as well satisfied without this beginning and ending as his companion is with them.

A little girl ten years old was brought into our office by her mother for an examination. She was remarkably plethoric in her constitution, and strongly predisposed to have a tend-

ency of blood to the brain. We advised that she should not learn to drink coffee; or, if she used it, to cease to do so, when the little thing looked up artlessly and said, "Oh! I can not possibly do without coffee." She had a formed habit before the age of ten, so that she thought it impossible to surrender it.

Many persons have a habit of nibbling their nails, and keeping them gnawed off down to the quick. Children frequently have this habit, and break themselves from it. A gentleman who was addicted to this habit said he would give thousands of dollars to be rid of it; "but," said he, "I can not break myself of it; I even gnaw my glove fingers into holes. We advised him to wear thimbles on all his fingers, if he could not otherwise break the habit.

Since habit is so imperative in its cravings, it is a matter of the first consequence to all persons, more especially to the young, to indulge no practice which, when consolidated into habit, shall be detrimental to health, inconvenient to the pocket, or subversive of morals.

#### BLIND TOM.

MESSEURS. EDITORS—There is in Covington, Kentucky, opposite this city, a musical wonder, a negro boy known as "Blind Tom." He does not know a letter of the alphabet, nor one note in music from another, and yet he is astonishing the people by his wonderful performances on the banjo. He plays the most difficult pieces after having heard them once, plays two different tunes and sings another piece at the same time, yet he is a stupid idiot. A few nights ago, a piece was composed expressly for the occasion—a most difficult piece—and after hearing it once he played it correctly, singing "Dixie" at the same time.

Some of the editors in this city have said that this upsets the science of Phrenology, as the organs of Time, Tune, and Imitation are almost entirely wanting.

Will you give your opinion on the subject through the JOURNAL, and refute this slander on the science of Phrenology? N. E. F.  
CINCINNATI, O.

Ans. It is a little singular that men wise enough to be editors should not understand distinctly that a person like this boy Tom, who is idiotic, and has, consequently, if the brain be healthy, a small development of the regions of the intellect, should not also know that the organs of Tune and Time may be decidedly large, and not make a great external development. The other powers of the intellect being weak and the organs small, those which are developed and active like Time and Tune, have ample room to expand without making much external development. Besides, we have not seen the head, and are not disposed to accept the criticism of these men respecting Time and Tune. Most persons who attempt to

criticise Phrenology in this way know so little of the subject that they are not able to determine the developments of well-balanced heads; but they are not slow to rush to conclusions in cases of partial idiocy like the one in question. They are obliged to recognize one of the first principles of Phrenology, namely, the plurality of the faculties, in presenting a case of general idiocy with one of two faculties not only as active and strong as they are ever found in persons of first-class intellect, but more than this, exhibiting all the marks of the highest order of musical genius. The conclusion is inevitable, therefore, that musical genius is not merely an intellectual power, and that there is a special talent for music independent of general intellect. We do not regard the case of Blind Tom, therefore, as any argument against Phrenology.

Twenty years ago, while the writer was lecturing in South Deerfield, Mass., a physician presented the skull of a person for examination. By placing a light inside the skull, we discovered that the entire frontal bone, where the intellectual organs are located, was exceedingly thick, except at the location of the organ of Tune; and the skull was described as being that of a female, as having all the propensities and passions active, but the intellect decidedly dull, if not idiotic, with the exception of the single organ of Tune. The physician who presented the skull, remarked that the skull was that of a female who was intelligent until some nine or ten years of age, when, in consequence of fits, the intellect was destroyed; and that she exhibited a high degree of musical talent, and that this was the only mental faculty that seemed to be active, but the passions and propensities, as we had stated, were decidedly strong. The doctor had regarded this skull as an objection to the truth of Phrenology, but at once yielded his skepticism when this objection was explained.

There are many cases of idiocy, and of partial development, which might not be easy, during life, for the best practical phrenologists to decipher correctly; but it should be remembered that cases of this kind afford no just argument against Phrenology in general, no more, indeed, than a distorted spine or malformed vital organs disturb the general laws of Anatomy and Physiology, or the propriety of studying these on the basis of the general laws by which they are governed. Anti-phrenologists are driven to a poor shift when they must take a blind idiotic negro boy whom they confess to be a musical genius, and bring him forward as an argument to overthrow Phrenology. Why don't they take the intelligent, the men of varied attainments and diverse character and disposition, and bring them forward as an argument against Phrenology; for if Phrenology be not true, normal developments would furnish the best possible arguments to overthrow it.

#### JAS. CAPEN ADAMS, THE GRIZZLY BEAR HUNTER.

THERE are few persons who have not heard of Adams, the bear hunter. Many thousand persons saw his menagerie of grizzly bears in New York a year ago, which collection is now at Barnum's American Museum; but Adams himself, a few months ago, paid the debt of nature. He was born in Medway, Mass., October 20th, 1807, and was brought up to the occupation of a shoemaker; but being of a roving disposition, while still a youth he hired himself to a company of showmen as a collector of wild beasts, and employed himself with success in hunting in the forests of Maine, New Hampshire, and Vermont. He subsequently received a severe injury in the spine by the attack of a refractory Bengal tiger in the possession of his employers; and for the next fifteen years, being obliged to discontinue his employment as a hunter, he resumed his trade. Having accumulated some money, he engaged in the shoe trade in St. Louis, where he was burned out and lost all. The "gold fever" by this time breaking out in California, he repaired thither in 1849. He went into the mountains, and followed various occupations—mining, trading, farming, and stock-raising. Sometimes he was rich, at other times poor—had many thousand dollars worth of cattle stolen from him in a single night; and thus harassed in the fall of 1852, disgusted with the world and dissatisfied with himself, he abandoned all schemes for the accumulation of wealth, and took up his abode in the wildest parts of the Sierra Nevada Mountains, resolved to make the wilderness his home and wild beasts his companions. He was temperate, and his laborious occupations had hardened his frame, so that to walk during a whole day, or endure hunger and thirst, was comparatively easy. It had been a part of his early education to shoot well, and he was well qualified, therefore, for mountain life and hunting. After spending some time in the mountains, alone depending upon his wife for support, his brother, who had acquired some property in mining, followed him, and they formed a copartnership, the brother to furnish the necessary funds while he was to engage in the capture of wild beasts for menageries. For this purpose he turned northward to Oregon.

We have not room to describe, as it has been done at length, in a work entitled "Adventures of James Capen Adams," and published by Crosby, Nichols, Lee, & Co., of Boston, all the imminent peril or hair-breadth escapes in his conflict with the grizzly bears or other wild animals in the mountains.

In December last we gave a detailed account in *Life Illustrated* of many of the terrific onsets which Adams had with the bears and other animals, one of which was a severe in-

jury of the head and brain by a bear, in which he lost a considerable portion of the top of the skull. When we saw him last year exhibit his bears in New York, he took off the covering, or dressing, from his head, and gave us an opportunity of seeing it; but we were quite as intent on making an observation of the form of his head as of the wound, which finally caused his death but a few months afterward. The portrait which we give of him shows nothing of his phrenology, save his large Perceptives; but those who are familiar with temperament will see in his large chest the basis of great endurance and power, and will also see in his features sharpness, and the indications of fineness, evincing clearness of mind, persistency and earnestness of feeling. His head, as we observed by examination, showed large Combativeness and Destructiveness, combined with very great Philoprogenitiveness, first-rate practical intellect, good mechanical talent, and uncommon firmness and self-reliance. The following account of the *post-mortem* examination, by Dr. J. H. Warren, which we copy from the *Boston Medical and Surgical Journal*, will be interesting to our readers:

**EPITHELIAL GROWTH FROM THE DURA MATER, FOLLOWING AN INJURY — ABSCESS IN THE BRAIN.**

This, as it appears under the microscope (power of two hundred and fifty), is a very remarkable development of epithelioma.\*

CASE.—James C. Adams, aged forty-seven, when about two years old, fell into the fire, and burnt the top of his head so severely, that adjoining portions of the parietal bones came away, leaving an opening as large as a silver dollar, from which there was a constant discharge until about seven years ago, when, in an encounter with a grizzly bear, he had his scalp turned down over his eyes. After this wound, his head entirely healed, and remained well till two years ago, when, while correcting some member of his happy family of animals in a cage, an ungentelemanly man-monkey dropped down upon his head, and clawed, bit, and tore it open again. It was now found impossible to heal it, as an epithelial growth attacked the dura mater, and very rapidly developed into a most unsightly disease. The growth extended through the osseous opening, one inch above the scalp, presenting a vivid-red appearance, not unlike the crest of a fowl. The interstices were filled with offensive pus. The disease extended from the left temple toward the right, four inches, and about three and a half in the opposite direction. The brain was seen to rise and fall distinctly. If a spasmodic effort was made, like sneezing, the whole tumor would

rise up half an inch above its usual height, and, at such times, emitted a singular odor, similar to that of burning phosphorus. This same odor was apparent during the convulsions to be mentioned hereafter. Hemorrhage, at such times, occasionally occurred; it also took place at the slightest touch, such as removing the dressing, if a little dry or adherent. He at times appeared cheerful, but was not generally inclined to converse. Whether this arose from the lonely habits of a hunter's life, or the disease, I am unable to say. I am inclined to the opinion, that both operated to depress his natural buoyancy of mind.

For the last eighteen months of his life, the disease extended so rapidly as to produce great prostration of strength. Although he boasted that he had disease enough to kill most men, he said that he should fulfill his engagement to perform with his trained bears that season, and then die; which result speedily followed, as he had predicted.

Nothing of interest occurred until within about four weeks of his death, when paralysis of the right side took place, after a convulsion which attacked him in the horse-cars. The convulsions continued at intervals, until his death, which followed about four weeks after their first appearance. He suffered a good deal of pain at times.

*Sectio Cadaveris*, sixteen hours after death. Body emaciated; rigor mortis moderate. The whole of the diseased mass had receded from the surface three quarters of an inch, and presented that white appearance so well described by Rokitsansky in his works on Pathological Anatomy, in which may be found a very full description of epithelial cancer. Upon removing the calvaria, the dura mater was found adherent entirely around the edge of the opening, and extending back for about an inch. Upon the right side, the dura mater adhered slightly to the arachnoid, beneath the growth. Upon the other, the membranes were replaced by a dense white tissue, which firmly adhered to the brain itself over a surface about an inch in diameter. Beneath this was an abscess about an inch in diameter, which in all prob-



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ability communicated with the ventricles, as they contained about an ounce of pus.

The weight of the brain, with the dura mater and epithelial growth attached, was four pounds.

It is interesting, in connection with this case, to allude to that of our distinguished friend, Dr. M. Swett, of Maine. In this, a large portion of the frontal and malar bones was blown off by the discharge of a cannon. But in the patient (Stewart), if I remember correctly, a false membrane, or curtain-like covering, extended over the denuded surface, and afforded a fair amount of protection. In our case, the diseased dura mater could be seen through the opening for many years, and yet the patient enjoyed a fair share of health, and was in intellect by no means deficient. His father died of the same disease in the face.

KNOWLEDGE can not be acquired without pains and application. It is troublesome, and like deep digging for pure water; but when once you come to the springs, they rise up and meet you.

\* A fine skin, like that which covers the lips and mucous membrane. The dura mater is the membrane which incloses the brain.

### SELF-RELIANCE AND SELF-DISTRUST.

BY JOHN NEAL.

Look about you, my friends, whatever may be your age or experience; stand up, and look about you on every side, while the great multitude go hurrying by you in a cloud of dust; fix your eye upon their acknowledged readers; call to mind every distinguished man you know, whatever may be his condition, business, or history; every great man you ever heard of, whether among men of business, painters, or poets, mechanics or lawyers, soldiers or statesmen, sculptors or architects, ministers of the gospel or merchant princes, and you will find, however they may disagree in everything else, that in one thing they are all alike, and all of a family. You will always find them remarkable for a generous confidence in themselves—in other words, for a hearty *self-reliance*.

And again. If you will call up before you all those of your acquaintances who are most remarkable for inefficiency and helplessness; all those who, notwithstanding their many virtues, are a burthen to themselves and to everybody else; all whom everybody pities and nobody helps—all whom it is in vain to help, my life on it, whatever may be their business talent, their genius, their virtue, their resources, or their connections, they are all, to a man, affected with a disqualifying *self-distrust*. It is in vain that they lift up their voices and try to stand erect; to be as other men are, who prosper in the great business of life, decided, prompt, and vigorous, unwavering and resolute. It is vain that, urged on every side by the obligations of society—by the duties of a citizen or of a son, of a husband or of a father—by the admonitions of the experienced, or by the entreaties of friends—it is in vain that such people ever pretend to have confidence in themselves. If you watch their eyes you will see them change color; if you listen to their voices, you will detect a distant quaver, showing that after all they have suffered, and felt, and hoped and promised, they have no faith in themselves. *God help us! What are we good for?* is written upon their very foreheads.

Modesty and humility are virtues—but what is self-distrust? What the humiliating sensation of helplessness, of perpetual dependence, of utter worthlessness, when cast upon our own resources? Are these virtues?

Arrogance and presumption are vices; and self-conceit a pitiable weakness. So say the world. So believe the loud, unreasoning multitude—yet no great man ever lived who, at some period of his life, was not remarkable for arrogance, or presumption, or self-conceit—in the opinion of others. Long before he had got his growth, or taken the stand conceded to him at last by acclamation, depend upon it,

he was looked upon as exceedingly presumptuous, vain, and obstinate.

And how could it ever be otherwise? Great men are distinguished by great plans—persevered in till they are accomplished. Little men by no plans at all—by continual wavering and shifting—by a want of originality, or steadfastness, or both.

But great plans are of slow growth. It takes a whole generation, perhaps a whole life—nay, peradventure, whole centuries for them to ripen. The institutions of Lycurgus, for example, were not for his life—they were for the life of a nation. And when Napoleon blasted the Alps, and launched armies like thunderbolts from among the stars—even then he was but preparing a preface to the Code Napoleon, which, of itself, was but a single chapter in the Biography, not of a Man, but of an Empire.

Being of slow growth, great plans must have their beginnings afar off; generally, therefore, in comparative youth, when the heart is kindling with enthusiasm—heaving with a vast and generous hope—sweltering with ambition; the ambition to be—and to be remembered—it matters little wherefore, when that mighty furnace—the youthful heart—is in full blast, with dreams of power and progress, of change and transmutation.

But in comparative youth, should the high purposes of a man be revealed to the sleepy thousands about him, how could it be otherwise than that they should believe him possessed; either beside himself with presumption, or carried away by self-conceit; either a madman or a fool!

No great work was ever yet accomplished which, in its beginning, was not looked upon as impossible by the greatest and wisest men of the day. Believe you that if Cæsar, or Cortez, or Napoleon, or Wellington had acknowledged their plans or their hopes to the world, in the very outset of their career, they would not have been pitied for their folly, or regarded with amazement and derision! If Galileo, in his boyhood, had prophesied of the stars, and told others how he walked among the constellations in his dreams, where would have been found one to listen to him with patience? And when Franklin, already past his youth, went up and touched his knuckle to the key, at the risk of certain death—for to him it was the key of a great mystery in heaven, and for aught he knew, when he touched the damped string, the thunders of the bottomless pit might have consumed him—believe you that even Franklin would have been permitted to acknowledge to those about him what he really *hoped* and *expected*, without being denounced for a madman or a fool? Had he done so in the market-place, through which he had wandered a few years before, munching a two-penny loaf, would he not have been packed off to a lunatic hospital?

And what would have become of his reputation for *modesty*? Once triumphant, with the whole world on his side, there would be no danger in avowing what it was that had tempted him so to risk his life. But, had the bright thunder fallen upon him when he touched that key, had he been lifted from the earth a blackened corpse, what living man was there, of all this world, who would not have pitied his rashness or shuddered at his presumption? He would have gone down to all future ages as another Prometheus, thunder-blasted for his awful hope, in the very act of stealing fire from heaven. And pious men would have wondered and lifted up their hands to the sky; and all would have acknowledged that he had deserved his fate—poor man—for having rushed into the holy of holies without putting off his shoes—for having touched the ark without leave; for “fools rush in where angels fear to tread.” Lo! the stout-heartedness of such men! They not only “stake their lives upon the throw,” and “stand the hazard of the die,” but they stake what to them is ten thousand times more precious than life—their reputation for common sense.

And Arkwright, and Watt, and Ferguson, and Brindley, and Fulton—which of them all, even when best satisfied of their final success, would have been permitted to reveal themselves otherwise than at the risk of being hooted to death?

“Much learning hath made thee mad,” is always the answer of unthinking power to him who talks of mysterious things before the multitude. It is in vain that he would reply, “I am not mad, most noble Festus! I speak the words of truth and soberness.” They dare not believe, lest thrones might be tumbled to the earth, and the nations be lifted up.

Has it not been so always and everywhere, that just in proportion to the disclosures of their plans and hopes, by the great men of every age, in advance of their consummation, has been the lack of sympathy and faith on the part of the world? To preserve a character for modesty, or common sense, indeed, such men are obliged to withhold these revelations. Call to mind the difficulties of Mahomet, of Calvin, of Columbus, of Gustavus Adolphus, of Fulton, of Ledyard, of Galileo, of Harvey, of Gall and Spurzheim, of all, indeed, who have been greatly distinguished, and you will find two things to be always true of the whole: First, that they were upheld by a strength of purpose—a holy self-reliance, which nothing could quench or abate; and secondly, that although they never betrayed themselves to the world till their great works were accomplished, nor ever permitted a thousandth part of their good opinion of themselves to leak out, even before their best friends, their difficulties were multiplied at every disclosure, their character for common sense put in jeopardy by every

revelation, and they themselves were regarded even by their *patrons* as little better than visionaries, whom it would do no harm to let have their own way for a while, since, at the worst, glorious simpletons! they were nobody's enemies but their own.

Most of these great men were obliged to tell their story in the highways; to let the multitude into their storehouses and laboratories for a penny a-piece, as it were, having not the means, like Tycho Brahe or Sir Humphrey Davy, to carry on their experiments by themselves. And yet, how they suffered! And they would have been made to suffer a thousand times more had the leading philosophers of their age, to say nothing of the world, been permitted to look into their hearts, or even to guess at the hopes they entertained, or the opinion they had of themselves. What would have become of Sir Humphrey Davy's reputation for modesty if he had foretold the safety-lamp? Just what became of poor Fulton's, when he undertook to set the North River a-fire. Have you forgotten—or have you never heard of what they said of Oliver Evans, the millwright, or of Perkins, the manufacturer of steam-guns and copper-plates, *unburstable* engines and tunnery-vats—one of the most ingenious mechanics the world ever saw—when the former undertook to prophesy that carriages would be run, clothes washed, and potatoet boiled by steam, within fifty years from the day he wrote, and the latter to declare that he could throw a ton weight of iron from Dover to Calais, with a steam-engine. Both were proverbs among their brethren, the millwrights and engineers, until the prophecies of both were fulfilled, or as good as fulfilled. Why, man alive! had Archimedes himself, in the height of his reputation—while he was preparing his machinery for snatching up the galleys, and getting ready his burning-glasses for the destruction of the fleets then lying before Syracuse—had he acknowledged his opinion of himself and of his projects before the best friend he had on earth, it is highly probable they would have had out a commission of lunacy against him and shut him up in a mad-house.

Keep your own counsel, therefore, if you mean to *do* anything or *be* anything in this world. Let no more of your plans be guessed at than may be absolutely necessary for getting on, before your reputation is established—nor even then. Had Napoleon held his tongue, he might have come back triumphant from Moscow. But having forgotten the policy of his youth—having published his plans—having threatened—he was obliged to do what he threatened, or to forfeit his position forever as a warrior-prophet. And so with Spain and England. Had he not published his plans—had he not turned himself inside out, as it were, before all the nations of the world, all that he threatened might have been accom-

plished. Had Fulton lived some forty years earlier, England *might* have been carried by steam-ships. The legions of Napoleon, five hundred thousand strong, *might* have swept over the land like a hurricane. He might venture to say that he would answer monarch after monarch at his capital—that was one thing. It might mean much, or little. It was an oracular threat, which was quite sure to be accomplished. But when he came to talk freely of his plans and purposes, of the *how* and the *when*, so that all the world were piqued into thwarting him or provoked into unbelief, all his glorious self-confidence became visible afar off, it was all over with him. Yes—Napoleon boasted himself into the grave. Keeping his own secrets made him on the earth a king of kings. Publishing his own secrets, in after-life, made him a prisoner and a pauper.

[TO BE CONTINUED.]

## I AND JENNY DAVIS.

On a sunny summer morning,  
Early as the dew was dry,  
Up the hill I went a-berrying,  
Need I tell you—tell you why?  
Farmer Davis had a daughter,  
And it happened that I knew  
On each sunny morning Jenny  
Up the hill went berrying too.

Lonely work is picking berries,  
So I joined her on the hill;  
"Jenny, dear," said I, "your basket's  
Quite too large for one to fill."  
So we stayed—we two—to fill it,  
Jenny talking—I was still—  
Leading where the hill was steep,  
Picking berries up the hill.

"This is up-hill work," said Jenny;  
"So is life," said I; "shall we  
Climb it up alone? or, Jenny,  
Will you come and climb with me?"  
Radder than the blushing berries  
Jenny's cheeks a moment grew,  
While without delay she answered,  
"I will come and climb with you."

## WIT AND PHILOPROGENITIVENESS ILLUSTRATED.

THE editor of the *Missouri American* seems to be in ecstasies. He gets off the following:

WE'VE GOT A BABY.

Last Wednesday afternoon to us a child was born, but not a son was given. We feel proud of our baby—it is so pretty and sweet, so our better half says. It is a girl, of course—our wife wanted a girl, so we gave up to her—the times being too hard to split the difference and have a girl and a boy, both at once. Our time will come next, see if it don't. Our baby weighs eight pounds, and all the ladies say that it is such a pretty little angel, and looks just like its papa. Of course everybody will know when it resembles us. It has black eyes, dark hair, and the sweetest little face, and the way it can cry is a caution to a Cal-

liepie; but then its voice is so charming, producing such a harmony of sweet sounds. It was the first time that we ever heard our baby's voice, and what a thrill of happiness did that little sound send through our bosom! But we are too happy to express our feelings. We are at least two feet taller than we were before our baby was born, and think ourselves good enough to become a preacher. We pity everybody that hasn't got a baby; and as for old bachelors, we entertain a sovereign contempt for them, and intend to lam the first one that presumes to have the effrontery to speak to us. Poor old maids! from the bottom of our hearts we feel sorry for them. O that they could only realize the happiness of a young mother with her first-born. Young men and young ladies, our advice to you is to go and do likewise—it will make you feel so happy to have a baby. We warn everybody not to insult us, for we feel big enough and strong enough to whip every one of the secession States back into the Union, and a single man wouldn't be a taste for us. We are doubly sound on the Union issue now. We never intend to secede from our baby. Hurra, hurra! we've got a baby.

## A REPORTER'S EXPERIENCE

MR. RUSSELL, the *London Times'* correspondent, now in this country, was sent years ago to Ireland to report O'Connell's speeches during the repeal agitation. The following is told as the result of his mission:

One of the first meetings the newspaper man attended was in Kerry. Having heard of O'Connell's polite qualities, he thought he would ask that gentleman's permission to take a verbatim account of the oration. The "Liberator" not only consented, but in his oiliest manner informed the assembled audience that "until that gentleman was provided with all writin' conveniences, he wouldn't spake a word," assuming an extra brogue, which was altogether unnecessary. Russell was delighted. The preparations began, and were completed; Russell was ready.

"Are you quite ready?" asked Dan.

"Quite ready."

"Now, are you sure you're intirely ready?"

"I'm certain, sir. Yes."

The crowd becoming excited and impatient, Dan said, "Now, 'pon my conscience, I won't begin the speech till the London gentleman is intirely ready."

After waiting another moment or so, O'Connell advanced; eyes glistened; ears were all attention, and the reportorial pencil arose. Dan gave one more benignant smile on the correspondent, winked at the auditors, and commenced his speech in the *Irish language*, to the inexpressible horror of the present editor of the *Army and Navy Gazette*, and to the infinite delight of all Kerry.



## MORAL PHILOSOPHY;

OR,

## THE DUTIES OF MAN

CONSIDERED IN HIS INDIVIDUAL, SOCIAL, AND DOMESTIC CAPACITIES.

BY GEORGE COMBE.

[FROM THE LATEST REVISED EDINBURGH EDITION.]

[CONTINUED FROM MAY NUMBER.]

THIS mode of treatment would render their lives happier than they could ever be were their persons left at large in society; and it would make them also useful. I consider the restoration of this class of persons to the possession of a moral self-control as nearly hopeless: they resemble those who are blind and deaf from irremediable defects in the organs of sight and hearing. If, however, by long restraint and moral training and instruction, they should ever become capable of self-guidance, they should be viewed as patients who have recovered, and be liberated, on the understanding that if they should relapse into immoral habits, they should be restored to their places in the asylum.\*

It has been frequently urged that this doctrine abolishes responsibility; but I am at a loss to comprehend the exact import of this objection. As formerly mentioned, the distinction between right and wrong does not depend on the freedom of the human will, as many persons suppose, but on the constitution of our faculties. Every action is morally right which gratifies all our faculties, enlightens and acting harmoniously; and every action is wrong which outrages or offends them. Hence, if we see a furious madman or a mischievous idiot (whom no one supposes to be free agents) burning a house or murdering a child, we are compelled, by our whole moral faculties, to condemn such actions as wrong, and to arrest the perpetrator of them in his wild career. Now, the case of the class of offenders which we have been discussing is precisely analogous. Like the madman, they act under the influence of uncontrollable passions, existing, in their case, in consequence of the *natural* predominance of certain organs in the brain, and in his, from ascendancy of the passions produced by cerebral disease. Society absolves idiots and the insane from punishment, and we only plead that this class of unfortunate beings should be as extensive in the eye of the law as it is in nature; and that by erroneous legal definitions of insanity, and by legal fictions, the really insane should not be treated as criminals. The *actions* of the morally insane, whom we wish to include in it, are without hesitation condemned; and no one doubts that we should put a stop to their outrages, although we do not regard the individuals as guilty. The important question, therefore, is, By what means may society be most effectually protected against their injurious assaults on property and life? The disciples of the old school answer, that this may be best done by holding them responsible for their actions, and punishing them; but in doing so, they turn a deaf ear to the lessons of experience, which proclaim only the failure of this treatment in times past. They close their understandings against the examination of new facts, which promise to account for that failure; they assume, in opposition to both philosophy and experience, that these men can act rightly if they choose, and that they *can* choose so to act; and finally, in consequence of these prejudices, errors, and false assumptions, and without considerations for the real welfare either of society or of the offenders, they indulge their own animal resentment, by delivering over the victims of cerebral malformation or disease to jailers and executioners, to be punished for committing actions which their defective mental constitution rendered it impossible for them to avoid. There is no wonder that crime does not diminish under such a form of treatment.

The disciples of the new philosophy, on the other hand, answer the question by appealing to experience; by looking at facts; by consult-

\* I have conversed on the subject of the irreclaimable dispositions of this class of criminals, with intelligent and humane superintendents of prisons in Britain and the United States of America, and they have expressed a decided conviction that there are prisoners whom no punishment will recall to virtue, but who, when liberated, constantly recommence their career of crime.

ing reason; by regarding the advantage at once of the criminal and of society: they say that physical and moral restraint are the only effectual remedies for this great evil; that these should be unhesitatingly applied—not vindictively, but in affection and humanity; and that then the offenses of this class of criminals will be diminished in number.\*

There remain two other classes of minds to be considered in relation to criminal legislation—those whose organs of propensity, moral sentiment, and intellect are pretty equally balanced, and those in whom the moral and intellectual faculties predominate; but the consideration of these must be reserved till the next Lecture.

## LECTURE XIII.

## TREATMENT OF CRIMINALS CONTINUED.

Criminals in whom the moral and intellectual organs are considerably developed—Influence of external circumstances on this class—Doctrine of regeneration—Importance of attending to the functions of the brain in reference to this subject, and the treatment of criminals—Power of society over the conduct of men possessing brains of the middle class—Case of a criminal made so by circumstances—Expediency of keeping certain men from temptation—Thefts by post-office officials—Aid furnished by Phrenology, in selecting persons to fill confidential situations—Punishment of criminals—Objects of punishment—Its legitimate ends are to protect society by example, and to reform the offenders—Means of effecting these purposes—Confinement—Employment—Unsatisfactory state of our existing prisons—Moral improvement of criminals.

THE second class of heads to which I direct your attention is that in which the organs of the animal propensities, of the moral sentiments, and of the intellectual faculties, are all large, and nearly in equilibrium. In individuals thus constituted, the large organs of the propensities give rise to vivid manifestations of the animal feelings; but the large organs of the moral sentiments and intellect produce also strong moral emotions and intellectual perceptions. In practical conduct such persons are, to a remarkable extent, the creatures of external circumstances. If one of them, born of profligate parents, be trained to idleness, intoxication, and crime, his whole lower organization will thus, from infancy, be called into vivid action, while his moral sentiments will receive no proportionate cultivation. His intellectual faculties, denied all rational and useful instruction, will be employed only in serving and assisting the propensities; they will be sharpened to perpetrate crime, and to elude punishment. Such an individual will be prepared to become an habitual criminal, and he will be the more dangerous to society on account of the considerable degree in which he possesses moral and intellectual faculties. These will give him an extent of intelligence and plausibility which will enable him only the more successfully to deceive, or probably to obtain access to places of trust, in which he may commit the more extensive peculations.

If, on the other hand, an individual thus constituted be placed from infancy in the bosom of a moral, intelligent, and religious family, who shall present few or no temptations to his propensities, but many powerful and agreeable excitements to his higher faculties; if he shall have passed the period of youth under this influence, and in early manhood have been ushered into society with all the advantages of a respectable profession, and a high character, and been received and cherished by the virtuous as one of themselves, then his moral and intellectual faculties may assume and maintain the ascendancy during life.

If, again, an individual of this class have been religiously educated but, in early youth, have left home, and been much thrown upon the world—that is to say, left to associate with persons of indifferent char-

\* Since the first edition of this work was published, Mr. M. B. Sampson has treated the whole subject referred to in the text in a masterly manner, in *Lectures on "Criminal Jurisprudence considered in relation to Mental Organization."* They have been published in a cheap form, and I strongly recommend them to the attention of the reader.

The views presented in the text are now operating on the minds of the middle classes of society, although still opposed by the learned. Lawyers in general reject them, but juries give effect to them in their verdicts. I lately heard a bishop and a lawyer lamenting over the degeneracy of modern times, evinced by the impossibility of inducing juries to convict for death, where the plea of insanity was urged as a defense! 1846

acters and dispositions, he may gradually deteriorate. In the dawn of manhood and blaze of his passions, his conduct may be not a little profligate and disreputable. But as he advances in life, the energy of the animal organs may begin to decay; or they may be exhausted by excessive indulgence; or he may suffer afflictions in his health, in his family, or in his worldly circumstances (all which have a tendency, for the time, to quell the energy of the animal passions); and under the influence of these combined causes and circumstances, his moral organs may recover their activity, his early religious impressions may resume their ascendancy, and he may come forth a repentant sinner and a reformed man.

In religion, this process is generally called regeneration. According to my observation, the men who are converted and reformed from habitual profligacy, and who continue, afterward, permanently moral and religious characters, possess this combination of brain. They become profligate at first, from the energetic action of their large organs of the animal propensities; and when subsequently they become respectable Christians, they act under the control of their moral and intellectual powers.

I am aware that, in making this statement, I am treading on delicate ground; because many sincere and excellent persons believe that these results flow from the influence of the Holy Spirit, and that the Holy Spirit operates in regenerating sinners altogether independently of the laws of organization; in short, that the influence is supernatural. I do not at all dispute the *power* of God to operate independently of the natural laws: the very idea of his being omnipotent, implies power to do according to his pleasure, in all circumstances and times; but it appears to me that, the age of miracles being past, it does not now please God to operate on the human mind either independently of, or in contradiction to, the laws of organization instituted by himself. This reduces the question, not to one respecting God's power, for we all grant this to be boundless, but to one of *fact*—whether it pleases him actually to manifest his power over the human mind, *always* in harmony with, or sometimes independently of, and at other times in contradiction to, the laws of organization; and this *fact*, like any other, must be determined by experience and observation. I humbly report the results of my own observations; and say that, although I have seen a number of men of renewed lives, I have never met with one possessing a brain of the lowest character who continued moral amid the ordinary temptations of the world. Such men occasionally appear moral for a time; but they do not remain steadfast in the paths of virtue when temptation is presented. On the contrary, I have uniformly seen regenerated men who maintained their position, possess a brain in which the organs of the animal propensities, the moral sentiments, and the intellect, were *all* considerably developed, so that in these instances the influence of religion seemed to me to operate completely in *harmony* with the organic laws. That influence cast the balance in favor of the higher sentiments, gave them the permanent ascendancy, and hence produced the regenerated character.

These observations can be met, not by argument, but by counter facts. If any one will show me cases in which men possessing the defective brains of idiots, or the diseased brains of insanity, have, by any religious influences, been converted into rational and pious Christians, he will completely overthrow my conclusions; because such facts would show unequivocally that it does please God, in some instances, to operate on the mind, even in our day, independently of, or in contradiction to, the laws of organization. Nay, if examples shall be produced of men possessing the worst brains, becoming permanently, by the influence of religion, excellent practical Christians amid external temptations, I shall yield the point. But no such examples have yet been exhibited. On the contrary, we see individuals whose heads are less than thirteen inches in circumference at the level of the eyebrows and occipital spine, continue irretrievable idiots through life; and we see madmen continue insane until their brains are restored to health by natural means. Nay, further; I was told

by the late Rev. Dr. Andrew Thomson, who attended Mary Minnion, the mistress of a brothel, while under sentence of death for murder, that he found it impossible, on account of her great natural incapacity, to convey to her any precise views or feelings of religion, or of the heinousness of her crime, and that he was greatly grieved to observe that nearly all he said fell powerless on her mind; or if it aroused any feeling, this lasted only for a moment. If you examine the development of her head, as shown in the cast, you will find that the moral and intellectual organs are very deficient. In regard to music, intellectual, and religious impressions, she was in a condition similar to that in which a person with an extremely small organ of Music would find himself in relation to music. Either he could not perceive the melody at all; or if he did, the impression would die instantly when the instrument ceased to sound in his ears.

Perhaps some of you may be of opinion that this is a discussion which belongs more to theology than to moral philosophy. In regard to this, I remark, that the question regarding what is the *scriptural doctrine* touching regeneration belongs to theology, and I avoid all discussion of it; but the question, Does any religious influence act independently of, or in contradiction to, the laws of organization, is one which belongs to philosophy. Indeed, it teaches a fundamental point in moral philosophy; because, if the laws of nature, on which alone philosophy rests, are liable, in the case of mind, to be traversed by influences of any kind operating independently of, or in contradiction to them, *no philosophy can have no foundation*. There may be a theology comprising a code of moral duty, founded on Scripture; but assuredly there can be no philosophy of morals founded on nature. In this manner, there can be no natural religion; because all our scientific observations and conclusions will be constantly liable to be falsified and rendered worse than useless, by a supernatural influence producing results entirely independent of, or in contradiction to, the causes which are presented in nature for the guidance of our understandings. The question, therefore, is not only important, but, as I have said, fundamental in a course of moral philosophy; and I could not consistently avoid introducing it. Many theologians deny that any sound philosophy of morals can be drawn from the study of nature; and for morals, as well as religion, exclusively on revelation. This opinion leads them to shut their eyes to many most important facts in nature and to depreciate their value. It appears to me that they err in their conclusion; and that theology will be improved, when divines become acquainted with the constitution of the human faculties, their dependence on organization, and the natural laws of man in general.

I beg you to observe, that this question here assumes a different aspect from that in which it is generally presented to your consideration. In the discussions which commonly take place on it, we have arguments and opinions stated against arguments and opinions; the result is mere unprofitable disputation. In the present case, I adduce facts—in other words, God's will written in his works; these are placed, not against the Bible (for, be it observed, there is no declaration in Scripture that any religious influences operate independently of, or in contradiction to, the natural laws), but against human inferences unwarrantably (as it appears to me) drawn from Scripture that this is the case. We place facts in nature against human interpretations of Scripture; and these too, deduced at first, and insisted on, by men who were, and are, entirely ignorant of the fact in question.

A second reason for introducing this subject is, that I consider it to be of great importance that religious persons should be correctly informed concerning the facts. If you examine the lists of the members of the most useful and benevolent societies in all parts of the country, and especially of prison-discipline societies, you will discover that individuals distinguished for their religious character, form a large and highly influential portion of them. These persons act boldly and conscientiously on their own principles; and if, in any respect, their views happen to be erroneous, they become, by their very

ty, union, and devotion, the most formidable enemies to improvement. In consequence of profound ignorance of the facts in nature which I have stated, this class of persons, or at least many of them, are alarmed at the doctrine of the influence of the brain on the mental dispositions, and oppose the practical application of it in criminal legislation, in prison-discipline, and in schools; and they obstinately refuse to inquire into the facts, because they imagine that they have a warrant of Scripture for maintaining that they *can not be true*. Their conduct is unphilosophical, and sheds no luster on religion. It retards the progress of truth, and retards the practical application of the natural laws to the removal of one of the greatest evils with which society is afflicted. This is no gratuitous supposition on my part; because I know, from the best authority, that within these few weeks, when the Prison-discipline Society of this city was formed, religious persons specially objected to the admission of an individual into that society, because he was known to be a phrenologist, and to hold the opinions which I am here expounding; in other words, an individual who had studied and observed the natural laws in regard to the influence of the brain on the mental dispositions, was deliberately excluded from that society, lest he should attempt to point out to its members the advantages to be derived from knowing and obeying the laws of God!\*

Thirdly, I introduce this subject because, from the extensive observations which have been made by Dr. Gall, Dr. Spurzheim, and their followers, during the last five-and-thirty years in many parts of the world, I have the most complete conviction that the facts which I now state are true, and that they will inevitably prevail; and that, whenever they do prevail, the enemies of religion will be furnished with a new weapon with which to assail her, by the opposition which religious persons are now making to improvements in the treatment of criminals, in ignorance, as I have said, of these facts, and of their inevitable consequences. They will point to that opposition, and proclaim, as they have often done, that Religion sets herself forward as the enemy of all philosophy, and of every moral and social improvement which does not emanate from her own professors. Such an accusation will be unfounded when directed against religion; because religion will be applicable only to religious men who are, at the same time, informed and dogmatical. But only the enlightened and the candid will give effect to this distinction; and it therefore becomes every man's friend to the best and holiest of causes, not to give occasion to scoffers to point the finger of contempt at its resisting truth.

To return to the subject from which we have digressed, I observe, that in the case of this class of brains, in which the organs of the propensities, moral sentiments, and intellectual faculties are nearly in equilibrium, society enjoys a great power in producing good or evil. By neglecting education, by encouraging the use of intoxicating liquors, by permitting commercial convulsions attended with extreme destitution, society allows individuals possessing this combination of mental organs to be thrown back, as it were, on their animal propensities, it may expect to rear a continual succession of criminals. If a thorough and all-pervading training and education, moral, religious, and intellectual; by well-regulated social institutions providing ready employment, with adequate remuneration; and also by affording opportunities for innocent recreation, this class of men shall be led to seek their chief enjoyments from their moral and intellectual faculties, and to restrain their animal propensities, they may be effectually prevented from vice. It is from this class that the great body of criminals arises; and as their conduct is determined, to a great extent, by their external circumstances, the only means of preventing them from becoming criminals is to fortify their higher faculties by training and education, and to remove external temptation by introducing improvements, as far as possible, into our social habits and institutions.

could name important institutions, supported by public subscriptions, which have been brought to an admirable state of efficiency by aid of the lights which Phrenology has on the human mind in health and in disease; but which aid is carefully concealed from the public, although candidly acknowledged in private, *lest*, were the fact avowed, evangelical subscribers should withdraw their contributions! 1846.

There are instances of individuals committing crime who do not belong precisely to any of the classes which I have described, but who have, perhaps, one organ, such as Acquisitiveness, in great excess, or another, such as Conscientiousness, extremely deficient. These individuals occasionally commit crime under strong temptation, although their dispositions, in general, are good. I knew an individual who had a good intellect, with much Benevolence, Veneration, and Love of Approbation, but in whom a large organ of Secretiveness was combined with a great deficiency of Conscientiousness. His life had been respectable for many years, in the situation of a clerk, while his duty was merely to write books and conduct correspondence; but when he was promoted, and intrusted with buying and selling, and paying and receiving cash, his moral principles gave way. The temptation to which he yielded was not a selfish one. He was much devoted to religion, and began by lending his master's money, for a few days, to his religious friends, who did not always repay it; he next proceeded to assist the poorer brethren; he also opened his house in great hospitality to the members of the congregation to which he belonged. These actions gratified at once his Benevolence and Love of Approbation, and rendered him extremely popular in his own circle; but the expenses which they entailed speedily placed his master's cash so extensively in arrear, that he had no hope of recovering the deficiency by any ordinary means. He then purchased lottery tickets to a large amount, hoping for a good prize to restore him to honor and independence. These prizes never came, and the result was, disclosure, disgrace, and misery.

The way to prevent crime, in cases like this, is to avoid presenting temptation to men whose defective moral organs do not enable them to withstand it. Phrenology will certainly come to the assistance of society in this respect, because it affords the means of determining beforehand, whether any great moral deficiency exists. The chief officers of the post-office in Britain frequently have persons pressed on them to act in subordinate stations, who are recommended, not by their own fitness, but by influential political patrons; and the consequence is, that scarcely a day closes in which one or more capital felonies have not been committed, in abstracting money from letters. I called the attention of Sir Edward Lees, late secretary of the Edinburgh post-office, to the aid which Phrenology might afford toward the remedy of this evil, by enabling the government to select individuals in whom the moral and intellectual organs so decidedly predominate over those of the animal propensities, that they would be free from internal temptations to steal, and of course be more able to resist the external temptations presented by their situations. He visited the museum of the Phrenological Society, where I showed him the skulls and busts of many executed criminals, from Europe, Asia, Africa, and America, and enabled him to compare them with the skulls and busts of virtuous men: he acknowledged that the difference was so palpable that it was impossible to avoid the perception of it, and that he could not see any sufficient reason why Phrenology, if borne out by large experience, should not be applied in this manner; but added, truly, that, being only a subordinate functionary, he had no power to carry so great an innovation into practice.\*

The reason why I introduce these facts is, to press on your attention the dereliction of social duty which the better constituted members of society commit, while they neglect to use the light which Providence presents to their eyes. If official persons place men in whom the animal faculties predominate, or in whom the balance between them and the moral powers only hangs in equilibrium, in external circumstances in which temptations are presented to the inferior faculties stronger

\* If the post-office and other public authorities would order accurate casts to be made from the heads of all their servants who are convicted of embezzlement, and compare them with the heads of those who have maintained the highest character for tried integrity, they would see a difference that would force them to believe in the influence of organization on the mental dispositions; but while the patronage of government is wielded chiefly as a means of rewarding political subservency, the public interests must give way to those of party politicians.

than they are able to resist, a great portion of the guilt of their offenses lies with those who thus expose them to trial; and although the criminal law does not recognize this as guilt, the natural law clearly does so. Loss, annoyance, and sometimes ruin, ensue from these deprivations; and if the municipal law held those responsible for the evils who appointed the delinquents to office, the natural chastisements for placing improper persons in situations of trust would reach the primary offenders.

It may appear hard that these punishments should have been inflicted for so many generations, while men did not possess any adequate means of discriminating natural dispositions, so as to be able to avoid them. This difficulty presents itself in regard to all the natural laws; and the only answer that can be offered is, that it has pleased Providence to constitute man a progressive being, and to subject him to a rigid discipline in his progress to knowledge. Our ancestors suffered and died under the ravages of the small-pox, until they discovered vaccination; and we lately suffered helplessly under cholera, because we have not yet found out its causes and remedies. There are merchants who employ Phrenology in the selection of clerks, warehousemen, and other individuals in whom confidence must be placed, and they have reaped the advantages of its lights.

I may here remark, that the number of really inferior brains is not great; and that of all the countless thousands who are intrusted with property, and have the power of appropriating or misapplying it, the number who actually do so is comparatively small. Still, those who do not know how to judge of dispositions from the brain, are left under an habitual uncertainty whether any particular individual, on whose fidelity their fortunes depend, and whom they had always regarded as an example of the highest class, may be found, on some unlucky day, to belong to the inferior order.

I repeat, then, that the first step toward *preventing*, and thereby *diminishing*, crimes, is to avoid placing men with inferior brains in external circumstances of temptation, which they are not calculated to resist. The second is, to give every possible vigor to the moral and intellectual faculties, by so exercising and instructing them, as to cast the balance of power and activity in their favor. And the third is, to improve, as sedulously as possible, our social institutions, so as to encourage the activity of the higher powers, and diminish that of the inferior faculties, in all the members of society.

The next question to be considered is, How should men, having brains of this middle class, be treated, *after they have yielded to temptation*, infringed the law, and been convicted of crime? The established method is, to confine them before trial in crowded prisons, in utter idleness, and in the society of criminals like themselves; and after trial and condemnation, to continue them in the same society, with the addition of labor; to transport them to New South Wales, or to hang them. In no aspect of European and Christian society are there more striking marks of a still lingering barbarism than in the treatment of criminals. In almost no other institutions of society are there more glaring indications of an utter want of the philosophy of mind than in the prisons of Britain.\* But let us descend to particulars.

We have seen that men of the middle class of cerebral development (and most criminals belong to it) are led into crime in consequence of the ascendancy, for the time, of their animal propensities; but that, nevertheless, they possess, to a considerable extent, also moral sentiments and intellect. In treating them as criminals, we may have various objects in view. First, our object may be revenge, or the desire to inflict suffering on them because they have made society suffer. This is the feeling of savages, and of all rude and naturally cruel minds: and if we avow this as our principle of action, and carry it consistently into effect, we should employ instruments of torture, and put our criminals to a cruel and lingering death. But the national mind is humanized beyond the toleration of this practice. I humbly think, however, that as we profess to be humane, we should entirely discard the principle of vengeance from our treatment, as unchristian, unphilosophical, and inexpedient, and not allow it to mingle even covertly, as I fear it still does, with our system of criminal legislation.

Or, secondly, our object may be, by inflicting suffering on criminals, to deter other men from offending. This is the general and popular notion of the great end of punishment; and when applied to men of

the middle class of faculties, it is not without foundation. Individuals who are strongly solicited by their animal propensities, and have a very great deficiency of the moral and intellectual faculties—that is to say, criminals of the lowest grade of brain—are not alive even to the fear of punishment. You will find them committing capital felonies while they are attending the execution of their previous associates for similar offenses. Their moral and intellectual organs are so deficient, that they possess no adequate controlling power over their propensities to enable them to profit by example. The terror of punishment, therefore, scarcely produces an appreciable effect on their conduct; and some persons, drawing their observations from this class alone, have concluded, as a general rule, that suffering inflicted on one offender does not deter any other individual from committing crime. But I respectfully differ from this opinion. Wherever the organs of the moral and reflecting faculties possess considerable development, example does produce some effect; and the higher the moral and intellectual faculties rise in power, the more completely efficacious does it become. What one of us would not feel it as an enormous evil to be dragged to prison; to be locked up, night and day, in the society of the basest of mankind; to be publicly tried at the bar of a criminal court, and subsequently transported as a felon to a distant colony? Most of us instinctively feel that death itself, in an honorable form, would be perfect bliss compared with such a fate. If, therefore, any of us ever felt, for a moment, tempted to infringe the criminal law, unquestionably the contemplation of such appalling consequences of guilt would operate, to a considerable extent, in steady-ing our steps in virtue. But the error is very great, of supposing that all men are constituted with such nice moral sensibilities as these. Superior minds feel in this manner, solely because their moral and intellectual organs are large; and the same feelings do not operate to the same extent in the case of men possessing inferior brains.

Laws have been enacted, in general, by men possessing the best class of brains, and they have erroneously imagined that punishment would have the same effect on all other individuals which it would have on themselves. While, therefore, I consider it certain that the fear of punishment *does operate* beneficially on the waverers, I regard its influence as much more limited than is generally believed. A man who has a tendency to commit crime will be capable of anticipating the consequences of offending with a degree of precision corresponding to the extent of his intellectual endowments; but in the same proportion will his capacity for eluding them, by superior address, increase; whence there is a counteracting influence, even in the possession of intellect. The faculty chiefly addressed by the prospect of punishment is Fear, or Cautionness; and although, in some men, this is a powerful sentiment, yet, in many, the organ is deficient, and there is little consciousness of the feeling.

On the whole, therefore, the conclusion at which I arrive on this point is, that the condition of convicted criminals should be such as should be felt to be a very serious abridgment of the enjoyments of moral and industrious men; and this it must necessarily be, even under the most improved method of treating them; but I do not consider it advisable that one pang of suffering should be added to their lot for the sake of deterring others, if that pang be not calculated to prove beneficial to themselves. Indeed, it is a questionable point in morals, whether society is at all warranted in inflicting on one of its members suffering which can do him no good, solely with a view to benefit itself by deterring others, at his expense, from committing crime. It appears to me that this is unjust, and, therefore, inadmissible; and it is still less defensible, because it is unnecessary.

Thirdly, our object in criminal legislation may be, at once to protect society by example, and to reform the offenders themselves. This appears to me to be the only real and legitimate object of criminal law in a Christian country, and the question arises, How may it best be accomplished?

A condemned criminal is necessarily an individual who has been convicted of abusing his animal propensities, and thereby inflicting evil on society. He has proved by his conduct, that his moral and intellectual powers do not possess sufficient energy, in all circumstances, to restrain his propensities. Restraint, therefore, must be supplied by external means; in other words, he must, both for his own sake and for that of society, be taken possession of, and prevented from doing mischief; he must be confined. Now, this first step of discipline itself affords a strong inducement to waverers to avoid crime; because, to the idle and dissolute, the lovers of ease and pleasure, confinement is a sore evil; one which they dread more than a severe but shorter infliction of pain. This measure is recommended, therefore, by three important considerations—that it serves to protect society, to reform the criminal, and to deter other men from offending.

[TO BE CONTINUED.]

\* The text was written in 1835-6, and an improvement has since taken place in the management of British prisons. A prison act has been passed, appointing Boards for the direction of prisons in Scotland, and Mr. Frederick Hill, a gentleman distinguished for humanity and intelligence, has been named Inspector of them. 1841.  
The improvement of prisons in both sections of the island steadily proceeds; but still the true philosophy of prison discipline is little understood. 1846.

### WRITTEN DESCRIPTIONS OF CHARACTER FROM LIKENESSES.

Persons not acquainted with Phrenology have little idea of the vast differences in the shape of heads, or that these differences can readily be seen in the likenesses if properly taken for the purpose. Thousands of persons, residing in distant parts of the country, who desire to obtain phrenological descriptions of their character, talents, and defects; the business or profession best adapted to them, will be glad to learn that by sending to us a likeness, properly taken, we can give them the advice they need. Indeed, within a few years this department of our business has become very considerable, and a single mail often brings to us five or six ambrotypes or photographs for examination and written description.

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 three outlines as seen in the annexed engraving, Fig. 1.

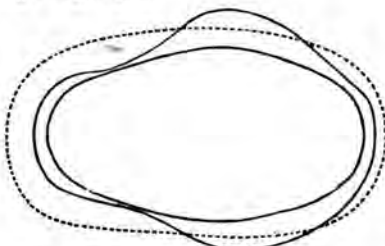


Fig. 1.—Horizontal Outline of Heads.

A neighbor of ours, a hatter, gave us a hundred of these forms cut from pasteboard as marked out by the "head measurer" or "conformeter," 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 really amounts to more than the eighth 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 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 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 daguerreotype 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



Fig. 2.



Fig. 3.

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 perceptive 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, 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 im-



agitative. 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 latter's instrument, would be widest in front, narrow over the ears, and terminate in a point behind, precisely the reverse of the other.



Fig. 5.—THEODORE ASCHERFELD.

Fig. 4 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. Anything 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.

Having presented and explained several profile views of heads, we now introduce a front view, of Theodore Ascherfeld, Fig. 5, 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, ten 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. 6 is a portrait of Lord Liverpool, 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. 5. There is no apparent deficiency, but rather a good development of intellect in Fig. 6, but the musical and mechanical organs are



Fig. 6.—LORD LIVERPOOL.

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 the 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



Fig. 7.—FANNY FORRESTER.

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, 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 exclusively 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.

This engraving is in the right position, not only for the purposes of phrenological examination, if but one view is to be taken, but it is also in the best position as a portrait to keep. That position which shows all the forms of head and face most perfectly should be regarded as the best likeness to satisfy affection as well as science.

Some 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. 7, and, if a man, the side of the head on which the *hair is parted* should be presented to the instrument, as in Fig. 2. If the head be peculiar, like Fig. 2, Fig. 3, Fig. 5, or Fig. 6, there should be a perfect profile taken, like Figs. 2, 3, or 4, to show the outlines of the head, and also a front view, like Fig. 5 or 6. These two views, if the hair be laid smoothly, like Figs. 2, 3, and 4, 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 back-head 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. 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. 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.

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.

It is better to have likenesses taken on paper, sheet iron, or leather, when it can be done, as these are lighter, and as they require no case, they cost less postage and are not liable to be broken. When ambrotypes are sent, they are frequently broken by the post-master stamping the name of his post-office on the package. Those who thus send should request the post-master to mark the package with a pen instead of a stamp.

Our charge for a full written character from daguerreotype or other 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 a correspondent writes as follows:

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 mail, and the following response and acknowledgment was received by us:

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.

### THE CHAMELEON.

An officer in Africa thus writes of the habits of this animal:

“As some of the habits of the chameleon may not be generally known, I will take the liberty of mentioning a few of them, which came under my own observation. One morning, on my return from parade, I saw, close to my own tent, a very rare chameleon, hanging on a bush. I immediately secured him, and provided a box for him to repose in. In the course of a few days he became quite familiar, and having seen them before, I knew how to gain his affections, which, in the first place, was done by feeding him well, and in the next place, by scratching his back with a feather! I used to put him on my table at breakfast, and in the course of a very few minutes I have seen him devour at least fifty flies, catching them in the most dexterous manner with his long, slimy tongue—nor does he ever move from his position; but so sure as an unfortunate fly comes within reach, so sure he is caught, and with the rapidity of thought. In the forenoon I always gave him a large slice of bread, which he devoured; and he generally supped on as many flies as he could manage to entrap, setting at defiance the ‘noble Hamlet’s’ theory of the chameleon’s death. Promises would not have suited him at all, being, at the end of each day, considerably more like a crammed capon than an air-fed chameleon. It is not true that this animal will change color according to what he is put on; but he will change shade according as he is pleased or displeased. His general hue is a bright green, with small gold spots over his body; he remains at this shade when he is highly pleased by being in the sun, or being fed, or scratched, which he delights in. When hungry—and he is very easily made so—his hue changes to a dusky green, almost black, and the gold spots are not to be seen; but I never could perceive any other color on his body but green, in a variety of shades; the spots enlarge very much when he is in good humor—so much, indeed, as to give a yellow tinge to the upper part of the animal; but in general, they are merely little yellow spots here and there, on the back and sides.

### PHRENOLOGY; ITS HISTORY AND DOCTRINES.

BY LEVI REUBEN, M. D.

PHRENOLOGY, a term compounded from the Greek words, φρήν, *mind*, and λόγος, *discourse*, may be concisely defined as *a system of philosophy of the human mind, founded on the connection of mental manifestations with their physical organism—the brain*.

The word LOGOS, and its use, are too familiar to require remark. The word PHREN affords a striking illustration of the principles that, in human knowledge, the material became definitely appreciated and named long before the spiritual aspects of being; and that, in thereafter conceiving of and naming the spiritual elements, the ideas or terms, or both, already pertinent to the outer world, were transferred in a manner to the inner, acquiring in time wholly new meanings, in spite of the circumstance that in the transfer they carried with them a certain amount of long familiar significance, and hence of explanatory force. Thus, PHREN was the old Greek name for the *midriff* or *diaphragm*. Hence, by a slight extension of meaning, it came to name the region which we call that of the *heart*, the *breast* or *precordia*. As this was believed to be the seat of certain feelings, passions, and perhaps, even, for a period, of operations of intelligence, the name PHREN in time very naturally passed over to these immaterial entities, and so, finally, signified in one of its senses the *feelings*, or *power of feeling*, the *intelligence—the mind*. In this way, indeed, almost all *metaphysical* terms are *metaphorical*. When men’s comprehension passed over the boundary cutting off the exoteric from the esoteric world, this comprehension carried its old symbols or language along with it, and put them to the new uses as they arose.

The origin of Phrenology, as a system, is clearly to be credited to the fertility of conception and patience of research of a single organizing mind—that of Francis Joseph Gall, a German physician. Dr. Gall was born at Tiefenbrunn, in the Grand Duchy of Baden, March 9th, 1757. His penetrating mind was early impressed with the fact of the extreme diversity of natural talents. The first special observation made by him seems to have been that of a prominence of the eyes, in the case of those of his own brothers and sisters, and those among his schoolfellows, who were noted for memory of words, the ability to commit and recite passages from authors, and in general for linguistic proficiency and talent. Following out the hints thus obtained, he arrived, ultimately, as he believed, at the function and location of twenty-seven organs or cerebral localities of mental faculties. These, naturally enough, in a field so new, he named in view of their action, rather than from any attempt to find their normal charac-

ter; and this action was, in many instances, that due to the extravagant or perverted manifestation in which he must often have found them. Hence, such terms as *instinct of murder, vanity, etc.*

Before entering more minutely upon its history, we may premise that Phrenology, as developed and understood at the present day, aims to be neither simply a science of mind, nor a theory of the functions of the brain as a collective bodily organ, but a system including the elements of both mind and brain, with their inter-relations, and with consequent applications in respect to the development of the mental faculties, to the conduct of the individual and social life, to education, legislation, the arts, morals, and religion. Thus its field is an extremely comprehensive one. Its main subject-matter naturally divides itself, in accordance with the two phases above named, into—1. A theory of *Psychology*, or the consideration of the mental elements and their operations; and 2. An *Organology*, or view of the relations of the cerebral parts or organs to the mental faculties. The last-named subject may further be regarded as embracing—(a) *Organology proper*, or the anatomy and physiology of the cerebral masses, and though yet imperfectly ascertained, the laws of the action and interaction of the faculties through these; and (b) *Physiognomy*, in the broadest sense, or the knowing of the mental characteristics through *signs*; the latter again, including *Cranioscopy* (signs learned by the examination of the cranium), and also the indications afforded by *temperaments, features, attitudes, etc.* Or, to represent these relations to the eye, we have:

<i>Cranioscopy</i> —		
Observation of Temperaments,	} <i>Physiognomy</i> — (Character-knowing);	} <i>ORGANOLOGY</i> ;
“ “ Features,		
“ “ Attitudes, etc.;		
<i>Organology proper</i> (anatomy, etc., of brain); .....		} <i>PHRENOLOGY</i> .
<i>Psychology</i> (mental elements and operations); .....		

The phrenological system assumes that the value of all the signs of character here referred to, is based on a necessary correspondence for every individual: *First*, between mind and brain; and *secondly*, between the brain on one hand, and other parts of the physical organization, as well as the habits and conduct on the other.

Of what we may properly term the *phrenopsychical* systems of mental philosophy, Dr. Gall's stands neither as the first nor as the last; it may, however, safely be said to be not only the most prominently known, but also by far the most consistent and generally satisfactory, these traits doubtless furnishing the reason for its wider progress and more substantial growth.

Differences in the nature and exercise of the mental powers, in other words, the idea of a plurality of faculties, must early have forced itself on the attention of thinking minds, and

any conclusion arising in this direction would naturally be strengthened by frequent observation of the marked diversity of capabilities of different individuals, and by the phenomena of dreaming, idiocy, and partial insanity, when these also came to be reflected on. This sort of approach toward phrenological ideas could easily occur, and must have done so, without any real conception of the central truths of the system. Again, our own consciousness as well as observation indicates the head, and more precisely the brain, as the seat of the thinking principle or *Ego*; this conclusion, too, being confirmed by the results of the not unfrequent diseases and injuries of the head and brain.

Accordingly we find Pythagoras, Aristotle, Plato, Galen, Haller, and others, locating the soul in the brain. We see that Aristotle already recognized (what he considered as) three mental faculties—the *judgment, imagination, and memory*. It is true that departures occurred from the belief referred to in respect to the *locale* of the thinking powers: Van Helmont considered the stomach as the seat of the intellect; Descartes, the pineal gland; others, other localities quite as fanciful. But up to the time of Gall, the sentiments and passions were—at least much more commonly than otherwise—supposed to reside in certain viscera, as the heart, liver, spleen, etc.

Perhaps the earliest attempt at placing special faculties, or marking their “organs” in the brain, was that of Albertus Magnus, who, in the 13th century, divided the cranium into three regions, appropriating these from before backward to the Aristotelian faculties, in the order above given. Petrus Montagna-

na published in 1491 a somewhat like chart. Ludovico Dolce, of Venice, 1562, in a work on the memory,

presented a chart of nine regions or organs, to which he applied the names: 1. *Fantasia*; 2. *Cogitativa*; 3. *Vermis* (implying probably connective substance); 4. *Sensus Communis*; 5. *Imagina*; 6. *Æstimatoria*; 7. *Memorativa*; 8. *Olfuctus*; and 9. *Gustus*. It is curious to note that, in this scheme, the seat of the Understanding was the upper forehead, and that the first and fifth of the regions were very nearly those now assigned to the ideal and constructive faculties.

Modern anatomists and physiologists, as their respective sciences were enlarged, arrived only at clearer views of the connection of the mental faculties with the brain. This tendency is prominent and unmistakable in the works of Willis (1784), Descartes, Malpighi, Sylvius, and others. Tissot contended that every perception should have in the brain its proper fibers. And Prochaska, also, in

1784, or twelve years before the publication of the views of Gall, devoted the fifth part of his *Dissertation* on the nervous system to the question: “Does each of the Divisions of the Intellect occupy a separate portion of the Brain?” After reasoning that the cerebrum proper, i. e., the hemispheres, must be the seat of all the powers of thought—which phrenological observations corroborate—and which is held by physiologists as well as phrenologists of the present day—Prochaska inquires whether it is probable that there is some partition of the cerebrum between different intellectual faculties; and he answers this question affirmatively, without assuming to have determined the location of any one of the faculties.

Thus we find an increasing, and at almost complete, unanimity of opinion among scientific men in regard to special connection of mind and brain—a growing tendency in every direction in which at the last Phrenology as a definite system, made its appearance. But when Dr. Gall came out with his system of having inductively established the doctrine of plurality of mental faculties, and of corresponding cerebral organs, and of having discovered the actual places of many of the faculties, then only, and for a multitude of imaginable reasons, an open and inveterate opposition to the doctrines involved manifested itself. The violence of the hostility expressed toward the new system may be judged of by a perusal of the article respecting its origin and claims in the *Edinburgh Review*, 1815; and by the fact that men like Jeffrey and Brougham went so far as to maintain that there is any reason whatever for ascribing the action of mind *through material organs*, save in perception and voluntary movement, or any influence of body on mind, save in a markable exception! in disease or in old age. Our largest experience shows us that this could not well have been otherwise. In nature, subject to limitation as it is, never true to itself; and, as Mr. H. Spencer well shows, a long step of intellectual progress in any direction is quite sure to awaken multitudes of minds a reaction and hence proportionally energetic. Besides, to enter into special causes, while the leaders of the movement and of affairs disliked the lucid revelations of motives which Phrenology presented, the clergy as earnestly dreaded the suppositions of the newly embodied doctrine of materialism and individualism.

Dr. W. B. Carpenter, with many other eminent physiologists, still rejects Phrenology, though the former acknowledges that there is a general correspondence between division of form and size of the brain and division of character. But it would be strange to find the brain, the noblest organ in man, were a chaotic mass of fibers; and in truth, the generalization of science rests on a firm

that stated by Spencer in the words: "The law of all organization is the law of all individualization whatever." To give the thought its most recent as well as broadest expression, *Differentiation* [individualization] of both form and function, coordinately carried out, is the law of all organic development.

At the very acme, therefore, of organic development, this differentiation should surely be beyond markedly present, even if not yet fully developed. That the leading metaphysicians of the half century past have refused to recognize the basis of Phrenology is not strange, when we consider the oppositeness of its method, which directly charges their own processes with incompleteness and insufficiency, and that the new science arises in the attitude of a rival system to teachings flowing in a different stream down from the fountains of old philosophy! Even the latest, and one of the acutest of philosophical writers, Mr. Herbert Spencer, is quite chary in the recognition he gives to phrenological principles and doctrines; but to this fact is it not a sufficient answer that Mr. Spencer, notwithstanding his position as a reasoner, and the large extent to which he has introduced scientific facts and laws enter into the method with which he has undertaken to treat these in the spirit of philosophy rather than in that of science, and stands by the methods insisted on by Bacon and Aristotle rather than in the attitude of admirer, or of exemplar?

Already implied, the observations of Dr. Gall were in the outset incidental, and the results wholly unexpected; but the seeming coincidence of one coincidence between form and mental capacity naturally led to the discovery, possessed of high generalizing power, and looking for other such correspondences. It was not, however, until after he had, by "the repeated observations of many years, and concurrence of thousands of examinations and comparisons of cerebral development with the actual manifestation, ascertained the existence of several organs of the brain," that he attempted to bring the subject to the notice of the public, by means of a course of private lectures; and it was still later in life that the number of twenty-seven organs had been fixed and named by him. Dr. Gall's course of phrenological lectures was given in Vienna, in 1796; and a like course was repeated yearly in that city until 1802, when, by order of government, their further continuation was forbidden. In course of his career as a physician, aided by the opportunity afforded by access to the hospitals, especially to a *Hospital for the Insane*, of which he was in charge, Dr. Gall continued to collect his collection of facts, and his house was always open to those who desired to witness his modes of dissection of the brain, or to communicate with him in regard to the new system.

In this course of investigation its author was, from about the close of the century, aided by the coöperation of the second organizing mind of the new system, that of John Gaspar Spurzheim, who, born at Longueich, on the Moselle, December 31st, 1776, and educated at Treves, appears first to have attended Gall's lectures toward the close of the year 1799. Not long after this period, Spurzheim became the constant assistant in the phrenological demonstrations, making the dissections which his master explained, and himself discovering certain particulars in the anatomy of the brain. The most important innovation introduced by these philosophers, originally due to Dr. Gall, and one from lack of which all previous attempts at examining the cerebral structures had been little better than trifling, was that of substituting for the old method of slicing the brain horizontally from above downward, the more rational and painstaking procedure of tracing the courses and connections of the various bundles or aggregations of cerebral fibers. He who would examine the anatomy of the leg, its muscles, membranes, arteries, etc., by cutting that limb into transverse slices, and observing the cut surfaces, would be pronounced to belong to a very juvenile style of anatomist; but up to the time of Dr. Gall, this method, necessarily much less successful in an almost homogeneous-looking mass like the brain, had been mainly, or indeed exclusively, adopted in attempts at the structural study of that organ.

After fruitlessly appealing to the Austrian government for leave to renew the suppressed course of instruction, the associated philosophers, in March, 1805, left Vienna, and lecturing on their way in that year at Berlin, Potsdam, Leipsic, Dresden, Hallé, Weimar, Jena, Göttingen, Brownshweig, Hamburg, Kiel and Copenhagen; and subsequently at Bremen, Amsterdam, Leyden, Frankfort, Munich, Berne and many other places, in which course they dissected and demonstrated upon the brain in presence of Cuvier, Fourcroy, St. Hilaire, Demangeon and others, they arrived at, and commenced lecturing in, Paris in the fall of 1807. Here their great work on the "Anatomy and Physiology of the Nervous System" was commenced, being completed by Gall alone in 1819. From 1813 forward, their labors were carried on separately. In March, 1814, Spurzheim arrived in London, and soon after instituted a course of lectures in that city. Not long after, he took up his residence somewhat more permanently in Edinburgh, predicting what the facts subsequently verified, that this city should prove a center for the spread of the system through Britain. He resided and labored from 1817 to 1832 chiefly in London and Paris.

The system of Phrenology was first distinctly introduced into the United States by means of the labors of Dr. Charles Caldwell,

of Kentucky, who appears to have studied under Gall in Paris in the year 1821, and whose first phrenological lectures, after his return in 1821 from Europe, were delivered before his class in the medical department of Transylvania University. Dr. Caldwell wrote and lectured on the new system, and with much enthusiasm and industry, from the date already named until and after the arrival of Spurzheim; and previous to 1832, he had published some of his larger works, and had formed phrenological societies in New York, Philadelphia, and other large cities. Still the number of adherents of the new system remained small, and was, in a noticeable degree, made up of members of the medical profession. A more decided impetus was, however, given to the spread of phrenological doctrines among the people of this country by the lectures of Dr. Spurzheim, who landed in New York, June 20th, 1832, and whose brief labors, chiefly in Boston and its vicinity, were unhappily too soon closed by his early death, on the 10th of November of the same year. The increasing popularity of the system has been, since that time, earnestly and effectively seconded by the lectures and cranioscopic examinations commenced in the year 1834 by the brothers, Orson Squire Fowler and Lorenzo Niles Fowler, the former then a recent graduate of Amherst College, Mass., who established the existing AMERICAN PHRENOLOGICAL JOURNAL in the city of Philadelphia, the first number bearing date October 1, 1838; who subsequently removed to New York city in 1842; whose pointed and practical writings are known in every school district, and almost every home in the land, and whose labors in this field promise to be yet for many years continued.

The lectures of Mr. George Combe, in 1838-40, in various cities from Boston to Washington, contributed much to the general and favorable introduction among us of the new mental philosophy; and still more, the "Constitution of Man," and other well-known works of the brothers George and Andrew Combe. It will be impossible here, however, to present more than these salient points in the history of Phrenology. Other names and facts will appear in connection with changes introduced or proposed in the scheme and naming of admitted faculties. It is evident to the careful observer that, since the period of Dr. Spurzheim's death, the number of the believers in Phrenology—that is, of those who actively or tacitly uphold its doctrines in their totality, or in the essential features—has very greatly increased; yet it will appear, as we proceed, that certain of the principles of the system, both theoretical and practical, are still under discussion.\*

The next article in this series will present a comparative view of the nomenclatures of Gall, Spurzheim, Combe, and the Messrs. Fowler.

[TO BE CONTINUED.]

\* By permission of the Editors, the materials of the article, "Phrenology," by the same writer, in "Appleton's New American Encyclopedia," are included in this series, accompanied, however, with additional matter.

## JOY A DUTY.

EVERY faculty of the mind has a two-fold nature—of joy and of pain. Every faculty which is exercised in harmony with nature, and with its correlative faculties, produces pleasure. Every faculty and mental emotion when used in contravention of the laws of its being, produces pain.

Every one can appreciate this teaching when applied to the physical senses. Light, when brought to the eye under proper circumstances, is pleasurable; when it comes in excessive brilliancy, pain is the result. When the eye itself has become diseased, inflamed from any cause, the quantity of light which, to a healthy eye, would produce pleasure, now produces pain. The sense of hearing furnishes a similar example; and though sound may not be musical, it yet produces pleasure; but if that sound be increased in volume, it becomes painful. And this is even true of musical sounds. The roar of trumpets and pianos, of horns and clarionets, may become painful, which music, if removed far enough to become softened and diluted in reaching us, would be delightful. Honey is delicious to the taste when it is taken in proper quantity, but in excess it becomes repulsive. The same law holds good in respect to every physical sense; but when we rise to the contemplation of mind in its various relations and combinations, our subject becomes luminous with illustrations of the most intense significance.

We need only to mention the organs of perception—those which have to do with the physical qualities of external things—with forms of beauty, with magnitude, color, arrangement, and relative position—to show how much of pleasure may be derived from their normal activity. On the contrary, see what annoyance arises from beholding distorted shapes, ill-assorted magnitudes, bad perspective in drawing, inharmonies of color, or colors of a miserable quality, with disorder in the place of arrangement! and what is there which does not really take hold of the soul that is productive of more uneasiness, not to say misery?

The "Pleasures of Memory" have been immortalized in song, and may be met with in the experience of every human being whose life has contained anything that would give pleasure; but when the mind reverts to scenes of sorrow and sadness, of sin and shame, what burning recollections, and how painful the retrospect!

The worshiping element, Veneration, when excessively exercised, especially if Self-Esteem be moderate, produces such a feeling of unworthiness and littleness, and such a painful sense of the exaltation of the Supreme Being and of superior men, that intense unhappiness is produced by its action; but when it leads us to look up to our heavenly Father as a

protector, friend, and provider, and our everlasting all, it needs no language to portray the pleasure which it gives.

To the intellectual nature, what is more pleasurable than the acquisition of knowledge? With what delight does the mathematician solve abstruse problems! And the logician—how he delights in interrogating nature, in reasoning upon her laws, and reaching out into her vast domain and comprehending her mysteries! But even these faculties may be perverted so that their results, if not so directly, may indirectly become sources of pain and sorrow. There is a possibility of excess of reflection; of such an undue absorption of one's time, strength, and effort as to become a perversion of one's nature.

The imagination paints fancy pictures, revels in its airy creations, and gives a joyous halo to the spirit. But when these emotions become warped, what hideous monsters, what grotesque and fantastic images do they produce, as in cases of *delirium tremens*. Mirthfulness is a joy-creating faculty; when pleasurable exercised, every part of our being seems elated. But when we are placed in circumstances to call down the ridicule of others, what a painful appreciation of our own situation does this same faculty produce in us!

The joy of giving to the poor, the pleasure of liberal-hearted benefaction, the kind wishes we have for others, awaken a glow of happiness which it is difficult to describe. But what poignant sorrow comes to us through the same faculty of Benevolence, when it is exercised in the way of extreme pity at the recital of suffering and grief which we have not the means or the opportunity to relieve! Hope, the winged god, which lifts us up above the darkness and the tempest, is full of radiant joy; but when the faculty is reversed by disappointment, it seems to roll back upon us a recoil of sorrow; and this element which was given to us as a source of pleasure when disappointed, produces poignant grief. Conscience, when exercised properly, gives the individual great satisfaction; but, oh! how keen the remorse when its nature is outraged.

Approbateness—how it dances with delight under the sunshine of applause! How it shivers and crouches instinctively when made the subject of contempt and reproach! With what self-complacency does Self-Esteem lead us to regard ourselves, and with what easy dignity do we walk forth among men! but let one be degraded, or not recognized according to his true merit and dignity, what agitation, and rage, even, is awakened in the mind! Cautiousness gives pleasure when exercised in the atmosphere of security. It is a pleasure to provide against storms, accidents, and difficulties; and no man feels the pleasure of security so much as he who has a keen sense of danger. A man without Cautious-

ness does not even appreciate all those elements of safety and security which, in the various phases of life, we require. But is there more intense pain in the whole category of emotions than that of concentrated and excessive fear? Secretiveness, which gives reserve and policy, imparts pleasure when properly exercised; but unduly exercised it produces jealousy, suspicion, and deceit. The love of property, when duly gratified, is promotive of joy; and when we secure ourselves against future want, Cautiousness also joins in the chorus of pleasure, and the intellect, as well, is pleasurable excited.

The love of home, Inhabiteness, is among the most influential elements of pleasure. Every well-organized human being wants a home, and rejoices in its possession; not as a matter of property, merely, though that enhances the pleasure; not as a shelter to secure one against the storms and the heat (though Cautiousness adds to the pleasure which these contemplations awaken), but the nest, the fire-side, the home in the abstract; and more especially when it be considered as the center of the family circle, as the depository of one's possessions, the home becomes exceedingly dear. But what is more painful than homesickness? Those who have felt it need no explanation; those who have not, could not appreciate one. When a person has no home, and he wanders forth a stranger among strangers, though his heart may not yearn for any known spot on earth, and though he may not be called home-sick for any particular place, he is yet unhappy because he has no abiding-place.

The joy of parental love is most intense. Watch the fond mother as she cherishes her babe. Observe the happy father as he leads his child forth, bending to instruct its opening mind, his imagination going forward to the future, and tell me the joy of parental love. But turn to the empty cradle, to the short grave, or, worse still, think of the truant son, the wayward daughter, and then measure, if you can, the crushing grief of the mother and the sorrow of the father writhing under the anguish of parental love in its painful activity.

Conjugal love is, perhaps, the strongest of all the social elements. How it dilates the hope of the young! How it fires the imagination! How it inspires the ambition and nerves the enterprise in view of the happy union which the future promises! But let this faculty be reversed by jealousy, by unfaithfulness on the part of the loved object, and how painful the emotions produced!

How dear are the joys of Adhesiveness or friendship! how painful and sad the reflex action of this faculty! When friends prove treacherous, or suffer, what sadness ensues! Combateness and Destructiveness, those energetic and often-abused qualities of character



are governed by the same law of pleasure and joy in legitimate exercise, and unhappiness when their action is reversed or perverted.

Every faculty of the mind, and every element of the moral and social constitution is under the same law. Every faculty is given for joy, and its wrong use is a source of misery. There seems to be wisdom in this arrangement, as when the child stretches forth its hands and feels of objects and enjoys the sense of touch; but when he thrusts it into the flame he feels poignant pain, and thus receives a necessary lesson of practical wisdom. So, when the mind reaches out its faculties in a natural and proper manner, taking hold on life, its duties, its achievements, its anticipations, its philosophy, and its facts, pleasure flows to it. But when, through excess or neglect, he uses his faculties wrongly, the action of his mind becomes painful, and warns him that he is in the wrong, and teaches him on a higher plane the same lesson which the child has learned from the blaze of the candle.

#### RELIGIOUS EDUCATION OF CHILDREN.

REV. DR. BUSHNELL, in a work published thirteen years since, under the title of *Christian Nurture*, gives the following noble utterance on the subject of the religious training of the young:

"Children are discouraged and hardened to good by too much of prohibition. There is a monotony of continuous, ever-sounding prohibition which is really awful. It does not stop with ten commandments, like the word of Sinai, but it keeps the thunder up, from day to day, saying always thou shalt not do this, nor this, nor this, till, in fact, there is really nothing left to be done. The whole enjoyment, use, benefit of life is quite used up by the prohibitions. The child lives under a tilt-hammer of commandment, beaten to the ground as fast as he attempts to rise. All commandments, of course, in such a strain of injunction, come to sound very much alike, and one appears to be about as important as another. And the result is that, as they are all in the same emphasis, and are all equally annoying, the child learns to hate them all alike, and puts them all away. He could not think of heartily accepting them *all*, and it would even be a kind of irreverence to make a selection. Nothing so fatally worries a child as this fault of over-commandment.

"There must be no attempt to raise a conscience against play. Any such religion will certainly go to the wall; any such conscience will be certainly trampled, and things innocent will be done as if they were crimes; done with a guilty feeling; done with as bad effects every way, on the character, as if they were really the worst things. Nothing is more cruel than to throw a child into the attitude of conflict with God and his conscience, by raising a false conscience against that which both God and nature approve. It is nothing less than making a gratuitous loss of religion, required by no terms of reason, justified by no principle, even of Christian sacrifice itself."

#### THE DUTY OF EVERY HUSBAND.

EVERY husband whose love for his wife is more than a pretense, ought to make a will which shall secure her, at his death, from the tyranny and the intrusion of his relatives.

A man dies no sooner for having made a will; and to one of right feelings, there is an indescribable satisfaction in knowing that in case of an untimely death, by accident or pestilence, or otherwise, his wife, if she survive, shall be subject to no man's mercy and to no man's whims.

Especially ought that husband to do this who has acquired his property in whole, or in part, by marriage. The human mind can conceive of no wrong so burning as that of a defenseless widow deprived by her husband's relatives of all interest in and control of property, which in every sense of human fairness is (aside from law), and of right ought to be, hers, and hers only.

All legal and human experience shows, beyond cavil and dispute, that no man's relatives can be safely trusted to do right by his widow, and still less by his children. So far as the law will allow (and it gives the unprincipled a latitude which can be comprehended by none but the victims), they will tread upon the widow, plunder the orphan. The heirs-at-law of the intestate, when he leaves no children, turn like hungry wolves upon the widow as upon fair prey, whom it is legitimate to wrong, to persecute, and to rob.

As administrators of his property and the guardians of his children, they regard the former as already their own; the latter as simply as so many troublesome incumbrances, whom justice to themselves demands that they should subject to all manner of evil treatment, and eventually defraud them of every farthing.

The instances are rare—so rare as to be exceptions to the rule—where relatives deal fairly with either the widow or the children, and though the meaning and intent of the law are that they shall do right in all cases, yet the temptation to do wrong is so great, and there are so many ways by which a dishonest mind may elude the most carefully drawn enactments, that it has been found impossible to frame laws which shall effectually protect the widow and guard the interests of the orphan. So long as the present arbitrary rule, that a wife may not be the legal wife of an intestate husband, shall remain upon our statute-book, just so long will the widow be the prey of the husband's relatives, and the orphan be subjected to their tyranny and rapacity.

How a husband may legally protect his widow and children:—A husband may will his property for the term of her natural life; and appoint her the executor of his estate and the guardian of his children, to whom, at her death, the property is to descend. But why not make a law to the same effect, and save

the trouble and expense of a will? This shuts off the intrusion of strangers, and the tyranny and rapacity of overbearing relatives.

How a husband may legally screen his widow from want and ill-treatment by his relatives:—A husband, if he leave no children, may will his property exclusively to his wife. If he wishes the property to be hers, so that she can sell, or at death will it to whom she pleases, he can so have it. If he wishes the property to be the wife's for the term of her natural life, and to pass to his relatives at her death, he may so word his will.—*Portland Transcript.*

#### THE SIGNAL STAR.

BY FANNY FOREMSTER.

I'd not recall my childhood,  
With all its sweet delight,  
Its simple bird-like gladness—  
It was not always bright.  
Even morning had her tear-drop,  
And spring her clouded sky,  
And on the fairest cradle  
I've seen the shadow lie.

I'd not recall my childhood,  
Though tender memories throng  
Around its rosy portals,  
Prelude to life's song;  
The full-voiced, living chorus  
Is swelling round me now,  
And a rosier light is resting  
Upon my maiden brow.

I have made a changeful journey  
Up the hill of life since morn;  
I have gathered flowers and blossoms,  
I've been plor'd by many a thorn;  
But from out of the core of sorrow  
I have plucked a jewel rare,  
The strength which mortals gather  
In their ceaseless strife and care.

Now I grasp life's brimming beaker,  
And bowe'er the bubbles glow,  
I'll pause not till I've tasted  
The deepest wave below;  
Though bitter dregs may mingle,  
The crimson tide shall roll,  
In full and fearless currents,  
Through the fountains of my soul.

Ne! I'd not go back to childhood,  
From the radiant flush of noon,  
And when evening closes round me,  
I crave one only boon:  
Amid the valley's darkness,  
Its dangers and its dread,  
The signal star of Judah  
To shine above my head.

The pastoral Wordsworth was accustomed at times to dine out, and one night, with Haydon, the painter, he was going home in a state of elevation that made locomotion uncertain. On being led to a coach-stand by a young gentleman, Wordsworth, who loved to let people know who he was, said, "Sir, you have been courteous to a stranger, and now I will tell you who I am. I am the poet Wordsworth." "And I," said Haydon, "am Benjamin Robert Haydon, the great historic painter." The young man who had hitherto been so attentive, dropped his arms immediately, and indignant at what he believed to be a hoax, exclaimed, "You are a pair of lying, drunken vagabonds!" and left them in the middle of the street.

### A PERFECT GENTLEMAN.

ONE seldom passes a day without hearing some one described as "a perfect gentleman;" yet when it is asked, "What is a perfect gentleman?" there are few who would venture to answer the question. Below we give the opinion of an eminent authority (whose writings have stood the test of more than a century) on this important subject. Let every one read it and profit thereby.

When a good artist would express any remarkable character in sculpture, he endeavors to work up his figure into all the perfections his imagination can form; and to imitate not so much what is, as what may or ought to be. I shall follow their example, in the idea I am going to trace out of a fine gentleman, by assembling together such qualifications as seem requisite to make the character complete. In order to do this I shall premise in general, that by a fine gentleman I mean a man completely qualified *as well for the service and good*, as for the ornament and delight of society. When I consider the frame of mind peculiar to a gentleman, I suppose it graced with all the dignity and elevation of spirit that human nature is capable of. To this I would have joined a clear understanding, a reason free from prejudice, a steady judgment, and an extensive knowledge. When I think of the heart of a gentleman, I imagine it firm and intrepid, void of all inordinate passions, and full of tenderness, compassion, and benevolence. When I view the fine gentleman with regard to his manners, methinks I see him modest without bashfulness, frank and affable without impertinence, obliging and complaisant without servility, cheerful and in good-humor without noise. These amiable qualities are not easily obtained; neither are there many men that have a genius to excel this way. A finished gentleman is perhaps the most uncommon of all the great characters in life. Besides the natural endowments with which this distinguished man is to be born, he must run through a long series of education. Before he makes his appearance and shines in the world, he must be principled in religion, instructed in all the moral virtues, and led through the whole course of the polite arts and sciences. He should be no stranger to courts and to camps; he must travel to open his mind, to enlarge his views, to learn the policies and interests of foreign states, as well as to fashion and polish himself, and to get clear of national prejudices, of which every country has its share. To all these more essential improvements he must not forget to add the fashionable ornaments of life, such as are the languages and the bodily exercises most in vogue; neither would I have him think even dress itself beneath his notice.

It is no very uncommon thing in the world to meet with men of probity; there are like-

wise a great many men of honor to be found. Men of courage, men of sense, and men of letters are frequent; but the true fine gentleman is what one seldom sees. He is properly a compound of the various good qualities that embellish mankind. As the great poet animates all the different parts of learning by the force of his genius, and irradiates all the compass of his knowledge by the luster and brightness of his imagination, so all the great and solid perfections of life appear in the finished gentleman with a beautiful gloss and varnish; everything he says or does is accompanied with a manner, or rather a charm, that draws the admiration and good-will of every beholder.

### RAILROAD SONG.

BY THE FRASANT BARD.

THERE's the bell! listen well!  
 "All aboard!" is the cry;  
 We are going, going—gone—  
 We'll be back by-and-by.  
 Now we're jumping with a thumping and a bumping  
 O'er the rails;  
 But our horse has "taken something," and his  
 Strength never fails.  
 Hear the bell! listen well!  
 "Clear the track!" is the cry;  
 We are flying, flying—down  
 Like a "streak o' lightning" by.  
 What a racket! how we clack it, as we track it  
 O'er the rails!  
 But our pony needsn't slack it, for his  
 Strength never fails.  
 Blow it loud to the crowd,  
 Who our coming wait to spy;  
 We are coming, coming—come!  
 Rub the clinders from your eye,  
 As we're sliding, and are gliding, and are riding  
 Into town;  
 Never horse less need of "hiding," or less need of  
 Rubbing down.

### WHO SAW THE STEER?

THE richest thing of the season, says the Newburyport Herald, came off the other day in the neighborhood of the market. The greenest Jonathan imaginable, decked out in a slouched hat, a long blue frock, and a pair of cowhide shoes, big as gondolas, with a huge whip under his arm, stalked into a billiard saloon, where half a dozen persons were trundling round the ivories, and after recovering from his first surprise at the, to him, singular aspect of the room, inquired if any of them had seen a stray steer, affirming that the "blasted critter got away as he came through town with his drove t'other day, and he had seen nothin' on him sens." The bloods denied all knowledge of the animal in question, and with much side winking at each other, proceeded to condole with him on his loss in the most heart-felt manner. He watched the game with much interest, as he evidently had never seen nor heard of anything of the kind before, and created much amusement by his demon-

strations of applause when a good shot was made—"Jerusalem!" He made bold to request the privilege of trying his skill, when he set the crowd in a roar by his awkward movements. However he gradually got his hand in, playing as well as could be expected for a greenhorn. All hands now began to praise him, which so elated him that he actually began to think himself a Phelan, and he offered to bet a dollar with his opponent, which of course he lost. The loss and laugh so irritated him that he offered to play another game, and bet two dollars, which he pulled out of a big roll—for it seems his cattle had sold well, and he was quite flush. This bet he also lost; when, mad as a March hare, he pulled out a fifty spot, the largest bill he had, and offered to bet that on another game. The crowd mustered round, and raised money enough to cover it, and at it they went again, when, by some strange accident, greeny won. He now offered to put up the hundred he had won against another hundred. Of course he could not any way blunder into another game, and they could now win back what they had lost, and fleece the fellow of his own roll besides. They sent out for a famous player, who happened to have money enough to bet with him, and another game was played, which Jonathan bet and won. Another hundred was also raised and bet and won, and it was not until he had blundered through a half a dozen games, and by some unaccountable accident won them all, draining the pockets of his opponents of about five hundred dollars, that they began to smell a very large mice. When everybody got tired playing, gawky pulled his frock over his head, took his whip under his arm and walked quietly out, turning at the door, remarking, "Gentlemen, if you should happen to see anything of that steer, I wish you would let me know." At last accounts they had not seen the steer, but they came to the conclusion they saw the elephant.

### SELF-WORSHIP.

ANSON G. CHESTER was the poet at Hamilton College this year. His theme was "The Gods." The following will give an idea of the quality of the poem:

"Self is a god—you know him by his talk—  
 His pompous ways—his all-important walk—  
 The royal swagger of his empty head—  
 His jokes of leather and his puns of lead.  
 All of Philosophy in him resides;  
 All of Religion in his heart abides;  
 He planned the world and fixed its bounds and bars;  
 He sowed the golden pollen of the stars;  
 'Tis by his pleasure that our muscles move—  
 Our hearts expand with sympathy and love;  
 'Tis through his kindness that our lungs receive  
 The vital atmosphere by which we live;  
 I'd rather change my sweet and happy lot,  
 I'd rather be a torpid Hottentot,  
 I'd rather on the Prince of Kafir wait,  
 I'd rather lose my yet-to-be estate,  
 I'd rather make a mouthful for a whale,  
 And be the Jonah of another tale;  
 I'd rather be a dog and bay the moon,  
 I'd rather be a corkscrew or a spoon,  
 I'd rather be a satyr or an elf  
 Than worship man, and have that man myself!"

## TALK WITH READERS.

J. L. H. inquires—1. Since children inherit their organization from their parents, do they not also inherit the activity in mind and body, and *vice versa*? If this is so, are not some destined, if cultivated, to become great, while others are doomed to groveling stupidity?

Ans. Yes, doubtless.

2. If you answer this question in the affirmative, then, in your opinion, ought all persons to be held to the same standard of accountability before God?

Ans. We know of no person who believes or teaches that all men are equally responsible. There is no court in the land which does not exercise discretion in the treatment of persons charged with crime; and the statute books and the records of courts are full of instances showing the authority for and the exercise of this discretion. It is by many persons thought to be hard that a person who has become intoxicated by his own act and wish should be held so responsible for his actions in that condition as he would be if sober. Persons of weak mind have always a right before a court to such allowance in their behalf as their weakness, under a beneficent judgment, should claim. Any person who is idiotic and imbecile, not only has a right, but receives due consideration before courts; and thousands are confined in jails, poor-houses, asylums, not as a punishment for crimes, but to prevent them from repeating against society acts which, to the sound and strong mind, would be criminal; but when we come to the theological view of it, we have only to quote the "Parable of the Talents," where all having received according to their several abilities, were required to improve what they had received, and no more; the responsibility, therefore, being equal to the talent which was approved according to what each did, or punished for failing to perform that which he had full ability to do; and we wish our readers would read in Matt. xxv. 14-30 this account, as a proper exposition of our views of moral responsibility, based, as it will be seen in each case, on the capacity or ability of the respective individuals. This is common sense; it is theology, and accord with Phrenology. This question has been asked us a thousand times, and many times answered.

Another reader asks:

1. Do you think there are persons who can not be governed by kindness? If so, what would be their character?

Ans. A person who could not be governed by kindness would be one in whom the animal propensities were strong, and the intellect and the moral and social faculties weak. But there are fewer persons who can not be easily governed by kindness than most persons are inclined to suppose. Individuals who are turbulent and ungovernable, except by force,

generally have not been properly directed and trained in their early days. Again, the qualities and dispositions of those who govern are as often the source of the difficulty as are the dispositions of the subject. A person who can not govern himself never succeeds well in governing others. To govern well, a person requires good sense, strong Conscientiousness and Firmness, with rather large Self-Esteem, a full share of Benevolence, and enough of Caution and Secretiveness to give self-restraint. We believe that dignity, calmness, consistency, and justice, tempered with kindness, will always produce a beneficial effect in the way of governing persons who are not highly endowed with these qualities; and one who is well endowed by these qualities can not be governed in any other way, except when he is in duress and can not assert his feelings or exercise his individual character.

2. What would be the best way for a person having a predominance of the mental temperament, to overcome that excitement and embarrassment which sometimes almost takes away the power of thought and action?

Ans. Modify the conditions of the person. Sleep abundantly; avoid irritating food; take much exercise in the open air; and cultivate fortitude and energy, by pursuing such an avocation as requires those qualities.

3. How does Self-Esteem differ from self-reliance? I know persons with moderate Self-Esteem who have self-reliance.

Ans. Self-reliance is of diverse kinds, and is supposed to require courage, energy, perseverance, and a fair degree of Self-Esteem to constitute it. A man who has large Constructiveness, if that be well trained, will have self-reliance on subjects in that direction, provided he has anything like the qualities necessary to produce self-reliance in general. A man who has large Combaticiveness, and a strong muscular frame, is not easily made to cower before a force not superior to his own; but if he have large Self-Esteem it will, doubtless, strengthen his self-reliance.

There are two features of Self-Esteem. When the organ is developed high up toward Firmness, we expect to find dignity, self-possession, pride of character. When that part is not well developed, and the lower part seems large, we notice that persons like to take responsibility. They are not dignified, but they seem to have self-possession and confidence in their own powers.

4. Are persons of like development attracted toward each other? Why do we feel so strongly attached toward some persons, and an unapproachable feeling toward others, though they may have none but kindly feelings toward us?

Ans. Persons of like development, if they be harmonious and appropriate, are attracted toward each other, while persons with very large Self-Esteem never like those with a

similar development. The same is true of Combaticiveness, and several other faculties; and the reason why, is, that a proud, overbearing, dictatorial man is strongly inclined to rule, and a man having similar developments will not submit to it. A person who is a good talker will generally seek one who is not a good talker. The former is anxious to have a good listener, and feels pleased and flattered by the silence and attention of the hearer, and the hearer who can not talk well rejoices in the possession of a friend who is able to talk amply; but if a person have fair talking talent, one having a similar development will be more agreeable than one who is taciturn, or an excessive talker. A person's kindly feeling toward us does not always make that person agreeable to us. We are attracted to those who have mental constitutions adapted to meet the wants of our minds. We are repelled from others who are good and kind and just, and whose manners, whose social sympathies, and whose general tastes are not in harmony with ours.

## THE EXHIBITION PALACE OF 1862.

THIS structure is to exceed its illustrious predecessors in grandeur, in beauty of design, and elegance of finish. The main hall is to be 550 feet long, 250 feet wide, and 220 feet high! The picture galleries, built of bricks, will be 2,300 feet in length, 60 to 70 feet high, and from 35 to 55 feet wide. The nave and transepts are to be 2,200 feet long, 80 feet wide, and 100 feet high. The sheds and other necessary buildings are planned on a corresponding scale. The whole work must be finished in less than one year from the present time, or by the 12th of February next. The Guaranty Fund, which amounts in all to £350,000, is headed by that truly royal patron of the Arts and Sciences, the Prince Consort, for £10,000. It is stated by competent authorities, that the entire structure will cost £250,000, or \$1,000,000. It is to be located at South Kensington. The building will be made suitable for remaining permanently on the site, and will in every way outshine the Crystal Palace of 1851, or any other structure of modern times. A writer states that the great hall will contain a cubical area more than ten times as large as that of the great transept of the Hyde Park building, and that it would contain five of the center transepts of the present Crystal Palace; its height will be unparalleled. There is a vast space to be occupied by the world's products, its inventions, manufactures, and works of art.

America will be allotted all the room she can creditably fill, and it is to be hoped that no time will be lost in making preparations for having the country well represented in all the departments. Many manufacturers may profitably exhibit their goods to the millions that

will be gathered here from all parts of the world. It is, however, the American inventors who will reap the richest harvest of profit and honor. There are a thousand inventions in use in America which are practically unknown in Europe, that could form one of the most attractive collections of the exhibition, and the publicity thus given them will amply reward the exhibitors. Aside from those directly interested in the exhibition, we shall expect tens of thousands extra American visitors in 1862. It will be a good time for London and the Atlantic steamers. Even the Great Eastern will be able to find profitable employment during the exhibition year.—*London American*.

### A NEW TYPE-SETTER.

WILLIS, in the *Home Journal*, says the machine "to insert a pig at one end and grind out sausages at the other," is really slow in comparison with the new invention for setting types—a visit to which was the object of one of his recent walks in New York.

"Alden's type-setter not only can set type as fast as eight men, but distributes or restores to their places the same amount by the same process—an *auto-reciprocation of outlay*, which is wondrous to believe (for an editor, at least) may be a possible principle in nature!

"The type-setter is worked like a piano, by playing on keys—the mere touch on the key for the letter *a*, for instance, being instead of the old fashion of taking up that letter with the fingers, turning it right end up and right side front, and putting it into the line, to be adjusted with spaces. It is a revolving table of brass—the machine—worked by the smallest steam power, and the cost is about \$1,500. It would clear itself, of course, by the saving of labor (to say nothing of the acceleration of work to which speed is necessary), in a short time. Without going into a particular description of the machinery, I may say, as one who has been a well-taught type-setter himself, that it seemed to me as the locomotive seems to the stage-driver, or as the steamboat to the paddle of the canoe, an impossible *desideratum* brought miraculously to pass.

"Perhaps the most curiously ingenious part of the invention is that which gives the compositor a chance to scratch his head, or indulge in a reverie, or speak to a friend, or light a cigar, mend the grammar, or criticise the copy—obviating, that is to say, the necessity of rigidly keeping up with the unvarying steam-propulsion of the machine. This is done by a register wheel, which makes signals for the letters before they are taken, and which will allow as many as sixty to accumulate before they are disposed of, with no hindrance to the action of the machinery. Could anything be more like a brain turned into brass?

"The inventor of this wonderful affair, Timothy Alden, was a practical printer, and

to it he devoted twenty years, dying when he had at last perfected it—his brains and nerves giving way to the disease of over-concentration of thought and will. How many men are victims, in these "fast days," to this kind of overtasking! Yet Alden lived enough of life, if measured by benefit to his race. What were the eventless centuries of Methuselah (as a good to the world), in comparison with the twenty years' invention of this Massachusetts's type-setter?"

**THE PRINCE OF WALES' DOG.**—Extract from a letter to a person in Quebec: "You remember the Prince had a large dog presented to him by the people of Newfoundland. When on board the ship a boy was put to look after him. He got so fond of the boy that he would not take notice of the Prince. The morning they came into Plymouth, the Prince gave the boy £5 and took the dog out of the ship; but as fast as they did so the dog jumped on board again. The Prince was at last obliged to take the boy to London, and he stopped there five days. The Queen gave him £15 and a suit of clothes. He returned to Plymouth, and was here but one day, when he had to be sent for, because the dog would not eat. The boy sold his sailor's clothes, and said, 'I am now a gentleman for life.'"

**AN INFANT'S PRAYER.**—When little three-year-old sister lays her fair cheek against mine, and, with dimpled arms clasped around my neck, prattles in her innocent way, don't I think of the path her little feet must tread? Are there any thorns to pierce them—any pits into which she may fall? Now I think of it, I must tell you of her little speeches. I think she is so cunning—though perhaps I am partial; if so, pardon. One night last week she crept into my lap, and ere I was aware of it, fell asleep. I took her up to her little bed, but before putting her in, I said—"Nellie must not forget her little prayer." She commenced—

Now I lay me down to sleep.

"Dod knows the rest," she murmured; and the white lids closed over the bright eyes, and she was asleep again.

**SEEING THE ELEPHANT.**—The origin of the phrase "seeing the elephant" is as follows:

It is narrated of a certain farmer that his life's desire was to behold this largest of quadrupeds, until the yearning became well nigh a mania. He finally met one of the largest size traveling in the van of a menagerie. His horse was frightened, his wagon smashed, his eggs and poultry ruined. But he rose from the wreck radiant and in triumph. "A fig for the damage," quoth he, "for I have seen the elephant!"

**REFRIGERATORS.**—If any of our readers desire to purchase one of these almost indispensable articles, we should advise them to examine the Polar Refrigerator, made and sold by Bartlett & Lesley, 426 Broadway, New York. We have studied its principles thoroughly, and feel convinced that it is the most scientific, and, consequently, the best, as well as the most economical, Refrigerator in use.

### A WORD TO EDITORS.

In these stirring times every newspaper is crowded to overflowing with war news, leaving scarcely any opportunity to chronicle other interesting incidents. Is it not the part of wisdom, not only, but the duty of editors to save up such important matters as may be kept out of their columns during the war, to be inserted when peace and business activity shall have returned, bringing, as such a change must do, a comparative dearth in the department of journalism. We have observed that every paper we open, from the Rio Grande to Newfoundland, is spirited, racy, and vigorous compared with its former tone and temper, and it is surprising how much latent ability has been evoked by the war and rumors of war now so prevalent on this continent. We believe this stirring up of the editorial elements will be of service to the reading world, even after the special cause of this arousal shall have subsided. Therefore we say to our brethren of the quill, lay up rich matter with which to give interest to your columns when the present war fever shall have abated.

### To Correspondents.

J. P. S.—Does that which is called the understanding, originate in a single phrenological faculty, or does it require more than one? and the same of the term wisdom?

*Ans.* The organs of the reflective intellect produce what the metaphysicians call the understanding. Knowledge is obtained by the use of the perceptive faculties. Wisdom or understanding is the conclusions which the reflective faculties form respecting knowledge gained by the perceptive. A man's dog may perceive all the facts which come to us by perceptions; but having little reflective intellect, he is not able to draw correct inferences from facts. Therefore, the master seeing the same facts that are clearly presented to the dog, is able to draw wider conclusions from them than his canine companion can do.

2. Is the organ of Wit the foundation of reliability, or the perception of that which is laughable?

*Ans.* If you will read the definition of the organ of Mirthfulness or Wit, in any phrenological work extant, you will find your question answered in the affirmative. We often receive long strings of questions which any work ever published on Phrenology, or even the definitions of the organs, would answer.

3. Does imagination spring from a single organ?

*Ans.* We suppose that Ideality is the fountain of most of those sentiments and emotions which come under the head of imagination; still, those who evince the highest order of imagination generally have large Spirituality, and most frequently large Causality, Mirthfulness, and Secretiveness. Each one of these faculties appears to contribute something toward that which we understand by the term imagination, though we regard Ideality as its central and master element.

4. How would you mark Lord Bacon's Causality, Comparison, and Wit, on the scale of seven?

*Ans.* At the top of the scale.

W. W.—Do negroes have seams or sutures in their skulls, dividing the bony structure into different pieces, the same as the white man?

*Ans.* Yes; the negro skull is composed of the same number of pieces and divided by sutures just like that of the white man. These seams often grow up nearly solid as persons advance in age; those of the African become so earlier in life than those of the Caucasian. The bony structure of the African is more dense and solid than that of the white man; the teeth also are more sound and strong, and the skull-bones are usually somewhat thicker, and the seams are more early closed by deposits of bony matter.

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ADVERTISEMENTS intended for this Journal, to secure insertion, should be sent to the Publishers on or before the 10th of the month previous to the one 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.

As we desire to issue the JULY number of the Journal as early as possible, we will be obliged if our friends will give us their Advertisements as early as the 5th of June.

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A Repository of Science, Literature, General Intelligence

VOL. XXXIV. NO. 1.]

NEW YORK, JULY, 1861.

[WHOLE NUMBER, 2]

Published by  
**FOWLER AND WELLS,**  
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## ARCHBISHOP HUGHES.

### PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

#### PHRENOLOGICAL CHARACTER.

THE organization of this eminent man exhibits at once fineness of texture, healthfulness, and power. He has a broad and well-developed chest and a firm and vigorous frame. As the portrait shows, his face is comparatively large; he has broad, high cheek-bones, a prominent and strongly-set nose, and the middle and lower portions of his face, with an arched and manly brow, all tend to show vital energy, firmness of muscle, and those qualities of endurance and hardihood which are requisite for the long-continued exercise of both mental and physical power. He is a good specimen of a man physically. His phrenology and physiology exemplify the qualities of a generous and noble nature.

Observe what prominence and fullness the lower and middle portions of the forehead present. All the Perceptive organs are largely



PORTRAIT OF ARCHBISHOP HUGHES, OF NEW YORK.

developed, rendering his mind open to all outward things, quick to gather knowledge, to observe phenomena, and to comprehend everything that is transpiring within the reach of his observation. This group of organs is extraordinary in development, and eminently influential, practically. The middle of the forehead indicates discrimination, criticism,

power of analysis, memory of historical facts and personal experiences. Not only does he include his attention and very little else in his memory; and a combination of perceptive and reproductive faculties, joined with discrimination, knowledge of character, general strength of organization, gives him the great power able to wield in an important post of office. All he has ever learned from experience, observation, or books, he can call to aid him in decision or guide him in action. Hence he is a man who is remarkably prompt in answer, quick at repartee, one who, for an emergency that arises, always has at hand every fact and every argument which has ever come to his knowledge. This indicates less profoundness of thought, scope of mind in argument than it does practical, administrative power; and for success as a debater he is particularly indebted to his practical judgment, retentiveness of memory, and power of criticism. As a philosopher, in generalizing and combining

is not so strong as many who are less brilliant, ready, and available in talent. His Ideality and Sublimity appear to be strong, giving him a love of the beautiful and a taste for the ideal in art and nature, and great facility in the use of figures of speech. His Order and Constructiveness appear to be strong; hence he is systematical and orderly in everything, and readily comprehends the intricacy of complicate affairs, and those things which, to some persons, would appear mixed and confused, are clear to his mind. Hence he is able to control discordant elements, and to bring order out of chaos when necessary. These qualities, joined to his perceptive generally, give him an excellent judgment of mechanism and art, and a talent to excel in either. His Firmness and Self-Esteem appear to be strong. He has a strong will, a firm temper, determination, and a strong inclination to persevere in whatever he attempts to do. Opinion generally tends to make such a man strong, because it arouses his energy, awakens his ambition, and all those qualities which give him breadth, courage, and positiveness of character. His Cautiousness appears to be fully developed, and his Combativeness comparatively weak. He is not wanting in courage, either physically or mentally. He is willing to devote himself and his cause against opposition, and engages in it promptly and spiritedly. A man is not afraid of hardship and trial, and is ready to accept of care and responsibility, but rather enjoys it, and seldom seeking ease or retirement. His organ of Language appears to be above average; and with such a finely organized mental constitution, combined with such readiness and freedom of thought, he has the elements for a ready and eloquent public speaker; his reputation in these respects corresponds to his organization. His moral and religious organs appear to be strong. His large Hope and Conscientiousness, cheerful anticipation and love of justice, determination to secure his rights, and a tendency to protect those whose rights are commended to his care. His Veneration appears to be larger than his Benevolence, imparting to him a religious rather than philanthropic tone to his mind. He would have excelled in almost any department of business. He has those intellectual qualities necessary for a business man, and, so far as we can learn, he exhibits all of this character in the administration of his affairs as connected with his office. He has succeeded well in art or mechanism as an editor, as an advocate, or as a legislator. It is not strange, with such an energetic, well-toned organization, with such firmness and independence, such positiveness and administrative qualities, joined to so ready and powerful an intellect, that he has arisen

from obscurity to the position he occupies. Such a head will rise anywhere, and become prominent in proportion to the facilities which circumstances afford it for the outworking of its powers.

## BIOGRAPHY.

John Hughes, present archbishop of the city of New York, was born in the north of Ireland, of honest but obscure parentage, in the year 1798. At the age of seventeen he came to this country, and engaged in his preparatory studies for the office of priest. Having spent seven years at the College of Mount St. Mary, at Emmitsburg, Maryland, he was ordained priest. Soon after receiving orders, he went to the city of Philadelphia, to preside over a parish, to the care of which he had been ordered by the archbishop. Here he became popular as an eloquent divine and an active citizen.

In 1830 he received a challenge from Rev. Dr. Breckinridge, a distinguished Presbyterian divine, to a public discussion of their respective dogmas. He accepted it, and the discussion was carried on in the newspapers. Afterward the same question was orally discussed by the parties.

In 1838 Mr. Hughes was appointed bishop of the diocese of New York, and removed his residence to that city the same year. Here he set himself with great vigor to the work of reform in the Catholic Church, and embroiled himself in a bitter controversy with several prominent laymen of his church. He persevered in his efforts, however, and had the satisfaction of witnessing the full success of his measures, and the entire restoration of harmony of the various parishes of his see.

In 1840 the Catholics came into collision with the authorities and citizens of New York on the subject of the common schools, and Bishop Hughes entered into a full discussion of the subject, asserting that "the public schools of New York were of a sectarian character; and that thus the whole Catholic community were wronged, by being compelled to support schools to which they could not conscientiously send their children." This discussion, at first conducted in the newspapers, was afterward transferred to the Common Council rooms, and was conducted on the part of the Catholics by the bishop, who won for himself great credit by the urbane and catholic spirit in which he performed his duty on that important occasion.

During this controversy Bishop Hughes addressed to the mayor a long letter, giving a history of himself since he became a citizen of America, an extract of which we will insert as a specimen of his style, and as throwing light upon the course he has pursued:

"It is twenty-seven years since I came to this country. I became a citizen as soon as my majority of age and other circumstances permitted. My early ancestors were from Wales; and very probably shared, with Strong-

bow and his companions, in the plunder which rewarded the first successful invaders of lovely but unfortunate Ireland. Of course, from the time of their conversion from paganism they were Catholics. You, sir, must be acquainted with the melancholy annals of religious intolerance in Ireland, and may remember that when a traitor to his country, or, for what I know, to his creed also, wished to make his peace to the Irish government of Queen Elizabeth, Mac Mahon, Prince of Monaghan, the traitor's work which he volunteered to accomplish was 'to root out the whole sept of the Hugheses.' He did not, however, succeed in destroying them, although he 'rooted them out'—proving, as a moral for future times, that persecution can not always accomplish what it proposes. In the year 1817 a descendant of the sept of the Hugheses came to the United States of America. He was the son of a farmer of moderate but comfortable means. He landed on these shores friendless, and with but a few guineas in his purse. He never received of the charity of any man without repaying; he never had more than a few dollars at a time; he never had a patron in the Church or out of it; and it is he who has the honor to address you now as Catholic bishop of New York."

In 1850 Dr. Hughes was appointed, by Pope Pius IX., archbishop of New York, which was accordingly raised to the dignity of a metropolitan see, and since his inauguration he has been an active citizen, and secured the respect of the inhabitants of the mighty city where he resides.

## PHRENOLOGY; ITS HISTORY AND DOCTRINES.—No. 2.

BY LEVI REUBEN, M.D.

Of the twenty-seven organs of mental faculties ascertained by Dr. Gall, all have been in substance retained by his successors, and all but one in the character of distinct or individual faculties. The omission of this one supposed faculty was made by Spurzheim, who satisfied himself by investigation of the case that Dr. Gall's two supposed powers of language—the "sense of names," and "sense of relations of words"—were but different manifestations of a single power, to which he gave the name, Language. To the number of recognized individual powers of the mind thus left, Spurzheim added, first, by distinguishing in Gall's faculty of the "sense of things" the two powers of Individuality and Eventuality; and secondly, by discovering the office and seat of Conscientiousness, Hope, Wonder, Size, Weight, Time, Order, and Inhabiteness. In Mr. George Combe's enumeration, the last-named of these was replaced by Concentrativeness; and he added the localities of "Love of Life" and Alimentiveness, the probable existence of which had been admitted by Spurzheim.



The principle of naming the faculties with reference to their tranquil manifestation and supposed normal character was also adopted by Dr. Spurzheim; and in following out this principle, he was obliged to introduce an almost entirely new terminology. The names and order adopted in the earlier, and in the better known nomenclatures, appearing in course of the progress of the Gallian system to the present time, are given in the subjoined tables. The figures placed after names in the second of these tables refer to the corresponding faculties (under quite different appellations) in the first:

#### NOMENCLATURE OF GALL (translated).

1. Instinct of procreation.
2. Love of young, love of offspring.
3. Attachment, friendship.
4. Courage, quarrelsome.
5. Carnivorous instinct, murder.
6. Deceit, cunning, tact.
7. Sense of right of property.
8. Haughtiness, pride, *hauteur*.
9. Vanity, ambition, love of glory.
10. Cautiousness, foresight, circumspection.
11. Sense of things, educability, perfectibility.
12. Sense of place, sense of space.
13. Sense of persons.
14. Sense of words, sense of names.
15. Sense of relations of words.
16. Sense of colors.
17. Sense of time.
18. Sense of relations of numbers.
19. Sense of mechanism, sense of building.
20. Sagacity in comparison.
21. Metaphysical talent, penetration.
22. Wit.
23. Poetic talent.
24. Good-nature, compassion, benevolence.
25. Ability to imitate, mimicry.
26. Religious sentiment.
27. Firmness, constancy, perseverance.

#### ENGLISH NOMENCLATURES OF SPURZHEIM.

- |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <h4>I. PROPENSITIES.</h4> <ol style="list-style-type: none"> <li>1. Destructiveness. (5)</li> <li>2. Amativeness. (1)</li> <li>3. Philoprogenitiveness. (3)</li> <li>4. Aesthetics. (8)</li> <li>5. Inhabitiveness. (4)</li> <li>6. Combustiveness. (6)</li> <li>7. Secretiveness. (9)</li> <li>8. Acquisitiveness. (7)</li> <li>9. Constructiveness. (19)</li> </ol> <h4>II. SENTIMENTS.</h4> <ol style="list-style-type: none"> <li>10. Cautiousness. (11)</li> <li>11. Approbation. (9)</li> <li>12. Self-Esteem. (8)</li> <li>13. Benevolence. (24)</li> <li>14. Reverence. (26)</li> <li>15. Firmness. (27)</li> <li>16. Conscientiousness.</li> <li>17. Hope.</li> <li>18. Marvellousness.</li> <li>19. Ideality. (23)</li> <li>20. Mirthfulness. (21)</li> <li>21. Imitation. (25)</li> </ol> | <h4>III. INTELLECTUAL FACULTIES.</h4> <h4>(1.) Perceptive.</h4> <ol style="list-style-type: none"> <li>22. Individually. (11)</li> <li>23. Form. (18)</li> <li>24. Size.</li> <li>25. Weight.</li> <li>26. Color. (16)</li> <li>27. Locality. (12)</li> <li>28. Order.</li> <li>29. Calculation. (13)</li> <li>30. Eventually. (1)</li> <li>31. Time.</li> <li>32. Tune. (17)</li> <li>33. Language. (14, 15)</li> </ol> <h4>(2.) Reflective.</h4> <ol style="list-style-type: none"> <li>34. Comparison. (20)</li> <li>35. Causality. (21)</li> </ol> <p style="text-align: center;"><i>Probable Faculties.</i></p> <p>Desire to live.</p> <p>Alimentiveness.</p> |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

The arrangement adopted in Combe's "System of Phrenology" (4th ed., Edinburgh, 1836) is substantially as follows:

#### ORDER I. FEELINGS.

- Genus I. PROPENSITIES: 1. Amativeness; 2. Philoprogenitiveness; 3. Concentrativeness; 4. Aestheticness; 5. Combustiveness; 6. Destructiveness; 7. Alimentiveness; 8. Love of Life; 9. Secretiveness; 8. Acquisitiveness; 9. Constructiveness.
- Genus II. SENTIMENTS: (1) Sentiments common to man and the lower animals: 10. Self-Esteem; 11. Love of Approbation; 12. Cautiousness. (2) Superior sentiments: 13. Benevolence; 14. Veneration; 15. Firmness; 16. Conscientiousness; 17. Hope; 18. Wonder; 19. Ideality, 20. Mirthfulness; 21. Imitation.

#### ORDER II. INTELLECTUAL FACULTIES.

- Genus I. THE EXTERNAL SENSES.
- Genus II. PERCEPTIVE FACULTIES, noting existence of objects obtained from 2d edition: 22. Individually; 23. Form; 24. Size; 25. Weight; 26. Coloring.
- Genus III. REFLECTIVE FACULTIES, noting obvious relations of objects: 27. Locality; 28. Number; 29. Order; 30. Eventually; 31. Time; 32. Tune; 33. Language.
- Genus IV. REFLECTIVE FACULTIES: 34. Comparison; 35. Causality.

Dr. Vimont, Robert Cox, Sidney Smith, J. T. Smith, and other trans-Atlantic writers,

have criticised portions of both the scheme of faculties and the location of organs, and have proposed greater or less changes.

The brothers Fowler admit still other faculties, increasing their number to 43; and they have changed again several of the names. The following is their most recent classification (1860) of the faculties and organs which they regard as ascertained (the definitions, for the sake of condensation, being slightly modified in some instances), the whole arranged in four groups of affective and two of intellectual faculties, as follows:

#### DIVISION I. AFFECTIVE FACULTIES.

##### (1.) DOMESTIC GROUP:

1. Amativeness—the sexual instinct, or impulse; A. Conjugality—the pairing instinct, exclusive love of one;
2. Parental Love—love of offspring, love of young, or of pets;
3. Friendship—the gregarious or social impulse, attachment to friends;
4. Inhabitiveness—love of home and country, desire to locate, patriotism;
5. Continuity—persistence of emotion or of thought, application, absorption in one thing.

##### (2.) SELFISH GROUP:

6. Vitaliveness—love and tenacity of life, dread of annihilation;
7. Combustiveness—impulse to resist and oppose, resolutions, courage;
8. Destructiveness—readiness to inflict pain, to destroy, or to exterminate, enmities;
9. Alimentiveness—appetite for food;
10. Bibativeness—fondness for water or other beverages;
11. Acquisitiveness—desire to possess and own, impulse of getting and hoarding;
12. Secretiveness—instinct of reserve and evasion, cunning, policy;
13. Cautiousness—sense of danger or evil, desire of safety, watchfulness;
14. Approbation—love of approval or of praise, love of display, sense of reputation, ambition;
15. Self-Esteem—sense of self-appreciation and self-respect, dignity, pride;
16. Firmness—tenacity of will and purpose, perseverance.

##### (3.) MORAL GROUP:

17. Conscientiousness—sense of right and truth, feeling of justice and obligation, integrity;
18. Hope—sense of and happiness in future good, anticipation;
19. Spirituality—sense of the unseen, faith, [love of the marvelous, credulity?];
20. Veneration—sense of Deity, adoration, worship;
21. Benevolence—desire of human well-being, love of others, self-sacrifice.

##### (4.) SELF-PERFECTING GROUP:

22. Constructiveness—instinct of building, ability to combine or construct [synthesis?];
23. Ideality—sense of the beautiful and perfect, of the pure and elegant [imagination?];
24. Sublimity—love of the vast and grand, sense of the infinite;
25. Imitation—ability to pattern after, copy, or mimic;
26. Mirthfulness—sense of the absurd or ridiculous, wit, humor.

#### DIVISION II. INTELLECTUAL FACULTIES.

##### (1.) PERCEPTIVE GROUP:

27. Individually—perception of things or individual objects, a curiosity to see;
28. Form—perception of shape, or configuration, including features;
29. Size—perception of dimension or magnitude, and quantity generally, sense of space;
30. Weight—perception of effort or pressure, of force and resistance, of gravity and equilibrium;
31. Color—perception of hues, tints, lights, and shades;
32. Order—cognition of arrangement, method, system;
33. Calculation—cognition of numbers, and their obvious relations;
34. Locality—cognition of place, and of situation;
35. Eventually—cognition of events, occurrences, or facts;
36. Time—cognition of succession and duration;
37. Tune—cognition of melody and harmony;
38. Language—cognition and use of all signs of thought and feeling, words included, power of expression.

##### (2.) REFLECTIVE GROUP:

39. Causality—cognition of dependence, and of efficiency, or the relation of effect to cause;
40. Comparison—cognition of resemblances, of identity and difference, discrimination, power of analysis and of criticism;
41. Human Nature—discernment of character and motive;
42. Agreeableness—savvy, ability to conform, and to be in sympathy with those about one.

A careful study of the schemes of the mental powers here presented, can not fail to show at once and unmistakably to the unprejudiced mind, the fact that through aid of the new ideas and system much clear insight into the subjects of the human powers, feelings, and conduct, before impossible, has been attained. But at the same time, such study will doubtless show—that the brevity of the period elapsing since the origin of the system would lead us to anticipate—that neither the analysis nor the classification of the mental faculties has yet been finally and satisfactorily accomplished.

Dr. Caldwell, though one of the earliest and most earnest disciples of Phrenology in this country, as already stated, appears not to have introduced any important changes into the classification or the naming of the cerebral organs.

Dr. J. R. Buchanan, of Cincinnati, has taught, since 1842, a "System of Anthropology" (published at Cincinnati, 1854), which departs in many particulars from the received system; especially in subdividing the brain and increasing the number of faculties admitted, to a much greater extent, and in recognizing and claiming to locate, chiefly in the base or under surfaces of the brain, faculties antagonistic to nearly or quite all those which may be termed the useful or noble—thus admitting regions of vice and crime, as well as of virtue, and excellence; supposing such elements of mind as *hatred*, antagonizing love; *baseness*, integrity; *sensibility*, hardihood; *coarseness*, ideality; *servility*, pride, etc.; and acknowledging these and other of the more vile, criminal, or unfortunate manifestations of mind, including *profligacy*, *rashness*, *indolence*, *mania*, *suicidal propensity*, etc., as original, essential, and invariable elements of the mental constitution!

In the system of Gall and his followers, the untoward and criminal phases of mind and character, including many of the antagonistic elements just referred to, are explained upon the suppositions that almost, or quite every actual faculty can have a two-fold action, namely, an action that is either a right use, or an abuse; while, associated in some way with these conditions, each faculty can also have an exercise which is either pleasurable or painful. It will be seen that neither the system of Gall nor that of Buchanan admits, for a moment, or in any way, the doctrine of "total depravity;" a doctrine which, indeed, the intellectual and religious advance of the age is co-operating with Phrenology to banish from enlightened belief, if not from ecclesiastical formulas. But while alike excluding the idea of total depravity, it is quite as evident that upon the question whether actual human depravity, which is partial or in degree, is for each individual *innate* and *original*, or whether it is to be regarded as *accidental* and *acquired*, these



two systems very clearly take opposite sides. It is not proposed here to discuss the issue thus raised, but simply to call attention to a point which, to the phrenologist, not less than to the investigator more exclusively of metaphysical or moral questions, must be pronounced one of no trifling magnitude and interest.

Dr. Buchanan, as well as some who adopt in the main the system of Gall, has questioned whether the region appropriated in the ordinary scheme of cerebral organs to the faculties that have been termed "Human Nature," Agreeableness, and Imitation, with the anterior portion of the organ of Benevolence, has been hitherto properly understood. In Buchanan's scheme this region is regarded as the seat of the essentially humane and human emotions, or sentimental intellect, including the impulses to sincerity, truthfulness, liberality, sympathy, and allied emotions. Appropriating Adhesiveness to the gregarious impulse, the tendency to cleave to familiars and to combine into communities, still there seems to be wanting a higher social group—that set of refined and almost intelligent emotions which constitute the glory and charm of the best social intercourse, as opposed to the mere blind propensity and impulse to have one's near fellows, boon companions, or acknowledged neighbors. It is a notable fact that thus far in the world's history, with rare and exceptional instances, self-interest has carried the day against this higher, more truthful, and spiritual communion of human souls. It requires but little acquaintance with what we are led to call "the world," "life," or "society," to lead any one to decide that when Pope penned the line—

"Self-love and social are the same,"

he must have had in his thought what is true in *philosophy*, rather than what is true in *fact*, in regard to human relations and conduct; or otherwise, the *social* of which he could conceive was of an extremely low order. Let us note, too, the remarkable circumstances that the "humane school" in literature is of modern origin; that the "Song of the Shirt," the salient characters exemplifying poverty and privation in the writings of Dickens, and the researches carried on among the *people* by Michelet, Ducpetiaux, Simon, and others, have no types in ancient or middle-age writings; and that the spirit of Howard, of Florence Nightingale, and of benevolent care for unfortunate fellow-beings in all ways, is in the most favored regions of the earth steadily and certainly taking the ground once filled up by the zeal and rigor of the Simeon Stylites and the Loyolas, of religious ascetics, inquisitors, beadles, and jailers.

Now, facts like these mean a decided and great change in the development of the human faculties—of the human mind as a whole; and where are we to look for the corresponding change in the cranial conformation? Should

it not be where the cranial conformation has in the past been most deficient? Doubtless: and we believe observation will show that this greatest deficiency, as the general rule in any nation, community, or hundred or thousand of people, taken anywhere, from the Australian or Feejee up to the most elevated German, English, or Anglo-American type of man, appears in the portion of the cranium and brain above the reflective group, and bounded by this in front, by Constructiveness and Acquisitiveness at the sides, and by Marvelousness and Veneration posteriorly—a region thus embracing the locality now more especially considered, along with those of the allied sentiments of Benevolence, Imitation, and Ideality. These thoughts are, however, here stated rather as suggestions, than as embodying ascertained results.

The peculiar means relied on by Dr. Buchanan for determining the localities of certain organs, especially of those in the base of the brain, consist mainly in an assumed principle of *impressibility*, or the excitement of the faculties through various agencies corresponding to the feelings to be evoked, by means of bringing into an active or recipient state other special faculties of "physical" and "mental sensibility," the offices and seats of which are first claimed as being determined. The fact that this doctrine of impressibility, with its supposed practical developments and results, was much more written of and apparently more relied on a few years since, when the kindred ideas of Mesmerism and "pathetism" were attracting unusual attention, than it has lately appeared to be, leads the writer of this, as an individual, to question whether the former, any more than the latter, has been found to be in any sort an efficient, trustworthy, and available instrumentality, for purposes of scientific discovery or of therapeutic effect; and such conclusion must suggest that we should be slow to receive any scheme of faculties established mainly through agencies of this kind, at least until sufficient proofs of the results so arrived at be obtained from investigations or reasonings based on quite other and independent lines of evidence.

Dr. W. B. Powell, of Kentucky, has proposed certain modifications of the scheme of faculties. He claims, among other things, to have established a three-fold division in the cerebellum and its functions, namely, into: 1, a faculty of *Motion*, including the impulse to and regulation of the muscular movements (a function specially insisted on by physiologists); 2, *Amativeness* proper, or in the sense of impulse merely; 3, the *Sensuous element* or *feeling*, active in the touch and in caressing.

Dr. Carus, of Dresden, has published a "New Cranioscopy" (Stuttgart, 1841), in which he divides the brain into a small number of regions, rather than into organs. This system, which has not become very generally

known, Mr. Combe in his later writings sets forth and criticises.

Among those who have become known in this country for the advocacy or the popularizing of phrenological principles, should also be mentioned, Mr. D. P. Butler, and Mr. Nelson Sizer—gentlemen who (especially in the instance of the last named) require no introduction to the readers of this JOURNAL, but who are named in justice to the system they have long been, and are still, so ably engaged in defending and disseminating. Mr. Sizer's direct, forcible, highly illustrative, and practical treatment of topics relating to the mind and to life, is shown in numerous articles appearing in this JOURNAL, mostly without the name, and through a long course of years. One of the points touching a highly important practical question which this writer has, I think, admirably elucidated, is that contained in his exposure of the fallacy of the so-called doctrine of "Free-Love," in which, first establishing the general principle that "Every additional faculty possessed by one species of animals above those of others, raises that species above the others in the scale of being," he infers that the superaddition of the feeling of Connubial Love to mere Amativeness in Man (as in certain lower creatures), is proof for each of the higher grade of development; that hence, monogamic union in mankind is the highest condition, socially and morally; and that individuals possessing in good degree this added development, thus stand in nature as the law to the race.

The advocates of the Gallian system of Phrenology feel that the strongest confirmation of the general features, and in a very good degree of the details, of that system is found in the examination of crania, and in particular, of those of noted characters and of criminals, as well as of the skulls of animals; and extensive collections of these and other specimens have been made. That of Dr. Gall contained of human crania, etc., 354; the Edinburgh museum has 463 natural specimens, and 350 artificial, the former including crania of various nations. Dr. Deville, of London, accumulated 5,450 pieces, 2,450 human specimens, and 3,000 crania of animals; among the former were many of persons of marked peculiarity of character. (Edinburgh *Phrenological Journal*, vol. xiv., p. 32.) The remark last made applies also to the collection of Messrs. Fowler and Wells, of New York, which, though it has contributed largely to similar cabinets in Boston and Philadelphia, still numbers about 4,000 pieces, including about 300 human skulls, 200 of animals, 500 casts or busts, and 3,000 portraits and drawings. Dr. Vimont, of Paris, accompanied his memoir for the French Institute (1827), among other specimens, with 2,500 crania of animals, of 1,500 of which he had studied the habits. Dr. S. G. Morton, of Philadelphia, had collected in 1841 above 1,000 crania, more than one half of which were human, of many nations, and supplying mainly the materials for his craniological works.

Some further thoughts in regard to the scheme of faculties and organs will form the subject of the next article.

[TO BE CONTINUED.]

### EDUCATION AND TRAINING PHRENOLOGICALLY CONSIDERED—No. 1.

THE term education has more meaning than those who use it generally suppose. The acquisition of book knowledge, the science of arithmetic, geography, grammar, and the like, to most minds answer as a definition of the word education. But in its widest sense it embraces not only the training of the intellectual powers and the acquisition of scholastic knowledge; it embraces the training and development of the moral sentiments, the guidance and control of the animal propensities and of the social dispositions. It embraces still more, taking in the development of the bodily constitution and training of the muscles in obedience to the mind.

In respect to the education of the emotions, passions, and sentiments, there are two forms in which they may be educated to act. The imagination, the most exalted and refined part of the mental nature, may be diverted from its legitimate action and led into the fields of wild and romantic fantasy until the mind loses its just balance. The appetite for food, nature's commissary for resupplying the wasted energies of the system, may be so trained as to crave noxious drinks and stimulants. Acquisitiveness, or the love of property, may be wrongly educated so as to take a miserly direction. The faculties which give energy, courage, industry, and force are frequently perverted by training to act as low and quarrelsome dispositions. In like manner prudence may be perverted to fear, ambition to vanity, and pride, which should give a just self-estimation, may be warped so as to exhibit austerity and haughtiness.

The perversion of the faculties produced by improper influences exhibits the susceptibility of the mind to training and culture, and ought to be a hint to all who have the charge of the young, not only as a guard against improper influences, but as an encouragement to place before the mind of the pupil such conditions as shall be calculated to lead it aright. Mental disord arising from bad training and vicious habits is as palpable as the jargon of untuned musical instruments, or well-tuned instruments incorrectly played upon.

Physical training is as important to the body as culture to the mind. Bodily strength may be present and the individual be unable to use that strength with any degree of success. It requires a trained hand to make a barrel or a boot, and it requires a trained mind to show the highest success in the arrangement and expression of thoughts, and in the successful management of business. A person may have an educated mind in reference to music, and yet not have the trained hand necessary to play the piano-forte. But when the hand is trained to perform the dictates of the will, and the mind is also educated in musical science, the mere sight of the notes

will send the hands to the requisite keys almost instinctively. We become accustomed to dancing, or walking, or using the knife and fork, so that we do it without thinking—at least without special or conscious reflection. In reading we are not conscious of seeing every letter, but, let a letter be wanting, or defaced and we instantly detect it.

Persons differ in their capacity to learn different things. One remembers forms and can recall or reproduce them; another remembers colors; another has mechanical judgment; another has the power of remembering words; another remembers places, and is apt in geography; still another has great analytical power and is fond of philosophical investigations; another is abstract and metaphysical; and each can acquire education in conjunction with his strongest quality, and each of these persons may possess some faculties very weak and be incapable of any considerable advancement in these respects. In short, every person may be a genius in one thing, and very weak in another. Other persons there are who are well developed in every faculty, and can learn one thing as well as another. All they need is time and a fair opportunity. Others, again, are dull in everything. What they get is by the most protracted and laborious effort.

Phrenology reveals this mystery of the mind and opens to the teacher and the parent two important considerations. The first teaches what the pupil can best learn, and in what he can gain the highest degree of success. The other fact teaches the weak points, and, therefore, what needs cultivation.

It is customary to put ten or twenty boys in a class of arithmetic, and the fashion has obtained of not allowing those who have great talent in arithmetic to advance faster in that department than the dullest. The class, including the smart ones, has only such lessons given as the dullest can master, and at the commencement of a new term the whole class must go back and work up from the beginning, and get perhaps a third of the way through the book, and so repeat for years; whereas the boys who are gifted in figures should have free scope, and compass the whole science as early as may be, and thus have time to labor at something else at which they may not be smart. The ambitious boy who happens to be dull in any one department is apt to overstudy and break down his health, because he is ashamed to be behind his associates. Still, he may be able to excel in every study but a single one.

From the earliest ages these diversities have existed and will exist forever. Yet the metaphysician before he had learned by experience the character of a stranger, was never able to say to a person, "You can do this, and can not do that; can learn one subject, and can not well learn another." They have adopted the principle, that whatever a person could do in

one respect he could do in all respects, and thus they have required equal excellence, if not from each individual as compared with all others, at least from each person equally on all topics. Mental philosophers, moreover, have taken their own minds and dispositions as the basis of their writings and philosophy. What they possessed they supposed to belong to the race in equal proportion, if not in equal degree; what they lacked, they supposed did not exist. Hence the endless diversities of opinion among metaphysical writers in regard to what constitutes a mental faculty or power of the mind. One believes man has conscience; another that he has none, but that he is induced by the love of praise to do that which is approved as just and proper by the community. As no one mental philosopher was likely to have a perfect organization, every one would exhibit in his writings some truth and some error. Having no standard to judge of mind but that of personal consciousness, the world was left in darkness respecting the true philosophy of the mind until the system of Phrenology was discovered by Doctor Gall. Perhaps one of the greatest errors of the mental philosophers consisted in describing the combined action of several faculties as a single power, and therefore each of the faculties recognized by them was likely to involve several faculties of different degrees of strength. For instance, they speak of "the faculty of memory," when there are no less than twelve distinct faculties of memory. They speak of "the faculty of judgment," when there are nearly as many faculties of judgment as of memory. They speak also of love as a distinct power, and here again we have many elements of love. One loves children, but not friends; another loves friends devotedly, and can not bear children. One has very strong benevolence, but little social affection, if any; and so on through all the possible varieties of mental development.

With such a system of mental philosophy, education must be a matter of mere speculation, for there could be no rule or base line. Phrenology teaches the relation of the brain to the mind, and also points out the organs of the various faculties, and shows, by means of determining the quality and size of the organs, the various powers possessed by each person. This science throws a flood of light upon the laws of mind, and is accordingly held by all who truly appreciate it as a system of truth of the highest practical value to the family, to the scholar, to the legislator, to the world.

HOW ENGLAND IS FED.—The extent to which Great Britain is dependent upon other countries for grain is scarcely understood among us. For the four years which preceded the present, her imports of breadstuffs for home uses reached an average of between \$180,000,000 and \$140,000,000, an amount as large as the whole cotton crop of this country. This includes rice, 70,000 tons of which were imported from India alone, during each of the last two years.

## A YOUNG WIFE'S SORROW.

BY T. S. ARTHUR.

"I don't just like the tone of Martha's letters," said Mrs. Barton to her husband one day. Martha was a daughter who had been married for three or four months, and was then living several hundred miles away from the town in which her parents resided.

"Nor do I," was the answer. "If Edward is, in anything, unkind to her, I have been greatly deceived in him."

"There are peculiarities of character and temperament in every one, that only a close intimacy can make apparent. And Martha has these as well as Edward. It is not improbable that something, unseen before, has revealed itself since marriage, and stands as a sort of irritation between them."

Mr. Barton sighed. He was very fond of Martha. She had been a pet with him since childhood, and this separation, in consequence of her marriage, was a great trial. The thought of her being unhappy pained him.

"Suppose," he said, "that we send for her to come home and make us a visit. It is nearly four months since she went away."

"I was going to suggest something different."

"What?"

"A visit to Martha."

"That will be out of the question, at least for me," said Mr. Barton.

"I did not mean," replied Mrs. Barton, smiling, "to include you in the visit."

"Oh, then you propose to take all the pleasure to yourself. Now, it strikes me as a better arrangement to have Martha pay us a visit. It will do her a great deal more good than merely to receive a visit from you. She will get back for a little while into her old home, and see father and mother both. And then I will come in for a portion of the enjoyment, which is to be considered."

"I've thought of all that," replied Mrs. Barton, "and yet favor the visit to Martha. The reason is this. If I go there and stay a week or two, I will have an opportunity to see how she and Edward are getting along together. We must live with people, you know, to find out all about them. There may be some little impediments to happiness lying right in their path, which I may help them to pick up and cast aside; some little want of adaptation in the machinery of their lives, which prevents a movement in harmony, that I may show them how to adjust."

"I guess you are right, taking that view of the case," said Mr. Barton.

The visit of Mrs. Barton was made accordingly. After the first brief season of gladness that followed a meeting with her mother had passed, Martha's countenance showed some lines not written there by sweet content. The mother asked no questions, however, in the beginning, calculated to draw Martha out.

She wanted a little time for observation. The young husband was bright, cheerful, attentive, and fond, as he had appeared to her before the wedding-day. But on the second morning after her arrival, she noticed that he did not talk quite so freely as usual at the breakfast-table, and had something very much like a cloud over his countenance. Martha's manner was a little constrained also, and her face a little sober. Once or twice during the meal Edward exhibited a feeling of annoyance at things not rightly ordered.

Mrs. Barton was already beginning to see the little impediments and obstructions to which she had referred in talking with her husband. But she did not encourage Martha to speak on the subject. She wanted to see more and understand the case better. On the third day the cause of trouble between Edward and Martha—for a discordant string was really jarring in the harmony of their lives—became more clearly apparent to the mother. The little external restraint which had been assumed at the beginning of her visit by both of the young people, was gradually laid aside, and she saw them in the real life they were living.

The basis of the difficulty lay in the total unfitness of Martha for the position she had assumed—that of housekeeper, we mean. And in consequence her young husband, in whose ideal of home perfect order had been included, found everything so different from his anticipations, that a graceful acquiescence was impossible.

"I don't know what has come over Edward," said Martha to her mother on the morning of the fourth day, after her husband had left her for his place of business. Her eyes were swimming in tears, for Edward had spoken hastily, and with ill-nature, at the breakfast-table. "He used to be so kind, so gentle, so considerate of my comfort and feelings. But he seems to be growing more impatient and harsh in his manner every day."

"Has the reason of this never occurred to you?" Mrs. Barton's manner was grave.

"I can imagine no reason for the change," replied Martha.

"He is disappointed in something, evidently. He does not find in you all he had expected."

"Mother!" The young wife had a startled look.

"It must be so, Martha, else why should he be different from what he was? He has had an ideal of a wife, and you have failed to reach his ideal."

The face of Martha, which had flushed, became almost pale.

"And I am free to own," continued the mother, "that you fall considerably below my ideal. I do not wonder at Edward's disappointment."

Tears began to fall over the young wife's cheeks.

"I'm sure," she said, sobbing, "that I have been to him all that I know how to be. If love would draw upon me favors and kindness he would never look at me as he does sometimes, with cold eyes and clouded face, nor speak in angry impatient words that hurt me worse than blows."

"But you have not done for him all that you know how to do," said Mrs. Barton.

"I fail to comprehend you, mother," was replied to this.

"You do not make his home as pleasant as it should be. There seems to be no anticipation of his wants, and no provision against discomfort. Everything is left to your two servants, who do pretty much as they please."

"Why, mother?"

"It is true, my daughter. I have looked on with closely observant eyes since I have been here; and must say that I am disappointed in you. In every case that Edward has shown impatience in my presence, the source of annoyance lay in your neglect of a plain household duty. It was so this morning; and so yesterday."

"He was annoyed at the burnt steak this morning," said Martha, in answer. "That wasn't my fault, I am sure. I'm not the cook."

"It is your place to have a competent cook," said Mrs. Barton.

"If I can find one, mother."

"The one you have now is not to be trusted to prepare a meal."

"I know that; but how can I help myself?"

"And knowing that, you never went near the kitchen to see that she did not spoil the steak intended for your husband's breakfast. It might have taken you ten or fifteen minutes to superintend, personally, the preparation of this morning meal, and so made it worthy of being set before your husband; but, instead of this, you sat reading or talking from the time you were dressed until the bell rang. When we went down, there was no butter on the table; no knife and fork to the dish of meat; no salt; nor any napkin at your husband's plate. The table-cloth was soiled, and you scolded the waiter for not putting on a clean one. The meal opened in disorder, which you might have prevented by a little forethought, and progressed and ended in annoyance and bad feeling. Now, who was to blame for all this?"

"But, mother, you don't expect me to go into the kitchen and cook?" said Martha.

"The captain who undertakes to sail a ship must know all about navigation. Is it more unreasonable to expect that a woman who takes upon herself the obligations of a wife should know how to conduct a household? Is a woman less responsible in her position than a man? If so, what moral laws give the distinction? I have not seen them. The captain

does not trust the ship wholly to the man at the helm. He takes observations, examines charts, and sees and knows for himself that everything is done at the right time and in the right place. His thought and his will are active and predominant in every part of the ship; for on him rests all the responsibility. And it is so everywhere in man's work. You ask if I expect you to go into the kitchen and cook? I answer yes, in case there is no one else to prepare your husband's food. If you have an incompetent cook, or one not to be trusted, then it is your duty to make up her deficiencies by a personal attendance in the kitchen, just as often and just as long as the case may require. You contracted to do this when you became a wife.

"I don't remember that the subject was even referred to," said Martha, who did not yet see clearly, and who felt that her mother's view of the case actually degraded the wife into a household drudge.

"Was it stipulated," answered Mrs. Barton, "that Edward should engage in business, giving himself up to daily care and work in order to secure for his wife the comforts of a home? I don't remember that the subject was even referred to. And yet it was as much implied in the act of taking a wife, as the other was implied in the act of assuming the relation that you now hold. Do you suppose for a moment that he isn't active in every part of his business? That he trusts an incompetent clerk, as you trust an incompetent cook? Thought, purpose, hands are all busy in his work, and busy throughout every day; busy for you as well as for himself. He can't find time for reading during four or five hours every day; nor time for calls on pleasant friends; no, no. His work would suffer—losses might follow; and comfort and luxury fail for the wife he toils for. But, this wife is too indolent, or too proud to go down into her kitchen and see that his food is made palatable and healthy; to be present in all parts of the household, with taste, order, neatness, economy, and cleanliness. I don't wonder that he is disappointed and dissatisfied."

Martha's perceptions were beginning to be a little enlightened. She did not make any reply.

"Let me tell you how I have found it in your badly managed household," resumed the mother. "Perhaps, seeing through my eyes, may help you to a better appreciation of things as they actually are. Twice, since I have been here, there has been no water in my room, and I have had to come down in the morning and get it for myself."

"Oh, mother! That is too bad! To think that Margaret should have been so careless!" The daughter's face crimsoned.

"Now, if you had been a careful house-keeper, or a thoughtful one, you would have visited my chamber to see that all was right

there. You would never have left your mother's comfort dependent on the uncertain administration of a servant. Next, the room hasn't been dusted twice since I have been here. My fingers are soiled with everything I touch: and I am sure it hasn't been swept under the bed or bureau for a month. But, this only affects your guests—is only so much taken from their comfort. Let us look to some things that involve the comfort of your husband, for these are of the highest consideration. You asked him yesterday morning to get you some pink-lined envelopes. He brought them at dinner-time. He asked you to darn a rent in a black alpaca coat, so that he could wear it. Did you do as he requested? No, you read, and toyed with fine needlework all the morning, but never touched the coat; and when he asked for it, what reply did you make? Oh, you hated darning above all things! and told him he'd better direct his tailor to send for it. The day had become unusually warm, and he had to go out, after dinner, wearing a thick cloth coat, just because you had almost willfully neglected to perform so slight a service for your husband. Do you imagine that he never thought of your failure to do for him what he had asked? That he didn't feel your indifference to his comfort? Your kiss, depend upon it, Martha, touched his lips coldly; and your loving words, if any were spoken, were as sounding brass and tinkling cymbal in his ears. He looked past all lip affirmations, and saw the failure in deed.

"And failure in deed seems to be the rule under your administration of the household, instead of the exception. Most especially is this the case in what appertains to the dining-room and kitchen. The meals are always badly cooked and badly served. The slovenliness with which Margaret sets the table is a disgrace to herself and a standing rebuke to her mistress. I haven't seen a really clean dish—as I regard cleanliness—since I have been here; nor a clean knife or fork. Your cruet-stand is offensive to the eye. There is a smeared mustard-bottle, with a smeared spoon—a catsup bottle with half an inch of tomato catsup at the bottom, and an oil-bottle empty. Pepper and vinegar bottles I will not describe. The cruet-stand itself is as dark as lead; and the napkin-rings and spoons not much better."

"Pray stop, mother!" said Martha, interposing, with a face rather nearer to scarlet than white.

"No; I must say a word or two further. Can such things be, and escape your husband's observation? Can such things be, and not prove a daily offense and annoyance to him? Can such things be, and not irritate him, at times, into unkindness? He would be more than mortal, my child, were he temper-proof against assaults upon good-nature like these."

Martha was not a fool—though there are too many in her position, we are sorry to say,

to whom the word most significantly applies. She saw, through her mother's clearer vision, the blindness in which she had been, and the folly of her defective household administration; saw that, in holding herself above domestic duties and manipulations, she was governed more by pride and indolence, than a just regard for wifely or womanly dignity; saw that, to hold fast to her husband's love, she must do something more for him than offer loving words; for, life being real and earnest, demands earnest work from all—from the delicate wife as well as from the more enduring husband.

On the next morning as Edward lifted his cup to his lips, he said, with a smile of pleasure:

"What fine coffee, Martha! I don't know when I have tasted anything so delicious. Your handiwork, I infer?"

And Edward looked from his wife to her mother.

"No," replied Mrs. Barton; "it is none of my handiwork."

"But it's mine," said the young wife, who could not keep back the acknowledgment—her pleasure in seeing her husband's pleasure was so great.

"Yours?" Edward set down his cup, and looked across the table in real surprise.

"Yes, mine. I made the coffee this morning."

"You did? Well, as I said, it is delicious! I wouldn't give this cup of coffee for all the stuff that has been made in the house since we entered it."

The steak was praised next.

"Did you cook this also?" asked the husband.

"I superintended the work," was answered.

"It is only necessary for some people to look at things, and they will come all right," said Edward, "and I shouldn't wonder, Martha, if you belonged to the number."

There was a compliment and a reproof in the sentence, and both were felt.

"Do I need to say another word, my daughter?" said Mrs. Barton, when she was alone with Martha again.

"I think not, mother," was answered. "Since our talk yesterday I have been looking at my place, as a young wife, from a new stand-point, and I find that I have not understood my duties. But they are very plain now; and I shall not need another reminder. Young girls fall into some strange notions about a wife's condition. They think of it as something more ornamental than useful; as invested with more queenly dignity than a homely administration of service in the household. She is to be loved, and petted, and cared for with untiring devotion and tenderness; but caring for her husband, in the unattractive uses of a family, in the kitchen, if need be, does not enter some imaginations as a

thing at all included in the relation of husband and wife."

"And coldness, irritation, ill-nature, and too often alienations are the consequence," said Mrs. Barton.

"You felt a change in your husband. Did not the cause present itself?"

"Not until you pointed it out to me."

"Can it be possible that you were so blind, my daughter?"

"I was just so blind, mother!"

"Do you wonder that Edward was annoyed, at times?"

"I wonder that he had so much forbearance," was the reply. "I wonder that he did not speak out plainly and tell me my duty."

"You might not have understood him," said Mrs. Barton. "He could not have said all that I have said. There would have been the appearance of a selfish regard for his own comfort. Young wives do not always understand a husband's reproofing words, which are more apt to blind than to enlighten; for they are usually spoken under the impulses of chafed feelings. It is better, therefore, that I should have helped you to see clearly in a matter involving so many consequences."

[NOTE.—If this mother had taken care, as every mother should, that her daughter was taught these useful lessons of housekeeping while under the parental roof, she would have understood and felt the importance of the position and responsibility of the duties of a housewife before she assumed them, and she would have started right, and never marred her own peace by losing favor in the eyes of her husband. Mothers in these days bring up their daughters to listless, lounging, ladyhood, attending themselves to all the cares and drudgery of domestic affairs, and when their daughters marry, though they may be versed in music, light literature, ornamental artistic idle-work, they know literally nothing of those *realities of the home* which every wife, worthy that sacred name, must sooner or later reach in theory as well as experience. If the elegancies and comforts of the dining-room depend on the knowledge and watchfulness, if not solely upon the *hands* of the wife, why, in the name of all the comforts of home, do not mothers train their daughters to understand, not only how to attend to these things, but also impress upon their minds the importance of practicing them at the very threshold of their wedded life.

We are acquainted with a wealthy lady who has several daughters, and she required each in turn to take the charge of all the household affairs for a week, and to be mistress, the mother giving advice when the extempore housekeeper found any difficulty, or kindly criticising errors which she committed through ignorance or carelessness. All her daughters became model wives, and were patterns as housekeepers in the several neighborhoods where they settled.—EDS. PHREN. JOURNAL AND LIFE.]

[For Life Illustrated.]

### A BROTHER'S LOVE.

BY MISS L. A. PLATTE.

WOMAN can always trust a brother's love. Let poets and novelists expatiate on that other kind of love; let them tell of hearts that are joined as one forever, or of those which are united for a season, and then voluntarily tear themselves asunder, breaking the heart-tendrils so abruptly that they will never adhere again. Yet—

"I speak not to disprove what Brutus spoke."

We know that love exists; we live and act through its genial influence. Still, much which bears the name and resemblance is not wholly Platonic.

But there is a love which no woman can or ever need doubt—a love which never dissembles, never decays, and never is transferred to another—such is a brother's love. And if ever there was, between a young man and woman, candor without offense, admiration without flattery, love without jealousy, that young man and woman must be brother and sister.

To some these may seem rather broad assertions, and unsupported by proof, yet we deem them self-evident; for who ever heard of a sister being offended because her brother told her the truth—because he told her what he thought of her dress, manners, or personal appearance; truly, the facts communicated may be unpleasant, yet, being uttered by a brother, it takes away half their painfulness. And if a brother admires his sister's hair, eyes, dress, or walk, his love makes him tell, truthfully, what he thinks, and sisters know how to appreciate such compliments.

There is still another feature not to be overlooked in a brother's love—it is his unbounded confidence in his sister's affection; she can tell him just what she thinks (a luxury which she can not partake with many other men), and if she happens to feel a little irritable, she can say to him disagreeable and even unkind things, and know herself forgiven before her words were ended.

But, disappointment to the young man of questionable morals, who attempts to pass himself off as a gentleman to a young lady who has a brother; for, through her brother, she has access to his real character; hence, brothers are not only lovable, but convenient, since it is through them we view other men as they are, when divested of their assumed virtues, or of the still more deceptive clothings which our imaginations paint for them.

Moreover, brothers serve as "equalizers" to our opinions of other men, since they keep us from going too high or too low in our estimations of them. For when a woman detects flattery, falsehood, or treachery in her embodied ideal, the reaction generally produces distrust and hatred to mankind, and she mentally calls all men villains and liars; but a knowl-

edge of her own noble, generous brothers softens this judgment, and assures her that other sisters may have brothers equally as true and manly as her own.

But among young ladies this distrust is infrequent, and not half so deplorable in its effects as that ideal perfection which most of them paint for their lovers; and were it not that we know the faults of our own good-looking brothers, we might believe certain smooth-faced individuals to be what we would like to think them, and what they would like to have us think them—perfection!

[For Life Illustrated.]

### DEATH OF EMILY CAROLINE FOX.

BY G. C. HOWARD.

Thou pure and spotless falling snow,  
Now dropping slowly on the earth,  
Why dost thou fill my thoughts with woe,  
Imparting gloom where once was mirth?  
I know thy mission—fall most light  
Upon the mound, and softly lave  
The hallowed spot with virgin white,  
That rises o'er young Milly's grave.  
The skies wept sadly when we placed  
Her coffin in its earthly cell,  
And dropping flowers, that sweetly graced  
The form of one we loved so well;  
She calmly with her kindred slept,  
Reposing in her narrow cave,  
While all with childless parents wept,  
And mourned around young Milly's grave.  
Last New-Year's Day I left thee gay  
And happy in thy father's home;  
Next saw thee on thy death-bed lay,  
And cry, for "Johnny did not come."  
Then to your favorite cottage brought,  
Dressed for the tomb, that maiden form,  
That rose so playfully, and sought  
Her garden flowers at early dawn.  
Those flowers may bloom and bud in white,  
Fit emblems of thy purity,  
But Milly's form, and footsteps light,  
With radiant eyes, we shall not see.  
Near rabbit-house or shallow pond,  
Running around on summer morn,  
With wreathed bouquet, of which so fond,  
Bright Charley—Ary, to adorn.  
My daughter Della, sad's your face;  
Milly, your playmate, has she gone?  
Will you no more together trace  
Your graveled walk that skirts the lawn,  
Or play the hymn on Sabbath eve,  
And Milly sing her favorite song—  
"I ought to love my mother?"—grieve,  
For she who loved's forever gone.  
Mourn for the young and tender heart,  
Weep for the daughter passed away  
Too early to know woman's part,  
Too lovely, perfect to decay;  
The bloom of life and spring of years,  
Must die, His law, who took, who gave—  
Cease, parents, unavailing tears,  
You'll sleep near your sweet Milly's grave.

MILITARY MAP.—Messrs. J. C. & R. Smith, 71 Nassau Street, New York, have published an excellent map of that portion of the United States lying south of New York, embracing all the scenes of military operations. They also give, on the margin, enlarged views of the District of Columbia, embracing Alexandria and Arlington Heights; also Harper's Ferry and vicinity; Fortress Monroe, including Sewall's Point, Norfolk, Portsmouth, and the mouth of the Chesapeake; an enlarged view of Fort Pickens, Pensacola, Warrington Navy Yard, Pensacola Bay and the relative position of Fort Pickens, Mobile Bay, and the mouth of the Mississippi; Cairo and vicinity, and other places of interest. The map is about twenty by thirty inches, and may be sent by mail. Price, 25 cents.



## MORAL PHILOSOPHY;

OR,

## THE DUTIES OF MAN

CONSIDERED IN HIS INDIVIDUAL, SOCIAL, AND DOMESTIC CAPACITIES.

BY GEORGE COMBE.

[FROM THE LATEST REVISED EDINBURGH EDITION.]

[CONTINUED FROM JUNE NUMBER.]

THE next question is, How should the criminal be treated under confinement? The moment we understand his mental constitution and condition, the answer becomes obvious. Our object is to abate the activity of his animal propensities, and to increase the energy of his moral and intellectual faculties. The first step in allaying the activity of the propensities, is to withdraw every object and communication that tend to excite them. The most powerfully exciting causes to crime are idleness, intoxication, and the society of immoral associates. In our British jails, criminals, until lately, were utterly idle; they were crowded together, and lived habitually in the society of each other; intoxication being the only stimulus that was withdrawn. If I wished to invent a school or college for training men to become habitual criminals, I could not imagine an institution more perfect for the purpose than such jails. Men, and often boys, in whom the propensities were naturally strong, were left in complete idleness, so that their strongest and lowest faculties might enjoy ample leisure to luxuriate; and they were placed in each other's society, so that their polluted minds might more effectually avail themselves of their leisure in communicating their experience to each other, and in cultivating, by example and precept, the propensities into increased energy and more intense activity.

The proper treatment is to separate them, as much as possible, from each other; and while they are in each other's society, to prevent them, by the most vigilant superintendence, from communicating immoral ideas and impressions to each other's minds. In the next place, they should be all regularly employed; because nothing tends more directly to subdue the inordinate activity of the animal propensities than labor. It occupies the mind, and physiologically it drains off, by the muscles, from the brain, the nervous energy, which, in the case of criminals, is expended by their large organs of the propensities. The greater the number of the higher faculties that the labor stimulates, the more beneficial it will be. Mounting the steps of a treadmill exercises merely the muscles, and acts on the mind by exhausting the nervous energy and producing the feeling of fatigue. It does not excite a single moral or intellectual faculty. Working as a weaver or shoemaker would employ more of the intellectual powers; the occupations of a carpenter or blacksmith are still more ingenious; while that of a machine-maker stands higher still in the scale of mental requirement. Many criminals are so deficient in intellect, that they are not capable of engaging in ingenious employments; but my proposition is, that, wherever they do enjoy intellectual talent, the more effectually it is drawn out, cultivated, and applied to useful purposes, the more will their powers of self-guidance and control be increased.

Supposing the quiescence of the animal propensities to be secured by restraint and by labor, the next object obviously is, to impart vigor to their moral and intellectual faculties, so that they may be rendered capable of mingling with society at a future period, without relapsing into crime. The moral and intellectual faculties can be cultivated only by exercising them on their natural objects, and in their legitimate fields. If any relative of ours possessing an average development of the bones and muscles of the legs, had nevertheless, through sheer indolence, lost the use of them and become incapable of walking, should we act wisely, with a view to his recovery, if we fixed him in an arm-chair, from which it was impossible for him to rise? Yet, when we lock up criminals in prison, amid beings who never give expression to a moral emotion without its becoming a subject of

ridicule; when we exclude from their society all moral and intelligent men calculated to rouse and exercise their higher faculties; and when we provide no efficient means for their instruction, do we not, in fact, as effectually deprive all their superior powers of the means of exercise and improvement, as we would do the patient with feeble legs, by pinioning him down to a chair? All this must be reversed. Effectual means must be provided for instructing criminals in duty and knowledge, and for exercising their moral and intellectual faculties. This can be done only by greatly increasing the numbers of higher minds that hold communion with them; by rendering their labor the means of purchasing the stores which they consume; and by encouraging them to read and to exercise all their best powers in every practicable manner. The influence of visitors in jails, in ameliorating the character of criminals, is explicable on such grounds. The individuals who undertake this duty are, in general, prompted to it by the vivacity of their own moral feelings; and the manifestation of these toward the criminals excites the corresponding faculties in them into action. On the same principle on which the presence of profligate associates cultivates and strengthens the propensities, does the society of virtuous men excite and strengthen the moral powers.

By this treatment the offender would be restored to society with his inferior feelings tamed, his higher powers invigorated, his understanding enlightened, and his whole mind and body trained to industrious habits. If this should not afford society a more effectual protection against his future crimes, and be more in consonance with the dictates of Christianity than our present treatment, I stand condemned as a vain theorist; but if it would have these blessed effects, I humbly entreat of you to assist me in subduing that spirit of ignorance and dogmatism which represents these views as dangerous to religion and injurious to society, and presents every obstacle to their practical adoption.\*

## LECTURE XIV.

## DUTY OF SOCIETY IN REGARD TO THE TREATMENT OF CRIMINALS.

The punishment of criminals proceeds too much on the principle of revenge—Consequences of this error—The proper objects are the protection of society and the reformation of the criminal—Means of accomplishing these ends—Confinement in a penitentiary till the offender is rendered capable of good conduct—Experience of the corrupting effects of short periods of imprisonment in Glasgow Bridewell—Effects of simple imprisonment—Effects of transportation—Examples of humane treatment of criminals in Germany and France—Failure of the treadmill—Suggestions for an improved treatment of transported convicts—American penitentiaries—Punishment of death may ultimately be abolished—Further particulars respecting American prisons—Results of solitary and social confinement considered—Slave labor system at Auburn.

I PROCEED to consider the duty of the highest class of minds, in regard to criminal legislation and prison-discipline. This class has received from Providence ample moral and intellectual powers, with as much of the lower elements of our nature as is necessary for their well-being in their present sphere of existence, but not so much as to hurry them into crime. Such individuals have great moral power committed to them by the Creator, and we may presume that he will hold them responsible for the use which they make of it. Hitherto, this class, chiefly through want of knowledge, has fallen far short of their duty in the treatment of criminals. In my last Lecture, I remarked, that, as revenge is disavowed by Christianity, and condemned by the moral law of nature, we should exclude it entirely, as a principle, in our treatment of criminals; but that, nevertheless, it may be detected mingling, more or less, with many of our criminal regulations.

Under the existing system of criminal legislation, every man is held responsible for his actions, who, in the phraseology of lawyers, can distinguish between right and wrong; and this responsibility consists in being subjected to a certain extent of punishment—in other words,

\* The prisons in the United States of America are conducted in a manner greatly superior to those of Great Britain and Ireland; but even they admit of improvement. I shall add some remarks on them to the next Lecture.

mental and physical suffering—proportioned to the magnitude of the offense which he has committed. Although even in the metaphysical schools of philosophy it is generally admitted, that the impulsive, and also the intellectual faculties, are distinct in their characteristics, and do not exist in fixed and definite proportions to each other in every individual, yet these facts, and the consequences which flow from them, have been and are disregarded by our criminal legislators. An individual may be born with so strong an instinct of acquisitiveness and such weak moral and intellectual powers, that, like a fox on a common, he may be actually impelled by his nature to appropriate objects suited to gratify his propensity, regardless of the preferable rights of others; or he may be destructive or deceptive in his tendencies—prompted by strong internal impulse to take away life, or to commit fraud; but the law takes no cognizance of his mental constitution. He may be grossly ignorant; he may be undergoing the pangs of starvation; or he may be surrounded by the temptations presented by intoxicating liquors and a social atmosphere of ignorance and profligacy; still the law takes no account of such things. It inquires only whether he possesses so much intellect as to know that it has declared stealing, killing, fire-raising, fraud, deception, and hundreds of other acts, to be *wrong*. If he is not purely idiotic or raving mad, he may be in any of the unfortunate conditions now mentioned, and yet know this fact. And this is enough for the law. It, then, by a fiction of its own, and often in opposition to the most glaring indications, assumes him to be a free and responsible being, and deals out its punishment, in other words, its *vengeance*, upon him for having disregarded its dictates. It makes no inquiry into the *effects* of its inflictions on his mind. Strong in its own *fiction* that he is a free, moral, and responsible being, it aims at no object except deterring its subjects from actions injurious to society, and assumes that *suffering* is the best or only means necessary to accomplish this end; and punish him it does accordingly.

In committing men to prisons in which they shall be doomed to idleness—in compelling them to associate, night and day, with each other (the most effectual method of eradicating any portion of moral feeling left unimpaired in their minds)—and in omitting to provide instruction for them—society seems, without intending it, to proceed almost exclusively on the principle of revenge. Such treatment may be painful, but it is clearly not beneficial to the criminals; and yet pain, deliberately inflicted, without benefit to the sufferer, is simply vengeance. Perhaps it may be thought that this treatment will serve to render imprisonment more terrible, and thereby increase its efficacy as a means of deterring other men from offending. No doubt it will render it very terrible to virtuous men—to individuals of the highest class of natural dispositions—because nothing *could* be more horrible to them than to be confined in idleness, amid vicious, debased, and profligate associates; but this is not the class on whom prisons are intended to operate as objects of terror; these men have few temptations to become criminals. Those to whom prisons should be rendered formidable, are the lovers of pleasure, men enamored of an easy, dissolute life, enlivened with animal excitement, not oppressed with labor, nor saddened by care, reflection, or moral restraint. Our prisons, as recently conducted, were not formidable to such characters. They promised them idleness, the absence of care, and the stimulus of profligate society. On this class of minds, therefore, they, in a great degree, lost the character of objects of terror and aversion; undeniably they were *not* schools of reform; and they therefore had no recognizable feature so strongly marked on them as that of instruments of vengeance, or means employed by the higher minds, for inflicting on their inferior brethren what, judging from their own feelings, they intend to be a terrible retribution, but which these lower characters, from the difference of their feelings, found to be no formidable punishment at all. Thus, through ignorance of human nature, the one class continued to indulge its revenge, in the vain belief that it was deterring offenders; while the other class proceeded in its career of crime,

in nearly utter disregard of the measures adopted to deter it from iniquity; and at this day, although important improvements have been effected in prisons, criminal legislation is still far from being crowned with success.

If any class deserve punishment for these proceedings, I would be disposed to inflict it on the higher class, or on the men to whom a bountiful Creator has given ample ability to reclaim their less fortunate brethren from vice and crime, but who, through ignorance, and the helplessness that accompanies it, leave this great duty undischarged. In point of fact, the natural law does punish them, and will continue to punish them, until they adopt the right method of proceeding. If we reckon up the cost, in the destruction of life and property, expenses of maintaining criminal officers, courts of justice, and executioners—and the pangs of sorrow, flowing not only from pecuniary loss, but from disgrace, sustained by the relatives of profligate offenders—we may regard the sum-total as the penalty which the virtuous pay for their neglect of the rational principles of criminal legislation. If the sums thus expended were collected and applied, under the guidance of enlightened judgment, to the construction and proper appointment of penitentiaries, one or more for each large district of the country, and if offenders were committed to them for reformation, it is probable that the total loss to society would not be greater than that of the present system, while the advantages would unspeakably exceed those which now exist.

In regard to the treatment of criminals when placed in such penitentiaries, I have already remarked, that, in the sentences pronounced under the present system, the principle chiefly, although unintentionally, acted on by the superior class of society, appears to be revenge. If a boy rob a till of a few pence, he is sentenced to eight days' imprisonment in jail; that is, to eight days' idleness, passed in the society of accomplished thieves and profligate blackguards, at the end of which space he is liberated. Here the quantity of punishment measured out seems to be regulated by the principle, that the eight days' confinement causes a quantity of suffering equal to a fair retribution for robbing the till. If a female steal clothes from a hedge, she is sentenced to sixty days' confinement in Bridewell, where she is forced to work, in the society of ten or a dozen profligates like herself, during the day, and is locked up alone during the night. At the end of the sixty days she is liberated, and turned adrift on society. If a man commit a more extensive theft, he is committed to Bridewell for three months, or perhaps transported; the term of confinement and the period of transportation bearing a uniform, and, as far as possible, a supposed just relation to the magnitude of the offense. The intention of this treatment is to cause a quantum of suffering sufficient to deter the criminal from repeating the offense, and also others from committing similar transgressions; but we shall inquire whether these effects follow.

If we renounce, altogether, the principle of vengeance as unsound, we shall still have other two principles remaining as guides to our steps: first, that of protecting society; and, secondly, that of reforming the offender.

The principle of protecting society authorizes us to do everything that is necessary to accomplish this end, under the single qualification that we shall adopt that method which is most beneficial to society and least injurious to the criminal. If, as I have contended, the world be really constituted on the principle of the supremacy of the moral sentiments, we shall find, that whatever measures serve best to protect the public interests, will also be most beneficial for the offender, and *vice versa*. In the view, then, of social protection, any individual who has been convicted of infringing the criminal law, should be handed over, as a moral patient, to the managers of a well-regulated penitentiary, to be confined in it, not until he shall have endured a certain quantity of suffering, equal in magnitude to what is supposed to be a fair revenge for his offense, but until such a change shall have been effected in his mental condition, as may afford society a reason-

able guarantee that he will not commit fresh crimes when he is set at large. It is obvious that this course of procedure would be humanity itself to the offender, compared with the present system, while it would unspeakably benefit society. It would convert our prisons from houses of retribution and of corruption into schools of reform. It would require, however, an entire change in the principles on which they are conducted.

The views which I have expounded in this and the preceding Lecture are strongly elucidated and confirmed by a report of the state of the Glasgow Bridewell in 1826, which I obtained from the late Mr. Brebner, the enlightened and truly humane superintendent of that establishment:

## STATE OF CRIMES AND OFFENSES.

	Year ending 31st Dec., 1825.			Year ending 31st Dec., 1826.		
	Males.	Females.	Total.	Males.	Females.	Total.
Commitments during the year .....	558	708	1266	688	718	1401
Deduct recommitments of the same individual in the currency of the year .....	101	279	380	124	281	405
Remains net number of different persons.....	457	429	886	564	437	999
Whereof in custody for the first time.....	360	209	569	444	189	633
Old offenders.....	97	215	312	120	248	368

Mr. Brebner has observed that offenders committed for the first time, for only a short period, almost invariably return to Bridewell for new offenses; but if committed for a long period, they return less frequently. This fact is established by the following table, framed on an average of ten years, ending 25th December, 1825.

Of prisoners sentenced for the first time to 14 days' confinement, there returned under sentence for new crimes—

About 75 per cent.	9 months' confinement, about 10 per cent.
80 days' confinement, about 60 "	9 months' confinement, about 7 1/2 "
40 " " " 40 "	12 " " " 4 "
60 " " " 40 "	12 " " " 1 "
8 months' " " 25 "	24 " " " none.

During the ten years, 93 persons were committed for the first time for two years, of whom not one returned.

Mr. Brebner remarked, that when prisoners come back to Bridewell two or three times, they go on returning at intervals for years. He has observed that a good many prisoners committed for short periods for first offenses, are afterward tried before the High Court of Justiciary and transported or hanged.

Judging from the ultimate effect, we here discover that the individuals who for some petty offense are committed to Bridewell for the first time, for only 14 days, are in reality more severely punished than those who, for some more grave infringement of the law, are sentenced at first to two years' imprisonment; nay, the ultimate result to the petty delinquent would have been far more beneficial, if for his trifling offense he had been sentenced to two years' confinement instead of 14 days. The sentence of 14 days' imprisonment merely destroyed his moral sensibilities (if he had any), initiated him into the mysteries of a prison, introduced him to accomplished thieves, and enabled him to profit by their instruction; and, when thus deteriorated, and also deprived of all remnants of character, it turned him loose again into the world, unprotected and unprovided for, leaving him to commit new crimes and to undergo new punishments (which we see by the table he rarely failed to do), until, by gradual corruption, he was ultimately prepared for transportation or the gallows. Of the delinquents sentenced to only 14 days' confinement for their first offense, 75 per cent., or three fourths of the whole, returned for new crimes. On the other hand, the training, discipline, and ameliorating effect of a confinement for two years, for the first offense, seems to have been so efficacious, that not one individual who had been subjected to it, returned again to the same prison as a criminal.\* This proves that, looking to the

ultimate welfare of the individuals themselves, as well as to the interests of society, there is far greater *humanity* in a sentence for a first offense, that shall *reform* the culprit, although the *offense itself* may be small and the *confinement long*, than in one decreeing punishment for a few days only, proportional solely to the *amount of the crime*.

The chief forms in which the law punishes, are confinement in prisons (until very lately in idleness and amid vicious associates), and, in more aggravated cases, transportation to a penal colony.

I present the following example of the effects of *imprisonment* on the minds of a male and female offender. It appeared in the London *Weekly Chronicle* of 36th January, 1845, and is only one of a thousand similar illustrations which could easily be collected from the records of the prisons of the United Kingdom.

"**HISTORY OF A COINER.**—A woman, named Mulhern *alias* Lockwood, was committed in Lancaster last week, on a charge of coining and uttering counterfeit coin: and we now proceed to give some particulars of her truly eventful history, with which Mr. Powell, the solicitor to the Mint, has obligingly furnished us.

"The first that is known of her is as the wife of a soldier serving under Sir John Moore in Spain, and whom she 'followed to the field'—trudging along with the army and its gallant leader through its long and remarkable retreat, till the battle of Corunna. After this, she was with the army under 'the Duke' in Portugal, and during the whole of the Peninsular war, whether merely as a camp-follower or with her husband is not known; but he is supposed to have been killed in some of the many engagements that took place, and she to have consoled herself with another, if not many more. In one engagement with the enemy, the serjeant-major of the regiment she followed was killed by a shot; on which (while, it is imagined, the engagement still continued) she contrived to get at the body, and rifled the dead man's 'kit' of its contents. Among these were his marriage and other certificates, which she carefully concealed and preserved for after use. On returning home she passed herself off as the widow of this serjeant-major, in order to obtain a pension; and afterward, on a nurse's place in Chelsea Hospital becoming vacant, she applied for, and obtained it, also as the serjeant-major's widow; having all the necessary documents, she was enabled to answer every question, and her identity was never doubted. But when she had been comfortably located here for some time, the real widow came home! Her application for a pension, its denial on the ground that the widow was already provided for, and the *real* widow's reiterated assertions that *she* was the widow, caused an investigation by the late Sir Charles Grant. The result was, that Biddy was turned adrift on the 'wide world,' and was lost sight of for several years. Her first re-appearance was in the character of a coiner, as which she was tried and convicted in 1828, and sentenced to a year's imprisonment. In 1834 she was again tried; but this time under the name of Lockwood, and in company with her second husband, whose real name, however, was Stafford, and who was a very skillful mason by trade. He was convicted, and she was then acquitted as being his wife, and supposed to be acting under his direction. In 1836 she was convicted at Aylesbury for coining, and she then said she was fifty-five years of age. She was again tried for the same offense at Warwick in 1838, but acquitted, owing to the insufficiency of evidence; and in July of the same year she was again tried, and this time in connection with a woman named Eliza Percival, the offense being the same. Lockwood (prisoner) got eighteen months' imprisonment, and her companion twelve months. From that time till the present apprehension of Mrs. Mulhern *alias* Lockwood, etc., Mr. Powell had almost entirely lost sight of her; sometimes he thought he recognized her business talent in the different cases forwarded to him, but was not able to follow out the clue. In the answers she now gave to the questions contained in the 'Description Paper,' prisoner had in almost every case given false statements, not wishing, doubtless, to renew her acquaintance with the Mint solicitor; and when confronted with him, she stoutly denied all previous knowledge of Mr. Powell, till he mentioned one or two 'passages' in her life, when she said: 'Ah! ——— told you that tale!'

[CONTINUED ON PAGE EIGHTEEN.]

\* Mr. Brebner mentioned that he did not believe that *all* of these individuals were completely reclaimed; but that they had received such impressions of Glasgow prison-discipline, that, if disposed to return to crime, they sought out a new field of action.



PORTRAIT OF JAMES CONNER, "THE PRINTER."

### JAMES CONNER.

#### PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

##### PHRENOLOGICAL CHARACTER.

JAMES CONNER was a man having a remarkable organization, combining strength and activity. Positiveness and determination were qualities evinced in all his actions. A person having such a head and temperament is sure to make a mark in the world, wherever he may be placed. His head was large, and amply sustained by a large and well-developed body. There was great natural harmony in the different functions of the physical system. He had large lungs, excellent digestion, a first-rate muscular system, and an active nervous temperament. He was strong in body, and very clear and active in mind.

His phrenology indicates great practical talent joined to a first-rate reflective intellect. His mind was clear and critical, and he generally arrived at correct conclusions without hesitation, and was not afraid to act on his own intuitions. He had an excellent memory of subjects with which he was connected and interested, excellent judgment of character and motive, understood men at the first glance, knew how to govern the headstrong and encourage the timid—in short, knew how to put the right man in the right place.

His Constructiveness was large, and, added to this, he had more than a common share of imagination and that ready judgment which brings the ideal into practical use. His Acquisitiveness was rather large; hence he had a ready sense of value, of profit and loss, and an ambition to excel in business affairs.

His Mirthfulness is largely indicated in the portrait, and whenever circumstances favored its manifestation, it was always ready.

He had a very strong will and unconquerable determination. He had also Self-Esteem and Approbativeness—the former giving self-reliance, respect for his own opinions, independence of feeling, power to dominate over other minds, and an unhesitating confidence in his own judgment; while Approbativeness rendered him ambitious to excel in his attempts, sensitive to the praise and censure of his friends and the public, and disposed to do and suffer much to keep a spotless reputation and a character above reproach.

His friendship and social attachments were strong. He could always make friends readily, and secure the co-operation of people in anything in which he was disposed to lead off.

His Cautiousness was fairly developed, but he was more known for energy, thoroughness, executive force, perseverance, and a dashing, straightforward vigor of action, than for policy

or prudence. He knew no way of accomplishing purposes but to plan correctly and to execute with an earnest purpose and a steady hand. He was no hypocrite, was not inclined to say one thing and mean another, and sometimes he was considered perhaps too severe and direct in his criticisms of the conduct or mismanagement of delinquents.

Conscientiousness and Hope were large. He loved justice for its own sake. He looked on the bright side of the picture, expected success, and was willing to work for it, confident that effort rightly directed would triumph.

He had respect for authority, for age, and things sacred; was sympathetic and kind toward those who needed his assistance.

In this organization we see the energetic business man, the clear and comprehensive thinker, a man of ingenuity, of practical economy; in short, a man capable of rising to distinction and accomplishing much by the exercise of his own powers, guided by good common sense and an honest purpose.

Mr. Conner's Language was well developed; and his strong social feelings, joined to his excellent intelligence and his wit, made him a good talker, and rendered him always acceptable in the social circle.

He could have succeeded in almost any profession to which he might have been devoted, but especially would he have stood high as an engineer, civil or military, as a builder, as a merchant, as a navigator, or as a lawyer.

##### BIOGRAPHY.

Such a nature as that of James Conner requires only a fair field and a free opportunity to rise in the world. In a country like the United States, where every man, untrammelled by hereditary and exclusive privileges, has a free opportunity, without question or hindrance, to develop whatever of native power he has, the path is amply opened for such men as our subject to rise to distinction.

He was born on the 22d of April, 1798, near Hyde Park, Dutchess County, N. Y. His father was the keeper of a scow ferry on the Hudson, the only means of conveyance then in use at that place for passengers. Having become involved partly from being bondsman for a friend, his means were limited, which prevented him giving to his son more than a few quarters of schooling.

In 1811 our subject was apprenticed to Samuel Brower, of the newspaper called the *Public Advertiser*, published at the corner of Water and Pine streets, New York. In this office he learned the mystery of type-setting. In addition to his duties at the "case," he had to make up the Southern mail, and to deliver a route of papers from Pine to Beekman streets. Beekman Street, at this period, resembled but little the same street at the present day. It was the "court end" of the city, with such people as the Lawrences, Bownes, and Bloodgoods as residents. Jacob Barker, the cele-

brated banker, also resided in this aristocratic locality.

Conner was not only remarkably industrious as a lad, but given as well to sport and amusement, and many are the funny tricks which he is reported to have played upon his associates, willing always to accept in exchange such smart things as his companions were able to perpetrate at his expense.

The writings of Cobbett, the great English politician, were in course of publication in England, and were being copied in the *Advertiser* at the time young Conner was connected with the office. So valuable were they deemed to the publishers, that they required extra hours of labor to bring them out. Our subject was engaged in setting up this work, and acquired a great admiration for the terse, comprehensive style in which the books were compiled. About this time peace was proclaimed between the United States and Great Britain, and the late talented Mordecai M. Noah, returning from his consulate at Tripoli, made an arrangement with Conner, his apprenticeship being canceled in consequence of the discontinuance of the *Advertiser*, to join the new establishment of the *National Advocate* as a compositor.

After remaining for several months in this connection, Conner arrived at the correct notion that his business would be but half learned in a newspaper office. He determined to become a book printer, and engaged in an office of this description. He made rapid advancement in a practical knowledge of fine job-work, and became a first-class pressman as well. He became connected with an Englishman by the name of Watts, on the spot of ground where the Centre Market now stands. This Mr. Watts, in connection with Mr. Fay, was among the first who brought the art of stereotyping to any perfection in the United States. At this establishment, in the capacity of an ordinary compositor, Conner, then not more than eighteen years of age, worked on the first quarto Bible ever stereotyped on the western side of the Atlantic. Watts selling out his interest to B. & J. Collins, young Conner engaged with them, and never quitted their employ until long after he had afforded them proof of his efficiency in the new art of finishing stereotype plates for printing.

Conner engaged with the Bible Society, Mr. Fanshaw having made the happy suggestion that the correcting and repairing of stereotype plates ought to be a distinct branch in itself, and intrusted only to the most experienced printers. But in order to learn this new business, our subject entailed upon himself a temporary loss of some three dollars per week, in the hope that the enlarged experience he should gain would more than compensate him in the long run. Soon after this he confined himself to the stereotyping business, and was engaged by Hammond Wallace at a respectable salary.

New York was destined to lose our young friend for a season at least. Removing to Boston, Mr. Conner took active charge of Timothy Carter's stereotype foundry, on a large weekly salary, which was soon changed to a contract at a certain price per thousand *ems* for composition and finishing plates for press. To this the addition was subsequently made of the supervision of the press-rooms, in which several of the Treadwell power presses (being about the first power presses ever used in this country) were run. While here, Mr. Conner began to think seriously of the duty all men owe to themselves—that of embarking in business on his own exclusive account. With that in view, he labored from ten to eighteen hours out of the twenty-four. Thus he continued at work for some three years, and came away rewarded with some three thousand dollars clear profit.

Arrived in our city, Mr. Conner soon made arrangements for a home and a proper location for business. A fortunate opportunity for commencing soon presented itself, in the surrendering by Mr. Daniel Fanshaw of the residue of his lease on No. 1 Murray Street. For these premises, on a site which alone costs thousands now, the rent then asked was only three hundred dollars.

Mr. Conner, all through his life, had been noted for his free and courteous demeanor. As a tradesman, his method of acting was that of selling cheaply, quickly, and for sure returns; and to the end of making his business extensively known, he advertised freely. By zealously and consistently adhering to this principle, Mr. Conner's success in trade has been of quite an unexampled character. While in Murray Street he made an important advance in type-founding, by taking old stereotype plates and cutting an alphabet of some Sixteen-Line Pica Antique, which seemed to him to be much wanted at that time for large posters. Of these he stereotyped and sold immense quantities, blocked on wood.

We next find Mr. Conner in Spruce Street, near Gold, his landlord being his valued friend, Jacob Lorillard. Here our printer erected a rear building for the casting of plates. This he found bound to do, from the necessities of a business which had become great in a comparatively brief period, and was enlarging every day. In addition to his ordinary custom, that of the Episcopal and Methodist societies had recently accrued to him. The occasion, he thought, was opportune for the publication of a folio Bible, being the first ever stereotyped in the States or any other country. For this, long before he had finished it, he found a customer in Silas Andrus, of Hartford, Connecticut, who readily agreed to the price first asked—five thousand dollars. Elated, as he well might be, by his success in this connection, and anxious, as he ever was, to keep good faith to the very moment, Mr.

Conner was himself compelled to devote eighteen hours daily to the personal supervision of the work.

We now come to a circumstance in Mr. Conner's life which, perhaps, more than any other we shall have to record about him, proves the indomitable energy of the man. How many who would have succumbed under the trial! How few there are who could have triumphed over it! Induced by a letter-cutter, named George Lothian, to embark in the casting of type, more with the view of manufacturing such as he consumed in his own business, than with any idea of sale, Conner set about the task with the alacrity so prominent a feature in his character. Of course, this casting business was kept secret. Molds and matrices were procured, and the casting was some way to completion, when this Lothian turned round upon his heel, and, to the consternation of his proposed victim, coolly exclaimed, "Sir, I never will, by any act of mine, allow you to manufacture type over my head."

What a situation for poor Conner—with much of his capital locked up in what was only worthless, half-completed stock! Desperately and wickedly had this Lothian played his game, and melancholy was the aspect of our friend's place—no single article finished; here a lower case of Long Primer, there a Bourgeois capital, in another spot an *Italio Brevier*, and so on to an almost interminable extent—every size and form, but each lacking a necessary something. This was misfortune enough, yet more was to come. The Methodist Society ordered a font of a particular sized type of Mr. Conner, which the course Lothian pursued made a difficult undertaking for the new type-founder; and the publication of a card by the old type-founders, in which they announced a reduction in the price of type of twenty-five per cent., rendered his position still more critical. But these gentlemen were ignorant of the energy of Conner—were unaware of his being one of those few men who know no such word as *fail*. No sooner advised of these facts than he shaped his course accordingly. Immediately placing himself in correspondence with everybody he supposed might, through the love of gain, legitimate trade, or friendship, desire to dispose of such articles as would perfect his series of faces, from Nonpareil to English, in addition to such two-line letters as are necessary in newspapers, he sought to counteract the machinations of his false friend, Lothian. The crisis was a fearful one, involving, it may be said, ruin or prosperity. Happily the latter was the issue, while an additional triumph was presented on the occasion in the election of Mr. Conner, by his fellow-printers, to the Presidency of the New York Typographical Society, a chartered institution, with considerable capital.

He decided on stereotyping an elegant Poly-



glot Bible (12mo). To this end he got up a new size and style of type, called Agate, cut in a condensed and compressed manner; the intention being to admit of a certain number of figures and points coming within a given space, the whole included in a center column of notes, otherwise the notes would not come within the same page as the text referring to them. Of this Bible he made several sets of plates from the same composition, then took out the references and center column of notes, and completed many sets of an 18mo Bible, and a proportionate number of plates for the New Testament. Being desirous that the Polyglot Bible should appear with a few wood engravings, he secured the services of J. A. Adams, Esq., to execute them in the highest and most finished style of the art. All the arrangements completed, Mr. Conner had the satisfaction of publishing a splendid edition of the Bible as an annual New Year's present.

About this time he was further engaged in stereotyping and completing, in quarto form, a Commentary on the Holy Bible, which was entitled the "Cottage Bible," edited by Rev. Dr. Patton, which he afterward disposed of for the sum of ten thousand dollars to a gentleman in Hartford. Following this, Mr. Conner stereotyped and published Shakespeare's works, complete in one volume.

The publication of Sir Walter Scott's entire works was done by Mr. Conner. This consisted of seven octavo volumes of closely-printed matter. An idea may be formed of the extent of Mr. C.'s dealings, when we say that on this work alone he invested forty to fifty thousand dollars. At this period his type foundry had so enlarged that he was induced to dispose of his stereotyping establishment, and devote himself entirely to the manufacture of type and the publication of Scott's works in parts.

Once, in view of his extreme good fortune, the saying had been that, were "he to touch a stone, it would turn to gold." The wish of retirement from business had been growing on Mr. Conner, who, in 1832, in the immaturity of his sons, recognized the sole opportunity of resigning the charge in its transfer to some partner. He selected such a person—a most amiable, correct man. Trusting too much to a confidential friend, Mr. Conner was made bankrupt. Lately so affluent, he now discovered that he was without a dollar in the wide world.

But a character like his can always invoke wealth, some way or other. Nobody doubted that Mr. Conner could, at this distressing crisis, have raised thousands of dollars on the strength of his mere promise to pay on a particular day. We shall cause no astonishment when we say that it was so arranged by a few estimable friends that a credit of five thousand dollars should be opened for him, payable in one, two, or three years. On the funds so

supplied a new foundry was purchased. Here, manfully fighting the great battle of life once more, he realized, as he had in years by-gone, the triumph reserved for true courage. There was the usual sale of type—the usual dropping in of customers. These enabled him to pay back the five thousand dollars—his "borrowed capital," as he called it—which he returned with gratitude, knowing that it had enabled him to resume his position in the busy, moving world.

From this time Mr. Conner continued to prosper, all the while clearing up old demands. His former responsibility, in the form of debt, he cleared off in a brief period.

In 1844 Mr. Conner was elected to the office of County Clerk for three years, and in 1847, so general was the approval of his official conduct, that, at the expiration of his first term, he was re-elected to the same office. During the six years of his official duties, Mr. Conner never lost sight of his business—that business he had brought to so high a degree of excellence, and to which, it seemed, all his instincts were directed. He continued to make additions to his stock of materials, and to receive increased patronage. In fact, it may be said, his ambition appears to have centered in making his foundry the type foundry for variety of styles, elegance of face, and durability of metal.

But, probably, it is what Mr. Conner long ago achieved in his profession that will interest the reader more. Among these, elaborated by the process of chemical precipitation, was the casting of letters from an electrotyped matrix. Previous to Mr. Conner's successful efforts in this direction, Messrs. Mapes and Chilton, chemists, had experimented to produce a fac-simile to a copper plate which Mapes wished to use for his magazine. Ascertaining the perfect success of the experiment under other hands, he was anxious to have their battery tried on a copper plate. It was, to his and Mr. Chilton's joint delight, successful, and a very favorable report was inserted in many of the European scientific periodicals.

In the course of his experimenting, Conner took a Long Primer Italic capital T, and inserted it through a piece of stereotype plate. This was attached to a copper wire by soldering; some zinc was attached to the other end of the wire; a weak solution of sulphuric acid was made and placed in a vessel; a solution of common blue vitriol in another apartment; then the matrix and the zinc were placed in their respective apartments, and the process of extracting the copper from the sulphate, through galvanic action, commenced, and the copper obtained was thrown on the intended matrix.

Conner and his assistants then took a small cut of a beehive, and setting this also in the same way, obtained a perfect matrix, which is now in use at Conner's foundry. These successes encouraged him to other experiments

on a larger and more valuable scale. Mr. Conner, therefore, ordered a fancy font of type, which he originally had cut on steel, selecting therefrom a perfect alphabet, points, and figures, and then shaved a stereotype plate on both sides. This he lined off into sizes equal to the matrices he desired to make. He then made the necessary openings through the plate, and inserted the types designed to be precipitated on, which he cut off and soldered on the back. This proved a highly successful experiment, as it gave him a perfect set of matrices at one precipitation. This plate is still to be seen at Mr. Conner's establishment, as originally made, and is regarded as a great curiosity—being supposed to be the first alphabet thus made in this or any other country.

His next experiment was made on a more extended scale, and to this end the apparatus was enlarged so as to admit three fonts of fancy type, which were placed in communication with the precipitated copper at the same operation. Between each letter was inserted a piece of wood, made to the height necessary to separate each matrix from the other, as it came out, it being impossible to connect the wood along with the precipitated metal. Thus divided, each matrix would fall apart without the labor of sawing. This experiment, however, was by no means successful. From the circumstance of wood being used as dividing lines, and becoming wet, it swelled, such swelling causing the type to spring from the bottom of the trough. In the process of precipitation only a very thin shell was found on the face of the type, about the same quantity having found its way to the bottom, in consequence of the springing of the dividing lines, and the throwing of the types off their feet. All these difficulties have been since overcome, and his establishment has several thousand precipitated matrices that can scarcely be told from those made from a steel punch.

For many years the necessity for a change in the old system of casting type had been urged both by employers and workmen—by the latter more particularly, as the one then in use was both laborious and injurious to the health. Several experiments to that end had already been made, and with some success; but the final triumph was reserved for David Bruce, Jr., whose inventive mind conceived the creation of a machine far in advance of any that had yet been presented. The importance of this invention at once recommended itself to Mr. Conner, who arranged with Mr. Bruce for a certain number of his new machines, with the privilege to manufacture as many more as his business wants might require. The simplicity of the invention, and the ease with which it could be worked, soon won for it commendation and approval, but there were some slight imperfections and omissions, which were attended to as they presented themselves.

This machine, as patented by Mr. Bruce, is

at present regarded as being as near to perfection as it is, perhaps, possible to make it, and must soon become of general use in all foundries, both in this country and in Europe. The Messrs. Conner, who are now the owners of the extended patent, have introduced one of these machines in England and another in Germany, with entire satisfaction, as is shown by one of the parties thus purchasing having advertised all his old *home-made* type-casting machines for sale.

Such are a few of the achievements of James Conner in the trade his name will be linked with while a printing press or a type foundry remains in existence. A man of consummate talent in his vocation, of strict honor, indomitable energy, and a courage not to be shaken by adversity; a man who was ever ready to assist an honest, struggling debtor with means as well as by an extension of credit; a man possessed of every attribute which constitutes a *true* man. He was planning and thinking what next to bring out, just as he did in his more youthful days, and with such results, that Conners' United States Type Foundry takes rank with the most extensive foundries in this country and in Europe. He died May 31st, 1861.

#### TALK WITH READERS.

ABOUT LOUIS NAPOLEON — COURAGE — CHESS TALENT — MODESTY — INVOLUNTARY ACTION — INHERITED PECULIARITIES — MARRIAGE OF RELATIONS.

J. L. L. asks for information on several points.

1. What are the particular physiological and phrenological developments of Louis Napoleon?

Ans. In general, we reply that he is made up of those physiological elements which give wiry persistency and toughness of organization. He is less brilliant than enduring. His phrenological qualities are somewhat peculiar. He has large Secretiveness and Cautiousness, which make him wary, watchful, and suspicious. He has great self-reliance and very little sympathy. He is not so great a man as his uncle, though he has been more successful in administrative policy; but he has had opportunities which gave him greatly the advantage of his uncle, namely—a residence for years in the United States, in England, and elsewhere. He learned here and in England the power of the people, and how to comprehend and employ public sentiment to his advantage. His uncle believed in cannon, in kings, in aristocratic power. Louis Napoleon has learned that power is of the people, and that the true way to make a firm throne is to make the people feel that they are its supporters.

Louis Napoleon has large Perceptive Organs, which qualify him to take a practical view of

subjects, and the whole base of his brain is large, giving him policy, practical sagacity, love of property, and all combined with a full degree of the social nature.

2. Is not courage, under all circumstances, a virtue? Is courage, in itself, ever a vice?

Ans. Courage, in itself, is unquestionably a desirable quality, and as such, it can not be called a vice. Courage may be misapplied. A man may be valorous, intrepid, and brave in a good cause or in a bad cause, and these qualities become injurious or beneficent, according as they are employed. Bravery, as a blind impulse, is Combateness and Destructiveness in combination. Courage is the exercise of Combateness and Destructiveness in conjunction with intellect and Cautiousness. Bravery dashes on to achievement, blind to danger, or, at least, not necessarily recognizing it, having in view only the end to be attained. A dog is brave that takes a tiger or grizzly bear by the throat, though a single blow from the paw of his enemy is sufficient to strike him dead. He rushes into the conflict without seeming to measure the peril of his adventure. Courage, requiring a combination of judgment and prudence, together with force and impetuosity, measures the caliber or the power of the antagonist, and engages in the conflict with the full consciousness of the hazard, danger, and difficulty of the case. Consequently, courage is never in itself a vice, but always a virtue. But how are we to consider this quality of mind in itself, *per se*? It is almost impossible for a single faculty to act alone. Moreover, nearly every quality, especially of the animal propensities, may be exercised under the dominion or guidance of wrong feelings. Combateness and Destructiveness, acting under selfish and malign feelings, lead to quarreling, revenge, and moroseness; while, acting under the influence of benevolence and kindness, or of sound judgment, the qualities of their action are high and beneficent. The same faculties which wrangle and quarrel when selfishly exercised, become noble heroism when used for the defense of principle, truth, and justice. We prize a razor and a saw for their cutting qualities; but if the edge of either be turned destructively upon its user, the very quality of sharpness becomes the direst of evils. Courage is like the cutting edge, all right when rightly directed, and wrong only when its direction is perverted.

3. What faculties does the game of chess cultivate?

Ans. Individuality, Locality, Form, Order, Calculation, Constructiveness, and Continuity.

4. What developments produce modesty?

Ans. Before this quality became obsolete, it was supposed to require for its manifestation large Veneration, Cautiousness, full or large Approbativeness, moderate Self-Esteem, large Ideality, and rather large Mirthfulness, the latter faculty giving an appreciation of the

ridiculous, and rendering a person sensitive about taking any position which might be criticised in a ridiculous light.

5. If there were two persons exactly alike in phrenological developments, but different in bodily conditions or developments, would there be any difference in their characters?

Ans. Yes, or, at least, a vast difference in their manifestations. For instance, a man of fine bodily organization, who is full of warm and nutritious blood, having Combateness, Approbativeness, Hope, and Self-Esteem large, would engage in whatever was presented to be done with a hearty, manly earnestness, and he would divide opposition which impeded his pathway as a clipper-ship severs the waves, dashing them proudly from its prow. A man with the same development of head, but with weak lungs, feeble digestion, and imperfect circulation, placed in similar circumstances, would be more likely to be overpowered by opposition. He would feel fretted, irritable, anxious to excel, but not having manliness and power to grapple with the difficulties, would be likely to fall off into the trough of the sea, like a steamship with an insufficient head of steam, and either become a wreck, or return to his port. Again, a man with a good head and a first-rate body can study, think, and achieve intellectually, because he has vital power to sustain his brain to enable it to work, while one with a weak body is unable to accomplish, in the way of study or intellectual labor, half so much as he would be with a better body. The question may be propounded in another form, to wit: If two grist-mills, precisely alike, and both of admirable pattern, were erected, one upon Niagara River, the other upon a diminutive trout-brook, would there be any difference in the character of their performance? For a quarter of a century we have taught, and in every book we have written, in every number of the PHRENOLOGICAL JOURNAL questions of this character have been answered practically, namely: That the power to manifest mind in a healthful and vigorous manner depends upon the health and vigor of the physical organization; or, in other words, the temperament is as necessary to mental manifestation as temper in an edge-tool is necessary to its cutting qualities, or as steam is to the engine, or water to the mill; and we are surprised that anybody who has ever read upon the subject, or, indeed, who has reflected, should not be able to answer this question promptly and correctly. For one has only to look at the man in health, and then again notice his manifestations when his health is impaired, to see the whole force of this subject.

6. Are any of the faculties of the brain involuntary?

Ans. Yes; in some sense they all act involuntarily. Fear or cautiousness arises not only without any effort, but against effort to suppress it whenever imminent peril is presented

to the mind. Let there be made an artificial snake, and let the individual observing it know that it is artificial; every fiber of his system will creep with horror if it be thrown into the lap or around the neck, and this may serve as an illustration of the forms in which this subject may be presented. Nearly all of the affective faculties or feelings are spontaneous or involuntary. Who that has Parental Love can fail to feel a tender yearning for a pretty child or any other pet? Some of the intellectual faculties are as impulsive and involuntary as the passions. Sometimes persons count their steps, or count anything which is presented to the eye; and though it is a fatigue and annoyance to them, they can not break off the habit. The faculty of Tune sometimes whistles itself, just as Mirthfulness involuntarily acts in places where we would fain be sedate; but speaking generally, all the passions and feelings, everything but mere intellect, act involuntarily, more or less, and some of the feelings altogether so; and as we have remarked, it is true, also, of many of the intellectual faculties that they act without premeditation, calculation, or the exercise of the will.

E. W. T. starts some interesting topics in the following questions:

1. Do not some persons receive predispositions in certain directions from their ancestors, which do not belong to any of the faculties or the temperaments, and consequently can not be detected by the phrenologist? For example, we sometimes see a person who is frightened at trifles, or is afraid of a thunder-storm, or is greatly disturbed mentally by hearing the wind blow uncommonly hard. If these traits of character are transmitted from parents through the agency of existing states of mind (as advanced in Fowler's "Love and Parentage"), and do not exhibit themselves externally, it appears to me that the phrenologist would be liable to be deceived by them. For instance, if in such a case as above mentioned the faculties of Combateness, Self-Esteem, etc., were found large, the phrenologist should give a bold, enterprising, courageous character to the individual, his friends would say that in his daily life he exhibited the opposite traits.

Ans. We inherit by ordinary or extraordinary transmission, from our parents, all that we have and are naturally. This nature, whether harmonious or eccentric, may be improved or depressed by the modifying influences of circumstances, as they are brought to bear upon the individual. We can not understand how a person can inherit or possess "qualities which do not belong to any of the faculties or the temperaments;" but we can understand that an individual may inherit an exalted activity of Cautiousness, Combateness, Constructiveness, Tune, or any other power of mind or character which may not be manifest to the external observer. But we think no

case can be found in which an individual has inherited remarkable activity of Cautiousness along with a small development of that organ; but with a large development, he may also inherit an uncommonly intense action of it. There is something mysterious, yet very interesting, in the fact that a person may inherit great fear of some things—snakes, dogs, fire, water, or storms—without exhibiting an undue amount of fear relative to dangers in other respects. A person sometimes inherits an uncommon appetite for particular things—cherries, cheese, ardent spirits, camphor—or an aversion to some particular thing, owing, doubtless, to some mental state of the mother. And a similar influence is often brought to bear upon an individual in his own practical experience. Let a person eat warm gingerbread to excess, so as to make him sick; the probability is, that warm gingerbread will ever after be his bane. Let a person make himself sick with toasted cheese, and it will be likely to cure him of eating cheese in all forms for life. We have known persons who, not being accustomed to use liquor much, would become intoxicated on hot whisky-punch, and ever after the bare smell of whisky or of lemon in hot drinks was excessively offensive. The various functions and faculties of the human system, including the common animal appetites and nervous sensibilities of the individual, are really wonderful; and all the knowledge which is possessed by physicians, philosophers, and metaphysicians can not in all cases account for the peculiarities and the wonderful singularities exhibited by the human race. Another mystery of the workings of the mind—we might say *voluminous* mysteries—is exhibited by the insane. A man will exhibit sanity in every respect for hours, and even months, until he is brought in contact with some substance or scene, or some particular subject is introduced to his mind, when instantly the mind falls off from its balance, and exhibits the strangest aberrations. In the case our friend suggests, of a person having large Combateness and Self-Esteem, etc., we think his premises are not well laid. We do not find persons with these courageous, independent elements strongly marked, while the person is, in the main, timid, retreating, and weak in character, unless the health and tone of constitution is so prostrated that the mind can not work with its normal vigor.

2. It appears that the marriage of relatives is apt to be detrimental to the interests of their offspring. Is the principal reason because the parties are more likely to resemble each other? If not, what is it?

Ans. One of the chief reasons why it is constitutionally detrimental for near relatives, whether human or animal, to marry, is that the constitutional weaknesses and excesses of relatives are more likely to fall on the same points, and, therefore, by multiplying these

defects, in some points it is like laying up a brick wall without breaking-joints, not having the bricks constituting one course lying across the joints of the course below. The different courses of shingles on a house are always laid so as to break joints. If this were not the case, the roof would leak. Now, suppose relatives marry, they are both liable to have a tendency to scrofula, or a disposition to dyspepsia, or a torpid state of the liver, or an undue activity of the brain, so that their strong and weak points come in the same places. In other words, their vices and virtues do not break joints. There may be intrinsic and hidden reasons, as doubtless there are, why the marriage of relatives is detrimental to health and to the maintenance of mental and physical vigor in the posterity. We know that in domestic animals this is true; it is also true in respect to continuing the same crop on one piece of ground. It is better for farmers to exchange seed-corn, if the crops originally do not grow five miles apart, than it is to continue the same seed, on the same soil, year after year. If, then, domestic animals, by interbreeding, and even crops of grain and fruit degenerate by being planted in the same soil, and are improved by exchange, as we have stated, even though no organic or physiological reason could be traced, it is sufficient to know the fact, and wisdom to obey the suggestions of such experience. Much valuable knowledge is possessed by the world, without comprehending the philosophy, in all respects, which underlies that knowledge. It generally happens that the greatest improvements in mechanism are discovered accidentally, and the greatest strides in philosophy are chiefly empirical; that is to say, we know there is a difficulty, an error, a trouble, and we grope to find the cause, and by experimenting, stumble upon it. Physiology has only just commenced to learn the true causes of many forms of disease, and the best methods of improving the body and mind; and most persons who devote their lives to the development of great truths are surprised at the end of their career, however much they may have made progress, at the great amount that yet remains to be learned before perfect knowledge shall be possessed. They are astonished at how much there is yet to learn, and how little they know, and we think there is nothing better calculated to promote personal modesty than the idea which the popular mind entertains of the great attainment and strength of knowledge possessed by individuals who are investigating nature. Few persons more keenly feel the lack of knowledge than those who have acquired the most. The landman wonders why a ship can not be exactly steered from port to port. No one knows so well as the navigator the influences of the winds and currents which stand in the way of performing perfect navigation. And no man so well as the physician and physiologist comprehends the world of hidden facts which pertains to the complicated condition of that great mystery, the human system. However vast a man's attainments, as compared with knowing nothing, the amount to be known, like looking skyward, appears infinite.

## WAR TERMS.

Now that war is upon us, every newspaper is filled with information relating to martial affairs. Many terms of a technical nature, relating to war, are now used daily in the papers, which are not familiar to the general reader. We give a few of these terms, which will be acceptable to all readers:

The *Columbiad* or *Paizhan* (pronounced pay-zan) is a large gun, designed principally for firing shells, it being far more accurate than the ordinary shot-mortar.

A *Mortar* is a very short cannon, with a large bore—some of them thirteen inches in diameter—for firing shells. Those in use in our army are set an angle of forty-five degrees, and the range of the shell is varied by altering the charge of powder. The shell is caused to explode at just about the time that it strikes, by means of a fuse, the length of which is adjusted to the time of flight to be occupied by the ball, which of course corresponds with the range. The accuracy with which the time of the burning of the fuse can be adjusted by varying its length is surprising; good artillerymen generally succeed in having their shells explode almost at the exact instant of striking. In loading a mortar, the shell is carefully placed, with the fuse directly forward, and when the piece is discharged, the shell is so completely enveloped with flame that the fuse is nearly always fired. The fuse is made by filling a wooden cylinder with fuse-powder, the cylinder being of sufficient length for the longest range, and to be cut down shorter for shorter ranges, as required.

A *Dahlgren* gun is an ordinary cannon, except that it is made very thick at the breech for some three or four feet, when it tapers down to less than the usual size. This form was adopted in consequence of the experiments of Capt. Dahlgren, of the United States Navy, having shown that when a gun is burst, it usually gives way at the breech. The Niagara is armed with these guns, and at the Brooklyn Navy Yard there are sixty, weighing about 9,000 pounds each, and six of 12,000 pounds weight, the former of which are capable of carrying a nine inch, and the latter a ten inch shell, a distance of two or three miles; and there is one gun of this pattern which weighs 16,916 pounds, and is warranted to send an eleven-inch shell four miles.

A *Casemate* is a stone roof to a fort, made sufficiently thick to resist the force of cannon balls, and a casemate-gun is one which is placed under a casemate.

A *Barbette* gun is one which is placed on the top of the fortification.

An *Embrasure* is the hole or opening through which guns are fired from fortifications.

*Loop-Holes* are openings in a wall to fire musketry through.

A *Stand of Arms* is the equipment of one soldier, and consists of the weapons and accoutrements he wears, varying with his branch of the service.

A *Gabion* is made of sticks or brush woven together at one end and three sides, like a basket or crockery-crate. One of these is carried by each man on his head and back, and is used in making advanced intrenchments against established forts or batteries. Each man, armed with

digging-tools, takes a gabion on his head, and in the night approaches to the desired position; laying down the gabion endwise to the enemy, he begins to dig and fill it with earth, and makes a hole for himself to stand in, and an earth breast-work in front of him, by filling the gabion as soon as possible. In a few minutes a line of men thus at work will dig a trench of such depth, and throw up a breastwork of such height, as to make a protection for themselves against the shots from the enemy's batteries. When one set of men have room to work in safety, and are thus protected, additional men are sent, and by daylight a formidable earthwork will have been raised. A few may be killed in the operation, but such is the fate of war.

We give the following list of articles constituting a ration from the army regulations:

20 oz. fresh and salt beef, or 12 oz. pork; 18 oz. soft bread or flour, or 12 oz. hard bread;  $2\frac{1}{2}$  oz. beans, or 1 3-5 of rice; 1 5-6 oz. sugar; 1 oz. coffee, ground;  $\frac{1}{2}$  gill vinegar;  $\frac{1}{4}$  oz. candles;  $\frac{1}{2}$  oz. soap;  $\frac{1}{2}$  oz. salt.

This must answer the subsistence of a soldier during the day, and if properly husbanded, the ration is ample.

The rations for a company of seventy-seven men aggregate as follows:

964 lbs. fresh and salt beef; 574 lbs. pork; 864 lbs. soft bread or flour, or 563 lbs. hard bread; 114 lbs. beans or  $7\frac{1}{2}$  lbs. rice; 84 lbs. sugar; 44 lbs. coffee, ground; 34 quarts vinegar; 8 pecks potatoes; 84 lbs. soap; 1 quart salt; 3 pints soft soap.

Company rations are served daily, and each company has its own cooks, who, with proper attention and care, supply the men well each meal, and have enough to spare. If they do not know now, they will soon learn, by saving scraps, making mixed dishes, etc., to make the rations go as far as possible.

## THE SAILOR'S CONSOLATION.

BY CHARLES DINDIN.

ONE night came on a hurricane,  
The sea was mountains rolling,  
When Barney Burnline turned his quid  
And said to Billy Bowling:  
"A strong nor'wester's blowing, Bill;  
Hark! don't you hear it roar now?  
Lord help 'em! how I pities all  
Unhappy folk on shore now!

" Foolhardy chaps who live in towns,  
What danger they are all in,  
And now lie quaking in their beds,  
For fear the roof shall fall in!  
Poor creatures! how they envy us,  
And wishes, I've a notion,  
For our good luck, in such a storm,  
To be upon the ocean!

" And as for them who're out all day  
On business from their houses,  
And late at night are coming home  
To cheer their babes and spouses;  
While you and I, Bill, on the deck  
Are comfortably lying,  
My eyes! what tides and chimney-pots  
About their heads are flying!

" And very often have we heard  
How men are killed and undone  
By overturns of carriages,  
By thieves and fires, in London.  
We know what risks all landmen run,  
From noblemen to tailors;  
Then, Bill, let us thank Providence  
That you and I are sailors!"

## EDUCATION OF CHILDREN.

IN this precocious age, reason is cultivated, and the little one is called on to reflect even before it is fairly out of the cradle. In childhood, the attention and memory are easily excited by things that impress the senses and move the heart. More real instruction may be obtained from a few hours spent in the study of Nature, than months of toil over the stereotype aphorism of pedagogism.

No one can doubt that precocious children are much worse for the discipline they are compelled to endure. In many instances the mind is unnaturally strained, and the foundation for future insanity carefully laid. When the studies of maturer years are crowded into the child's head, parents and teachers do not reflect on the fact that the brain of the child is not the brain of a man, that the one is matured and can bear exertion, while the other is growing, and requires repose. To expect a child's brain to bear with impunity the exertion of one that has reached the age of manhood, is not less rational than to suppose it capable of doing the same amount of actual labor.

The first ten years of life should be devoted to the education of the heart and the formation of principles, rather than the acquirement of what is usually termed knowledge. Nature points out such a course, for the emotions at this period are the liveliest, and at this time they are unalloyed by passion, and are easily molded. It is from this source that the mass of men draw their happiness or misery. Our readers are usually governed more by feeling than reflection. In fact, every-day life presents an infinity of occasions when it is essential to our happiness that we should feel rightly—very few occur where it is necessary we should think profoundly.

Up to the seventh year of life great changes are going on in the structure of the brain. Care should be taken that they are not interrupted by over-excitement. Just that degree of exercise should be given to the brain at this period as is necessary to its health. It may be unnecessary to add that, at this period of life, special attention should be given, by both parents and teachers, to the physical development of the child. Pure air and free exercise are indispensable, and when either of these are withheld, the consequences will be apparent in all future life. It is too often the case that the seeds of protracted suffering are sown in the constitution of the child through ignorance of this fundamental physical law. The time has come when the united voices of these innocent victims should be sounded in trumpet tones in the ears of every parent and teacher throughout the land. Give your children free air and wholesome exercise, if you would have them enjoy good health and intellect. It is the want of this rather than any other reason that causes so many premature deaths, and fills the cemetery with little graves. — *Southern Teacher.*

[CONTINUED FROM PAGE ELEVEN.]

"In 1821, Lockwood (her husband) was convicted at the Surrey assizes of coining, etc., and sentenced to one year's imprisonment. In 1833 he was convicted at Warwick, and sentenced to six months' imprisonment. The following year he was tried and convicted at Stafford, and sent to jail for one year. For the next three years little or nothing was heard of him; but in 1838 he was tried at Warwick, where he got three months' imprisonment; and in January, 1839, he was tried at Gloucester, and sentenced to a year's imprisonment. Lastly, he was apprehended at Abingdon in the following, or the year after that, with a woman of the name of Harriet Thompson—whom he had taken to supply the place of his wife on her being sent to prison for eighteen months; and on the 25th of January he was transported for life, and she (Thompson) was imprisoned for two years. Ann Lockwood, if we recollect aright, was not actually aware of her husband's fate till she saw Mr. Powell in Leicester jail. At the expiration of her term a subscription was raised to enable the woman Thompson to follow her 'husband' to Sydney, and she arrived there safely. In October last the governor of Abingdon jail had received a letter from her, stating that 'James' (Lockwood or Thompson) was regularly employed by the chief builders at Sydney, and at good wages; while she had also obtained profitable employment. He, it seems, is very clever as a workman in Gothic architecture, and at cutting out grotesque heads and other ornaments for churches."

The *Chronicle*, which reports this case, adds, "The above sketch of the strange lives of two coiners furnishes a striking commentary on the utter inutility of mere punishment, as deterring from the future commission of crime; and should the present or any future solicitor to the Mint ever make known to the world the 'curiosities of his legal experience,' that world would be astonished to find with what utter recklessness these sons and daughters of crime have looked upon the violent and ignominious death of their most intimate companion."

If the existence and character of a cause is to be judged of from its effects, no person capable of reasoning can doubt, that although this husband and wife were both capable of distinguishing intellectually between right and wrong, there was in their minds some strong tendency to wrong (although perceived to be wrong), which all the religious, moral, and intellectual training that they had received—all the influence of public opinion that had reached them—and all the terrors of the law which they had either heard of or experienced—had failed to eradicate or control. From these premises, unbiased reason would conclude that they were not free moral agents, but *moral patients*, whose cases needed restraint and treatment for *cure*, much more than *punishment* in the form of vengeance or retribution. I repeat that the assumption of the law that they are free moral agents, is purely a *fiction*, directly contradicted by facts; and in my opinion, those personages who, in enacting our laws, create this fiction and persist in acting upon it, in the face of positive demonstration of its mischievous effects, are responsible to God and man for all its painful consequences.

The following description of the penal colonies in Australia shows what the consequences of the *second* form of punishment—*transportation*—really are. Captain Maconochie, late superintendent of Norfolk Island, in his account of "The Management of Prisoners in the Penal Colonies," printed in 1845, but not published, but which I am authorized to cite, remarks—"That the attention of the British Government, and of the public, has of late years been much directed to this subject, and many changes have been introduced into the arrangements for the management of convicts in the penal colonies; but these have related chiefly to details in the administration, leaving the *principles* very slightly, if at all, improved. Indeed, the inevitable operation of the prevailing principles on the minds of the convicts has not yet been sufficiently understood. Only a deeply interested eye-witness (says Captain M.) can thoroughly appreciate their effects; and only a practiced hand can successfully develop better principles on which a new system may be advantageously founded. Captain M., besides being

conversant with Phrenology, has enjoyed the advantage of eight years' study and observation in the penal colonies, during the last four of which he had the principal charge of the prisoners in Norfolk Island. He possesses, therefore, high qualifications for portraying faithfully things as they are, and for suggesting how they may be improved.

He describes the errors of the existing system to be the following:

1. "It measures its sentences by time, with little or no reference to conduct during that time." The young, the single, the careless, reckless, and profligate care little about the loss of time; while the middle-aged, the married, the provident, and the ambitious feel it strongly, and would make great exertions to shorten the duration of their sentences, if means were afforded by good conduct to do so. At present the constant thought, even of the best men, is how their time may be whiled away with the least possible discomfort.

2. It errs in "punishing by compulsory labor, in the due performance of which the men have no individual interest." This gives a disgust to labor, and impairs all industrious tendencies in the convict; it cultivates every original and acquired capacity for deceit or evasion; and in extreme cases leads even to mutilating the person to avoid work. Slovenly and imperfect execution of work is another consequence; and even the good men *dare not* resist the *esprit de corps* of the mass, which is constantly, through its interests, directed to idleness. A man who should "furnish in his own person a measure by which to estimate the exertions of others, might reasonably fear injury, whether he actually sustained it or not."

Through these two circumstances, "a vast school of evasion and deceit, of craving after sensual indulgence, and snatching at it when it offers, however criminal and even disgusting sometimes its character, is formed in the penal colonies."

3. Another error is, "the allowance to all of fixed rations of food and clothing, whether labor and good conduct are rendered for them or not." Their employments are generally irksome to them, and often studiously (although most unwisely) made so by the principles of the system. Here, then, through labor that is irksome, and food supplied irrespective of performing it, is a premium offered to idleness; and as idleness can be reached only by deceit and imposition on their taskmasters, a fresh stimulus is given to the practice of falsehood. Their occasional *success* in deception encourages them, while their occasional *detection* and punishment irritate and stimulate them, like gamblers, "to try again."

4. Another error of the system is of a precisely opposite character to this, yet it is not less injurious. Certain periods are fixed when prisoners may apply for specific indulgences; "but their applications may be granted or refused at will; and when granted, the results may, in most cases, be also canceled at will." The officers employed are greatly attached to this part of the system, as investing them with what they regard to be a salutary influence, authority, and control, over the convicts. Captain M. views its effects very differently. "Placed (says he) as little gods in the communities in which they move, they become tyrannical and capricious almost of necessity." "By flattering their weaknesses (and no man is without some), it impairs insensibly the better parts of their character, and brings into prominence the worse. I say all this (continues Captain M.) the more frankly, because I include myself among those spoken of; and during my four years' command at Norfolk Island, nothing was more continually before me than the progressive deterioration to which I was thus subjected." The evil effects on the men are equally apparent. "Every feeling of self-dependence is speedily lost in a universal relying on favor, hypocrisy, and fawning, playing on the weaknesses of others, and not studying, by patient diligence and integrity, to deserve and reap their due rewards."

5. Under the existing system, the men are almost universally indolently lodged. "They are now, for the most part, accumulated in rooms containing from fifty to one hundred and fifty each, usually without light, and without other convenience than night tubs for the



relief of the wants of nature." The injurious effects are most deplorable. "Personal reserve and delicacy are speedily banished; the most disgusting scenes become familiar;" I can not proceed with the quotation: the picture is completed in these words—all are "reduced to a common low level; and the actual level is, on this point, low almost beyond conception; it is exhibited in their language, habits, feelings—everything!" Better accommodation, says Captain M., would not now stop this monstrous evil. "It is interwoven with the whole state of degradation to which these men are subjected, and can be removed only with it." A partial remedy would be found no remedy at all.

6. The deep degradation of the convicts, consequent on all these circumstances, is the next evil of the present system. Captain Macnochie gives a view of their moral state, which is truly appalling. Their low condition prompts the officers to overlook all their interests, and in the administration of justice among them to treat them with "culpable negligence and severity;" to disregard their natural feelings, and to subject them "to much harsh and contumelious language." The individual being thus degraded in the eyes of others, speedily loses his own self-respect also, yields without restraint to present temptation, and falls into a state of "almost inconceivable wickedness." Despairing of earning the approbation of the free community with which he is associated, "he naturally falls back on his own class, and the more prizes its sympathy and approval instead. In this manner is generated a strong and even tyrannical public opinion among the convicts themselves," a school in which "courage, patience, daring, self-sacrifice, and fidelity" are often elicited, but "uniformly directed against the Government and the interests of free society." The approbation which they obtain "confirms the tendency to reckless daring," a quality which, "more or less, characterizes all prisoners, and without which they would probably have been scared by the first threatenings of the law, and would have escaped its toils." The concluding remark on this point is of the highest practical importance; it is as follows: "As a feature in the criminal character, this daring is not, I think, sufficiently adverted to by those who advocate the attempt to deter from crime by severe punishments. *Temper under its influence feel themselves only challenged, both in their own eyes and those of their companions, by the recurrence of these.*" However strange it may appear to those unacquainted with the subject, yet "*crime thrives on severe examples,*" and "most certainly in direct competition with them."

7. The present system operates *de facto* as if it had been expressly contrived to accomplish the moral ruin of the men. The individual is condemned for seven, fourteen, twenty-one years, or a whole lifetime, to the influence of these circumstances, and *no moral or religious conduct* can extricate him from them. The "good conduct" for which a pardon may be obtained, consists in "shooting a bush-ranger, betraying a comrade, or otherwise, with or without risk, promoting what is considered an adequate government object!" They are "among the worst men who are so benefited; and there is *no example that I am aware of, of the milder and more domestic virtues being similarly rewarded.*" Nor is this a fault in the *administration* of the system, but is essential to itself!" The results are next stated. "It is astonishing how rapid is the progress of deterioration! I have seen fine promising young men, and comparatively innocent, in a few months pass through every degree of wickedness; and, in fact, I have observed that it is the young, and otherwise the most interesting, who generally fall both fastest and farthest." "It is notorious in the penal colonies that the new arrivals are much better generally than the older prisoners, though they speedily acquire all their evil ways; but such an ascendancy is given to all that is evil in the management to which after their arrival they are subjected, such fetters are thrown by it over all good, such scope is afforded for the development of bad passions, so narrow is the sphere for every virtue, except submissiveness, not in itself a virtue at all, but rather a weakness, preparing for evil influence as much or more than for good direction," that "any set

of men in the world would be ruined," and "even the most virtuous and intelligent in the kingdom would speedily be destroyed by it." "I willingly admit that an aspect of external decency is maintained by the discipline imposed, which vails much of the real effect from superficial observation; *but the facts here stated are indisputable.*"

Nor does the evil end with the prisoners; for in society the ruin of one class necessarily involves the deep injury of every other. "Wild beasts as these men are made, weak and wicked as they become, they are the laborers in the penal colonies, and rise, many of them, to be small tenants and proprietors in them. They carry with them to their new sphere the vices of their old condition. They enter the market prepared to take any advantage that may offer; and while they thus lie, steal, rob, or defraud, as it may happen, it is too often thought fair by others to meet them with their own weapons, and 'diamond cut diamond' becomes thus a general rule. Meanwhile, the harder and more enterprising of them (generally the worst, and in such cases no language can over-rate their wickedness) effect their escape, or otherwise leave the colonies, and spread over the Pacific." Everywhere "they rob, they murder, they steal, they commit every excess that comes in their way, they catch at every passing sensual enjoyment, they gratify every brutal appetite, they revenge their quarrel with their native country (their just quarrel I will venture confidently to call it), by trampling where they have the power on every feeling of humanity and every interest of civilization!"

No words can add strength to the terrible features of this representation. Society owes a debt of gratitude to Captain Macnochie for having lifted up the veil and shown us the monstrous evil in all its hideousness and horrors.

If the humane principles which I now advocate shall ever be adopted (and I feel confident that they will), the sentence of the criminal judge, on conviction of a crime, should simply declare that the individual had committed a certain offense, and that he was not fit to live at large in society. It should contain a warrant for his transmission to a penitentiary, to be there confined, instructed, and employed, until liberated in due course of law. The treatment in prison and the process of liberation would then become the objects of greatest importance. There should be official inspectors of penitentiaries, invested with some of the powers of a court, sitting at regular intervals, and proceeding according to fixed rules. They should be authorized to receive applications for liberation at all their sessions, and to grant the prayer of them, on being satisfied that such a thorough change had been effected in the mental condition of the prisoner, that he might safely be permitted to resume his place in society. Until this conviction was produced, upon examination of his dispositions, of his attainments in knowledge, of his acquired skill in some useful employment, of his habits of industry, and, in short, of his general qualifications to provide for his own support, to restrain his animal propensities from committing abuses, and to act the part of a useful citizen, he should be retained as an inmate of the prison. Perhaps some individuals, whose dispositions appeared favorable to reformation, might be liberated at an earlier period, on sufficient security, under bond, given by responsible relatives or friends, for the discharge of the same duties toward them in private, which the officers of the penitentiary would discharge in public. For example, if a youth were to commit such an offense as would subject him, according to the present system of criminal legislation, to two or three months' confinement in Bridewell, he might be handed over to individuals of undoubtedly good character and substance, under a bond that they should be answerable for his proper education, employment, and reformation; and fulfillment of this obligation should be very rigidly enforced. The principle of revenge being disavowed and abandoned, there could be no harm in following any mode of treatment, whether private or public, that should be adequate to the accomplishment of the other two objects of criminal legislation—the protection of society and the reformation of the offender. To prevent abuses of this practice, the public authorities should carefully ascertain that the natural qualities of the offender admitted of adequate improvement by private treatment; and, secondly, that private discipline was actually administered. If any offender liberated on bond should ever re-appear as a criminal, the penalty should be inexorably enforced, and the culprit should never again be liberated, except upon a verdict finding that his reformation had been completed by a proper term of training in a penitentiary.

[TO BE CONTINUED.]

(For "Life Illustrated.")

## NO SUCH THING!

BY MRS. GEORGE WASHINGTON WYLLYS.

"The most convincing proof of woman's inferiority to man, is her lack of executive ability. Not one woman in a thousand is able to provide for herself; hence her natural dependence upon man!"

No such thing, my dear sir! What do you know about woman's executive ability? Did you ever see her taking command of a ship, or managing the surplus funds of a bank? Did you ever see her on top of a load of hay, or hallooing to a team of oxen? Of course you never did. Did you ever give her a chance to show whether or not she had the real "snap" about her? No, of course you did not. Then what business have you to open your mouth—or your inkstand—on the subject.

No executive ability! There never was such a monstrous heresy since the days of Adam and Eve—it is enough to make the pen drop from our paralyzed female fingers! What is it that enables a woman to be the smiling companion of her husband, the governess to his boys, the nurse to his babies, the seamstress, cook, and housekeeper all at once? What is it that gets up splendid dinners for seven, out of scant material for five? What is it that makes the prettiest of little jackets for half a dozen white-headed youngsters, out of old coats, and trowsers, which my lord had pronounced "not fit to be seen" long ago? What is it that plans, and calculates, and puzzles, late into the winter night's, in order that the men may get credit, and money, and general glorification. *This* isn't executive ability—certainly not!

If ever a man shows good sense, it is when he comes home to his better half with his plots and schemes, and says: "Wife, what had I better do about it?" And if he ever does a prudent thing, it is when he takes her advice!

As for the providing part of the business, we know a good many women who not only provide for themselves, but provide for their husbands too. And the supplies are not limited to the mere question of bread and butter, but include the article of brains!

Why is not a woman able to take care of herself? She is just as well qualified as a man, if she only had the moral courage to think so. Only steer clear of the popular mistakes, and you'll do well enough, sister women! Don't suppose that you must impale yourself on the point of that everlasting needle, if you happen to want a few pennies. Taking in plain sewing don't pay in any other coin than consumptions and genteel starvation. Don't open a select school or a boarding-house, and for pity's sake don't marry for a home, unless you want the privilege of working for two, instead of one, with stale tobacco, fault-finding, and crying babies thrown in. That's what it generally amounts to.

Do something that will *pay*! There is nothing on a woman's list of employments that will answer this requisition, do you say? Then what is to prevent you from helping yourself to some respectable job within a *man's* list? Probably that unselfish animal may object, but shoulder yourself in, nevertheless. We haven't a bit of patience with the huge six-footers who crowd in with their baskets to pick up every red cheek that falls from

life's apple-tree, while the women are expected to content themselves with whatever sour little crabs may drift out into the dusty highway. Is that a fair division? We *know* that women can do scores of things hitherto placed "out of their sphere." Go straight ahead, in a business-like way. You never will have any rights, unless you proceed boldly up, to ask for them. You have enough executive ability, in spite of the say-so of dyspeptic editors. You are not a bit more "naturally dependent" on man, than man is on you. And if you don't prove that fact, instead of starving to death on needlework and boarding houses, you have not the spirit we give you credit for. If trades and professions are not open to all the world, women included, we would thank some one to show us the particular law in our constitution that shuts the gate!

## ABOUT THE GRUMBLERS.

BY H. W. THOMSON.

My young friend was talking about the grumblers in his fiery, impetuous style. "I hate them," he exclaimed—"yes, *hate* them. How can I help it," he continued, "when their fault-finding and 'I told you so's' ring constantly in my ears, and their horrid growling keeps up an infernal discord everywhere? Their overweening self-esteem and consequent cynicism is detestable; the complacency with which they cast sneers and slurs on everything and everybody is odious, and their discontent with all things on earth really unendurable. It makes my blood boil to see their long faces, or to hear the Jeremiads which it is their fashion to utter with lugubrious accent and owlish mien, and sets my imagination at work to devise fit torments for their punishment. Listen to their cant about the monster evils of society and the necessity of reform, and then to their attacks on the true, earnest men who seek to ameliorate these evils, and to their ejaculations of holy horror at the 'vandalism' and 'sacriligious innovations' of the real reformer, and tell me, if you can, what words will give expression to your loathing and contempt for them? Even Nature receives a share of blame. Don't they always find it too hot or too cold, too wet or too dry, or discover that the seasons are out of season? How I wish their ears were as long as their faces, and their powers of speech, like those of their quadruped brethren, limited to the utterance of brays!"

Having exhausted his vocabulary of epithets, and being quite out of breath, he paused for a moment, when seeing, by his flashing eye and dilated nostril, that he was preparing to discharge another volley of anathemas at the obnoxious grumblers, I ventured to suggest that if he kept on in this strain much longer, I should be left in doubt as to whether he were not a grumbler himself. He blushed, and dropped the subject.

After his departure, I began to reflect on

what he had said, when the query rose in my mind, "Are the grumblers really such an unmitigated evil?" As I thought of the ardent, sanguine temperament of the friend who had just left me, of his fruitless efforts to construct a "perpetual-motion" machine, and of the many other schemes, equally absurd, in the pursuit of which he had wasted his time and talents, and remembered that he was but the type of a large class, I concluded that it would be well for the grumblers to redouble their sarcasms and sneers at such follies. It is better, thought I, that the bubbles which these hot-heads are chasing so eagerly should burst now, touched by the cold breath of scorn, even if nothing better be put before them instead, than when their energies have been exhausted in the mad pursuit. They have power, if rightly exerted, to accomplish much. It is power, precious power, so much needed to keep up the onward march of civilization, that they are wasting, and that must be turned into the proper channel. Thinking of my friend and his class reminded me somehow of their opposites, the sluggards, who, were it not that they are occasionally spurred up by the fault-finding and taunts of the grumblers, would soon relapse into mere inanities. "Yes," I mentally resolved, "the grumblers, if an evil at all, are what is paradoxically termed a necessary evil."

With this I was about to dismiss the subject, when I was startled by hearing my good genius whisper, "Haven't you a word of sympathy for the grumblers? Don't you remember that many of them were once as cheerful as yourself, cherished hopes as bright, and strove after as high an ideal as you used to?" (The words "as you used to" were uttered in a tone of reproach that sent a twinge of remorse to my heart.) "But," continued my good genius, "they were not endowed with that happy elasticity of spirits which naught can long depress, and the blight of disappointment fell upon them. Theirs, truly, has been a bitter experience, and it is but natural that they are misanthropists."

"Then there are others who are unable to keep pace with the times, and conscious that they are falling in the rear, and must soon be supplanted by men who meet the requirements of this fast age, instinctively combat everything which may hasten the advance of society. These are the 'Old Fogies,' harmless and pitiable. Neither of these do any hurt, save to themselves. Only liars and cowards fear their grumbling, and but impracticabilities are demolished by it. Why not remove the stigma of 'evil' which you have affixed to them, and content yourself with voting them bores?"

"There is another class of the grumblers, as you style them. It is composed of those whose conceptions of truth are purest, and whose designs are most philanthropic; who see the masked falsehoods, the littleness and hypocrisies of the world, and do not restrain their impatience therewith. Though their attacks upon time-honored lies and respectable old evils may savor of petulance, the deadly enmity manifested against them by the pharisaical and ignorant attests their nobility of purpose. They are seldom appreciated; but theirs is a work in which you can not but bid them 'God-speed!'"

"God speed them!" I fervently responded. My good genius remained silent, and I was left to my reflections.

## JOHN B. GOUGH.

PEN PORTRAIT OF A FAVORITE OF THE PEOPLE.

A FRIEND came into my room, one evening, not long since, in a state of great mental exultation. "What's going?" says I. "I've been to hear Gough," said he, enthusiastically. "You ought to see and hear him. You ought to see him clench his hands, throw back his head, and pour out a torrent of invective or appeal. You ought to see him lean forward, with both hands on his knees, and cap the climax of some ludicrous story."

And so, though I smiled at my friend's enthusiasm, I went to Gough's last lecture. Early though the hour was, the house was already filled, and I found myself, in common with others, contending for one of the few available seats on the platform. That secured, I had leisure to look around. What a house it was, though! Crammed over and above repletion. Not an inch of sitting or standing room unmonopolized. Every one was waiting the coming of the matchless orator.

But what is all the noise about? A small, plain, ordinary looking man takes the seat just in front of me. I do not notice him at all, but turn to three other gentlemen who take seats around him, in quest of a face striking enough to be Gough's. But, in the midst of my quest, the small, plain man gets up and takes the floor. Is *that* Gough? There is nothing extraordinary about him that I can see, except the somewhat striking dissimilarity of a large, strong-looking, rugged head, made to look still larger by a thick, bushy crop of iron-gray hair, attached to a small, slender, almost frail body, and a hand peculiarly shapely and delicate for a man with such a head. Seeing the head by itself, you would say it belonged to a large, strong, rather coarsely-proportioned man. The face is not more than ordinarily noticeable, save for the jutting of the low brow over a deep-set eye of lightest blue-gray. It is neither massive nor delicate, nor decided in coloring. Flexibility, mobility, are its ruling attributes. He is pale, and looks quiet, as are his opening sentences at the commencement of the lecture. But wait until the spirit within leaps, leopard-like, into the kindling eye. Wait until his face flushes with the dawning of a strong purpose, and the knotted veins in his temples and forehead fill, strain, and distend, and his nervous hands tremble with emotion, while every clear, powerfully-spoken word reverberates to the farthest end of the hall. His eye and voice magnetize you. His powerful pantomimic delineations startle and rivet you. It is not possible for you to do otherwise than look and listen. You shudder as he describes some terrible sin or pain; and while you are white with emotion he turns about, and you find yourself laughing convulsively at some irresistibly comic description. You feel what he feels, you see as he sees, and laugh or sigh

in sympathy. His powerful dramatic acting, his voice and eye, give a touching interest to the simplest story. But, through all, a watchful intentness on the object he has in view never leaves him. He masters *you*, but in the midst of all this seeming abandon he is perfect master of *himself*. His hints are not at random; they all aim at one point. The greatness of his subject grows and deepens at every touch. He does not seem to mind when a round of applause drowns his voice for a time, but it braces him like strong wine for a new effort.

When he passed me, a few minutes after the lecture ended—a small, plain man, looking like any one of a hundred men whom you may happen to meet on the street, muffled in beaver overcoats, I said, mentally, "Well, after all, that quiet little man possesses a power for which most men would willingly exchange higher intellectual and physical qualifications—the ability to sway the feelings of a crowd—to mold their emotions like molten lead in the fiery crucible of a strong will and a subtle instinct."

Mr. Gough, as our readers well know, has lectured for the most part on the subject of Temperance. But his last two lectures on "London," which he has been delivering the past season, have been received with great favor, and his success in this line proves that his peculiar power as a public speaker is not confined to a single theme. Certainly he has achieved a success, and done an amount of good which any man might well be proud to own.—*St. Louis Democrat*.

## PHRENOLOGY IN ENGLAND.

AFTER the close of a recent course of lectures in Nottingham, England, by Messrs. FOWLER and WELLS, the following editorial and letter appeared in the *Times*, which we copy as a gratifying expression of public sentiment:

During the last few days the people of Nottingham have been made somewhat sensible of the true position that man holds in relation to himself, to society, and to his Maker. It is seldom our lot to record visits of strangers under such feelings of deep respect and admiration. Messrs. FOWLER and WELLS are indeed men of the time. Phrenology and Physiology are sister sciences; and it is on this ground that these gentlemen have taken a stand, against which all the sophistry of credulity and the chilling influences of materialism never can, never will prevail. Hitherto the science of Phrenology, in particular, has been treated merely relatively, and hence all our efforts to ameliorate the condition of the race have been made from external planes, and not from the groundwork of physical and mental capabilities. The excellent lectures which Messrs. FOWLER and WELLS have delivered during the last eight days, have been strongly marked by a tone of honesty which is utterly irresistible. At the same time, there is that ease and sociability which render them remarkably interesting and attractive. To say they are doing a great work is not saying enough. To say they are advancing the great cause of human emancipation from the thrall-dom of the worst of slavery—that of the sensual man—is not uttering one fraction of a word too much. It may be urged by some that it is their profession, and they live by it. True, but what of that? Men don't live on air!

The philosopher—the metaphysician—statesman—the minister does not dine off he says and does! We should be very con- indeed to find men in other departments of social circle devoting as much time and energy and money to the cause of human eman- tion as do Messrs. FOWLER and WELLS. The Society would soon be on the "rails" in of the "road." We should soon begin to a millennium of goodness dawning, rather see men stand idly by, "gaping" for some ternal, indescribable, unphilosophical pain up and destruction of nature before men be happy; and instead of the hard, and ing philosophy of a deathly materialism would merge into that spiritual "beau- ashes," which is now only too often aim through a mysterious and spurious pr There are more preachers than those who into the pulpit; and if it is only the lesson we may learn from these gentlemen their lectures, worthy the attention of u it certainly is—that every man may he make himself and his neighbor better.— *Nottingham (England) Weekly Times*.

## PHRENOLOGY AND PHYSIOLOGY.

TO THE EDITOR OF "STEVENSON'S WEEKLY TIMES"—*Esteemed Friend*: It appears probable that a considerable portion of existing opposition to Phrenology arises from its tendency to *humble* us, and perhaps are few whose heads have been examined by FOWLER and WELLS who have not felt or less mortified by the report of their phre- ological development, in certain respects. Surely, it is a great advantage to be aware of our deficiencies—indeed, it sec- me the great advantage desirable from Phre- ology, for we are generally, at least con- ciently, conscious of our better qualities.

I am respectfully,

(Signed)

J. S. SOUTHAM,  
NOTTINGHAM, ENGLAND, May 2d, 1861.

## To Correspondents.

J. L. H.—1. What temperament, and de- velopment of what organs, are requisite to insure in the study of Phrenology, human nature, psy- and also to insure success in poetical composition?

Ans. The phrenologist requires a temperame- high order—quick, yet strong, to impart both me- tivity and power, and enable him to appreciate a due place to all the conditions and forces which make up character. He needs an ample intellec- power of mind—in short, he needs a good deve- of all the organs, so that he may comprehend them in others, and have language enough to give utter- his conclusions. The poet requires the above, with dominance of Ideality, Sublimity, Spirituality, a ceptive intellect, joined to an exalted and exalta- perament.

2 The development of what organs is neces- produce large Concentrativeness?

Ans. Large Continuity, Firmness, and Indiv- and a strong, but not excitable, temperament.

3. Why is it that some persons bear malice in op- to their wishes and better judgment?

Ans. Because they have very large Destructive- their "better judgment" is not strong enough to the malicious feeling.

S. B. B.—I am in the habit of washing n- thoroughly every morning with cold water. Is it to the brain?

Ans. It is not injurious, unless your hair is v- and allowed to be matted together, so as to keep- ally damp. As a habit, wetting the head every- is beneficial. When the hair is very long, it shou- lowed to hang loose and flowing, so that it will- come dry after the ablution.

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VOL. XXXIV. NO. 2.]

NEW YORK, AUGUST, 1861.

[WHOLE NUMBER, 272.]

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## STEPHEN ARNOLD DOUGLAS.

### PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

#### PHRENOLOGICAL CHARACTER.

THE late Stephen A. Douglas had an organization which was remarkable in many respects. His temperament indicated a combination of the motive, mental, and vital, influential in the order in which we name them. His black bushy hair, dark complexion, and wiry, enduring muscular system indicated the motive temperament. His very large head and uncommon activity and excitability indicated a strong mental temperament, while the fullness of his features and the general stoutness of his organization indicated a good development of the vital temperament. There are few men who are able to endure as much hard labor and excitement as Mr. Douglas sustained for the last ten years. Indeed, his whole life was one of turmoil and contest. He had hardly attained to his manhood before he entered the lists of debate, controversy, and



PORTRAIT OF STEPHEN A. DOUGLAS.

politics, and from that hour to his death he was either deeply engaged in political matters, or prosecuting the labors of his profession

with uncommon earnestness. The term by which he is widely known—"Little Giant"—has much meaning in it. In that terse title is

bodied the public sentiment of the West relative to him who bore it; and we interpret to mean the active manifestation in his character of five or six of his leading phrenological developments.

Combative and Destructiveness were large in him. These made him ready in dispute, prompt to oppose, earnest in his purposes, and courageous to grapple with whatever of opposition might be brought to bear against him. Whether his cause were strong or weak, it appeared to make no difference in the earnestness and courage with which he entered the contest. His Firmness was also large, hence he had a very strong will and a spirit that would not bend before difficulties. His Hope was large, which gave him confidence in his cause and in his ability to win success. He had also large reasoning organs and a vigorous intellect generally, and for a man of his culture and opportunity he made his intellect felt in a signal manner. In addition to this he had large Language, which made him one of the most ready, off-hand speakers the country has produced. The cultivation of the faculties already enumerated as they were called into vigorous exercise on the stump in the West, doubtless suggested to him mirrors the title which with so much measure and pride they gave him, "the Little Giant." There are certain other qualities, however, which serve to render Mr. Douglas not only popular but powerful. He had uncommonly large social organs. His friendship knew no bounds; he had only to be introduced to a man and take him once by the hand to make him his friend for life; and this powerful adhesiveness, joined to that free and easy, familiar and companionable characteristic which so much distinguished him, made for him troops of friends. Probably no public man our country has had more strong and cordial personal friends than the man of whom we write. He had just enough of pride to give him independence of feeling and to raise him above the feeling of anxiety as to the speech of people. He would meet with as much cordiality the toughest farmer or mechanic as he would the most polished gentleman; and we presume no man living can accuse Mr. Douglas of having given him the cold shoulder because he was poor, unlettered, unknown, or unpolished. He had large Approbativeness, but joined as it was with so much Firmness, such rampant courage, and so much of native common sense and intellect, it did not lead him to be vain, sensitive to popular praise or censure, but rendered him ambitious to achieve something large and magnificent. He never doubted his own ability; and with a more extended early culture, he could have taken rank with the best scholars and foremost statesmen of his age. His great executiveness of character and force of mind joined to an impetuous temper made him sometimes to be dogmatical and over-

bearing in debate, and to employ rougher expressions than were consistent with the position he held. We mean that if he could have maintained a more equable temper, and used smoother and more persuasive language, he might have carried with him a public sentiment which would have been greatly to his advantage in his aspirations for the Presidency, while his earnest friendship, his enthusiasm, his simplicity of manner, and his straightforward boldness would have secured for him, as they did, the unqualified support and friendship of the less cultured portion of the community.

The head of Mr. Douglas was broad, as indicated by the portrait, showing large Constructiveness, considerable imagination, good general watchfulness and prudence, fair regard for property, and uncommon energy. Had he devoted himself to business, he would have been one of a thousand for his power to drive it successfully. He might have excelled as a scholar in the sciences, especially in mathematics, engineering, and chemistry. He had an excellent memory of faces, and a good memory of names. He never forgot a person, and could generally recall the name—so that those who had been once introduced to him considered themselves objects of his special friendship, because he could so readily remember their person and name. This trait is strong with Mr. Van Buren, and is one of the leading elements of his personal popularity.

The brow of Mr. Douglas appears to be heavy and frowning, indicating large perceptive organs, quick, ready recognition of facts, and ability to command the results of his experiences, and recall whatever has fallen under his observation. His massive forehead taken as a whole indicates strong and comprehensive thought-power, ability to grapple with subjects of importance, and to meet and master those involving difficulties. His knowledge of men was excellent. Few persons could comprehend character with more readiness, or see more deeply into the workings of the human mind. This faculty was a great aid to Mr. Douglas in understanding and ruling men.

His Benevolence was large, and he was really a generous man. The road to his pocket was kept worn smooth, and he was willing to spend money with freedom and liberality, and the fact that he died poor is an evidence of his liberal spirit.

The chief faults attributable to Mr. Douglas in a phrenological point of view were too much Combative and Destructiveness, and Firmness joined to an excitable temperament, which rendered him enthusiastic, irascible, overbearing, and sometimes rough in his manners. His Conscientiousness, as well as we can recall the size of that organ, from a pretty careful inspection of his head some two years since, was about fully developed. We believe

it was more difficult for him to bring all his mental powers into subjection to Conscientiousness than would be desirable in a person possessing so many elements of strength. He was placed in a peculiar position, being led into political and public life and popularity early. His ambition was, therefore, unduly stimulated, and it is doubtless true that he was thus led to regard success as the chief consideration, and that he sometimes kept his conscience at bay, and followed expediency rather than those high dictates of duty which are sometimes exemplified even by politicians.

#### BIOGRAPHY.

Stephen Arnold Douglas was born at Brandon, Rutland County, Vermont, on the 23d day of April, 1813. That branch of the Douglas family from which the subject of our sketch descended, emigrated from Scotland, and settled at New London, Conn., during the earlier period of our colonial history. One of the two brothers who first came to America afterward moved to Maryland, and selected a home on the banks of the Potomac, near the present site of the city of Washington. The descendants of the latter are very numerous, and may be found throughout the Southern States. The other brother remained at New London, and his descendants are scattered over New England, New York, Pennsylvania, and the Northwestern States. The father of the statesman, Dr. Stephen A. Douglas, was born at Stephentown, Rensselaer Co., New York, but removed, when quite a youth, to Brandon, Vt. He married Miss Sarah Fisk, by whom he had two children—the first a daughter, the second a son. On the 1st of July, 1813, without any previous illness or physical warning, he died suddenly of a disease of the heart. At the very moment of his attack and death, he was playing with his daughter at his knee, and his son Stephen in his arms.

The grandmothers, maternal and paternal, of Mr. Douglas, were both descended from William Arnold, who was an associate of Roger Williams in founding the colony of Rhode Island. The son of William Arnold was appointed governor of that colony by Charles II. The descendants of Governor Arnold are very numerous throughout Rhode Island at the present day.

The early life of Mr. Douglas was spent upon a farm, with the usual New England advantage of a common school education. He much desired a collegiate education, but finding that the circumstances of his family would not permit this, and that he was likely to be thrown upon the world without either a profession or a trade, by which he could sustain his mother, sister, and himself, he determined upon acquiring some mechanical pursuit, that being the most promising and certain reliance for the future. James W. Sheaham, speaking

of this era in the "Life of Stephen Douglas," says: "Bidding farewell to his mother and sister, he set off on foot to engage personally in the great combat of life; on that same day he walked fourteen miles, and before night was regularly indentured as an apprentice to a cabinet-maker in Middlebury. He worked at his trade with energy and enthusiasm for about two years, the latter part of the time at a shop in Brandon, and gained great proficiency in the art, displaying remarkable mechanical skill; but in consequence of feeble health, and a frame unable to bear the continued labor of the shop, he was reluctantly compelled to abandon a business in which all his hopes and pride had been centered, and to which he had become sincerely attached. He has often been heard to say, since he has become distinguished in the councils of the nation, that the happiest days of his life had been spent in the workshop, and, had his health and strength been equal to the task, no consideration on earth could have induced him to have abandoned it either for professional or political pursuits."

After quitting his business, he entered the academy of his native town, and began a course of classical studies, to which he devoted himself for about a year, with all that energy and enthusiasm which were a part of his nature. In the mean time his mother married Gehazi Granger, Esq., and at the close of his first school year, at the earnest solicitation of his mother and step-father, he removed with them to their home in Canandaigua, New York, and at once entered the academy at that place. He remained at Canandaigua nearly three years, and such was the zeal of his application that he mastered his classical studies, and followed a course of legal instruction under the supervision of the Messrs. Hubbell. At the period of which we write, the laws of New York required a seven-year course, four of which were to be passed in the pursuit of classical knowledge, to entitle a student to admission at the bar; but such was the proficiency of Mr. Douglas, that he was allowed a credit of three years for his classical attainments.

In his boyhood Mr. Douglas exhibited a strong liking for political controversy, and this taste now had a wider field. The re-election of Jackson in 1832, and the animated, vigorous, and heated discussions constantly occurring, developed and matured this peculiarity of character, until he made the study of the political history of the country a subject of the deepest importance. We are not aware that he made any addresses during that exciting campaign; but it is well known that in debating clubs, and in all gatherings, large or small, he was a most enthusiastic champion of "Old Hickory."

In June, 1833, Mr. Douglas (being a few months over twenty years of age) started for that uncertain region then designated as "The

West." Provided with a small sum of money, he left Canandaigua, and first rested at Cleveland, Ohio. Here he made the acquaintance of Hon. Sherlock J. Andrews, who kindly tendered him the use of his library and office until he should pursue his legal studies for the year required by the laws of the State, when he would be entitled to practice. Mr. Douglas accepted, and at once entered upon his duties as law clerk for Mr. A., but in less than a week was prostrated by bilious fever, and was confined to his room for many weary months. It was not until October that he exhibited any signs of permanent recovery, and he was then advised to return home, as in all probability he would again be attacked by the fever in the spring—an attack his feeble health and delicate frame would not be able to sustain. Under these circumstances he concluded to change his residence, but he never thought of taking the backward road, and becoming dependent upon his friends at home. A further step into the West was his determination, and he declared "he never would return until he had established a respectable position in his profession."

The closing days of October found him once more on the move, and after some wanderings in sickness and poverty, he reached Illinois, very poor, and taught school for a few months. In 1834, then 21 years old, he opened a law office, and from that time began a career of signal success. In 1835, when 22 years of age, he was elected Attorney-General of Illinois, by the Legislature of the State. Resigning this office in December of the same year, he was elected a member of the Legislature by the Democrats of Morgan County. In 1837 Mr. Van Buren appointed him Register of the Land Office at Springfield. In August, 1835, he ran for Congress, but was defeated by five majority in a poll of 36,000 votes. From this time on till 1840 he practiced law; but in that memorable campaign he stumped the State seven months for Van Buren, much of the time speaking in debate from the same stump with the now President of the United States. In 1841 he was chosen Judge of the Supreme Court by the Legislature, and in 1842 was elected to Congress, from which time we find him on the larger field of national affairs. He was transferred from the House of Representatives to the Senate, March 4th, 1847, and was re-elected in 1853 and 1859. In the canvas, in 1858, for the election of the members of the Legislature, on which depended his own re-election, Mr. Douglas was opposed by Abraham Lincoln. They canvassed the State together, speaking alternately to the assembled people, and the speeches of both have been published in a volume, which shows this to have been one of the ablest contests of its kind this country has witnessed. In this canvas Mr. Lincoln made a national reputation, and laid the foundation for his election to the Presidency.

In 1854 Mr. Douglas advocated and carried through Congress the notorious Kansas-Nebraska bill, abrogating the Missouri Compromise, and opening those territories to the mission of slavery. This brought on the Kansas troubles, and it is thought by many awakened the spirit which has since emanated in revolution. Mr. Douglas did not intend to conciliate the South by his pro-sovereignty doctrine, and thus secure the support of the Northern and Southern wings of Democracy, and thereby secure his own reelection. He, however, opposed the "Lecompton Constitution," and the admittance to the State of Kansas, under that constitution, against the will of her people, and this estranged him from his Southern friends, and the division of the Democratic party and the election of Lincoln was the result.

As a proof of his ability, we may cite the fact that he was the recipient of more important public trusts, while yet a young man, than ever fell to the lot of any other person whom history speaks. Before he was 35 years of age, he held the offices successively of State Attorney-General, Assemblyman, Register of a Land Office, Secretary of State, Judge of the (State) Supreme Court, Member of Congress (House), to which he was thrice elected, being once defeated, and finally entered the Senate of the United States when but 36 years old. He was nominated for the Presidency by the convention of 1860, commanding a majority of the votes from the beginning and two thirds (by the decision of the electors) on the final ballot. He received a popular vote, exceeding that of any of his competitors, except the successful one, though not his relative proportion of the electoral ballot.

Mr. Douglas was twice married—first in April, 1847, to Miss Martha Denny Martin, daughter of Col. Robert Martin, of Rockingham County, N. C., by whom he had four children, two of whom are living. She died Jan. 19, 1853. He was again married, in 1856, to Miss Adele Cutts, daughter of James Madison Cutts, of Washington, D. C.

Mr. Douglas was unwell when he retired from the seat of government to Chicago in the first of May, and addressed an immense assembly on the duty of all to support the Union. He never made an abler speech.

"Upon that occasion," says a Chicago correspondent of the *New York Herald*, "he clinched the rivet that bound the Democracy of the great Northwest in the bonds of Union. His words rolled out in unbroken cadence, his patriotic devotion to his country as they rolled before. His great heart swelled in at the thought that this goodly land was to be made the scene of fratricidal strife; his counsel was to 'strike quickly, surely, strike fatally, and at a blow drive treachery from the land.' Those who

his soul-stirring eloquence will, to the life, remember it; how he appealed to latent energies of the people, both native and foreign born; how he wept when he pondered the falling of the dome from the Temple of Liberty; how he kindled fires of patriotism and national pride in the breasts of the most loyal of his hearers; and as he closed, how he appealed to the God of nations and of battles to hold the destiny of the common weal in his own right hand. That was his last, his glorious, and successful effort. His immense audience, with one heart and one voice, rose, as if swayed by some more than human agency, and with shouts of ovation to the speaker and their common country, and life and honor and purse, and everything that man holds dear on earth, to the duty and maintenance of the genius of democratic-republican liberty."

He had suffered for several days before this from acute rheumatism, and at the close of his great speech he was carried home and lay on his death-bed. His disease soon assumed a typhoid form, and he gradually sunk the morning of June 3d, when he quietly shed his last. Being asked by his wife what word he wished to leave for his two sons, Robert and Stephen, and for his mother and sister, he replied: "*Tell them to obey the law and support the Constitution of the United States.*"

## PHRENOLOGY; ITS HISTORY AND DOCTRINES—No. 3.

[CONCLUDING ARTICLE.]

BY LEVI REUBEN, M.D.

As stated in a preceding paper (AMERICAN PHRENOLOGICAL JOURNAL for June), that department of Phrenology which considers the divisions of the parts or organs of the brain to mental faculties, has received the name of Phrenology, while that which treats of the material elements and operations, without reference to their connection with the brain, takes quite as apposite term Psychology—already familiar in other, but in some instances less appropriate meanings. Both these subjects come under review in the present article, at least in some of their aspects. To some extent, of course, certain principles pertaining to both of them have been anticipated in the articles of the previous papers.

As it is now developed, the system of Phrenology involves, as among the most important its first principles, the following:

Mind and body are in this life inseparable and must be investigated together. Man is not a merely immaterial, but a "conscious Ego"—that is, he appears, so far as the present life is concerned, to consist of both an immaterial and a physical being, presenting himself to us as two sides or aspects of one indivisible nature.

2. The brain is the immediate organ of the mind, all the operations of the latter being necessarily accompanied with—indeed, indispensably conditioned upon—vital and chemical changes in the substance of the former.

3. The brain is a double organ, the halves of which may, as in the case of the eyes, act singly, but usually do act together. All the cerebral organs, whether situated quite apart, as in the case of the organs of Calculation or Combativeness, or apparently meeting laterally, as in case of Eventuality, or existing in a mass not severed in halves, and near together, as in case of Amativeness, are in reality dual.

4. There are individually distinct mental parts or faculties, bound together in a unitary consciousness or *Me*, which latter invariably claims the whole of them as being in and of itself; and every such individual mental faculty is really manifested, or brought into discoverable action, through its proper and symmetrically placed pair of cerebral parts or organs.

5. The power of the mind, or of any faculty, other things being equal, will be as the size of the brain, or of the corresponding dual organ. Much controversy and not a little casuistry were, many years ago, called out in respect to the important qualification—*other things equal*—here made. In truth, however, the principle is one of the broadest and most positively-established kinds, one which is admitted, and indeed can not be dispensed with, in every true science, from mathematics or mechanics up to physiology, and finally to the science of brain and mind, as well as to all the derivative sciences, from that of the mental man, as politics, ethics, etc. This is so for the simple reason that, like Phrenology, all the rest of these sciences deal with cases involving *complicated conditions, or the possible presence and influence at the same moment of several causes*; and hence, in estimating in any one of the sciences, Phrenology included, the effects that must follow fluctuation or variation of one certain element, say *Size*, in relation to mental manifestation, it is absolutely required that for the occasion we exclude the other conditions or causes, or what is the same in effect, give them a fixed value. After our given element has been determined, we bring the others in again to see how they will affect the complex or general result. Among the "*other things*," then, required to be dealt with by the craniologist, the quality of the organization (the other tissues and the brain being safely taken as in this respect corresponding), temperament, which is allied to the former, and the physical conditions known as health, disease, freshness, fatigue, exhaustion, etc., are at once seen to be of the highest importance. This is so, in strict accordance with the prior truth of the mind's dependence on cerebral conformation; these "*other things*" perceptibly and notably

modify, though they never can make, the mental manifestations.

Among the most striking proofs of the assumed division of mind into faculties are these:

1. Unlike powers, as the appetites, the observing and reasoning powers, and particular ones in each of these classes, manifest themselves first, in any individual, at different periods of life. Still more, the order of appearance of the faculties in different individuals is in a general way, and in many particular instances, the same.

2. Genius, and talents generally, are of many different kinds, almost always partial; and as a rule, these partial conformations, or strong points of certain minds, are found to be transmitted.

3. In dreams, while the reasoning powers appear to be inactive or unconscious, the perceptive, in the way of memory and suggestion, and the affective faculties generally, may be active.

4. Idiotcy and insanity are often partial, a result not explicable in any way on the supposition that the total mental power is an *actual* (as well as a potential) *unit*. Many idiots have the power of music, or of construction, or one or more others, in remarkable strength; and in monomania, the wife may be rational toward every object but her *husband*, the parent toward every object but the *child*, one of either sex or any age toward every relation but that in respect to *Deity*, or to *property*, or to *danger*, and so on. To these facts must be added the excitement of particular faculties during many cases of local disease or injury of the brain.

Faculties must not be confounded with powers of mind. Power may express degree or strength; it may apply to a mental action, as memory or conception; and when used to refer to mental elements, it is still usually employed in a vague, more or less broad, and undefined sense, as when we speak of one's perceptive, or reasoning, or emotional power. But a faculty, properly so called, is an individualized and distinct one among the total mental capabilities; it is a power having reference to a given kind of object or relation in external or internal nature, and hence as utterly unsusceptible and dormant toward all other possible objects and relations as is the eye to melody proper or the touch to flavors. In a word, then, a faculty is no indefinite, changing area of the total mental capacity; it is a strictly defined and truly unitary power—an element of mind. A mental power is admitted as primitive and elementary—i. e., as a true faculty, when either—

1. It exists in one kind of animal, and not in another.

2. It may be shown to vary generally in power in the two sexes.

3. It is not always proportionately strong with others in the same individual.



4. Its activity appears or disappears at a different period from that of others.
5. It may singly act, or rest from action.
6. It is distinctly transmitted to offspring.
7. It may singly be in a normal or a morbid state.

These are the canons by which mental elements may be determined; but owing to complexity of manifestation, it is seldom that, in the case of a single mental power, all of them can in practice be applied.

For want of such canons, and of a proper conception as to what should constitute a mental element, the so-called faculties admitted by the metaphysicians have always been in a state of flux and change, one writer including under a given term more, another less; one calling some *actions* and some *elements* alike faculties; another grouping both actions and elements under a single faculty; and not a few, like Carlisle and James Mill, resolving all into one faculty—mind itself. It is true that, even in Phrenology, some elements are yet wholly in question, and of others the boundaries—the essential nature and object—are not yet decided. But, even saying nothing of the comparative recency of the system, the candid explorer can not but be struck with the immense advance which Phrenology has already secured over metaphysics in point of definiteness of idea and sharpness of distinction of the elementary mental faculties and their objects—a definiteness and clearness, indeed, that is possible only in virtue of the fundamental phrenological idea of a fixed number of co-existent and collateral mental elements making up every mind, and a clearness which every system excluding this fundamental idea must continue just so long to lack.

But while Phrenology has thus so happily hit the true principle of individualization of mental powers, and has, it appears, already successfully applied it in a large number of instances, yet what is thus secured is mainly to disclose the framework or mechanism of the mind, and not to make clear all the processes the elementary powers can perform. As I have in a previous volume of this JOURNAL stated it, Phrenology thus gives us, as correctly as limited time will allow, the *anatomy* of the mind; but it does not follow that it has yet detected and set forth, in nearly as full degree, the functions of the several faculties, especially the intellectual; the various acts these can do and the mental products they can yield; in a word, the *physiology* of the same mind already so commendably anatomized. And I have claimed, accordingly, that Phrenology can become a satisfactory—a *complete* body of mental science, only through a combination, yet to be brought about, of a knowledge of the mental processes, or the physiology of mind, portions of which are already furnished to us in the fruits of metaphysical study, with a true scheme of elements, or anatomy of mind,

which is being given to us by Phrenology itself.

It has been already implied that, in the last analysis, each individual faculty or true element of mind has one, and only one object, or kind of object, found somewhere in the nature of things. If at first view a certain faculty seems to have several kinds of objects, this will doubtless be found due to defects for the time in our analysis; the one elementary object or relation proper to the one elementary capacity of the knowing mind is really found in all those apparently unlike objects about which the faculty becomes engaged, and is only sometimes not obvious because of the complex natures under which the objects themselves are presented to us. Thus, blackness or invisibility being neither *light* proper nor *shade* proper, and all light and shade being really simple or mixed *color*, it follows that the perceptive faculty we name *Color* has, in all the multiplied appearances, offered to it really one, and only one object, and that a purely elementary one—namely, the phenomenon *color*. So of every other perceptive, when we analyze its knowing down to the last remove from what is obvious. So, too, with the reflectives. Causality enters into a multitude of results in our thinking; but if I mistake not, it has everywhere and always one simple *relation* of things to deal with—the only thing its own nature allows it to deal with—and that is *dependence*, as of this on that, of effect on cause. So, again, though we say Comparison makes us acquainted with relations of *resemblance*, *fitness*, *degree*, etc., I anticipate that either in all these a like element is yet to be found, or else that we are crediting some work to Comparison that belongs to other faculties.

But while we thus insist so decidedly on the singleness of object of each elementary power of mind, it will be asked how can the functions of any such faculty be complex? how can it present many processes to be studied? The answer is found in two principles readily established, the latter of which, in the order in which I shall name them, is especially insisted on, though both are admitted by phrenologists. Of these principles, the *first* is, that probably every faculty, but more especially and certainly each one of the intellectual faculties, can stand to its proper object or relation, in nature, in different attitudes—that is, in different relations of the consciousness within toward the object without. An intellectual faculty has one act toward its object present, another toward its object past, or in some instances, perhaps, toward its object future.

But the *second* principle is not less important. It is that, in consequence of particular connections established in the development of the brain itself, from certain pairs to certain other pairs of organs, these are able to act

consentaneously or together; or, in other instances, the excitement of one is made immediately to elicit action in one or more others. Thus, very much among our mental operations is the result of combinations of active faculties, or of a fixed and natural flowing out of one action or result as the unavoidable consequent upon some other. Caution is, however, required not to accept this latter principle in too vague and general a manner, but to carry our analysis in apparent instances of this sort as far and as sharply as possible, since otherwise we are liable to rest with confused notions of the mental operations, accepting such notions in their least valuable form—namely, one affording us much less certainty and precision in predicting what in given cases the mental activities will be.

In accordance, now, with the two principles just stated, consciousness, sensation, attention, perception, conception, simple suggestion, memory, and volition, though prominent facts in the mental realm, are not faculties of mind, but only processes or results arising in course of the activity of one, or of several of the faculties.

\* It was to have been expected, and in fact we find it true, that many of the received phrenological elements are allowed or anticipated by certain of the metaphysical writers, though in respect to others the latter diverge widely. Stewart admits as special mental powers the *sexual instinct*, *love of the young* and of society, *sudden resentment*, *desire of power*, *desire of esteem*, *benevolence*, and the *moral sense*. Brown recognizes the principle of *malevolence*, *pride*, the *original emotion of beauty*, *wonder*, etc. Kames admits a *sense of property*, *fear*, *sense of Deity*, etc. Bacon clearly individualizes the *disposition for concealment*. Sir William Hamilton's supposed "faculties" are in some instances really such—in others, mere acts or results. Indeed, the imperfect conception of the mental elements running through his whole scheme will yet be found a chief source of the real imperfections in the results he has attained to, as they are sufficient reasons for its failure to be an enduring system of mental science. It is a supposition at least plausible, that different metaphysicians have best individualized and set forth generally those faculties which were most influential in their own mental characters, activity, and experience.

Being without even a tolerably well ascertained and fixed chart of mental elements, and one based on such principle that, in working it out, "many men of many minds" can co-operate to develop the whole of a mental manhood, metaphysicians naturally enough rejected each other's schemes, and metaphysics drifted back and forth to suit the types of men who prosecuted the study. Against uncertainty of this sort the phrenologist is pretty well guarded. He knows, for example, that

his utter want of ability, did such exist, to comprehend *Hope*, or *Spirituality*, or *Causality*, or *Secretiveness*, is no sort of disproof that such are true, indispensable elements of every human mind. These or others may be in him so feeble as to be mainly overlaid and smothered up by stronger tendencies; but other sound and philosophic minds have found them, nevertheless; and the almost certain probability is, therefore, that they have their actual place in the great human mind. He who can not *think* or *conceive* these elements, therefore, must look for signs, must observe and compare; he must *think toward* and *conceive about* them. Of course there still remains the possibility that, by multitudes of facts, and by discriminating and sound reasoning, he may show that a given faculty or its object has not been properly analyzed or understood, that its essential is included in the office of some other faculty, or that, as Spurzheim found it necessary to do with Gall's "Sense of Things," a so-called single power must be split, or a new element brought in. The strong presumption is, however, against the need of these changes; and even where they must be made, the effect is nothing like that perpetual vacillation and overturning which have marked the path of metaphysics; it is merely a gradual ascent from a solid basis, and by sure steps of development, toward the perfection of an enduring superstructure—the Science of Mind.

It is an important question whether the placing of the amative propensity first in the list of human powers is not the means of some opprobrium to the phrenological system; but in view of the real priority, both in time and in the order in which the bodily functions are carried on, of the alimentive propensity, the prominence given to the former of these two instincts appears to be unphilosophical, as it is of course unnecessary. I shall hope to have the opportunity in other articles of analyzing the very vague ground now included under the various uses of the term *imagination*, and in that case may be able to bring forward facts showing that there is a form of imagining power—that which invents hypotheses, and evolves or creates new expressions of truth, as different from mere combination of ideas—which should be regarded as a faculty, distinct from that giving the emotion of love of beauty and perfection (Ideality). I may further inquire whether all known mental operations can be performed without supposing also a special faculty, the office of which is the synthesis or combination of thoughts, and whether the *hypothesis* and the *synthesis*-giving powers are properly provided for in the existing schemes.

It has also appeared to me that Wit proper, the office of which is to take cognizance of incongruity, absurdity, and hence ludicrousness of ideas, and the action of which is truly argumentative and convincing, should be

grouped with the true intellectual elements. To suppose this, however, it becomes necessary to regard the mirthful feeling, or humor, as a distinct faculty; or else to consider that those phases of wit which we term humor and sarcasm are determined by the motive in each case, or by combination of other mental tendencies. This subject, it must be admitted, is one of considerable difficulty. A Mr. Scott has argued very pertinently, in the *Edinburg Phrenological Journal*, that the fundamental office of the faculty of Wit is to *discriminate*, or *discern differences*; and Mr. Watson, though less forcibly, has assigned as its office a cognizance of the *essential* or *intrinsic nature of things*, in opposition to their more manifest or apparent characters. But admitting that the claims of these newly proposed elements can be made good, then it would appear that the ratiocinative (reflective) faculties, instead of two, are four, or perhaps five, in number: namely, *Comparison*, *Causality*, *Wit*, *Imagination* (the power of hypothesis), and *Synthesis* (the power of constructing in the realm of ideas).

That persons of really great mental power, as distinguished from mere activity of mind, as well as from limited capacity, have always full or large brains, is a fact sufficiently established. That proper *intellectual* power, and development of the anterior portions of the brain, go together, is a principle equally incontestible. In all questions, however, of size of organs or of limited regions, it is at once obvious that mere elevation above or depression below the parts surrounding, is no true criterion; in fact, for each faculty or region not only the superficial expansion or area of skull covering the part, but also the total depth or projection of the brain-mass in that direction must be taken into account. To decide upon the latter, a central or fixed point of departure must be assumed or found; it is quite common to assume such point midway between the openings of the two ears. Comparison, then, of the total depth of an organ or part from this fixed point outward, with the depth of other parts, as well as of the superficial area of one protuberance with that of others, furnishes, along with temperament, etc., the data for a true estimate of power. Thus, there are individuals known for remarkable power of mind, whose phrenology, upon a view face to face, quite disappoints the observer; but on taking a profile view of such heads, the remarkable depth of anterior brain, though perhaps not a marked feature in respect to the face, becomes evident, sustaining at once the rule and the system. So there are still more numerous instances in which, in respect to the face, the forehead shows as prominent and decidedly intellectual; but our disappointment in such cases, at not finding the mind correspondingly active or powerful, is removed when we discover that the total depth of brain

in this direction is slight, or that the individual has the phlegmatic constitution, or has been placed in circumstances tending to repress rather than to elicit mental activity.

But admitting the truth of all that has thus far been stated in connection with the phrenological system, there may still remain the question, to what extent the localities found or fixed upon for the special organs of the mental faculties are to be received as positively ascertained. In the outset, the determination of the places of organs was made, usually or always, by means of an extensive examination and comparison of heads of individuals having the special trait of character involved powerfully or deficiently developed, while the survey often extended to the cases of criminals, the insane, and subjects of disease or injury. In certain instances, a general confirmation was found in comparative craniology. Repeated cases of disease or injury have since confirmed certain organs, as Language, Tune, Amative-ness, etc. The reliance once placed on mutilations of the brain of living animals is now in the main, and properly, abandoned; though by means even of such a method it has become evident that a portion of the cerebellum is concerned in the office of co-ordinating and regulating the muscular movements.

Dr. Thomas Laycock has attempted to answer the question necessarily arising as to the mode of interaction of the faculties through the cerebral organs, by arguing that all nervous action, including the functions of the brain, is automatic. (*British and Foreign Medico-Chirurgical Review*, 1845 and 1855.)

In its application, Phrenology claims to ultimate in a doctrine of psychology, and an art of reading character. Supposing the faculties chosen and the organs placed aright, the difficulties arising from unequal thickness of bones of the cranium, from unequal size of the frontal sinuses, etc., are minor and partial, though they must introduce a measure of uncertainty into the judgment obtained. Respecting the question of the tendency of Phrenology to materialism, its advocates are divided, though the opinion that mind, as an organizing force, dominates in reality over the material conditions expressing it, has its firm supporters. But the system, if completely established, will, it is claimed, carry with it a new educational, social, political, and theological science.

It is hoped that this somewhat brief account of the history and doctrines of Phrenology, now for the time brought to a close, may serve at least as an outline of the salient features of growth and of principle characterizing this most recent system of the science of mind—a system which, however changed in details, seems destined to endure as the index and germ of all that is ever positively to be known in respect to the nature and phenomena of the mental world. At some future time I may further consider certain difficulties in respect to the localizing of the organs, and the subject of craniocopy, and also examine more fully the scheme of the mental faculties.

## SARAH GOODWIN AND HER BOYS.

A SKETCH OF NEW YORK.

SARAH GOODWIN was the name of a poor seamstress residing in the city of New York. She was not wholly friendless, but those whom she knew, and who would have aided her in her struggles, were poor and could not. So she, a widow with four boys, from the ages of four to nine years, struggled through winter's cold and summer's heat, providing her little family with bread, and that was all. Meat and luxuries were denied Sarah Goodwin and her boys. The latter were good children, always in their homes after nightfall, and giving their mother every cent of their earnings as often as they found work to do.

At last the mother fell sick, and through a weary illness she had no other attendance save the occasional help of a neighbor, and the constant aid of her poor little boys. They were never from her side, and it was touching to behold their sympathy, their gentle ministrations, and everybody prophesied that they would be blessed in coming years, for their thoughtful kindness toward their mother.

The widow recovered, but it was now the heart of a bitter winter, and their little stock of fuel was nearly gone. As soon as her strength permitted, she walked on a cold cheerless day to the shop of her employer, and told him her pitiful story. But it was hard times; her illness had made room for others as destitute as herself; in fine, they had not one stitch of work to give her. With a sinking heart, but praying to keep her courage, the poor woman toiled on from shop to shop until it became late, and what with her tears and the darkness she could hardly see her way home.

"If Mr. Hart himself had been there," she soliloquized, bending to the strong wind and drawing her scanty shawl closer about her form, "I know he would have given me work."

As she whispered thus through her chattering teeth, a tall man with long gray beard passed by her; as he did so, something fell to the sidewalk and laid upon the crusted snow. Sarah paused; she heard the noise made by the little packet, and something led her to search for it. Oh, joy! it was a purse, heavy and filled to the brim; yellow and shining laid the gold within its strong meshes, as she carried it toward a lighted window.

"My poor boys, they shall want food no more," she ejaculated fervently; "this is gold! God put it in my way; he saw I was despairing."

Suddenly, like a flash of lightning, the thought occurred to Sarah that not one cent of the new-found treasure was honestly hers.

But a moment she lingered, pressing the money with her numbed fingers, the sorrowful tears chasing down her thin cheeks, then starting forward to find the owner of the purse,

she walked hurriedly up the street, fearful that the temptation, should she arrive at her poor room and see her hungry children, might prove too strong for her integrity.

Opposite the great hotel, as she stood hesitating what way to take, she saw the stranger enter. She knew him by his long singular beard; and timidly crossing the street, she made her way into the billiard hall, and there bewildered by the light, knew not what to say till twice asked by a servant what she wanted. Of course she could do no more than describe the stranger by his tall stature and strange beard. But he had already gone out again; she must call on the morrow, they said, and ask for Mr. Ashcroft.

The next morning, having eaten nothing, for she could not touch a farthing of the gold, she was admitted into the room where sat the stranger. He arose as she entered, and gazed with a curious air till she presented the purse. Then he started with pleased surprise, laid down his paper, took the gold and deliberately counted it over.

"It is all safe," he said, "you have not taken—"

"Not one piece, sir," she cried eagerly, trembling as she spoke.

"You seem poor," remarked the stranger carelessly.

"I am poor," she replied.

"Got a family, I suppose."

"Four little boys, sir; I am a widow."

"Humph, humph, as I supposed—that's the old story."

"Ask Mr. Hart, the tailor," cried the widow, stepping forward a little; "he knows me well; he knows if I am poor, I am honest."

A bright red spot burned on her cheeks as she spoke, and she forced back the tears.

"Now confess," said the stranger, rising and walking to and fro before the fire, "confess that you expected a large reward for this."

"I did think, perhaps—" and she turned with quivering lips to the door.

"Stop, stop," cried the stranger, "you know you never would have returned the purse had you not expected to be paid for it."

"Sir," said the widow, her tone indignant, her thin form towering, and, oh, the withering rebuke in her voice and manners.

The stranger paused, holding the purse in his hand; then drawing forth the smallest possible coin that it contained, offered it to her.

For a moment she drew back, but then remembering that her poor boys were hungry at home, and in bed because there were no fire, she burst into tears as she took it, saying, "This will buy bread for my poor children," and hurrying away buried the bitterness of that morning in her own heart.

It was four o'clock on the same day. Sarah Goodwin sat by a scanty fire, busy in sewing

patches on the very poor clothes of her four boys.

"Run to the door, Jimmy," she said to the eldest, as a loud knock was heard.

"Oh, mother!" the boy cried, returning, "a big bundle for us! What is it? What can it be?"

"Work for me, perhaps," murmured the widow, untying the huge package, when suddenly there came to light four suits of strong gray clothes, with four neat, shining black caps, exactly fitting to the dimensions of her boys. Almost paralyzed with astonishment, the widow remained on her knees, her eyes riveted on the words—"A present for the fatherless;" while the boys appropriated their wardrobe, danced about the floor, shouting with glee.

"What's in the pocket, here? here, what's in the pocket?" cried Jimmy, thrusting his hand in that receptacle, when lo! out came the very purse of gold the widow had returned that morning.

A scene of joyous confusion followed, and the voice of prayer ascended from Sarah Goodwin's full heart. Again and again she counted the glittering treasure. Five hundred dollars; it seemed an almost endless fortune. How her heart run over with gratitude to God and the stranger.

She could not rest, till throwing on her bonnet, with cheeks glowing now with hope and happiness, she ran back to the hotel to pour out her thanks.

A carriage stood at the door, laden with trunks behind. The driver mounted the seat as she had reached the steps, and turning her head there, within sat the mysterious stranger with the long beard. She had not time to speak, but he nodded his head as he saw her with clasped hands standing there, her very face seeming a prayer embodied.

Sarah never saw the eccentric stranger again. She took a little shop and stocked it well, and put her boys to school.

To-day she is the proprietor of a handsome store. Of her four boys, two are ministers, one is a doctor, and the other is a thriving merchant.

Nobody knows where the man with the long gray beard has gone, but if he be living and his eye meets this, he will know that he is loved.

INFLUENCES.—At five years of age, the father begins to rub the mother out of the child; at ten, the schoolmaster rubs out the father; at twenty, the college rubs out the schoolmaster; at twenty-five, the world rubs out all his predecessors, and gives us a new education, till we are old enough and wise enough to take reason and religion for instructors, when we employ the rest of our lives in unlearning what we have previously learned.

A MAN is obliged to keep his word when nobody will take it.

## MORAL PHILOSOPHY;

OR,

## THE DUTIES OF MAN

CONSIDERED IN HIS INDIVIDUAL, SOCIAL, AND DOMESTIC CAPACITIES.

BY GEORGE COMBE.

[FROM THE LATEST REVISED EDINBURGH EDITION.]

[CONTINUED FROM JULY NUMBER.]

THIS plan, or one closely resembling it, has been tried in Germany with the best effects. At the village of Horn, near Hamburg, there is a house of refuge for juvenile offenders of both sexes, named Das Rauhe Haus. It consists of several plain inexpensive buildings, situated in a field of a few acres, without walls, fences, bolts, bars, or gates. It is supported by subscription, and the annual cost for each individual in 1837, when I visited it, was £10 4s. sterling. It then contained 54 inmates, of whom 13 were girls. A portion of them were offenders who had been condemned by the courts of law for crimes; and suffered the punishment allotted to them in the house of correction, and who afterward, with the consent of their parents, had come voluntarily to the institution for the sake of reformation. Another portion of them consisted of young culprits apprehended for first offenses, and whose parents, rather than have them tried and dealt with according to law, subscribed a contract by which the youths were delivered over for a number of years to this establishment for amendment. And a third portion consisted of children of evil dispositions, whose parents voluntarily applied to have them received into the institution, for the reformation of their vicious habits. Among this last class I saw the son of a German nobleman, who had been sent to it as a last resource, and who was treated in every respect like the other inmates, and with marked success. The inmates are retained, if necessary, till they attain the age of 22. They are instructed in reading, writing, and religion, and are taught a trade. There is a master for every twelve, who never leaves them night or day. The plan of the treatment is that of parental affection mingled with strict and steady discipline, in which punishments are used for reformation, but never with injurious severity. The teachers are drawn chiefly from the lower classes of society; and the head manager, Candidat Wicher, an unbenevolent clergyman, himself belonging to this class, and thus became thoroughly acquainted with the feelings, manners, and temptations of the pupils. When I visited the establishment, he possessed unlimited authority, and shed around him the highest and purest influences from his own beautifully moral and intellectual mind. He mentioned that only once had an attempt at crime been projected. A few of the worst boys laid a plan to burn the whole institution, and selected the time of his wife's expected confinement, when they supposed that his attention would be much engaged with her. One of them, however, revealed the design, and it was frustrated. There are very few attempts at escape; and when the reformed inmates leave the establishment, the directors use their influence to find for them situations and employments in which they may be useful, and exposed to as few temptations as possible. The plan had been in operation for four years, at the time of my visit, and I understand that it continues to flourish with unabated prosperity.

Another instance of the successful application of rational and humane principles is afforded by "La Colonie Agricole et Penitentiaire de Mettray," about four and a half miles from Tours, in France. It is described in the *Journal de la Société de la Morale Chrétienne*, for September, 1844, and is contrasted by Captain Maconochie with his own system, in an appendix to the documents formerly mentioned.

It was founded in 1839, for the reception of young delinquents, who, under a special provision to that effect, are acquitted of their offenses (as our lunatics are) *comme ayant agi sans discernement* (as having acted without discernment), but are sentenced to specific periods of *correctional discipline* before their final discharge. It was founded, and is still to a considerable extent maintained, by voluntary contributions—

one benevolent individual, Count Leon d'Ourches, having endowed it during his lifetime with 150,000 francs, and the King and Royal Family, the Ministers of the Interior, of Justice, and of Instruction, with many public bodies and private individuals, having also liberally contributed.

The principles of management are the following:

1. A *social or family spirit* (*esprit de famille*) is sedulously instilled into the pupils, as opposed to the selfish or merely gregarious spirit usually created in large assemblies of criminals.

2. For this purpose, the boys are divided into small sections or families, with common interests and tasks.

3. In all other respects they are placed in circumstances as much as possible resembling those of free life; and are led to submit to the strict order, obedience, and other discipline imposed on them, by appeals to their judgment, interests, and feelings, rather than by direct coercion. Corporal punishment, in particular, is avoided in regard to them.

4. A carefully impressed religious education is given to them, with as much purely intellectual culture as may comport with their proposed future condition as laborers. Reading, writing, arithmetic, linear drawing, and music are considered to constitute the requisite branches.

Lastly, Their employments consist chiefly of those connected with agricultural and country life; a strong wish being entertained that they should settle to these on being discharged, rather than return to dense societies.

Before coming to this institution, the boys undergo a rigorous penitentiary discipline in the central prisons, to which they much dread returning. Without this, the fatigue and moral restraints imposed on them by the directors, would make them desire to return to their idle and comparatively comfortable life in the common prison. Expulsion, and, in consequence, a return to the severe penitentiary discipline, is the greatest punishment which is inflicted, and it is sufficient. There are a head-master and two assistants, and a separate house for every forty boys. "The boys are further divided into four sections or sub-families, who elect every quarter an elder brother (*frère aîné*), who assists the masters, and exercises a delegated authority under them. We attach much importance," say the directors, "to his situation being thus made elective. Knowing the boys as we do, we can tell the dispositions of each section from its choice."

The labor imposed on the inmates is all useful. "In England they use crank and tread-wheels for exercise; but our criminals universally object to this, and express great indignation at being set, as they call it, 'to grind the air' (*moudre l'air*). We find it of much importance that our occupations, whether ordinary or for punishment, produce a sensible result." There is equal humanity and reason in this observation. Criminals can be reformed only by strengthening their moral and intellectual faculties; and, "grinding the air" on tread-mills, whatever effect it may produce on the calves of their legs, seems little calculated to improve their brains. The tread-mill, by not only dispensing with, but absolutely excluding, all thought and moral feeling, and exhausting both mind and body in sheer aimless fatigue, is calculated first to exasperate, and ultimately to blunt whatever little mental power the individuals may have carried with them into prison.

"Before inflicting any punishment," continues the Report, "we are very anxious both to be perfectly calm ourselves, and to have the culprit toned down to submission and acquiescence in the justice of our sentence." "On grave occasions we also frequently assemble a jury of his companions to hear and decide on his case, reserving to ourselves only the right of mitigating any punishment awarded by them. It is remarkable that these young people always err on the side of severity." Captain Maconochie highly approves of "Prisoner Juries" for the trial of prisoners, as calculated to interest the body of them in the administration of justice, to break down their otherwise natural opposition to it, and to assist in attaining truth. "They should, however," says he, "judge only of the fact, and not of the fitting sentence on it."

*All rude minds are inclined to severity.*" The greatest harshness, he adds, of naval and military officers who have risen from the ranks, compared with those who have always held an elevated position, "*is proverbial*." The principle involved in this fact extends through every branch of society. The excellent but stern moralists who, in the social circles of life, in parliament, and at public meetings, advocate severe punishments, are, in this respect, "*rude minds*." There is in them a lurking element of resentment and revenge, which, however restrained in their general conduct in society, prompts them, unconsciously to themselves, when they come to think of criminals, to distrust the efficacy of moral treatment, and to exaggerate the advantages of severe inflictions.

In the Mettray Institution, "we use the cell to prepare for our other influences, to enable our pupils to recover from the turbulence of excited feeling, and sometimes also to lay a foundation of instruction, when little aptitude for it is exhibited amid a crowd. It is in a cell, too, that religious impressions are most easily and certainly conveyed, and that first habits of industry may be formed." Captain Maconochie entirely subscribes to this opinion, provided that the time thus spent be not too long, and that this treatment be not considered as capable of constituting a complete moral course.

"From the second year of our establishment, we think that we may say that vice had become unpopular, and the bad were under the influence of the good." "The cause of our success has been the application of two fruitful ideas—the substitution of a *domestic or family* spirit in our pupils, instead of one proceeding from more gregarious association, and the seeking from moral influences the restraints which other systems look for in walls, bolts, chains, and severe punishments."

The result of this statement is stated thus: "The institution has received in all 411 children, of whom 102 have been discharged. Of these latter, 4 have been re-convicted (June, 1844); 1 has been apprehended and awaits a new trial; 6 are considered only of middling conduct; but 79 are irreproachable. Of the remaining 12 nothing is known."

If such a system were adopted in this country, a sound and serviceable philosophy of mind would be of importance, to guide the footsteps of judges, managers, inspectors, liberating officers, and criminals themselves. Without such a philosophy, the treatment would be empirical, the results unsatisfactory, and the public disappointment great.

If, keeping the principles which I have explained in view, you read attentively the various systems of prison discipline which have been tried, you will discover in all of them some lurking defect in one essential particular or another, and perceive that their success has been great or small in proportion as they have approached to, or receded from, these principles. A few years ago, there was a rage for tread-mills in prisons; these were expected to accomplish great effects. The phrenologist laughed at the idea and predicted its failure, for the simplest reason: Crime proceeds from over-active propensities and under-active moral sentiments; and all that the tread-mill could boast of accomplishing, was to fatigue the muscles of the body, leaving the propensities and moral sentiments, after the fatigue was removed by rest, in a condition exactly similar to that in which they had been before it was inflicted. The advocates of the tread-mill proceeded on the theory, that the irksomeness of the labor would terrify the offenders so much, that if they had once undergone it, they would refrain from crime during their whole lives, to avoid encountering it again. This notion, however, was without sufficient foundation. The labor, although painful at the time, did not, in the least, remove the causes of crime; and after the pain had ceased, these continued to operate, offenses were repeated, and tread-mills have now fallen considerably into disrepute.

Captain Maconochie, who has been long acquainted with Phrenology, proposes the following improvements, in accordance with the views now advocated, in the treatment of transported convicts: Two sentences should be pronounced against convicted criminals—first,

banishment for 7, 10, 15, or other term of years, from the parent country; and, secondly, *hard labor in a penal settlement until discharged under its regulations*. The two sentences should have no necessary dependence on each other. The expatriation should be considered as imposed to protect the society that has been injured from the early return of one who has shown himself weak amid the temptations incident to it. The discipline in the penal settlement should be maintained until this *weakness is converted into strength*. Like a patient in an hospital, the convict should not be discharged at the expiry of a term, *unless cured*.

Captain Maconochie states confidently, from much experience, that the mixture of a free and convict population, while the latter is still in a state of bondage, is fatal to both. The administration of justice is impaired by its dependence on colonial interests and prejudices, and becomes inconsistent; while its importance is lost sight of amid a variety of other questions, interests, and details. The expense, also, is greatly increased by the heavy police—judicial, military, and executive—which is indispensable to keep down the confusion, abuse, and crime thus created. "Penal settlements, therefore, should be separated from free colonies altogether, and not even be subject to them, but be kept in direct correspondence with the government at home." Captain M. attaches great importance to this point.

His suggestions for the improved management of penal settlements are the following:

1. The sentence, besides prescribing a term of banishment, should impose a fine (graduated according to the offense), which the convict should be required to redeem exclusively by labor and good conduct; a sum being placed to his credit daily as wages, according to his behavior, or charged to his debit, if he neglected his labor, or otherwise offended. This fine should, in no case, be dischargeable by a mere payment in money, obtained by the convict from any source besides his own labor and good conduct in prison. Indeed, to do away with every idea of this kind, Captain M. proposes that "a factitious debt of 6,000, 8,000, or 10,000 marks should be created against every man, according to his offense," and be redeemable in the manner now mentioned, and that these marks should exercise all the functions of money in relation to him.

2. No ration, except bread and water, should be allowed to him of right; for everything else he should be charged in marks, as the representative of money.

3. He should be allowed to expend the marks he has earned for necessities, or even for present indulgences, at his discretion, but never to obtain his discharge till, from his labor and economy combined (both voluntary), he should have fully redeemed the sum charged against him in his sentence.

It seems almost unnecessary to contrast this system with the one now in operation. In the present one, everything tends to evil; in the one proposed, everything would tend to good. The introduction of a representative of wages, to be earned by the convict's labor and good conduct, would give him an interest in exertion, and present motives for self-control. These alone would change entirely the character of the convict's condition. "They would remove that taint of slavery which, at present, corrupts every portion of it. The absence of fixed rations, also, irrespective of exertion or conduct, would further improve the men. Under both stimulants, they would give twice the amount of labor that they do now, with half the superintendence; and this alone would make their maintenance much more economical." As a further strengthener of the motives to good conduct, the utmost certainty should be given in prisons to the operation of the system of marks. A reward earned should unfailingly be given, and a fine incurred by neglect or misconduct should unfailingly be exacted. There should be as little discretion in regard to either as possible, in order that the men may speedily learn to look on themselves as the architects of their own fortune, and not to trust to deception, evasion, and playing on the weaknesses of others, as means of escaping from labor or



shortening the periods of their confinement. Voluntary labor and economy, thus practically enforced (as the only means by which the convicts could ever obtain their liberty), would tend to cultivate in them habits of activity and self-command, the most important preparations for a return to freedom. By this means, also, the sense of justice and honesty, and the habit of connecting enjoyment with virtuous action, and suffering with negligence and vice, would be fostered; while the *certainty* of the consequences of their own conduct would contribute toward steadying their minds, and eradicating that gambling spirit which is so characteristic of the convict class, and which at present everything tends to encourage.

4. During a period of not less than three months, commencing with the convict's first arrival in the penal colony, his treatment should consist of moral, religious, and intellectual instruction, in a penitentiary. During this period, he should be secluded from all general intercourse, beyond the society of a few individuals undergoing a similar course of discipline; but access to a public hall should be allowed to him, to hear public worship and receive general instruction. By regularity of conduct and proficiency in learning he should earn a recompense in marks, and by negligence and disobedience forfeit these. This initiatory schooling would wean him from vicious recollections, cultivate and gain his will, and enlarge his understanding, and would thus lay the foundation for subsequent moral and intellectual improvement, by continued though less exclusive care. The issue from this secluded stage of treatment should be made, in every case, to depend on proficiency. "I speak on all these points," says Captain M., "experimentally; for however imperfect were all my proceedings in Norfolk Island, and although thwarted in every possible way, they yet left no doubt of the tendency of the principles on which they were founded."

5. After this probation, the men should be required to form themselves into parties of six, who for a time—not less than eighteen months (and longer in case they should not redeem the stated number of marks)—should be held to constitute one family, with common interests and mutually responsible; laboring, if they labor, for common benefit; and idling, if they idle, to the common injury.

By this arrangement, all interests would be engaged in the common improvement, and the better men would have a direct interest in the conduct of the worse, and therefore a right to watch, influence, and, if necessary, control them. This would create an *esprit de corps* in the whole body, *directed toward good*—a matter of first-rate importance in the management of convicts.

6. When the convict had acquitted himself in a satisfactory manner, and redeemed, by his industry and good conduct, the marks allotted to these different stages, which should extend over three years at the least, he might be rewarded by a ticket of leave in the penal settlement. In this sphere, the means should be afforded him to earn a little money, as a provision for his return to society. Small farms or gardens might, with this view, be let at moderate rents, payable in kind, to the men holding this indulgence, and the surplus produce, beyond their rents, should be purchased from them, at fair prices, into the public stores.

This mode of obtaining supplies, besides creating habits of industry and cultivating the feeling of private interest among the convicts, would tend to improve the agriculture and develop the resources of the settlement; the cost of the produce would be nearly as low as if raised directly by the government, and much lower than if imported.

7. A fixed proportion of the prisoners (say 3, 4, or 5 per cent.) should be eligible to fill subordinate stations of trust in the general management, and receive (say) sixpence per day as money salary, besides the marks attached to their situations.

The effects of this arrangement would be to enlist a proportion of the best prisoners in the service of the establishment; to influence the conduct of the others by enabling them to look to the same advantage in their turn; and to allow of a diminution in the number of the free officers employed, and also of the military guards, who are much more

expensive and less efficient instruments for controlling and directing the convict mind and labor.

8. The final liberation of the prisoners from restraint, as well as every intermediate step toward it, should in every case depend solely on having served the prescribed time, and earned the corresponding number of marks. No discretion on either head should be vested in any local authority. The whole arrangement should be, as it were, a matter of contract between each convict and the government; and the local authorities should have no other control over it than to see its conditions, on both sides, punctually fulfilled.

On a final discharge, every facility should be afforded to the men to disperse, and enter as useful members into the free society of the colonies; but they should not be permitted to return home till the expiration of the period of banishment prescribed by their sentences.

Besides these means of improvement, Captain Maconochie proposes to employ largely secular and religious instruction, and to institute courts of justice easily and conveniently accessible to the prisoners, allowing them, at a particular part of their probation, even to act as jurors in trying delinquents, and to be eligible to serve as police or special constables. As they approach their freedom, well regulated amusements—such as music, readings, experimental and other lectures—should be open to them on suitable payment for admission. "In every way their minds should be stirred and their positions raised up to the usual privileges of freedom, before these are fully confided to them. Much may eventually depend on the transition not being at last too great."

It is only justice also to Captain M. to observe, that it is not sympathy with any mere *physical* suffering inflicted on the convicts by the present system that prompts him to desire reform. He states that more physical exertion is undergone, and greater privations are endured, by many an honest English laborer, than are even now imposed on the convicts by law. But the system is so contrived as to work out the perversion of all their natural feelings and the misdirection of all their intellectual faculties; and by way of curing this moral degradation, severe punishments are resorted to. These inflictions, however, instead of removing, increase the evil. The *system* obviously fosters, although it does not create, the condition of mind which leads to the offenses for which these punishments are inflicted; and in so far as it does so, the punishments can be viewed in no other light than as unnecessary and unprofitable, and therefore cruel. It is this whole scheme of moral and intellectual degradation, and its attendant *unnecessary* and profitless suffering, that rouses Captain M.'s indignation, which, however, he never unbecomingly expresses in any of his communications.

This leads me to another remark. The admitted advantages attending scientific knowledge, compared with mere *vague and individual impressions concerning a subject*, should suggest to Captain Maconochie, and every other individual who may be charged with the execution of the new plan, the duty of applying the lights of Phrenology, as far as they will go, in all the *discretionary* parts of the treatment. By no other means can they act securely, consistently, and successfully. The cerebral development of every offender should be examined and recorded; and where places of trust and influence are to be disposed of, the men who by previous labor and good conduct have earned the right to be presented to them, and who, besides, have the best moral and intellectual development of brain, should, *cæteris paribus*, be preferred. This rule will be found, in the end, to be the most humane, just, and expedient for the *whole* community of offenders; because the highest minds are most needed, and best calculated to do good, in such a sphere. We can easily foresee that certain individuals with large animal and intellectual, and very deficient moral organs, may, while under the ordeal of servitude, restrain their propensities, perform their prescribed tasks, and earn the necessary marks for promotion; but yet that when they are placed in a situation in which *internal self-acting* morality must supply the place of previous external restraint, they

may prove wanting and inefficient. Such men, owing to their unscrupulous dispositions and powerful intellectual capacities, will be plausible, deceptive, and dangerous officers, fountains of injustice to all under their authority, constantly doing evil, yet seeming to do good, and extremely difficult to detect and expose. No *arbitrary* addition should be made to any man's sufferings because he has an unfortunate development of brain; but in selecting, at discretion, instruments for the moral reformation of others, we should use the most complete means in our power to *ascertain* the actual qualities of the instruments, and prefer those which are best suited to accomplish the end in view. Phrenology will afford valuable aid in attaining this object.

Further—I consider that it would be highly advantageous to the criminals themselves to teach them Phrenology as part of their moral and intellectual instruction. Many individuals of average minds, who are untrained in mental philosophy, assume their own feelings and capacities to be the types and standards of those of all other men; and why should not the lowest class do the same? In point of fact they actually do so; and many of them believe that the portion of society which is out of prison is, at the bottom, as unprincipled, profligate, and criminal as themselves, only more fortunate and dexterous in avoiding temptation and detection. One means of correcting these erroneous impressions, and enabling such persons to understand their own dispositions, and the real relations in which they stand to virtuous men, and also of delivering their minds from the admiration of fraud, violence, obstinate pride, and many other abuses of the propensities, which at present they regard as virtues, would be to teach them the functions, the uses, and the abuses of every faculty, and particularly the peculiarities in their own cerebral organization, which render their perceptions unsound on certain points, and their proclivities in certain directions dangerous.

POSTSCRIPT TO THE PRECEDING LECTURE.—Since the preceding Lecture was delivered in Edinburgh, I have personally visited the State prisons at Boston; at Blackwell's Island and Auburn, in the State of New York; the Eastern Penitentiary and the Moyamensing Prison of Philadelphia; and the State Prison at Weathersfield, Conn. I cheerfully testify to their great superiority over the vast majority of British prisons, but I am still humbly of opinion that the discipline even in them proceeds on an imperfect knowledge of the nature of the individuals who are confined and punished in them.

In the prisons of Auburn and Sing-Sing, in the State of New York, and at Weathersfield, in the State of Connecticut, the system which has been adopted is one combining solitary confinement at night, hard labor by day, the strict observance of silence, and attention to moral and religious improvement. At sunrise the convicts proceed in regular order to the several work-shops, where they remain under vigilant superintendence until the hour of breakfast, when they repair to the common hall. When at their meals, the prisoners are seated at tables in single rows, with their backs toward the center, so that there can be no interchange of signs. From one end of the work-rooms to the other, upward of five hundred convicts may be seen, without a single individual being observed to turn his head toward a visitor. Not a whisper is heard throughout the apartments. At the close of the day labor is suspended, and the prisoners return, in military order, to their solitary cells; there they have the opportunity of reading the Scriptures, and of reflecting in silence on their past lives. The chaplain occasionally visits the cells, instructing the ignorant, and administering the reproofs and consolations of religion.\*

In the Eastern Penitentiary of Pennsylvania the convict is locked up, solitary, in a cell, during the whole period of his sentence. He is permitted to labor, and is instructed in moral and religious duties; but he is allowed to hold no converse with society, nor with the other inmates of the prison. The following remarks on these prisons are offered to your consideration:

In order to weaken the animal propensities, it is necessary to draw from them every exciting influence. The discipline of American State prisons, in which intoxicating liquors are completely excluded, in which the convicts are prevented from conversing with each other, in which each one sleeps in a separate cell, and in which regular habits and hard labor are enforced, appears to me to be calculated to accomplish this end.

But this is only the first step in the process which must be completed before the convict can be restored to society, with the prospect of living in it as a virtuous man. The second is to invigorate and enlighten the moral and intellectual powers to such an extent that when liberated, shall be able to restrain his own propensities against the usual temptations presented by the social condition.

There is only one way of strengthening faculties, and that is by exercising them; and all the American prisons which I have seen are lamentably deficient in arrangements for exercising the moral and intellectual faculties of their inmates. During the hours of labor, no advance can be made beyond learning a trade. This is a valuable addition to a convict's means of reformation; but it is not all-sufficient. After the hours of labor, he is locked up in solitude; and I doubt if he can read, for want of light; but assuming that he can, reading is a very imperfect means of strengthening the moral powers. Instruction must be exercised, trained, and habituated to action. My best opinion is, that in prisons there should be a teacher, of high moral and intellectual power, for every eight or ten convicts; that after the close of labor, these instructors should commence a system of virtuous culture of the superior faculties of the prisoners, excite their moral and religious feelings, and instruct their understandings. In proportion as the prisoners give proofs of moral and intellectual advancement, they should be indulged with the liberty of social conversation, for a certain time on each week day, and on Sundays, in the presence of the teachers, and in these *conversations*, or evening prayers, they should be trained to the use of their higher powers, and habituated to restrain their propensities. Every indication of over-indulgence in any propensity should be visited by a restriction of liberty and enjoyment of these advantages, and also respectful treatment and moral consideration, should be increased in exact proportion to the advancement of the convicts in morality and understanding. Captain Macon's system of marks embraces all these advantages; and by such a system, if by any, the convicts would be prepared to enter into society with the chance of resisting temptation and continuing in the paths of virtue. In no country has the idea yet been carried into effect, that, in order to produce moral fruits, it is necessary to put into action moral tendencies, great and powerful in proportion to the *barrenness* of the soil from which they are expected to spring, and yet this is a self-evident truth.

A difference of opinion exists among intelligent persons, whether the system of solitary confinement and solitary labor pursued in the Eastern Penitentiary of Pennsylvania, or the system followed at Auburn of social labor in silence, enforced by inspectors, and solitary confinement after working hours, is more conducive to the end of criminal legislation. The principles now stated lead to the following conclusions:

Living in entire solitude weakens the whole nervous system, withdraws external excitement from the animal propensities, operates in the same manner on the organs of the moral and intellectual faculties. Social life is to these powers what an open field is to the muscles; it is their theater of action, and without action they can be no vigor. Solitude, even when combined with labor and use of books, and an occasional visit from a religious instructor, leaves the moral faculties still in a passive state, and without the means of vigorous active exertion. I stated to Mr. Wood, the able superintendent of the Eastern Penitentiary, that, according to my view of the laws of physiology, his discipline reduced the tone of the whole nervous system to the level which is in harmony with solitude. The principles

[CONTINUED ON PAGE FORTY-TWO.]

\* Simpson on Popular Education, p. 274. First edition.



PORTRAIT OF I. K. BRUNEL.

## I. K. BRUNEL.

## PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

## PHRENOLOGICAL CHARACTER.

His portrait shows that he possessed the following qualities and characteristics. In the first place he had a firm, strong temperament, excellent digestion, and a large head. His circulatory system was equal to the digestion and the respiration, indicated by the smallness of the chin. He was constitutionally liable to apoplexy. He was an incessant smoker, as his biographer informs. Tobacco being calculated to disturb the action of the heart, and to interfere with the circulation, tending to produce apoplexy and paralysis of the brain and nervous system, we are not surprised that he died of apoplexy, though his biographer concludes the disease was "in consequence of an excessive degree of mental labor." We prefer to ascribe his habit of incessant smoking rather than, at least equally with excessive mental labor, for inducing the disease which ended his early death; but however we divide the responsibility of his death between these two causes, he died twenty years earlier than he should have done with such a constitution.

His forehead was very much expanded, showing large Causality and Comparison, and great natural talents to plan and think. His Constructiveness was ample, giving a mechanical direction to his mind, and his Form, Size, Weight, Order, and Calculation were largely developed, laying the foundation for practical and scientific attainments. His head was high, indicating sympathy and kindness, knowledge of character, firmness of purpose, and determination of mind. It also indicated morality, integrity, respect for things sacred, and also that inventive imagination which arises from large Ideality, Spirituality, Constructiveness, and Causality. His language was large, and he was, doubtless, good in conversation, free and copious in speech; and had he been trained to speak in public, he would have made an orator.—

His talent for learning languages was excellent.

His Self-Esteem was large; hence his confidence in his own judgment was not easily unshaken. His Wit was also well indicated, and though he was not a very playful man, he would often express himself in a witty manner, and frequently so respecting subjects of a grave and serious nature.

His Acquisitiveness does not appear to have been large. Behind Constructiveness the head appears to be flattened, showing Acquisitiveness and Secretiveness to have been moderate. Stockholders generally complain of the great cost of the works which he planned. Had he been more largely developed in Acquisitiveness he would have exhibited a greater economy in this respect, though the works might not have been so substantially built. Engineers who have a very great degree of the spirit of economy, will make low estimates, and bring their work within these limits. Economy, we believe, is not generally a fault in the character of engineers, for their works usually surpass their estimates; but, we think, that a greater degree of Acquisitiveness than Brunel's head shows would not endanger the permanency of public works by a parsimonious economy of expense.

His social nature was fully indicated, but the great power of his mind lay in his planning talent, and in his courage, perseverance, determination, and self-reliance, and these traits were shown in the carrying out of his plans and purposes. If he had possessed larger Secretiveness and less Firmness and pride, he would have been more smooth and agreeable in his manners. Indeed, his chief characteristics were those of strength, determination, and breadth of mind.

## BIOGRAPHY.

The death of this eminent engineer, which occurred September 15th, 1859, deprives England of one of her greatest scientific men. The name of Brunel has long been familiar as a household word, owing its celebrity mainly to the late Sir Marc Isambard Brunel, who constructed the famous block machinery at Portsmouth, and the Thames Tunnel. The recently deceased gentleman was the only son of Sir Marc, who had also two daughters, one of them married to Benjamin Hawes, Esq., M.P., late Under Secretary of State for the Home Department.

Isambard Kingdon Brunel was born at Portsmouth in 1806. His mother, *ci-devant* Miss Kingdon, was of an old and respectable family of Hampshire. The young Brunel was sent at an early age to a college at Caen, in France, where he remained for some years, and became perfect master of the French language, mathematics, and the elements of the physical sciences. He also excelled in fencing and athletic sports, although small of stature. On his return to England he commenced the study of civil engineering in the office of his illustrious father, who was then engaged in the construction of the Thames Tunnel, and he was appointed one of the assistant engineers to that celebrated work. He had a narrow escape from death in 1828, while engaged in superintending the works under the bed of the river, for the water broke through the roof of the excavated passage, and washed all those who were in it with tremendous rapidity up the shaft, a distance of more than three hundred feet. Many were drowned, but Mr. Brunel was thrown up to the surface of the pit, and was extricated without difficulty, though he sustained severe injury in his right leg, which caused him to walk somewhat lamely for the rest of his life.

He next studied the construction of the steam-engine in the factory of Messrs. Bryan, Doukin & Co., of Bermondsey. In 1833 his father was consulted respecting the construction of the Great Western Railway from London to Bristol, and thence to Milford Haven, in Wales, and to Falmouth, in Cornwall—such being the original projection. The old gentleman, not possessing the requisite activity for

\* Copied by permission from "Appleton's Railway Guide."

such an undertaking, recommended his son to the favorable notice of the projectors. This introduction was the making of the youthful engineer, who was soon afterward appointed to the task, and entered into it with extraordinary ardor. In those days there existed among the landed gentry and the aristocracy very great hostility to railways. These democratic institutions leveled alike hill and dale, the gentleman's mansion and the peasant's cottage, and crossed an antique park with as little remorse as they did a wild heath. The Liverpool and Manchester Railway, opened in August, 1830, had proved a triumphant refutation of the old foggy calumnies and calculations. The London and Birmingham line, then in process of construction, and the South-western line, to Southampton, had been projected.

The progress of the railway system was becoming irresistible; but the obstinacy of the red-tape aristocracy became only the more inveterate. No scheme ever encountered more violent opposition than the Great Western Railway. The preliminary surveys and estimates were made in the autumn of 1833, and the bill was introduced into the House of Commons by Mr. Charles Russell, on the opening of Parliament in 1834. It was, of course, referred to a committee, and evidence for and against it was taken. The most eminent counsel were retained for the promoters, as well as for the opponents of the measure; Sir William Follett, Sergeant Merewether, and Mr. Talbot being among the former, and Mr. Jay, Mr. Wrangham, and others among the latter. The opinions of the most eminent scientific men were also taken as to the sufficiency of the estimates, and the works and the line of country selected by Mr. Brunel. Those who attended this committee day after day, as the writer of this memoir did, were edified by the contradictory opinions given by such men as old George Stephenson, Dr. Lardner, Vignales, Wollaston, Giles, Robert Stephenson, Macneill, Faraday, and others. Every possible flaw was discussed, and every objection urged. This time the opponents of the bill were successful, and it was rejected on the ground that it did not offer a complete line to the public. This was, in fact, a grievous oversight, for the bill only asked for power to construct a portion of the line between London and Bristol. The law expenses of this application alone cost the promoters \$80,000. Next session (1835) an amended and complete bill was brought before Parliament, and was carried through both Houses, in spite of the most determined opposition of the large landowners and the Tories. The latter were headed in the House of Lords by the Duke of Cumberland (the late King of Hanover). The opposition proved of no avail, and the bill became the law of the land, at an expense to the promoters of about \$200,000.

From that moment Mr. Brunel may be said to have lived on the road. He caused a traveling carriage to be constructed, wherein he could read, write, and sleep at full length; in this he traveled night and day between London, Bristol, Plymouth, Cardiff, and other places, laying out the lines, and designing those numerous great works which have made the Great Western Railway the most perfect undertaking of its kind in the world. He, at the same time, undertook the construction of the Hungerford Suspension Bridge, across the Thames from Hungerford Market to Lambeth; the formation of a railway from Merthyr Tydvil to Cardiff, in Wales, and the construction of a very bold suspension bridge over the Avon, near Bristol. The latter was intended to carry a roadway from the summit of the St. Vincent's Rock (a height of about three hundred feet), to the opposite hill, called Leigh Wood, about the same height. There being no ready communication across the river, on account of the rise and fall, and the rapidity of the current, Mr. Brunel caused a bar of wrought iron, eight hundred feet in length, to be made and hoisted into position from rock to rock. A basket of wood, capable of containing four persons, was made to traverse this bar, and by this method the workmen and engineers were transported from one side of the river to the other—the least height from the high-water mark being two hundred and fifty feet. This suspension bridge languished for many years for want of funds. The completion of the other works was accomplished successfully and rapidly, for Mr. Brunel was not the man to let things go to sleep. He was next employed in the construction of the Bristol and Exeter, the Oxford and Didcot, the Plymouth and Falmouth, Worcester and Wolverhampton, Cardiff and South Wales, and Yeovil and Salisbury railways; he was also appointed consulting engineer of the Tuscan and Sardinian railways. He projected the Great Western steamship, which was built under his superintendence; but on her passage down the Thames she caught fire; in the confusion and smoke Mr. Brunel missed his footing and fell into the hold, severely injuring his back. He was removed to his house in Duke Street, Westminster, where he remained for some time under the surgeon's hands; and though he recovered from the accident, he never wholly got rid of its effects.

He was concerned with Mr. Stephenson in the erection of the great Tubular Bridge over the Menai Strait; and was consulted on most of the great engineering undertakings of the day, and especially that of the sewerage of London. During the Crimean war the government commissioned him to erect a hospital at Renkioi, on the Dardanelles, capable of accommodating three thousand men. But



THE POLAR BEAR.—(SEE PAGE 88.)

his latest and greatest work was the Great Eastern steamship, whose triumphs he has lived to witness. He died of paralysis, natural result of the overtasking of his brain and the undue excitement of the system. He was a man of indefatigable industry and severance; of unbounded reliance on his resources; and of the greatest personal courage. He was small in stature, but of commanding aspect and manner; an indomitable will pervaded his actions, and he was markedly active in his movements. He possessed the *fortiter in re*, though the *suaviter in modo* was too often wanting. He was an inveterate smoker, and at the commencement of his engineering career was never without a cigar in his mouth. He frequently worked twenty hours a day, and as frequently slept at night; and the writer of this memoir has known him abstain from going to bed an entire week. With the exception of smoking, he was temperate, and even abstemious. In 1837 he married Miss Fanny Hersley, of Kensington, by whom he had one son. He was a member of the Royal Society of London, of the Institution of Civil Engineers, of the Society of Arts, of the Societies of Astronomy, Geology, and Geography, and of many other similar learned bodies. Louis Philippe, King of France, conferred upon him the Cross of the Legion of Honor. His father having received only the barren honor of knighthood, the prefix of "Sir" did not descend to him; did he covet those artificial emblazonments which men of small minds set so much store by? He has passed away in the maturity of his intellect, in the 54th year of his age, regretted by a nation, and mourned by a large circle of friends. Of his qualities as an engineer it would be superfluous to speak. His worth testifies for him. But he has been condemned by many for the extravagance of the means employed to accomplish his ends, and certainly few of the shareholders in any of his schemes have much cause to congratulate themselves on the amount of their dividend. He had a remarkable narrow escape from death on one occasion. He had invited



... party to his house, and by way of ... the children was performing some ... tricks. One of these consisted in ... to swallow a piece of money and ... it out at the ear. He took a half sove- ... (a coin about the size of a half dime) and ... it into his mouth, but so violently that ... the windpipe, where it stuck edge- ... Surgeons were sent for, but all their ... to extract it proved fruitless. He re- ... two days in a state of choking, but at ... cured himself by means of a frame that ... caused to be constructed, which was so ... as to hold him upside down; and ... in this position, by incessant patting on ... back, the obstinate coin was at last dis- ... and Mr. Brunel recovered from his ... nent danger. We believe this to be the ... known instance of a substance remaining ... the windpipe without causing death.

... close the biographical sketch of this re- ... table man with the following anecdotes, ... from the London *Guardian*, which ... trate his boldness and presence of mind:

On one occasion he was crossing in a ... et which, some years ago, hung from a ... stretched from rock to rock, answering ... purpose of a suspension bridge across the ... at Clifton. Some hitch occurred in the ... ing, and the basket remained fixed in the ... le, swinging frightfully over the river, ... 350 feet below. Brunel coolly climbed ... rope, disengaged the knots, and was drawn ... in safety. Audacity was one leading ... are of Brunel's engineering character. An ... dote is related which illustrates this ... ngly. Brunel held views in contradiction ... ose of his brethren, as to the employment ... certain kind of Roman cement in railway ... ge building. Other engineers objected to ... use, as it hardened too fast to allow the ... to settle properly. Not so Brunel. ... ng to his own view, he used this mortar ... e of his first large bridges, constructed by ... for the Great Western line. It fell soon ... its erection. Brunel entered the room ... the directors were assembled in dis- ... ited conclave, to discuss the accident. ... ngulate you, gentlemen, on the fall of ... bridge,' was Brunel's entry on the subject. ... ngulate us! on an accident involving ... ter and the loss of £——?' was the ... y and amazed rejoinder. 'Certainly,' ... Brunel, coolly, 'I was just about to put ... two hundred bridges on the same prin- ...'

ANTI-TOBACCO ORGANIZATION.—An organ- ... ion is now forming throughout France, and ... men that give tone to society there belong ... , such as physicians, lawyers, savans, ... emicians, state councilors—all resolved ... age unceasing warfare on that enemy to ... ealth and pocket of man—the weed. If ... e reformers curtail its consumption, the ... t will be speedily felt in the public rev- ... , for the annual income from that source ... comes very near \$40,000,000.

WISDOM is a defense that can neither be ... ed nor surrendered.

### THE WHITE, OR POLAR BEAR.

THE following, related by a naval officer, at one time engaged in the search for the late Sir John Franklin, will serve to throw some light upon the powers of the White or Polar Bear (*ursus maritimus*). Accustomed to see those creatures caged and cramped in the Zoological Gardens, with only a small pond to swim in, we can form no idea of the swiftness with which they move, either on land or in the water. The great length, breadth, and flatness of their paws afford a large surface whereby to apply their immense muscular power in progression, and is admirably adapted to the yielding surface of the snow, or to the safe passage over newly-formed ice. Were it not for this provision, the unwieldy weight of their bodies would be an insurmountable obstacle in pursuing their prey.

From the deck of one of the Arctic ships, a white bear was seen cautiously approaching from the southward over the uneven surface of land and ice, stopping from time to time, and raising his black-tipped muzzle to sniff the air. The bear's sense of smelling is highly developed, the bones and membranes upon which the nerve of smell is spread being unusually large in proportion to his other organs of sense, and hence we find him trusting more to it than to sight. This is the cause of the peculiar attitude they assume when doubtful of objects before them. The head is thrown back, the nostrils dilated, the breath forcibly drawn in, and the body swayed from side to side.

One of the officers snatched up his rifle, and started alone to shoot the animal. In order to avoid being seen, he made a circuit to obtain the shelter of some elevated portions of ice, and by so doing was a considerable distance from the ships before he could get within rifle shot. Many officers had by this time come upon deck, and two of them, seeing their comrade single-handed, hastened to join him.

Before they were many yards on the way, he fired. The white bear turned and dashed toward him at full gallop. There was no time to re-load, and nothing left but to run for his life.

Away he went over the floe-ice at a terrible rate, the bear after him, greatly infuriated from the slight wound he had received in the skin of the back. The sight from the ship was one of great anxiety, although the officer was one of the best runners in the vessel. The bear gained rapidly upon him. His two mess-mates, who had gone forth to make a diversion, also ran as fast as they could, with the hope of coming within rifle shot before the victim could be overpowered.

The suspense of the next few moments was intense, and exclamations of "Run, run for your life!" and "God help poor P——!" were heard from many lips.

"Not the shadow of a hope, unless Mr. C—— can pick the bear off with his rifle at a

few hundred yards," said an old quartermaster. Every eye is steadily fixed upon the chase, till at last the bear is within a few yards of P——. Now he is close. His ponderous paw is raised in the air. Crack went Mr. C——'s rifle, and the brute is arrested in his course for a moment, and the lower jaw of the animal, or rather the front part of it, is seen hanging down. The ball had taken effect, and at all events would prevent the use of his teeth; still, a blow from the fore paw would be sufficient to destroy life, if aimed at the head, and this is the point they attack in the seals, drawing the head backward and breaking the neck. The bear now turned in his agony, and, seeing his other antagonist, rushed toward him. A deep breath was drawn by all the spectators, the relief was so great when the animal turned away from his breathless enemy. His new assailant was armed with a double-barreled fowling-piece, loaded with ball. The distance grows less between them, and no report as yet reaches the ear. About twenty-five yards, and still no report. Can his gun have missed fire? No—he is now coolly dropping upon one knee and taking deliberate aim. Ah! there is the flash, and now the report! The creature is down, and has rolled over. Look! he is up again, but only raised upon his fore leg. Now the officer is going close to him. Ah! there is another report, and the bear lies at full length upon the floe-ice, incapable of further mischief. And now the three hunters meet over the body of their victim.

"Ah, man!" said P——, "I felt my heart knock against my ribs as if it would beat a hole there; for I began to think it was all over with me when I could hear the bear snort close at my heels. But for that shot of yours, C——, I should be in a poor fix by this time."

From that period an order was given that no one should leave the ship unarmed or alone.

The Polar bear is capable of getting a living even when blind, as the following anecdote will prove.

A traveling party had encamped for rest. The men were all of them stowed away in their blanket-bags, beneath the wolf-skin coverlet in their small tent. Suddenly a shock was given to the flimsy house, and suddenly down it came upon them with a great crash. In a moment they scrambled from beneath the coverings, and beheld a large white bear, quietly poking his nose among the articles upon the sledge. Not a moment was to be lost; an old bombardier of marine artillery dived beneath the fallen tent, and brought out a loaded gun, and placing it close to the bear's head, stretched him lifeless upon the ice. The party was much astonished at the animal's standing inoffensive to be shot at. On examination, he was found to be totally blind, from cataract, in both eyes, and must for some time past have procured a living by scent alone.



A sailor who belonged to the crew of a ship employed in the whale fishery once undertook to attack a large Polar bear which he saw on the ice at a distance. It was in vain that his companions tried to persuade him to give up the design. He laid hold of a whale-lance and approached the bear; the bear was, however, as brave as the sailor, and stood waiting for the attack. The sailor, seeing him so bold and powerful an animal, grew faint-hearted, and, after standing for some time motionless, took to his heels. The bear pursued him with enormous strides. When the sailor dropped the whale-lance, his cap, and then his gloves, one after another, to prevent the bear from following him.

Bruin examined the lance, tore the cap in pieces, and tossed the gloves over and over; but, not being satisfied with his spoil, he still pursued the sailor, whom he would, without doubt, have torn in pieces, had not the rest of the crew, seeing the danger of their companion, sallied forth to rescue him. The affrighted sailor ran toward his comrades, who opened to him a passage, and then prepared to attack the bear. The bear was, however, as prudent as he had proved himself to be brave; for, after surveying the force of his enemies, he effected an honorable retreat. The valiant sailor, who had fled before his courageous enemy, never stopped for a moment in his flight until he had reached the boat, preferring to be laughed at for a coward rather than to remain and encounter the bear. Let the young remember that foolhardiness is not real courage.

The Polar bear of average length, when full grown, appears to vary from six to seven feet. There are, however, instances on record of a much greater magnitude; for example, the specimen in the British Museum, brought home by Sir J. Ross, from one of his northern expeditions, measured seven feet eight inches, and its weight, after losing, it is calculated, thirty pounds of blood, was eleven hundred and thirty-one pounds; and another individual is described by Captain Lyon as measuring eight feet seven inches and a half, its weight being 1,600 pounds.

The first and most striking character of the Polar bear, which distinguishes it to the eye of the non-scientific observer, is its color, which is of a uniform white, with a tinge of straw-color more or less prevailing. In its figure, though the limbs have the massive thickness peculiar to its race, there may be easily traced a striking distinction, referable, no doubt, to its almost aquatic mode of life. The contour of the body is elongated, the head flattened, with a straight profile, the muzzle broad, but the mouth peculiarly small. The neck, which forms a most remarkable feature, is continued twice as long and as thick, if not thicker, than the head, which is thus thrown out far from the shoulders, so as to give it a poking air.

The paws are of huge dimensions, and covered on the under side with coarse hair, whence it derives security in walking over the smooth and slippery ice. The fur is long and woolly, except about the head and neck, but of fine texture and considerable value.

On the inhospitable shores where the Polar bear resides there are no forests to shelter him in their recesses; he makes the margin of the sea or the craggy iceberg his home, and digs his lair in the snows of ages.

His *habitat* may be considered as bounded by the arctic circle, below which he does not willingly pass. The northern and western winds, however, often drift numbers on floating islands of ice to the coast of Siberia and the shores of Nova Zembla. On the northern coast of America, also, down to Hudson's Bay, the present species is by no means uncommon.

### A MODERN SOLOMON.

A FELLOW named Donks was lately tried at Yuba City, Cal., for entering a miser's tent and seizing a bag of gold dust, valued at eighty-four dollars. The testimony showed that he had been employed there, and knew exactly where the owner kept his dust; that on the night of October 10th he cut a slit in the tent, reached in, took the bag, and then ran off.

Jim Buller, the principal witness, testified that he saw the hole cut, saw the man reach in, and heard him run away.

"I put for him at once," continued the witness, "but when I cotoched him I didn't find Bill's bag, but it was found afterward where he had thrown it."

*Counsel for the Prisoner.*—How far did he get in when he took the dust?

*Buller.*—Well, he was stoopin' over, about half in, I should say.

*Counsel.*—May it please your honor, the indictment isn't sustained, and I shall demand an acquittal on direction of the court. The prisoner is on trial for entering a dwelling in the night-time, with intent to steal. The testimony is clear that he made an opening, through which he protruded himself half way, and stretching out his arms, committed the theft. But the indictment charges that he actually entered the tent or dwelling. Now, your honor, can a man enter a house when only one half is in and the other half out?

*Judge.*—I shall leave the whole matter to the jury. They must judge of the law and the fact as proved.

The jury brought in a verdict of "guilty" as to one half of his body, from his waist up, and "not guilty" as to the other half.

The judge sentenced the guilty half to two years' imprisonment, leaving it to the prisoner's option to have the "not guilty" half cut off, or take it along with him. A judgment, we think, worthy of Solomon.

The above reminds us of two men who owned a dog in partnership. One was fond of the dog, and desired to keep him; the other was anxious to have him killed, and thus save the tax. One day he reported to his partner that he had shot his half, and he might do as he liked with the other.

### EDUCATION AND TRAINING PHRENOLOGICALLY CONSIDERED—No. 2

TO EDUCATE is to draw out or call forth the faculties. To TRAIN a faculty is to guide, control, and regulate its action until that action becomes habitual. Now to educate or to train a child, a dog, a horse, or anything else, it would seem to be of the utmost importance to understand perfectly the character of the being to be educated or trained. If a man were to undertake to drive a team of horses as many cruel men drive oxen, there would not be one pair of horses in a million that would not declare war against the master and either conquer him or run away from him. Moreover, horses differ from each other almost as much as they do from oxen in disposition. One horse can be managed only by careful, tender treatment; another horse is stiff-headed, coarse in qualities and disposition, and seems to require to be treated with a determined will and a stiff hand. Some oxen will bear clubbing over the head and almost constant whipping, while others would resent such inhuman treatment and become entirely unmanageable by such a driver. The same is true of dogs and every other sentient being that serves man.

The mind of man is more complicated and refined in its quality and character than that of the lower animals, and requires a correspondingly nice and complicated mode of treatment; and if any one fact stands forth more than another in conjunction with this subject, it is the need of as complete and thorough a knowledge of the being to be educated as can be obtained. That this knowledge is imperfect among parents and teachers needs no proof. That it needs to be increased ten-fold will not be questioned; nor will it be questioned by any who have given the subject careful attention, that Phrenology, as an exponent of the mental nature of man, stands forth unequalled for its simplicity, comprehensiveness, and availability. We should hardly be disputed though we were to say that it was the only system of mental philosophy which has any claim to confidence as a practical aid in gaining a knowledge of, and exerting a direct influence over, the human mind.

Phrenology points out the capabilities of each person, what qualities require to be developed and what passions repressed. It enables us to discriminate with certainty between the proud and the humble, the turbulent and the peaceable, the courageous and the cowardly, the generous and the selfish, the thrifty and the shiftless, the passionate and the cool-headed, the hopeful and the desponding, the cautious and the reckless, the cunning and the artless, the talkative and the taciturn, the reasoning and the weak-minded, the ideal and the practical, the witty and the sedate, those who are qualified for mechanics and those who would fail of success in that

department, those who are distinguished for the various kinds of memory, and those whose minds lose their knowledge about as fast as it is gained. Phrenology teaches, therefore, what arts and sciences, what trades and occupations, what particular branches of study a person can best succeed in, and lays the foundation for domestic training as well as scholastic education. It points out the true theory of prison discipline, and furnishes the only sound basis for the treatment of insanity, and teaches us what civil and criminal laws are required for the proper guidance and government of mankind, and last, though not least, it gives a nobler elucidation of man's innate moral powers than ever before had been known to the world.

At present man is but half educated at best, and that education has been badly conducted, because the first principles of the mind have not been generally understood. Thousands have spent the formative period of their lives sweating over the classics or mathematics, or vainly endeavoring to become qualified for some profession or mechanical trade, and have failed to win respectability and secure their daily bread, and are thus made wretched for life. Some of these persons might have had vocations and became eminent, or at least respectable, could they have had in childhood such an analysis of their character and talents as Phrenology would have afforded, and been thereby directed to appropriate occupations. Many persons utterly fail to succeed in a pursuit to which selfish influences and ignorance had devoted them. After a thorough apprenticeship and ten of the best years of their lives, by accident or in despair of success they have adopted a business without an apprenticeship, but a business which required the exercise of another class of faculties, and they have triumphed, not only over the want of training and experience, but over the embarrassments of their condition, and have run rapidly up to distinction and wealth.

We have many illustrations of ill-chosen pursuits and of changing, even in middle life, with decided success. One of the best portrait painters that a neighboring city can boast was raised a carpenter, and though he was always sketching with his pencil on the white boards upon his bench the portraits of persons and the outlines of objects, he still had no settled idea that he possessed artistic talent. He happened to be at a phrenological lecture of ours where he had an examination, and was informed that he was naturally adapted to be a painter. He took the hint, laid aside the plane, and took up the pallet. Some ten years later we met him after he had been called upon to paint the portraits of three governors of his native State for its public gallery. He lived in a fine house, had acquired position, and was in a fair way to pecuniary independence. He was again

brought forward for examination in public, and a similar statement in regard to his talents was made, when he invited the writer to his house and gave a history of his career, and of the former examination, and openly and decidedly gave Phrenology the credit for advising him to leave a pursuit which was odious to him, and to adopt one which has become not only a success, but the pleasure and pride of his life.

In 1839, when Mr. Combe was lecturing in Philadelphia, he visited the House of Refuge for the purpose of studying the character of the institution. He was requested to examine the heads of several of the inmates, and to give his opinion of each in writing. One girl named Hannah Porter he described as being naturally tidy, a lover of order, and capable of excelling in music. After the subjects had retired, the descriptions were read. Mrs. Shurlock, the matron, remarked to Mr. Combe that he had made a signal failure relative to Hannah; "for," said she, "she is the most slatternly person in the house; and notwithstanding all our efforts to reform her in this respect, she continues in her disorderly and uncleanly habits. She has been turned away many times from good families where she has lived, because of her filthiness, and she is regarded as incorrigible by all who know her. Relative to her musical talent, although nearly all in the institution sing daily at family worship, she has never been known to sing a note, and seems to take no interest in it."

"I can not help it," calmly responded Mr. Combe; "she has large Order and Ideality, and is capable of exercising taste and being neat. She has Time and Tune large, and is capable of learning music. She has the developments, and *they can be called out.*" After Mr. Combe had retired, the girl was called, when the matron read the description to her, and remarked, "Now, Hannah, the gentleman says you can be neat and learn music, and I wish you to try and prove whether he is true in his opinion or not." Mrs. Shurlock has informed us that the girl did try to sing, and in less than twelve months became an excellent singer, and the *leader of the choir* in the chapel of the institution. She also within the same time became one of the most neat and orderly in the same household, and these habits still continue with her years after her marriage and settlement in life. Had not this examination been made to encourage alike the girl in her efforts, and her managers to take the proper means to call out and train these faculties, she would have remained a careless, slatternly person, and in respect to music have been mute for life. Now, neatness and order are a blessing to herself and family, and her musical talent lends a charm and grace to her life. This flat contradiction of the phrenologist; which her previous life and character had presented, left

him no consolation but the belief in the correctness of the science and in the justness of his conclusions; and our informant, the worthy matron, appeared to take great pleasure in stating this triumph of the science, and rejoiced in the practical advantages derived from Mr. Combe's predictions, which, at the time, gave him no little discredit.

Phrenology opens to the teacher and to the parent the primary elements of the mind. It informs them what are the native talents and the weaknesses of the child, and the proper mode of awakening dormant powers to activity as well as how to depress those which are too strong. It not only teaches the disposition of individuals, but what motives to present to those different dispositions to bring forth in them what is good and to restrain that which is bad, and how to induce obedience and impart instruction successfully to those who are unlike in character and talents, though they may belong to the same family or stand in the same class at school. The contradictory traits of children may be played upon by the teacher or the mother who understands the true mental philosophy, with an ease and facility scarcely excelled by the skillful pianist in evoking from the instrument the most delicate harmonies, though the unskillful hand may make that instrument give forth the wildest jargon and discord.

## TOADS, FROGS, AND FISH.

### A CURIOUS HISTORY.

On the 29th of March last, while I was out upon my morning's ride, I witnessed a most curious sight. As I approached a small, sheltered, shallow pond, I heard a great multitude of frogs vociferating notes of different varieties, that I think are only thus uttered at about this time of the year, and which had often caught my ear before, though I had never been able to see the croakers while so engaged until now. I remembered how easy it is to get near our wildest eagles and hawks on horseback, and that I had frequently shot them in this way, and it occurred to me these more foolish frogs could as readily be deceived by the horse and carriage; and then, too, I had shot the golden plover from a wagon, and had heard of its being Daniel Webster's method of enjoying field sports, until I was satisfied it could be done. The brute creation have no idea of numbers, and can not count. All these thoughts, just as thoughts will, flew through my mind in a couple of seconds, when I was wheeled up among the alders and some last year's blackbirds' nests close by the side of the smooth water, and I sat within six feet of the gathering, which consisted of many bushels of green and yellow frogs, all engaged in an interesting but most unharmonious concert. The place seemed literally alive with them,

and I counted fifteen or sixteen with their heads out within the space of two feet, while below the surface there seemed as many more, and the whole basin was equally thronged. The water was all in motion, and divided into little circles caused by the dilating and contracting of the throats of the delighted songsters, until it was not only filled with music, but with Hogarth's lines of beauty, which went flashing, breaking and fading in every direction over the smooth surface of the glittering pool. Upon close inspection I found these creatures were depositing their eggs, and that there were already bushels of the little black, bead-like globes upon the water in conglutinated masses, while they were, I suppose, being impregnated by the other sex. Apparently this gathering had been called for the sole purpose of thus propagating their race. It was much the gayest day I have ever witnessed among the frogs, and I have no doubt another year must pass before they will again enjoy such another rejoicing, or I shall witness a sight so curious and ludicrous. All the toad family seem thus to deposit their eggs in the water, including the tree toad.

Lizards make their nests in the ground, and so do the snakes that are oviparous. But the toads and lizards shed their skins like the serpents, except that the toads pull theirs off with their feet and mouths, and eat them. I do not know that frogs ever make such changes of the outward garb, except it may be at the time they are being metamorphosed from the fish to the reptile, when we observe a change in their color. The tadpole is brown, while the new creature to which it is transformed when it assumes the frog state is yellow, green, and spotted. Indeed, at this transformation, the whole animal in shape and everything else is changed, and after this there is nothing left to appearance of the tadpole. All the toad family are metamorphosic. The tail of the tadpole drops off, and is not absorbed as might be supposed, but goes when such an appendage can be no longer of use. The forelegs are formed previous to those of the hind, and are seen days before the shedding of the tail. The place where these tadpoles and frogs congregate has been familiar to me as far back as I can remember. For months every year it is entirely dry, and I have wondered how the frogs and kindred could live there, and why they did not migrate to the two other ever flowing streams which are upon either side, at the distance of not more than a quarter of a mile. It has been always the home of multitudes of the biggest kind of bull frogs, which every year bellow for a few weeks, and then disappear to parts unknown. I suppose when the place is dry they are buried beneath the tussocks and large grass, but we never find them, and no man ever heard a bull frog except when when he was entitled to be heard, and in his season of speaking. When he has

said his say he is done, and he withdraws from our view modestly to his place of retirement.

We have a curious fish, which looks like a toad, and has the same expression of eye and countenance, while its form is that of a tadpole; it makes a nest, lays eggs, and watches over the same while hatching, and protects the young until they can take care of themselves. It is known as the *toad, or oyster fish*. The nest is made generally in the mud under a pole, and is about one foot deep where the mother keeps, when she is as much disposed to protect her young, for which she is very jealous, by snapping and biting as though she were one of the canine family. They can bite quite as hard as the dog; the jaws are exceedingly powerful, so that the fishermen, to save their hooks, are compelled to break or unjoin them. They will live a long time after quitting the water.

Besides this we have three other varieties which I think might be included in this family of toad fish. Two of them have small mouths, like those of the tadpole. One is covered with sharp spines, and is called the horned toad fish. The other has the faculty of inflating itself with wind until as tight as a bladder, and can be excited to this inflation by scratching its belly. Its teeth are like those of the sheep. Another is found when dead only along the strand of the sea shore, and always when discovered has a dead duck in its stomach. Perhaps the fish is killed by being unable to digest the mass of feathers which cover the fowl, and that the light bird causes the heavy fish to drift to the shore. The mouth of this, like that first named, is very large and frog-like, with long, sharp, hooked teeth, doubly set and each muscularly movable like those of some kind of sharks, and that of the fang of the rattlesnake, made so, I suppose, that they may the more readily disengage their hold when fastened to things too strong for them, and it would seem they are intended only for the purpose of catching these birds while upon and beneath the surface of the water. I have never known one of the fish found that did not contain a duck, and generally this a coot. I once saw a fish which was brought from the Pacific Ocean, called the frog-fish, that also had the toad expression of face, and the tadpole shape, with four feet. It bedded in the mud and took its prey by stratagem, with a sort of line and pole fastened to its head. On the end of this line was attached a false bait, which the fish would wave and dangle as we would flourish a bait to catch a pike, until the small fry were thereby coaxed directly into the jaws of the hideous-looking reptile.

I could name no other creature with an eye so wonderfully expressive as the common hop-toad, which, while engaged in watching its prey, is so beautifully sparkling and bright as to remind one of a living diamond, or I might say an intellectual jewel.

In approaching its game it at times will crawl with that peculiar kind of caution we witness in a pointer dog when coming upon a moving covey, and then again when thus engaged it will slowly and awkwardly walk, but its general motion is that of hopping with great quickness, and with long leaps, at times five or six feet at a bound.

To get from them their greatest speed, which is very interesting, you have only to drag a line slowly on the ground after them, which they seem to imagine their great enemy the snake, while they will scream with fear and lead off at a tremendous rate, and at their longest strides, causing you to remember the old proverb, "One who has been bitten by a serpent fears a rope's end."

They do not like much sun, and generally, if the day be bright, keep to their homes (each having his own, under boards, and near our doors and about our wells) until the approach of twilight, when they will come out, earnestly seeking water. Sometimes I have seen them perched upon the sides of the troughs drinking like little beasts, while their bright eyes were sparkling with delight. A constant supply of water should be kept within their reach. The hop-toad is the friend of the gardener and farmer, and is entirely worthy of their friendship and protection, being harmless, and feeding upon worms and insects which are our pests, and which destroy our plants and fruits.—*Germanoton Telegraph*.

For "Life Illustrated."

### JESSIE'S HAIR.

BY JENNY LEITCH.

I WAS looking through a drawer  
Filled with letters dim and old,  
Some brimmed o'er with love and kindness,  
Others very calm and cold.

They who wrote them far are scattered—  
Some beyond the restless sea—  
Some are on the western prairie,  
One beneath the cocoa tree.

There were letters warm and loving,  
But as years away have flown,  
Those same hearts forgot to love me—  
Lips and letters changed their tone.

When from out a folded paper  
Dropped a tress of glossy hair;  
Twined about by faded ribbon  
Was thine lock, so soft and fair.

Ah! I stirred my heart's deep fountains,  
And the tears brimmed up apace,  
For it brought so plain before me  
Jessie's loving, earnest face.

Years gone by she sent this token,  
From her home beside the sea,  
Folded up as I had found it,  
With the words, "Remember me."

Now she sleeps without awaking,  
Underneath the valley's sod;  
Our poor Jessie's earth-mixed spirit  
Rests forever with her God.

But of all old friends' mementoes,  
Kind or loving, rich or rare,  
None have so much power to move me  
As this lock of Jessie's hair.

For it seems as though I held here  
Of her very self a part—  
Better far than book or letter,  
Though the words came from the heart.  
Olden memories throng about me,  
From my lips escapes a prayer,  
As I sit in dusky twilight,  
With dead Jessie's golden hair.

[CONTINUED FROM PAGE THIRTY-FIVE.]

are weakened and subdued, but so are all the moral and intellectual powers. The susceptibility of the nervous system is increased, because all organs become susceptible of impressions in proportion to their feebleness. A weak eye is pained by light which is agreeable to a sound one. Hence it may be quite true that religious admonitions will be more deeply felt by prisoners living in solitude than by those enjoying society, just as such instruction, when addressed to a patient recovering from a severe and debilitating illness, makes a more vivid impression than when delivered to the same individual in health; but the appearances of reformation founded on such impressions are deceitful. When the sentence is expired, the convict will return to society, with all his mental powers, animal, moral, and intellectual, increased in *susceptibility*, but *lowered in strength*. The excitements that will then assail him will have their influence doubled by operating on an enfeebled frame. If he meet old associates, and return to drinking and profanity, the animal propensities will be fearfully excited by the force of these temptations, while his enfeebled moral and intellectual powers will be capable of offering scarcely any resistance. If he be placed amid virtuous men, his higher faculties will feel acutely, but be still feeble in executing their own resolves. Mr. Wood admitted that convicts, after long confinement in solitude, shudder to encounter the turmoil of the world, become excited as the day of liberation approaches, and feel bewildered when set at liberty. In short, this system is not in harmony with a sound knowledge of the physiology of the brain, although it appeared to me to be well administered.

These views are supported by the "Report of Dr. James B. Coleman, Physician to the New Jersey State Prison [in which solitary confinement, with labor, is enforced], addressed to the Board of Inspectors, November, 1839." The Report states that "among the prisoners there are many who exhibit a child-like simplicity, which shows them to be less acute than when they entered. In all who have been more than a year in prison, some of these effects have been observed. Continue the confinement for a longer time, and give them no other exercise of the mental faculties than this kind of imprisonment affords, and the most accomplished rogue will lose his capacity for deprecating with success upon the community. The same influence that injures the other organs will soften the brain. Withhold its proper exercise, and as surely as the bandaged limb loses its power, will the prisoner's faculties be weakened by solitary confinement." He sums up the effect of the treatment in these words: "While it subdues the evil passions, almost paralyzing them for want of exercise, it leaves the individual, if still a rogue, one who may be easily detected;" in other words, in reducing the energy of the organs of the propensities, it lowers also that of the organs of the moral and intellectual faculties, or causes the convict to approach more or less toward general idiocy. Dr. Coleman does not inform us whether the brain will not recover its vigor after liberation, and thus leave the offender as great a rogue after the close as he was at the beginning of his confinement.

The Auburn system of social labor is better, in my opinion, than that of Pennsylvania, in so far as it allows of a little more stimulus to the social faculties, and does not weaken the nervous system to so great an extent; but it has no superiority in regard to providing efficient means for invigorating and training the moral and intellectual faculties. The Pennsylvania system preserves the convict from contamination by evil communications with his fellow-prisoners, and prevents the other convicts from knowing the fact of his being in prison. It does not, however, hinder his associates who are at large from becoming aware of his conviction and imprisonment. The reports of the trial in the public newspapers inform them of these; and I was told that they will keep a note of them and watch for him on the day of his release, if they should happen themselves to be then at large, and welcome him back to profligacy and crime.

The principles of criminal legislation now advocated necessarily imply the abolition of the punishment of death.

## LECTURE XV.

## DUTIES OF GUARDIANS, SURETIES, JURORS, AND ARBITRATORS.

**Guardianship**—A duty not to be declined, though its performance is sometimes repaid with ingratitude—The misconduct is often on the part of the guardians—Examples of both cases—Particular circumstances in which guardianship may be declined—Duties of guardians—They should study and sedulously perform the obligations incumbent on them—Property of wards not to be misapplied to guardians' own purposes—Co-guardians to be vigilantly watched, and checked when acting improperly—Care for the maintenance, education, and setting out in life of the wards—Duty of suretyship—Dangers incurred by its performance—These may be lessened by Phrenology—Selfishness of those who decline to become sureties in any case whatever—Precautions under which suretyship should be undertaken—No man ought to bind himself to such an extent as to expose himself to suffer severely, or to become surety for a sanguine and prosperous individual who merely wishes to increase his property—Suretyship for good conduct—Precautions applicable to this—Duties of jurors—Few men capable of their satisfactory performance—Suggestions for the improvement of jurors—Duties of arbitrators—Erroneous notions prevalent on this subject—Decisions of "honest men judging according to equity"—Principles of law ought not to be disregarded.

HAVING discussed the social duties which we owe to the poor and to criminals, I proceed to notice several duties of a more private nature, but which still are strictly social and very important. I refer to the duties of guardianship and surety.

As human life is liable to be cut short at any stage of its progress, there are always existing a considerable number of children who have been deprived, by death, of one or both of their parents; and an obligation devolves on some one or more of the members of society to discharge the duties of guardians toward them. When the children are left totally destitute, the parish is bound to maintain them; and that duty has already been considered under the head of the treatment of the poor. It is, therefore, only children who stand in need of personal guidance, or who inherit property that requires to be protected, whose case we are now to consider. We may be called on to discharge these duties, either by the ties of nature, as being the next of kin, or by being nominated guardians or trustees in a deed of settlement executed by a parent who has committed his property and family to our care.

Many persons do not regard these as moral duties, but merely as discretionary calls, which every one may discharge or decline without blame, according to his own inclination; and there are individuals who recount some half dozen of instances in which trustees and guardians, after having undergone much labor and anxiety, have been rewarded with loss, obloquy, and ingratitude; and who, on the exultatory strength of these cases, wrap themselves up in impenetrable selfishness, and, during their whole lives, decline to undertake such duties for any human being.

It is impossible to deny that instances of flagrant ingratitude to guardians have occurred on the part of wards; but these are exceptions to a general rule; and if the practice of declinature were to become general, young orphans would be left as aliens in society, the prey of every designing knave, or be cast on the cold affections of public officers appointed by the state to manage their affairs.

While there are examples of misconduct and ingratitude on the part of wards, there are also, unfortunately, numerous instances of malversation on the part of guardians; and those who are chargeable with this offense are too apt, when called to account, to complain of hardship, and want of just feeling on the part of their wards, as a screen to their own delinquencies. I have known some instances, indeed, but very few, in which children, whose affairs had been managed with integrity, and whose education had been superintended with kindness and discretion, have proved ungrateful; but I have known several flagrant examples of cruel mismanagement by guardians. In one instance, a common soldier who had enlisted and gone to the Peninsular war, left two children, and property yielding about £70 a-year, under charge of a friend. He was not heard of for a considerable time, and the report became current that he had been killed. The friend put the children into the charity work-house as paupers, and appropriated the rents to his own use. A relative of the soldier, who lived at a distance, at last got tidings of the circumstance, obtained a legal appointment of himself as guardian to the children,

took them out of the work-house, prosecuted the false friend, and compelled him to refund the spoils of his treachery.

In another instance, both the father and mother of two female children died, when the eldest of the children was only about three years of age. The father was survived by a brother, and also by a friend, both of whom he named as guardians. He left about £3,000 of property. The brother was just starting in business, and had the world before him. He put £1,500 of the trust-money into his own pocket, without giving any security to the children; and, during the whole of their minority, he used it as his own, and paid them neither capital nor interest. His co-trustee, who was no relation in blood, was an example of generosity as strikingly as this individual was of selfishness. He lent out the other £1,500, took the children into his house, educated them along with his own family, applied the interest of the half of their fortune which he had rescued, faithfully, for their benefit; and finally accounted to them honestly for every shilling. When the children became of age, they prosecuted their *disinterested* uncle for the portion of their funds which he had mistaken for his own; and after a considerable litigation they succeeded in recovering principal, interest, and compound interest, which the court awarded against him, in consequence of the flagrancy of the case; but they were loudly taxed by him and his family with ingratitude and want of affection, for calling to a court of law so near and dear a relative!

As a contrast to this case, I am acquainted with an instance in which a body of trustees named in a deed of settlement by a mere acquaintance, a person who had no claim on their services through relationship, managed, for many years, the funds of a young family—superintended the education of the children—and accounted faithfully for every farthing that came into their own possession; but who, at the close of their trust, owing to their having employed a law-agent who did not attend to his duty, and to the children having turned out immoral, were sued personally for £1,000 each, and were involved in a very troublesome and expensive litigation.

I mention these facts to convey to the younger part of my audience, who may not have had experience in such matters, an idea at once of the trouble and risks which often accompany the duty of guardianship. At the same time, I have no hesitation in saying, that I consider every man bound to undertake that duty, with all its discomforts and dangers, where the dictates of the higher sentiments urge him to do so. If one of our own relatives have been laid in a premature grave, nature calls aloud on us to assist and guide his children with our experience and advice. If we have passed our lives in habits of sincere friendship and interchange of kindness with one not connected with us by blood, but who has been called, before the ordinary period of human life, to part from his family forever, we are bound by all the higher and purer feelings of our nature to lend our aid in protecting and assisting his surviving partner and children, if requested by him to do so.

There are instances, however, in which men, from their vanity or more selfish motives, do not appeal, in their deeds of settlement, to their own respectable relatives and friends for assistance; but name men of eminent rank as the guardians of their children, under the double expectation of adding a posthumous luster to their own names, and securing a distinguished patronage to their family. This practice is disowned by conscience and by just feelings of independence, and trustees called on in such circumstances to act, are clearly entitled to decline.

Suppose, then, that a case presents itself in which one of us feels himself justly required to accept the office of a trustee or guardian, under a deed of settlement—what is it his duty to do? Certain rules of law are laid down for the guidance of persons acting in these capacities, with which he should, at the very first, make himself acquainted. They are framed for the direction of average men, and, on the whole, prescribe a line of duty which tends essentially to protect the ward, but which also, when observed, affords an equal protec-

tion to the guardian. It has often appeared to me, from seeing the loss and suffering to which individuals are exposed from ignorance of the fundamental rules of law on this subject, that instruction in them, and in other principles of law applicable to duties which the ordinary members of society are called on to discharge, should form a branch of general education.

After having become acquainted with our duties as trustees or guardians, we should bend our minds sedulously to the upright discharge of them. We should lay down a positive resolution not to convert our wards, or their property and affairs, into sources of gain to ourselves, and not to suffer any of our co-trustees to do such an act. However tempting it may be to employ their capital in our own business, and however confident we may feel that we shall, in the end, honestly account to them for every shilling of their property—still, I say, we ought not to yield to the temptation. The moment we do so, we commit their fortunes to all the hazards of our own; and this is a breach of trust. We place ourselves in circumstances in which, by the failure of our own schemes, we may become the instruments of robbing and ruining helpless and destitute children, committed, as the most sacred charges, to our honesty and honor. If this grand cause of malversation be avoided, there is scarcely another that may not be easily resisted.

After abstaining ourselves from misapplying the funds of our wards, our next duty is to watch over our co-trustees or guardians, in order to prevent them from falling into a similar temptation. Men of sensitive, delicate, and upright minds, who are not in the least prone to commit this offense themselves, often feel extraordinary hesitation in checking a less scrupulous co-trustee in his malpractices. They view the act as so dishonorable that they shrink from taxing another with it; and try to shut their eyes as long as possible to mismanagement, solely from aversion to give pain by bringing it to a close. But this is a weakness which is not founded in reason, but on a most erroneous view both of duty and of human nature. I can testify, from experience and observation, that a man who is thoroughly honest, never objects to have his transactions examined with the utmost strictness. He is conscious of virtue, and is pleased that his virtue should be discovered; which can never be done so effectually as by a close scrutiny of his conduct. We shall, therefore, never offend a really good and trustworthy man, by inquiring habitually how he is discharging his duty. On the contrary, he will invite us to do so; and esteem us the more, the more attentively we watch over the affairs of our pupils.

That steward whose account is clear,  
Demands his honor may appear;  
His actions never shun the light;  
He is, and would be proved, upright.

*Gay's Fables, Part II., Fable 6.*

On the other hand, if the organs of Conscientiousness be so defective in any individual, that he is tempted to misapply the funds committed to his care, he stands the more in need of being closely watched, and of having his virtue supported by checks and counsel; and in such circumstances no false delicacy should be allowed to seal our lips and tie up our hands. We can not give just offense by the discharge of our duty in stopping peculation. If our co-guardian be upright, he will thank us for our scrupulosity; whereas, if he be dishonest, his feeling of offense will resemble that of a rogue at the officer who detects him and brings him to justice, which is unworthy of consideration.

But even in this case, we shall give much less offense than we imagine. It is a fact, of which I am convinced by extensive observation, that men in whom the organs of Conscientiousness are deficient, and who are thereby more prone to yield to temptations to infringe justice, have very little of that sensibility to the disgrace of dishonesty which better constituted minds feel so acutely, and hence we may speak to them very plainly about their departures from duty without their feeling debased. But whether they be offended or not, it is the duty of their co-trustees to prevent them from doing wrong.

If the funds of our pupils be properly preserved and profitably invested, there will generally be little risk of great failures in the remaining duties of trustees and guardians. These consist generally in seeing that the children are properly maintained, educated, and set out in life. Every trustee will be more able to discharge these duties well, in proportion to the range and value of his own information.

[TO BE CONTINUED.]



"For 'Life Illustrated.'"

## ETIQUETTE AND BAD MANNERS.

FOR GENTLEMEN TO CONSIDER.

MRS. GEORGE WASHINGTON WYLLIS.

There is nothing so terrible as a breach of etiquette in this world of starch and paste-board. Trust to your instincts of natural politeness. There is any doubt, run to your etiquette. To gentlemen, this rule is especially applicable.

Don't commit the unpardonable blunder of going to a lady without an introduction. No matter if her collar is dropping off—no matter if her mantle is detaching itself from the rest of her garments—unless you can find some one to introduce you, it would be a fearful lapse of manly address to the lady.

Don't offer the shelter of your umbrella to an unknown female, if a sudden shower comes up, you happen to be provided for. No! Don't show common humanity to have anything to do with the affair. No matter if, in the words of the poet, it rains "pitchforks with the tines of the sky." Ten to one, if you venture any such offer, it will be refused with such a look. No wood and crab-apples! who would want to go out twice? For it isn't "proper" to walk under the umbrella of a gentleman who has not asked leave. And ladies must be "proper," even in the risk of catching a cold which will last from the month of July to Christmas Day.

The same precaution must be observed in a railroad-car. It may be exceedingly dull—it probably will be—to sit twelve hours beside a lady, without allowing the use of your eye to wander in that direction, or touching your lips, even to make a remark on the state of the weather. But etiquette must be observed, and if you were to say to her that the sky betokened a storm, she might be sufficiently shocked to faint away. Then, where would you

be very cautious how you offer your hand to a lady out of a stage. It is a free country, she prefers going out head foremost to the method of descent, do allow her the privilege. We have seen a gentleman's polite assistance refused with such a "vinegar and lemon-look," that we really thought he would have quite justified in giving the affronted dame a little impetus into the street!

We are tired and sick of these nonsensical formalities and out of dried rules. Are we to run to the authorities to know when it is proper to sneeze or when to cough? Are we to wink and breathe down only according to advice? A gentleman is a gentleman, and a lady will be a lady in each and every circumstance, and we have no doubt as much confidence in the varnished surface of "manner" imparted to one who enforces it in the prim maxims inculcated by "sociologists" as we have in a piece of veneered furniture. A chip and scale off, and there is the original visible underneath!

Like a gentleman who is not too polite to refuse any little impromptu service to his fellow-passengers, and a lady who, instead of resenting interference with a frigid stare, says, "Thank you with such a beam out of her bright eyes, assures you that she means it! There is a

pleasure in giving and receiving the most trivial attentions that ought to insure their more frequent repetition. Have a little faith in humanity. Take it for granted that the world's intentions are kind, and you will be astonished to see how many good-natured individuals there are in it. But as for these formal people, who deal out everything by weight and measure, we would have them banished to the North Pole at once. They have no business to freeze us up, if they happen to prefer the icicle temperature for themselves!

## THE AMERICAN BOY.

"Father, look up and see that flag,  
How gracefully it flies!  
Those pretty stripes—they seem to be  
A rainbow in the skies."

"It is your country's flag, my son,  
And proudly drinks the light;  
O'er oceans' waves, in foreign climes,  
A symbol of our might."

"Father, what fearful noise is that,  
Like thundering of the clouds?  
Why do the people wave their hats,  
And rush along in crowds?"

"It is the noise of cannon, boy—  
The glad shout of the free tree:  
This is the day to memory dear—  
'Tis Freedom's Jubilee."

"I wish that I were now a man,  
I'd fire my cannon, too,  
And cheer as loudly as the rest—  
But, father, why don't you?"

"I'm getting old and weak, but still  
My heart is big with joy;  
I've witnessed many a day like this—  
Shout you aloud, my boy!"

"Hurrah for Freedom's Jubilee!  
God bless our native land!  
And may I live to hold the sword  
Of Freedom in my hand!"

"Well done, my boy!—grow up and love  
The land that gave you birth;  
A home where Freedom loves to dwell  
Is paradise on earth."

## THE "HERO" OF THE REGIMENT.

A young volunteer, by the name of H—, not yet twenty years of age, a very quiet and unpretending character, was placed as guard over the guard tent, at Portland, Me., with strict orders to allow no one to pass either in or out. Our stalwart youth shouldered his musket, and signified that he understood the order. Now, while he was pacing back and forth at the entrance of the tent, Lieut.-Colonel W— was conversing with a friend within.

At length the friend bade the Lieut.-Colonel "good-bye," and emerged from the tent. But there was no passing the guard. He made the attempt, but was thrust back. A second time he made the effort, but with the same result. He was pushed back a third time, when the Lieut.-Colonel stepped up and commanded H— to let his friend pass. H— said it was contrary to orders, and he could not pass. Then the Lieut.-Colonel drew a pistol, cocked it, and leveled it at the head of H—, saying he had a right to pass in and out when he chose.

H— returned, "Perhaps you have; but you

can't pass now, unless you pass over my dead body."

The Lieut.-Colonel, who had from some cause lowered his pistol, leveled it a second time at the broad shouldered youth. He, nowise daunted, exclaimed, in a determined voice, "Shoot!" and in the same instant he prepared to charge with bayonet upon the officer.

At this critical moment twenty pistols were pointed from the bystanders, attracted by the scene, upon the Lieut.-Colonel. He lowered his weapon and retired.

Thus closed a scene which has made young H— the hero of the regiment. His fame spread far and wide, and citizens in the neighboring city have been greatly excited by a desire to see the hero.

The "hero" is a member of the Norway company, one of the most splendid in the country. The average height of this company is 5 feet 10 or 11 inches.

From his childhood young H— has gone by the sobriquet of "Colonel," and, by my troth! I'm thinking the quotation marks will come off shortly.

## PROFITS ON PATENTS.

ALTHOUGH it may be true that the great majority of the articles for which patents are granted do not yield to the inventors or their assignees any considerable remuneration or profit, there is much money made by means of patents. Howe, the inventor of the railroad bridge, received a most fabulous income from the tariff paid him by railroad companies for the use of his improvement. Howe, the inventor of an important part of the sewing-machine, is said to have an annual income from the tariff paid him by builders of sewing-machines for the use of his improvement, amounting to more than two hundred thousand dollars a year.

At the late session of Congress an attempt was made to procure an extension of Morse's telegraph patents, and the attempt was opposed by Dr. Leverett Bradley. From Dr. Bradley's memorial, in opposition to the extension, it seems that the line between Boston and New York yields sufficient profits every three months to pay for building the line! Stock has been issued for large amounts more than the line cost, and on this artificially inflated stock great dividends are made.

The capital stock of the American Telegraph Company, for their line between Boston and Washington, is now \$1,535,000, upon which the net profits amount to over 20 per cent. per annum. It is known that responsible parties will give bonds to build a line over the same route and stock it, to do the same amount of business now done, for \$75,000.

A dividend of cent. per cent. was paid, a few years ago, upon the inflated stock of the greatest of the Western companies, after which the stock was multiplied by five, so as to amount to some millions.

No definite statement can be made of the

amount of the present wealth of Professor Morse, as that is a private matter, which it might be deemed to his interest to keep from the public; but from what he has received from his patents, it ought to be very great. He must, however, under any circumstances, have realized an immense sum. From the large amount of very valuable telegraph stock Mr. Morse holds now, and from the highly valuable real estate in his splendid mansion, near the Fifth Avenue, New York, his estate at Poughkeepsie, and other property, it is clear that he is a rich man, and his riches have been realized from his patents. He stands on the books of one of the telegraph companies, viz., the American Telegraph Company, as the owner of 1,007 shares of stock at \$100 each, on which the net profits have been, the last year, from 20 to 25 per cent. (The stock of that company is over \$1,600,000.) He is also the owner of a large amount of stock of other telegraph companies, owning the lines from Washington to New Orleans via Richmond, Charleston, Savannah, and Mobile; also the lines from New York to Buffalo, Louisville to New Orleans, and other lines. Mr. F. O. J. Smith, who owned one quarter of the Morse patent, sold that quarter, with stocks acquired from it, reserving a remaining interest of \$75,000, for \$300,000, as appears from the contract sale with the American Telegraph Company.

The reason why so great a number of patents are of no service to the inventors, or the world, is not in all cases because the inventions are valueless. Inventors, generally, are poor business men. They do not know how to put their inventions properly before the world. Some ask such enormous prices for their inventions that nobody will attempt to bring them into use. The imaginative faculties are generally strong in inventors, and when they have produced that which they regard as a good thing, their imagination recognizes it as a harbinger of millennial glory, and, of course, for so great and good an invention millions of dollars, they think, ought at once to be given them, otherwise they will hold it, and "a blind and selfish world" permits them to do so. Others, again, sell their patents to unreliable, enthusiastic adventurers, without substantial means or business talent, and, of course, the invention falls to the ground, or the inventor is cheated out of his share of the profits.

First-rate agents for the sale of rights generally demand a pretty high tariff for their services. We know some who demand one half the gross receipts for selling, and such men return to the inventor more money than those who offer to sell for a fifth or a quarter.

It is a singular fact, that a great majority of the useful inventions have been made by persons not in the line of business to which the inventions stand connected. There is a

reason for this. Those who have been educated to a business have become familiar with all the growth and improvement of the apparatus and the processes of the trade, and stand before the vast accumulation with a kind of reverence which appalls modest people, and discourages the presumption of trying to surpass all who have gone before them. On the contrary, the person who sees only the concentrated result of all past experience without any reverential veil over his vision, looks onward and upward, and discovers a wealth of truth yet undeveloped. Hence a linen-draper invents an improved pattern of a lighthouse for a storm-smitten reef, and takes the prize from all the building fraternity.

We desire to say, in closing, that many inventions of great value remain to be made. Fulton, Whitney, Morse, Goodyear, Howe, Blanchard, and McCormick are not to stand alone in our history as great and successful inventors.

Somebody will invent a *successful* locomotive wagon for common roads; or a cheap and successful furnace, forge, and stove for burning bituminous coal, so as to consume the smoke, to relieve such places as Pittsburg, in this country, and Sheffield, Manchester, Birmingham, and other towns in England, from that sooty pall which ever hangs over them. Somebody will invent a method for carding and spinning flax, hemp, and other fibrous substances, with as much facility as we now do cotton and wool. Stockings, gloves, shirts, and drawers will be knit by machinery, complete, without a seam or finishing by hand; and we devoutly trust some method will be devised for destroying the worms which devastate our shade-trees in New York and Brooklyn. He who will do any of these things cheaply, and thereby successfully, will reap both fame and fortune. "No more at present."

### STAND LIKE AN ANVIL.

BY BISHOP DOANE.

"Stand like an anvil!" when the strokes  
Of stalwart strength fall fierce and fast;  
Storms but more deeply root the oaks,  
Whose brawny arms embrace the blast.

"Stand like an anvil!" when the sparks  
Fly far and wide, a fiery shower;  
Virtue and truth must still be marks  
Where malice proves its want of power.

"Stand like an anvil!" when the bar  
Lies red and glowing on its breast;  
Duty shall be life's leading star,  
And conscious innocence its rest.

"Stand like an anvil!" when the sound  
Of ponderous hammers pains the ear;  
Thine but the still and stern rebound  
Of the great heart that can not fear.

"Stand like an anvil!" noise and heat  
Are born of earth and die with time;  
The soul, like God, its source and seat,  
Is solemn, still, serene, sublime.

### LIFE ILLUSTRATED.

Our editorial brethren, as well as readers generally, will please bear in mind that "*Life Illustrated*," has been merged in this JOURNAL since June, and that the JOURNAL has been enlarged eight pages, to make room for the additional matter. Well-written articles, short, pithy, and of general interest, are solicited for publication from men and women in every section of our country, "including Canada," as a contemporary graciously expresses it.

Our friends will confer a favor by showing "*THE PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED*" to their neighbors, and soliciting their names as subscribers. Specimen numbers will be sent when desired.

### RUTH'S MEDITATIONS.

[KNEELING AND ROCKING THE CRADLE.]

What is the little one thinking about?

Very wonderful things, no doubt—

Unwritten history!

Unfathomable mystery!

Yet he laughs, and cries, and eats, and drinks,  
And chuckles, and crows, and nods, and winks,  
As if his head were as full of kinks  
And curious riddles as any sphinx!

Warped by colic, and bent by tears,  
Punctured by pins, and tortured by fears,  
Our little nephew will lose two years;  
And he'll never know

Where the summers go—

He need not laugh, for he'll find it so!

Who can tell what a baby thinks?

Who can follow the gossamer links

By which the manikin feels his way

Out from the shore of the great unknown,

Blind and walling, and alone,

Into the light of day?

What does he think of his mother's eyes?

What does he think of his mother's hair?

What of the cradle roof that flies

Forward and backward through the air?

What does he think of his mother's breast—

Cup of his life and couch of his rest?

What does he think when her quick embrace

Presses his hand and buries his face

Deep where the heart-throbs sink and swell

With a tenderness she can never tell,

Though she murmur the words

Of all the birds—

Words she has learned to murmur well?

Now he thinks he'll go to sleep!

I can see the shadow creep

Over his eyes, in soft eclipses,

Over his brow, and over his lips,

Out to his little finger-tips!

Softly sinking down he goes!

Down he goes! Down he goes!

[*Rising and carefully retreating to her seat*]

See! he is hushed in sweet repose!

LAST winter, the Western papers say, a cow floated down the Mississippi on a piece of ice, and caught such a cold that she has yielded nothing but ice-creams since. To sweeten the cream we suppose it is only necessary that the cow be fed on sugar-cane.

It is not the multitude of applauses, but the good sense of applauders, which gives value to reputation.

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## COTTONIZED FLAX—FIBRILLA.

IMPORTANCE OF RECENT DISCOVERIES TO THE WORLD.—LYMAN'S NEW PROCESS.—ADAPTATION OF FLAX AS A PAPER STOCK.

Among the processes recently applied to the disintegration of flax, hemp, and other fibrous plants, and the preparation of the product for textile purposes, the most efficacious, and by far the most economical, is that discovered by Mr. A. S. Lyman, of New York, and lately patented in several European countries and India, as well as in the United States. The principle of this invention consists in a highly ingenious application of the explosive power of steam to the separation of the fibers of all vegetable materials. In all fibrous plants, such as flax, hemp, cane, etc., when freshly cut, sap, or if dry, after being soaked a short time, moisture is found to be minutely distributed throughout the entire structure of the plant. This simple element it is which is converted into an agency of immense but easily regulated power, for the complete disintegration of fibrous plants of any and every description. The *modus operandi* consists in the use of a strong iron cylinder, say twelve inches in diameter and twenty-four feet long, having a valve at either end, carried by an arm moving on a center, so that the end of the cylinder can be thrown open to its full area. This cylinder being more than half filled with flax or hemp recently cut, or charged with moisture by being soaked for a brief period, the valves at the ends of the cylinder are closed, being made steam-tight, and, by means of a pipe from a boiler, steam is supplied to the cylinder of any required pressure to the square inch. In a few minutes the moisture in the hemp or flax is raised to a temperature above that requisite for becoming steam, but it can not be converted into steam, being controlled by the pressure of the steam which already fills the whole available space for steam within the cylinder; the valve at the mouth of the cylinder being now let loose, the confined material is discharged from it with a loud explosion, and being suddenly projected from the cylinder, where it was under a pressure of 200 lbs., into the atmosphere at a pressure of only 15 lbs. to the square inch, the heated moisture within the fibrous material instantaneously flashes into steam, rending and disintegrating the material as completely and minutely as the moisture was distributed throughout its fibrous structure.

In the case of flax and hemp it is found that this process of blowing separates in the most complete manner the fiber from the shive or woody portion of the plant, from which it is then freed by being passed through an ordinary burring mill; and being afterward washed in a mild alkaline solution, it can be carded and used in combination with either wool or cotton, or both, and as well for felting as for spinning purposes. In this condition the fiber, thus simply and inexpensively prepared, is applicable to many valuable uses—taking the place of wool with equal utility and at not more than one third of its cost—and of cotton, in those fabrics in which it is combined with other textile substances, with equal advantage and at a very large reduction on the cost of cotton. Hence, however, the flax fiber is subjected to a second blowing process, it is found to be

minutely subdivided in a natural manner into its ultimate or component fibers, which are ascertained to be of the length of from one and a half to two inches. By means of a simple and economical process, applied by the inventor, the comminuted fiber is bleached, any remaining gum is removed, and it is reduced to a condition in which it can be made capable of being spun alone in the same manner as cotton. Although experiments on a large scale, in this respect, have not yet been made, there remains little doubt that, with some slight modifications of machinery, which experience and ingenuity will easily supply, this cottonized flax can and will be used and spun by itself, in the same manner as ordinary cotton, while by this process it can be manufactured at half the cost of cotton.

For textile and felting purposes, in combination with wool and cotton, or with both, and especially as a substitute for wool, its value and great economy are already established, and for all such combination purposes it can not fail henceforth to come into extensive use. Specimens of felted cloth, half wool and half flax; of stockings in the like proportions; of felt hats, one third flax and two thirds wool, and other fabrics are exhibited. Thread or spun goods cloth are being made, all of which articles manufacturers pronounce to be improved by the admixture of flax, but, as first samples, are greatly inferior in quality, they say, to what will be produced.

One peculiar advantage of the Lyman process is, that by means of it no single particle of the fiber is wasted or becomes refuse; but every part is equally valuable for the highest uses. By this process, moreover, the fiber of hemp can be made equally available with flax; and it is specially adapted to the treatment of jute and numerous other fibrous plants in like manner.

The first application of this most ingenious invention has been to the disintegration of fibrous material, and its conversion into paper stock, for which uses it bids fair to supersede, in economy of production, any existing agency. In the treatment of the hemp plant for this purpose its results are most striking. But its future value to the manufacturing community will be chiefly in the economical preparation of flax for textile purposes. To the agriculturist it presents a powerful inducement for turning to profitable account the vast area of Western lands specially adapted to the growth of flax and hemp; while it furnishes facilities for utilizing the many thousands of tons of flax straw which heretofore have been, and still are, left as useless to rot upon the ground, after the removal of the seed.

The cost of the apparatus for working Lyman's process is very inconsiderable, when contrasted with its produce; while hardly any skilled labor is required. A battery of three guns, of the contents of forty cubic feet each gun, with steam boiler, tubing, etc., can be set up for a cost in all not exceeding \$6,000. In Illinois and Ohio, whose soil is specially adapted to the culture of flax and hemp, coal costs not more than two, in many places but one dollar per ton. The shive or boon of the flax will furnish a large portion of the fuel for working flax. Farmers in Illinois will contract to deliver hemp, with the seed on it, at \$5, or before the seed ripens, at \$3 to \$4 per ton; and flax can be had abundantly, we learn, at \$6

the ton. In the use of hemp for paper stock the woody part or shive is equally valuable with the fiber; and from accurate trials made it is ascertained that a ton of hemp of 2,000 lbs. will yield 66 per cent., or 1,120 lbs. of bleached paper stock. Each gun is capable of blowing 14,000 lbs. of hemp, producing 7,840 lbs. bleached fiber per day of 20 hours.

Of flax it is found that one ton of 2,240 lbs. yields 824 lbs. of pure bleached fiber, and a large proportion of material for fuel. Hemp or flax requires to be in the gun only from five to six minutes, and two minutes suffice for loading. This admits of eight and a half charges per hour; seven may be safely counted on.

From results already obtained, a bleached paper stock, from hemp, ready to be run off into paper, can be produced at a cost not exceeding three cents per lb., worth fully seven or eight cents, and which can, at a further cost of not more than one cent, be converted into paper of different qualities, worth, on an average, not less than twelve cents the lb. The manufacture already, to a considerable extent, of paper from the cane reed, shows results nearly if not equally as promising as those from hemp. It is, however, in the application of the process in question to the preparation of flax, hemp, and other fibrous plants for textile purposes, as a substitute for or supplement to cotton and wool, that it is, at the present time, especially interesting. The Lyman process, at once simple and economical, and acting on fibrous plants in a manner peculiar to their natural construction, by one stroke, supersedes the laborious, tedious, and expensive processes of disintegration heretofore in use. It is this which gives to it its peculiar character and value; and destines it to fill a highly important function in the economy of one of the most valuable and essential branches of human industry.

In view of the lamentable political disturbances which now agitate this country, and of their disastrous consequences to the manufacturing industry of Europe as well as America, it is not easy to over-estimate the importance of the application of such inventions as the one in question to the development of a substitute for cotton. The uncertainty of the duration of the impending civil war which already carries dismay to many a humble home on the other as well as on this side of the Atlantic, and the prospect of a very great diminution, or indefinite interruption of the supply of an article of such prime necessity as cotton, furnish the most powerful stimulus to the discovery no less of other sources of supply, than of some other suitable textile material which may serve as a substitute for it.

Let it be remembered that cotton owes its vaunted sovereignty as much to the ingenuity of Whitney, as to the peculiar fertility of Southern soils. Contrast its history since the discovery of the cotton gin with that of the preceding period, and the extent of its obligation to that invention is manifest. It requires but the application of mechanical ingenuity to the treatment of flax, a plant indigenous to almost every soil and climate to adapt it to all the practical utilities of the cotton plant. This desideratum we believe to be substantially supplied by the simple and efficacious invention of Mr. Lyman; and it can hardly be doubted that in an age remarkable for mechanical ingenuity, any requisite supplementary appliances will be forthcoming in the progress of this new and most interesting branch of industry.



# AMERICAN PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED.



CALL

A Repository of Science, Literature, General Intelligence.

VOL. XXXIV. NO. 3.]

NEW YORK, SEPTEMBER, 1861.

[WHOLE NUMBER, 273.]

Published by  
**FOWLER AND WELLS,**  
No. 308 Broadway, New York.  
AT ONE DOLLAR A YEAR, IN ADVANCE.

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## MAJ.-GEN. GEORGE B. McCLELLAN. PHRENOLOGICAL CHARACTER AND BIOGRAPHY

### PHRENOLOGICAL CHARACTER.

THIS portrait, presented for our examination by a friend, without any indication of the name of the original (nor had the examiner ever before seen a likeness), indicates the following qualities: In the first place he has a most marked and positive Temperament, evincing activity and endurance in a high degree. His phrenological developments are also marked. His Perceptives are large; hence his mind is quick, clear, and practical. He grasps the facts and conditions of things almost instantaneously, and forms a judgment respecting them with uncommon rapidity, clearness, and accuracy. He seldom feels the necessity of asking advice, because he perceives instantly the circumstances by which he is surrounded, and his first judgment is his best. He is remarkable for order, for precision, and for mathematical accuracy in all he does. His



MAJ.-GENERAL GEORGE B. McCLELLAN.

His large Form, Size, Locality, and Individuality give him great talent to observe, sketch, to carry a picture or outline of things in his mind, and to remember geography, local position, and adjustment. These are very important qualities in an engineer or military leader. His Constructiveness, Form, Size, Order, and Calculation being large, qualify him for engineering, mechanism, and for forming combinations and inventions.

His Causality is large; hence he has an inquiring mind, is fond of investigating, and learning the philosophy of everything. He is capable of looking ahead, and seeing

head is broad, evincing uncommon force, courage, fortitude, and self-reliance; he never felt the necessity of being helped, protected, or sustained. He has Cautiousness and Secretiveness large enough to give him policy and prudence; and his Destructiveness and Combativeness, joined with very large Firmness, give him that self-dependence and consciousness of power which gives promptness to his decisions and earnest execution of his plans.

the end from the beginning; and his very large Perceptive qualities tend to open his pathway, and to throw light on everything in his immediate vicinity. He will perceive the best way and most ready access to results; and if he were thrown into straits of difficulty, he would form new plans and combinations almost instantaneously. Self-Esteem, Firmness, and the executive faculties lay the foundation for uncommon independence of spirit, and a desire to pursue

own course, to superintend and to execute own affairs. He is well organized for an engineer, for a mechanic, for a superintendent of business, and to be a controller of others. He understands character, knows men at glance, and is able to rule almost despotically without giving offense, or seeming to give the rights of those who are governed. He has active sympathy, warm affections, is moderate of other persons' feelings, and, when duty calls, would face a cannon's mouth without flinching. He is a smart, clear-headed, long-headed, persevering, energetic, forcible, self-reliant man, and able of making his mark anywhere.

## BIOGRAPHY.

GEORGE B. MCCLELLAN, the son of Dr. George McClellan, an eminent surgeon late Philadelphia, was born in that city, Dec. 3, 1818. At the age of sixteen, or in 1834, he entered the West Point Academy, and graduated in 1836, at the age of twenty, at the head of his class. On the first of July of this year he was Brevet Second Lieutenant of Engineers.

This was the period of the Mexican war, and McClellan was called into active service. Congress (May 15, 1846) had passed an act creating a company of sappers, miners, and pioneers to the corps of engineers, and McClellan was made Second Lieutenant in this company. Col. Totten names with warm approbation his great exertions, with two others, in organizing and drilling this corps. As the recruits assembled at West Point, they were at once put into a course of active drill as infantry, and of practical instruction in making and using different materials used in sieges, running and forming ponton bridges; and through the exertions of three officers only, when they returned from West Point (Sept. 24), seventy-one recruits, the Colonel says they were "in admirable discipline." This company was first ordered to report to General Taylor, and went to Matamoros; but were then ordered to counter-march to Matamoros, and move with the column of Patterson. Here Captain Swift and sixteen men were left in the hospital, and at that time until a few days before the landing at Vera Cruz the company was under Lieutenant Smith, who had but one other officer, Lieutenant McClellan. "During the march," Colonel Totten says, "to Vitoria from Matamoros, the company, then reduced to forty effectives, executed a great amount of work on roads, fords, etc., as it did in proceeding thence to Tampico, when it formed, with one company of the Third and one of the Seventh Infantry, a pioneer party, under Capt. Henry, of the Third Infantry. The detailed reports of these labors exhibit the greatest efficiency and excellent discipline under severe and trying circumstances, Lieutenant Smith having but one officer, Lieutenant McClellan, under his command."

Colonel Totten, at Vera Cruz, saw this company, now rejoined by its captain, land with the first line on the beach under General Worth, and its service here. "During the siege of Vera Cruz," Colonel Totten says, "I was witness to the great exertions and service of this company, animated by and emulating the zeal and devotion of its excellent officers, Lieutenants Smith, McClellan, and Foster." Until the surrender of the Castle, Lieutenant McClellan was engaged in the most severe and trying duties, in opening paths and roads to facilitate the investment, in covering reconnoissances, and in the unceasing toil and hardship of the trenches. "The total of the company," Colonel Totten writes, "was so small, and demands for its aid so incessant, that every man may be said to have been constantly on duty with scarcely a moment for rest and refreshment." Captain Swift was still too ill for such labors, and died soon afterward; but Colonel Totten remarks, the other officers directed "the operations of the siege with unsurpassed intelligence and zeal." Such is the plain and truthful record of the earliest war experience, at the age of twenty, of the noble soldier who is now the General of the Army of the Potomac, and whose star is fixed in the American constellation.

Let the next stage forward be related in the official words of Colonel Totten: "Severe labors followed the surrender of Vera Cruz and its castle, and accompanied the march to the battle of Cerro Gordo, in which the company displayed, in various parts of the field, its gallantry and efficiency. It entered the city of Jalapa with the advance of Twiggs' division, and Puebla with the advance of Worth's. During the pause at the latter place, the instruction of the company in its appropriate studies and exercises was resumed by its persevering and zealous officers, and assistance was given by all in the repairs of the defenses. Marching from Puebla with General Twiggs' division, the company was joined to General Worth at Chalon, and arrived in front of San Antonio on the 18th of August, having greatly assisted in clearing the road of obstructions placed by the enemy."

The company on the 19th was ordered to take the head of General Pillow's column at St. Augustine. The service of the company was now noble, and is specified all along in the official reports. Before the day of Contreras, General Twiggs, on discovering his enemy in a naturally strong position, with breastworks that commanded approach in every direction, dispatched two engineers to reconnoiter, one of whom was Lieut. McClellan. They were stopped by the Mexican pickets, had their horses shot under them, and were compelled to return. The action soon commenced—the battle of Contreras—in which Lieutenant McClellan was with Magruder's battery, which rendered splendid service. After mentioning

McClellan several times in his official report, General Twiggs thus writes: "Lieut. G. B. McClellan, after Lieut. Calender was wounded, took charge of and managed the howitzer battery with judgment and success, until it became so disabled as to require shelter. For Lieut. McClellan's efficiency and gallantry in this affair, I present his name for the favorable consideration of the General-in-Chief."

After a night of exposure to a pitiless storm, the army fought the next day, August 20, the battles of Churubusco, and that fine soldier, Gen. Persifer F. Smith, thus completes the record of McClellan: "Lieut. G. W. Smith, in command of the engineer company, and Lieut. McClellan, his subaltern, distinguished themselves throughout the whole of the three actions. Nothing seemed to them too bold to be undertaken or too difficult to be executed, and their services as engineers were as valuable as those they rendered in battle at the head of their gallant men." For such conduct on that day McClellan was brevetted First Lieutenant.

Lieut. McClellan was brevetted Captain for gallant and meritorious conduct in the next battle, El Molino del Rey; but declining, he was still lieutenant on the great day of Chapultepec, and the General-in-Chief, naming him with four others, uses these words: "Those five lieutenants of engineers won the admiration of all about them." His name appears in the official reports in connection with varied and most arduous service. On the night of the 11th of September, Captain Lee and Lieutenants Tower, Smith, and McClellan, with a company of sappers, were employed in establishing batteries against Chapultepec, which were actively served during the next day (12th), which was the day before the assault.

Lieut. McClellan long before daybreak of the 13th was in the field, and Major Smith, of the engineer corps, thus says of his morning's work: "At three o'clock a party of the sappers moved to the large convent in advance, and found it unoccupied. Lieut. McClellan advanced with a party into the Alameda, and reported at daylight that no enemy was to be seen. The sappers then moved forward, and had reached two squares beyond the Alameda, when they were recalled." This company was under senior Lieutenant Smith, and was engaged during the day in street fighting until three o'clock in the afternoon, and particularly in breaking into houses with crowbars and axes. Major Smith says: "Lieut. McClellan had command of a company for a time in the afternoon, while Lieut. Smith was searching for powder to be used in blowing up houses from which our troops had been fired upon contrary to the usages of war. During this time, while advancing the company, he reached a strong position, but found himself opposed to a large force of the enemy. He had a conflict with this force, which lasted some time; but the advantage afforded by his position enabled

him at length to drive it off, after having killed more than twenty of its number.

Such is the official record of McClellan, so far as brilliant special service is concerned. This, however, can convey no just idea of the labor and skill that are required, in order that lasting honor may be conferred on the country. It is the every-day life of the officer that is keenly watched by the men; and what is said of McClellan is, that it was so marked by thoroughness as to command respect and confidence, and so filled with sympathy as to win esteem and love. In such way he served his country in Mexico. Chief-Engineer Totten thus gives in general his term of service: Lieut. McClellan, on duty with engineer company from its organization at West Point; in the siege of Vera Cruz, and in all the battles of Gen. Scott's march to the city of Mexico." The company left this city May 23, 1848, marched to Vera Cruz, and arrived at West Point on the 22d of June.

Lieut. McClellan was brevetted Captain for gallant and meritorious conduct in battle at Chapultepec, and the following year (1848) saw him commander of this great company of sappers and miners and pontoniers. He continued here until 1851, but the military routine was not enough for him. During this period he translated from the French, which he knows thoroughly, a manual which has become the text-book of the service, and introduced the bayonet exercise into the army.

Capt. McClellan's next service was to superintend the construction of Fort Delaware, in the fall of 1851; in the spring of 1852 he was assigned to duty under Major Marcy in the expedition that explored the Red River; and then ordered as senior engineer to Texas, on the staff of Gen. P. F. Smith, with whom he was engaged in surveying the rivers and harbors of that State.

Capt. McClellan, in the next year, was one of the engineers who were ordered to make explorations and surveys to ascertain the most practicable route for a railroad from the Mississippi River to the Pacific Ocean; and among other duties, he made the reconnaissance of the Yakima Pass among the Rocky Mountains and the most direct route to Puget Sound. He was associated in the exploration of the forty-seventh and forty-ninth parallels of north latitude with Gov. Stevens, of Oregon. The Secretary of War, Jefferson Davis, in his official report to Congress, says of McClellan's services: "The examination of the approaches and passes of the Cascade Mountains, made by Captain McClellan, of the corps of engineers, presents a reconnaissance of great value, and though performed under adverse circumstances, exhibits all the information necessary to determine the practicability of this portion of the route, and reflects the highest credit on the capacity and resources of that officer." Nor was this the whole service of this indomitable public

servant. In this report, its closing words, Secretary Davis says: "Capt. McClellan, of the corps of engineers, after the completion of his field operations, was directed to visit various railroads, and to collect information and facts established in the construction and working of existing roads, to serve as data in determining the practicability of constructing and working roads over the several routes explored. The results of his inquiries will be found in a very valuable memoir herewith submitted."

To this engineering service succeeded, for three years, other duties which largely raised the reputation of Capt. McClellan. After executing a secret service in the West Indies, and receiving a commission in the United States Cavalry, he was appointed one of a military commission of three officers, to proceed to the Crimea and Northern Russia for observation on the existing war; and his report "On the Organization of European Armies and the Operations of the War," evinced so much grasp of the subject as to add to the reputation of a brave and efficient officer in the field, that of a large comprehension of the science of war.

And now, as there was no call by his country for services in the field, he resigned (1857) his position in the army, and became a simple American citizen; but still kept, as it were, in the line of his profession of engineer, for he became Vice-President and Engineer of the Illinois Central Railroad. Having served here three years, so much valued were his services that he became General Superintendent of the Ohio and Mississippi Railroad, in which capacity he was acting when the present unhappy strife broke out, and he was tendered the place of Major-General of the Ohio State forces, and a little later Gov. Curtin, of Pennsylvania, also endeavored to secure his services in organizing the volunteers of that State. He accepted, however, the earliest offer of Ohio, and he very promptly organized the militia of that State in a manner so original and efficient as to elicit the warmest encomiums; and perhaps no State in the Union has a citizen soldiery bidding fairer to keep the people true to the duties of both citizen and soldier at the same time as Ohio under this system.

But so thoroughly had Gen. McClellan demonstrated that he was a scientific soldier, that on the 14th day of May he was tendered a commission in the United States Army as Major-General, and he was assigned the Department of Ohio, with a wide district, including Western Virginia. His work since the 27th of May, when, with a portion of his command, he entered Virginia, is too well known to need more than a passing reference. His success has been rapid and complete, while the noble words that he has uttered in his proclamations have been admirably calculated to appeal to that mysterious power, which, in the long run, must be the arbiter in this country—public opinion.

Such is the record which an officer—yet but thirty-five—has made of service to his country. It shows indomitable energy, untiring industry, and rare fertility of resource. But something else is required in order to make such a commander as the hour demands—the

rare power to command men; and this Gen. McClellan has, because he is himself a whole-souled man, and has the power of intellect. His private life is as beautiful as his public career has been both brilliant and solid; and though he moves quietly and with no pretension in the ordinary business circle, yet in the battle-field, when all his energies are roused, he shows that genius for war that prompted the unreserved tributes of admiration that are seen in official reports.

Gen. McClellan's work in Virginia has commanded a like admiration from the country. He has held, at various points, 30,000 troops under him, and he has had them ever at the right time in the right place. Gen. Scott marched from Puebla with less than 11,000 rank and file. There were but 8,500 in the battle of Contreras; but 3,300 at Molino del Rey; and but 6,000 in the entrance into Mexico. So that Gen. McClellan had under him, in his late command, 30,000, three times the number of troops that Gen. Scott had at Contreras. The work done in Western Virginia so splendidly is, at least, as good an assurance as the country can have, that Gen. McClellan is fully capable of leading on triumphantly the noble army of the Potomac.

#### IMAGINATION: PROCESSES AND FACULTIES.

BY LEVI REUBEN, M.D.

How much and what, in philosophical treatises, or in our ordinary language, respecting the mind's powers and operations, is at the present time more or less currently included under the term, Imagination?

Very little study is required to show that the meaning of this word—the sum-total of what is embraced under it—has changed very slightly since the time of its earliest adoption, or, rather, transfer to the realm of mental phenomena. As to the common language, this is strictly true; in respect to the metaphysicians, while some have in a tolerable degree analyzed and individualized the contents of the term, others have either not made the attempt, or, making it, have failed; so that there is necessarily much discrepancy and some contradiction in the results at which different authors have arrived. Thus, Sir Wm. Hamilton, speaking on this very subject, says: "I formerly observed that philosophers, not having carried their psychological analysis so far as the *constituent* or *elementary processes*, the *faculties* in their systems are *only precarious unions of these processes*, in binary or even ternary combinations—unions, consequently, in which hardly any two philosophers are at one." How far Hamilton's account of imagination is amenable to his own criticism, we may see hereafter.

An incidental consequence of these facts is, that some light must be thrown upon that total—be it a broader or a narrower one—which in the mental world we cover by the term, Imagination, by bringing in to our aid the etymology of the word itself.

We do not readily, or with certainty, trace this word farther back than to the Latin verb (somewhat long for a root-word), *IMITOR*. *I copy, mimic, imitate*,—hence, again, *I stand for, or represent* (some object or thing).

From *IMITOR*, we have *IMAGO* (at first, probably, *IMITAGO*), the *likeness, form, or image* (of a thing).—an *apparition, a portraiture, a shadow*; and, finally, *an image in the mind, an idea, or conception*. Hence were formed *IMAGINO*, and *IMAGINOR*, the latter meaning, *I picture to myself, I conceive*. Finally, from this, *IMAGINATIO*, a *picturing in the mind, a mental image or copy*.

Now, we can picture in, or represent before, our mental consciousness, things in themselves extremely unlike; as, *a horse, the color red; an engine* that we have seen, some hitherto unknown *device* that we contrive toward improving the engine; *a vessel of peculiar sort* upon hearing her structure and parts described; *a landscape, a meteor, a battle*; and then, by a little extension of the sense, *a thought* noting any relation, say of *resemblance, causation, difference, absurdity, beauty, fitness*, and so on; or even the fact of a *truth* embodying some such relation. Imagination can, and in practical usage actually does, as a term, at sometimes, though not in every instance, include all the cases here enumerated. We may say that, spoken of as an act, imagination is at different times used to signify the picturing within our consciousness of the idea of some object, quality, combination of objects or qualities, scene or phenomenon, or of some idea, supposition, or combination originated within the mind, or of some idea of relation, or truth, or thought of almost or every possible kind.

The wholly metaphorical use of the term, revealed, if by no other circumstance, by the extreme breadth of the meanings it may have, will of course not be forgotten. We speak of ideas or thoughts as being mental pictures, only because we know that, in some way, they serve to the intellectual faculties uses like those which pictures, or, at least, symbols, answer when placed before the avenues of sense. They are forms, states, or changes of consciousness, symbolizing, however, objects and relations not in consciousness, but in the external world.

Already, then, we have discovered that the term imagination is one of extremely comprehensive signification; one applicable, indeed, in some sense or senses, to all the intellectual powers, whether perceptive or reasoning. Again, in respect to any given power, it may name either the general *process* of activity, the special *act*, or the mental *result* of such act. We shall consider hereafter whether it may not, in some one special sense, be used to name an individual *faculty* of mind.

This extreme comprehensiveness of meaning seems to be accounted for in the very origin of the term, or rather, by the purpose in reference

to our mental experiences, to serve which it was introduced. To form a mental picture or representation, is a notion well-nigh as broad as *to think, or to feel*. It should not surprise us, therefore, to find imagination almost co-extensive in use with those broad, and hence vague terms—*thought, feeling*. As a consequence, its meaning is nearly as vague and loose as theirs. This, observation of the employment of the term, not in conversation only, but in metaphysical, and even in phrenological works will readily prove.

It is just such vagueness, however, unavoidable as it may be at the first, that must be cleared up and reduced to precision and order, before the subject-matter exhibiting it can come fully within the requirements, or into the body, of science. In fact, as the breadth of territory over which in any country civilization has supplanted a pre-existing barbarism is known by the limits to which farms, roads, and canals have been pushed forward and made to replace the previous stretch of monotonous wilderness, just so science obtains and shows her continual, present growth by this very extension of method and precision of which we have just spoken, into and throughout fields of knowledge before only confusedly and immethodically comprehended.

For example, we are no longer satisfied to say, generally and vaguely, "The mind *thinks* things," or "We know things and their relations." We can now say, "Through materials furnished by his active perception of Weight (effort-knowing), this man has established a principle in Mechanics; by his ready mastery of Size (quantity-knowing), that one has solved a problem in Algebra;" or, "Through his powerful faculty of Comparison (resemblance-knowing), Goethe found that the cranial bones were but expanded vertebra; and, but for his penetrating Causality (dependence-knowing), Newton must have failed to demonstrate—however he might have conjectured—the law of gravitation." We delight in this extension of precision, because we know that it is an extension of knowledge in its best form, and of the power, use, and advantage which such knowledge confers.

Surely, then, if there be still remaining any vague, undefined, and, hence, imperfectly comprehended territory in respect of mental faculty or operation, it would appear to be in the highest degree important that we attempt to carry the chain and compass also into such territory; that we endeavor, at the least, to measure, bound, define, and individualize its parts, and so add it to the conquest and store that, in similar directions, science has already won. Doubtless I am safe in saying that within the sphere of mental action there are still many such unmeasured fields; and one of these, it appears to be shown above, is that represented under the term now to be considered. I do not promise to reduce all this broad

territory to measure and order; I shall, at the least, attempt to individualize and define some of its portions.

And, in the outset, let us consider some of the results at which lexicography and metaphysics have arrived, in their essays to parcel out and characterize the whole scope of the term, Imagination.

Of Webster's definitions, the essential are the following:

**IMAGINATION:** 1. The power or faculty of the mind by which it conceives and forms ideas of things [previously] communicated to it by the organs of sense.—*Encyclopaedia.*  
*Imagination* I understand to be the representation [in mind] of an individual thought.—*Bacon.*

Our simple apprehension of corporeal objects, if present, is *sense* [perception]; if absent, is *imagination* [conception].—*Glanville.*

Imagination, in its proper sense, signifies a lively conception of objects of sight [?].—*Reid.*

We have a power of modifying our conceptions [ideas], by combining the parts of different ones so as to form new wholes of our own creation. I shall employ the word *imagination* to express this power. I apprehend this to be the proper sense of the word, if imagination be the power which gives birth to the productions of the poet and the painter.—*Stewart.*

[Imagination] selects the parts of different conceptions, or objects of memory, to form a whole [or wholes] more pleasing, more terrible, or more awful, than has ever been presented in the ordinary course of nature.—*Ed. Bayly.*

The two latter definitions give quite clearly certain senses of the word, as now understood.

2. Conception; image in the mind; idea.  
His *imagination*s were often as just as they were bold and strong.—*Dennis.*
3. Contrivance; scheme formed in the mind; device.  
All their *imaginings* against me.—*Lam. III.*
4. Conceit; an unsolid or fanciful opinion.
5. First motion or purpose of the mind.

Let us add to these definitions a few other accounts of our subject:

By Imagination we mean, in a comprehensive sense, that operation of the mind by which it—(1) *receives*, (2) *retains*, (3) *recalls*, and (4) *combines*, according to higher laws, the ideal images furnished to it by the common sense and by the senses.—*Foucherleiden.*

"Imagination as *reproductive*, stores the mind with ideal images," etc. [Conception of ideas previously obtained through perception.] When a number of ideas has been already stored up in the mind, then, these "may now be *combined* together so as to form new images, which, though composed of the elements given in the original representations, yet are *now* purely mental creations of our own. Thus, I may have an image of a rock in my mind, and another image of a diamond. I *combine* these two together, and create the purely ideal representation of a diamond rock."—*Morell.*

Imagination, in the sense of the poet, \* \* \* denotes processes of *creation or composition*, governed by fixed laws.—*Wordsworth.*

Imagination (the higher, creative, or combining form) "presupposes *abstraction*, to separate from each other qualities, etc. \* \* \* and also, *judgment and taste*, to direct us in forming the combinations." Its operations "may be equally employed about all the subjects of our knowledge."—*Stewart.*

A brief article in a French encyclopedia (title not copied) very clearly characterizes conception, or the power of holding before the mental view, ideas obtained through the senses, terming this "passive imagination;" and then describes a second or higher sort as *complex*, employing the stores furnished by passive imagination, guided by associations of these ideas, and also by judgment and taste, adding that

this form "is especially the portion of thinkers and of artists."

Wayland admits and discusses *conception*, which presents again in mind our ideas of sensible objects; *original suggestion*, which evolves or projects from within the mind itself, upon the stimulus of perceptions, such ideas as those of *resemblance, cause, space, etc.*; *poetic imagination*, as above defined; and *philosophic imagination*, the office of which is to evolve *rational conjectures, or hypotheses*.

The last-mentioned views of imagination are quoted by Havens, but without direct judgment upon them; his ultimate conclusion being that imagination proper deals only with materials directly furnished by the senses, and that its creative activity is wholly in the way of *combining* in new forms—conclusions both of which, I believe, fall short of doing justice to the subject.

Dr. J. R. Buchanan admits reflective faculties, among others, of *Reason, Ingenuity, Scheming, Invention, Composition, Ideality*, and as sentiments closely related to these, *Imagination, Spirituality, etc.* He states that *imagination* "is an essential element of a profound, original, and creative mind. It contributes materials to reason, in the form of hypotheses," etc. Again, "Ideality is the source of refinement, delicacy, and copiousness of thought—of deep and subtle speculation—of *generalization, abstraction, and dreamy reminiscence*!"—more vague in its action than reason." Now, though in these passages there is doubtless conveyed some truth, there is also positively much error; and the whole tenor of the ideas is the very opposite of the clear-cut, individualized, and scientific—indeed, a strong intimation that the "dreamy," rather than the acute observation of mind had suggested these parts, at least, of the author's phrenological scheme.

Mr. Geo. Combe says of *imagination* and *fancy* that "*neither of them is synonymous with the phrenological term Ideality*." He says that, in the simplest sense, to imagine is to conceive; while, in the higher sense, "Imagination is the *impassioned representation* of the same things—not merely in the forms and arrangements of nature, but in new combinations formed by the mind itself. In Phrenology, therefore, conception is viewed as the *second* degree of activity of the knowing and reflecting faculties [perception being the *first*], and imagination as the *third*." And again, he says of the knowing and the reasoning faculties, that all of both classes alike, "*have perception, memory, and imagination*."

Mr. O. S. Fowler ascribes imagination, in the sense of a sentiment of love of the beautiful and exquisite, to the faculty of Ideality; his summary of the function of that faculty being in the following words: "IDEALITY.—Imagination—fancy—love of the exquisite, the beautiful, the splendid, the tasteful, and the polished—that impassioned ecstasy and rapture

of feeling which give inspiration to poetry and oratory, and a conception of the sublime." I incline to believe that, were Mr. Fowler to revise this statement, he would not now directly ascribe the conception of the sublime to Ideality. But with this exception, and with the understanding that "imagination" and "fancy" here included signify the *feeling, emotion, or sentiment* exciting to acts of imagination and fancy (proper), and not these acts themselves, which are clearly intellectual, I do not know that a more clear, full, and correct characterization of the function of Ideality than the passage quoted affords, could well be given.

A rapid glance over these many accounts and definitions of imagination, would seem at the first, along with frequent agreements, to disclose a large amount of contradiction and confusion. Something of these latter qualities we must certainly admit; but we believe that a thorough study of the statements quoted will result in showing a somewhat less amount of real confusion and oppositeness of view than at first appears. A part of the obscurity left upon the subject is clearly due to a practice still far too prevalent in the science of mind, by which different writers employ in one case different names for the same process or power, and in another, may apply the same names to correctly conceived and real processes or powers, but unfortunately to different ones. Another part of the confusion, it is fair to expect, will be found due to imperfect or incorrect apprehension, on the part of some of the writers quoted, of certain of the topics treated of.

In entering upon the discussion of this subject, then, it will at once appear, we should aim to individualize and keep distinct, as much as possible, the faculties to be treated of, and also their special acts or operations; to apply, as far as our vocabulary allows, always a separate term to each act or process, not less than to each faculty of the mind; and not to be content with finding one or two processes, however correctly, and saying practically—"See! these are what imagination means"—but rather attempt to explore the whole subject-matter, and (if may be) enable ourselves at the conclusion to say—"These acts, processes, or faculties exhaust the whole meaning of the term imagination; under some one or more of these, what is so termed can always be classed."

In carrying on this inquiry, the following, among other principles, will be considered as known, or easily to be proved:

1. That through the senses (which are not mental faculties) the Perceptive Faculties of the mind are directly brought into exercise; the mental pictures or ideas those faculties thus obtain being properly termed *perceptions*, and the act also being *perception*. Sir Wm. Hamilton commits the very serious error of supposing that all these various perceptive powers constitute but a single *Presentative Faculty*. And yet Hamilton remarks that per-

ception, memory, and imagination are in each person active about the same sort of things, as, whether it be about words, or forms, etc. This is the doctrine of Phrenology; and it is an admission of a fact for which *one* presentative faculty will not account—a fact requiring that there shall be several presentative (perceptive) faculties, each securing its own sort of perceptions. A like error will below be seen to have been committed by this distinguished metaphysical authority, in respect to each of the several faculties he admits.

2. That certain perceptive faculties cognize each a simple phenomenon, quality, or object,—as in case of Weight, Size, Color, Form, and probably Sound; certain others cognize each some obvious relation of phenomena, qualities, or objects,—as in case of Locality, Time, Order, Language, Calculation, and Tune; while one other cognizes groups of qualities concentered (grown-into-one) in individual or whole things as existing in nature—Individuality; and still another takes note of changes, single or complicated—namely, Eventuality.

3. That perceptions, once secured, are more or less firmly retained in the mind, and each class by the faculty which at the first secured it. This is *Retention*, or Simple Memory.—In Hamilton's scheme, one *Conservative Faculty*.

4. That retained perceptions are also variously associated in the mind, so that upon recall of any one it brings up or reproduces in consciousness one or more others, according to what has been termed the law of *Suggestion* (Simple).—Hamilton's one *Reproductive Faculty*.

5. That the recalled ideas can, not voluntarily changed, be held before the mind's eye and examined, giving the act of *Conception*; or their parts can be newly arranged or combined, giving one phase of what is more commonly meant by the term *Imagination*.—Hamilton's single *Representative Faculty*.

6. That the Reasoning Faculties have for their office to discover and furnish in our knowing certain ideas of relations that are not, like the simple relations of *time, place, etc.*, obvious, but that may be called recondite or non-sensible relations. Such are *resemblance*, known through the faculty of Comparison; *dependence*, through Causality; *difference* (probably, or *incongruity*), through Wit; possibly, others.—Hamilton's two Faculties, *Elaborative* and *Regulative*.

7. That besides Wit, in the sense now named, there is a sentiment or sense of the ridiculous, Mirthfulness or Humor, the organ of which is perhaps seated next above that of the former in the brain; and the former, if alone strong, explaining what are termed cases of "dry wit," "acumen," and keen discrimination.

8. That *Ideality* proper is a sentiment only, its office being to impart love of and delight in the beautiful, the perfect, and the exquisite.



9. That *Constructiveness* proper is rather a propensity or impulse, than a perceptive or reasoning power; being furnished with its materials by the perceptive, and guided in its activity by similarities, dependences, and differences discovered by the reasoning powers. That Constructiveness works in the visible and tangible—in the material wholly.

10. That the concreting of qualities into things, by Individuality, is involuntary; and that, accordingly, no perceptive, reflective, or sentiment thus far named is by its nature such that it can voluntarily perform the office of combining parts of ideas into new or previously unknown ideas. Some new intellectual faculty seems here to be called for.

11. That if a true *guess, conjecture, or hypothesis* can not be shown to be the work of Comparison, Causality, or Wit,—and of course it can not be the product of a sentiment, Ideality,—then, a second new intellectual faculty seems to be required, in order to explain these peculiar but very constant products of the mind's action.

Let us now see how much, from the definitions already quoted, should be distinctly excluded, as forming, even under its largest latitude, no part of the meaning of imagination. Webster's *fifth* definition, referring to purpose or impulse of the mind, may safely be excluded as finding no place in the philosophical usage of the word. Feuchtersleben's first three steps—*receiving, retaining, and recalling*—form no possible part in what can be called Imagination. They are previous processes. The *abstraction, judgment, and taste* referred to by Stewart, are certainly no parts of the process of imagination, as viewed by that author in the connection given; they are merely auxiliary activities of the reasoning faculties and ideality. We shall hereafter see that the faculty that abstracts can *imagine* its abstraction, etc. Exclude also association, judgment, and taste in the account next quoted. On the vagueness of Buchanan's statements we have already remarked; and we will here only add that the qualities *profundity, copiousness, subtlety*, as well as the processes *generalization and abstraction*, will all have to be eliminated from our estimate of the contents of imagination, in any proper understanding of the term. In regard to the assigning of a combining power to the faculty of Ideality, we have remarked above.

But there is another, a very general mental fact, and one which in ordinary language is very commonly included under the vague idea and term Imagination, but which we must, before proceeding with the subject itself, quite as carefully exclude.

That the mind, however many and however unlike its faculties, really acts in most instances by the simultaneous or commingled exercise of many of these faculties, is a principle admitted in all phrenological systems, and too

well established by actual observation and consciousness to need argument here. Mental effort is really always unitary, in a manner; and usually by aggregates or complexes grouping for the time from among the total possible powers. Briefly to illustrate the principle, observe that one secreting lobule of the liver does not at any time cease its action from the fact that any one or scores of other lobules are secreting bile at the moment; nor do all the lobules of the liver fail to secrete bile because the gastric glands within the coats of the stomach, and it may be the salivary glands, are at work. All these can work at the same time. In truth, it is a fact that, through certain nervous connections, any increased activity of one of these sets of glands may be made to awaken to greater activity the other sets; and certain large physiological results, as digestion, nutrition, and blood-purification, depend directly on the circumstance of such simultaneous operation. Just so, between the various nodules or masses of ganglionic or gray matter composing a large part of the brain, those of which in the cerebrum must be considered as seats of the knowing and affective powers, there are, as anatomy clearly shows, *nervous connections* (or commissures), distinct, numerous, and running in various directions; and it is perfectly evident that these have no other essential use than that of establishing communication of influence, and of course of activity between the different gray masses of the brain, those belonging to mental faculties, as well as those concerned in the mechanical (automatic) actions of the system, being among them.

In this way is explained the inter-action between the feelings proper and the intellect. We see certain objects: there then arise in our consciousness not merely *ideas* of those objects (the work of intellect), but also certain appropriate *impulses or emotions* (the work of propensities and sentiments). On the other hand, the spontaneous and inner action of the propensities and sentiments will also cause the intellectual faculties to be brought into action—this action originating from within, and not through the senses. So, certain propensities and sentiments have closer connections than others; or certain intellectual powers; or some of the former with some of the latter. We are not surprised when we find these particular faculties thus manifesting themselves simultaneously or in close succession; because our long observation and our own experience have led us to expect these coincidences and sequences, and to regard them as entirely natural, human, and sane.

To take the most marked case of all: It will be hard to find among all the elements of the human mind any single one that has in all ages more stimulated into activity the ideal sentiment, to clothe its objects with all the excellences, glories, and perfection possible to

thought, than has the passion of love (*Amativeness*, including in this, as may be done for all purposes of the present argument, the emotion of *Connubial Love*); and it will be hard to find any element that has been the spur to a greater amount of general and special intellectual activity, than this. Not merely has this been true in the past; it is true now. Poetry, fiction, history, biography, experience, alike attest this assertion. And yet, no faculty or element of the human mind can be *farther removed from the intellect*—more totally a thing out of and apart from all intellectual operations—than is *Amativeness*.

This propensity, then, when in action, powerfully enlists the action of Ideality as a sentiment, as it does of Hope, Benevolence, and some others, and also of the properly knowing and reasoning powers (intellect), which must furnish the facts, examine the conditions, and provide the means, to its own gratification. The person under its influence not only imagines perfections in its object (this being the work of Ideality), but also *imagines* (in the sense of conceiving, combining, and conjecturing, in the intellect) all manner of relations and probabilities affecting this ordinarily indispensable need of being.

The same thing is true, in various degrees, of the other affective faculties. *Acquisitiveness* is surely no part of intellect; but it both spurs Ideality to imagine (feel) the glories of wealth, and sets the intellect at work to find and adopt all the means to its possession. It is the commonest phenomenon to find a man's *acquisitiveness* driving him to study all that pertains to the qualities, history, and relations of pig-iron or point lace; but the *acquisitiveness* is still no part of the intellect that does this work of knowing about the iron or the lace. And just as we should err in bringing the *acquisitiveness* into the intellect, *because* it sets intellect in motion, so we shall err if we call that a part of imagination (intellectual), which in fact only spurs us to *conceive* vividly the ideas we have, *separate* and *combine* them anew, *conjecture* or *guess* concerning them, and do all that intellectual work proper which we very commonly include under the term *IMAGINING*.

What, then, are the faculties (affective) that strongly appeal to and elicit intellectual imagination, of whatever form this may have?

a.—In a general way, we may conclude, any very powerful propensity or sentiment.

b.—But specially, certain ones of these, as:—

1. *Amativeness*—already treated of.

2. *Philoprogenitiveness*—when strong, and joined with full Ideality.

3. *Acquisitiveness*—see above.

4. *Constructiveness*—which powerfully impels its owner to put together, modify, devise, adapt, invent; and, by necessity, to know all the qualities and phenomena that will in the given cases have to be regarded.

5. Self-Esteem—devising the conditions requisite to secure honor to self.

6. Approbation—do., do., to secure approval or applause.

7. Cautiousness—driving us to imagine all forms and causes of danger.

8. Benevolence—leading to imagine and work for conditions of human happiness as yet unrealized.

9. Veneration—leading to represent in idea the attributes of the Deity—the Unknown Cause of things.

10. Hope—proverbially stimulating the intellect to the combining or creation of intellectual pictures and schemes, quite unreal, and unless based on severe fact and reason, visionary. The grand architect who oversees "castles in the air," "chateaus in Spain," and elsewhere!

11. Spirituality (Marvelousness)—impelling the intellect to picture the unseen, the spiritual, the supernatural.

12. Ideality—do., do., the perfect and exquisite; to strive after ornament, beauty; to secure all that gratifies taste; to make self, life, mankind, and the world something continually more glorious than they have yet arrived at being:—"a difficult thing," as will at once be seen, and that gives to every form of intellectual imagination or fancy exercise enough!

Finally, it may be remarked that any emotion which would ordinarily incite intellectual imagination, gains in its impelling force when it is associated with a large development of this last-named sentiment, Ideality; as was implied in speaking of Philoprogenitiveness.

From this brief review, general and special, of the influence of the affections and sentiments proper on the intellect, it will be seen that, though powerfully promoting the intellectual processes, serving to vivify intellectual conceptions, and to multiply our ideas and thoughts, yet all these impulses of whatever name really stand outside of intellect, and really take no part in its operations. It will be seen that, if the writer and the best phrenological authorities with whom he meets do not wholly mistake its function, Ideality, along with the other sentiments, must thus stand outside the intellect. That, in a word, Ideality is not imagination (in the proper sense), and does not in any sense perform what are properly to be called acts of imagination, nor evolve and retain ideas of imagination. Ideality very often is the hidden spring, but it is neither the *wheel-work* moved nor is it the *fabric* wrought out. It can not produce a single intellectual conception, form, combination, conjecture, or creation of any kind; but it is often the potent impulse to the production of any or all these; and it is a most delicate sense or intuition, besides, that by its pleasure indorses, or by its pain repels, the product which the toiling intellect may have evolved. Thus, then, we have found that other general mental fact which is to be excluded from the true meaning of Imagination; namely, all action of propensities or of sentiments, properly as such, including all action of the faculty of Ideality, as commonly and rightly understood.

But after excluding these parts of the sense of this term, admitted in a few of the definitions of authors, and in common or unscientific speech, how much shall we find to remain?

At a future time, I hope to show that what is with more or less propriety named imagination will still include—

1. The process of *Conception* (simple) on the part of all the intellectual faculties.

2. The process of *Conception* (original), giving new products, as the elements of new forms, melodies, etc.; also, a work of all the intellectual faculties.

3. A process of *Combination*, in the realm of ideas, not of matter.

4. An act of *Conjecture* or *Hypothesis*, evolving new relations of known facts or ideas:—and then to inquire whether there probably is, or is not—

5. A yet unrecognized Faculty of Combination for ideas and relations; namely, one of *Composition* or *Synthesis*.

6. A yet unrecognized Faculty of *Conjecture* or *Hypothesis*.

[TO BE CONTINUED.]

### EDUCATION AND TRAINING PHRENOLOGICALLY CONSIDERED—No. 3.

In the preceding articles of this series we have endeavored to define what we understand by the term Education. We have shown that it embraces physical training, or the development of the body; also, the development of the different mental faculties, and the excess of the faculties, and also their perversion by improper training. We have suggested some of the errors of the Mental Philosophers in treating upon the mind, and the great uncertainty of their systems as a guide to correct ideas of education. Phrenology, on the contrary, we attempted to show, makes us acquainted with the fundamental principles of the mind, teaching us at once the peculiar tastes or talent of each individual, thus showing that Phrenology would become the great educator of parents and teachers, and enable them to direct their efforts wisely in the education and training of the young. In this and succeeding articles we propose to offer some practical hints for the application of Phrenology to domestic training and to scholastic education.

Man is an animal with bodily wants, and he has a class of propensities which instinctively prompt him to provide for his animal wants. This he does in the first place without thought or reason; but subsequently, as he is ripened and instructed by experience, he employs his intelligence and his energy as a means of gratifying the lower elements of his nature.

The first, and, indeed, the most imperative, of human wants is nourishment. The newborn infant, prompted by this intuitive hunger, generally seeks its natural food at the very threshold of its being, as a means of building up the growth, and supplying the waste which exercise and labor induce. Nature has kindly planted in us, as a part of the mental nature of the individual, the faculty of Alimentiveness, which renders eating and drinking not only a duty, but a pleasure. To eat right as

to quality and quantity of food, including the proper time for eating it, is one of the most important lessons relating to our physical being. It is a most difficult part of our education, and one which is, perhaps, more frequently neglected than any other which falls within the sphere of every-day use.

The lower animals seldom exhibit anything which looks like reason in respect to their manner of eating and drinking, but they are guided by what may be called instinct—more appetite. In respect to the selection of their food, they usually reject whatever is detrimental or noxious, and always eat the best they can get—that which is most pleasing to the appetite. Though a dog may have lived ten years in a family, and have been fed on bread, vegetables, and meat every day of his life, and perhaps never had food in such quantity as to have any surplus, yet he will always devour first the meat, then such bread as may have butter on it, then such vegetables as may have come in contact with gravy, and last, when his appetite is nearly satisfied, he reluctantly devours the dry bread, the most unsavory part of the meal. A child will do precisely the same thing—will eat the meat, the butter, the delicious fruit first, and cry for more; but if denied, will then turn to get some of that which is less agreeable to its appetite. But as a child increases in age, and comes under the dominion of his thinking, reasoning intellect, he subjects the faculty of Alimentiveness to the control of his judgment to some extent. He does not eat the dessert first, nor gnaw the butter from his bread, and eat all his meat, and afterward the bread and vegetables; but he eats the more important articles—that which will taste good with a keen appetite—and reserves the delicacies for the close of the meal, when his appetite for hearty, strong food has been satisfied. The dog, as we have said, never learns this lesson by age, but seizes the most delicious morsel first, and makes wry faces at common food at the close of his meal. While the child is young he exhibits, as we have said, in the exercise of appetite, the merely animal impulses. During this season he should be guided and controlled by the experience or wisdom of the parent; and our impression is that there are very few children who are qualified to govern their appetite and exercise it properly until they have reached the sixteenth year; and parents can not do their children a greater injustice than to allow them to eat and drink as they please in regard to kind and quantity until they are old enough to choose the right food, and to take it in the right manner. What shall we say, then, of parents and nurses who appeal to appetite as a means of governing, and managing, and restraining children, who promise to the already excited appetite some choice delicacy, something the appetite craves, with a view to subject the turbulent faculties of the child to tem-

porary obedience? This method of training produces a feverish excitement in Alimentiveness, which, as the child matures, increases in strength until it will not be satisfied with ordinary gratification.

Society has wept and mourned over the desolations of perverted appetite until the entire doctrine of Total Depravity has appeared to be exemplified through the abuses of the single faculty of Alimentiveness. Children sometimes inherit from parents badly trained in appetite a tendency to these abuses; and what can we expect from the children of parents who have been ignorantly drugged by tea, coffee, tobacco, and alcoholic stimulants, or surfeited with rich, unwholesome, concentrated diet? It is within the memory of all persons of middle life when society was first awakened to the fact that alcoholic stimulants were not only unnecessary, but alarmingly destructive to health; but very few persons of extensive culture and good common sense have yet learned that tobacco, strong tea and coffee, and highly-seasoned food are almost equally destructive to health and happiness. It is comparatively but a few years since dyspepsia became known in the United States. We used to laugh at the accounts of gout among well-fed English people; but now our people, by abuses of appetite here, in the room of gout, a luxury applying chiefly to our cousins over the water, are scourged with dyspepsia. And what is dyspepsia but a breaking down of the tone of the stomach, and inability to digest the food and work it up into nourishment for the brain and body? Alcoholic liquors set the nervous system on fire, and make man a maniac and demon or a fool. Its effects are, therefore, more palpable than those which rise from other forms of intemperance; but these just as surely sap the foundations of health, gradually shatter the nerves, and derange all the organic functions, if indulged in to excess. Let the reader look among his neighbors, and how common he will find complaints of dyspepsia, of a torpid state of the liver, of scrofula, of palpitation of the heart, and what is called *nervousness*. These produce irritability, despondency, loss of memory, insanity, and death in various ways. Mankind has had a sore lesson on the abuses of appetite; and those who may retreat will show their wisdom by obeying the teachings of these sore experiences; but those will be wiser who learn temperance by their example, and studying the laws of their being.

Though it may take several generations of temperate parentage, and a thorough application of correct training, to rid mankind of the deleterious effects of past intemperance, yet who will be dissuaded from the effort by the difficulty of the case, or consider it a waste of time, when so great a result is at stake? We sometimes think, notwithstanding tens of thousands have discarded the use of alcoholic

liquors, that we are still an intemperate people. Many have given up the bottle, but only have changed the form of stimulant to coffee or tobacco, or both. After listening to a lecture on Temperance from a distinguished advocate of the cause, we found him smoking at the hotel, which he did constantly for nearly two hours. We inquired of him why he did so, and he remarked, that having given up liquor, which he had used to excess, he felt that he must have something to keep his nerves braced up. As a matter of health, we hardly know which is the worse practice of the two. Though smoking may not make a man neglect or abuse his family, it sends thousands of men annually to untimely graves, leaving widows and orphans in poverty, with nerves all on fire as an unhealthy inheritance from the short-lived father. When it is remembered that nearly all who use alcoholic liquors also use tobacco, and that tens of thousands smoke and chew who regard themselves as temperate men, it will be seen that tobacco is working more ruin to health and happiness than alcoholic liquors; and the most melancholy fact in the case is, that men are not aware of it; nor does society stamp its use with disgrace, as it does that of alcoholic liquors.

The whole system of intemperance is a wrong training and use of this primary faculty, Alimentiveness. Mothers and nurses may not be aware that they are training up their children to some form of intemperance, when they nurse or feed them every time they are fretful or uneasy. Some mothers we know who carry cakes, candies, and the like in their pockets, wherever they take their children, and to appeal to appetite with some such delicacy seems to be their chief means of exercising influence over their children. Thus treated, it is easy to understand how the unnatural fever in the whole digestive apparatus should be produced, and also in that organ of the brain which governs that department of our nature. With such an early training, what wonder is it that when they come to maturity they seek tobacco, alcoholic liquors, highly-seasoned food, and thereby break down their constitutions and their morals together.

The rules for training this faculty are few and simple. For the first year of a child's life, if its mother be healthy, nature has provided its best food, and, so far as possible, this should be given to the child at given periods, according to its constitution. Some mothers nurse their children every time they cry or appear restless, and thus keep the stomach in an unhealthy condition, containing food half digested, and, indeed, in nearly every condition, from that fit to be taken into the blood to that which is raw and crude. Nothing can be more destructive to the tone of the stomach than such habits, unless it be the taking of noxious substances; but wholesome food thus mixed becomes noxious, and there are very few chil-

dren thus fed who do not become irritable, feverish, and dyspeptic.

As a child becomes older, and is weaned, it should be fed upon a plain diet in general, not such as mature people eat. In England and Scotland, children are not allowed, generally, to partake of such food as adults eat, but they are fed upon oatmeal porridge, or milk thickened with oatmeal batter, upon vegetables of various kinds, and upon soups made with little meat and much vegetables. In the United States we often see little children two years old making a meal of roast beef and plum-pudding, or ham and eggs—in short, precisely such food as a healthy laboring man would eat. We often hear parents remark that they think their children ought to live as well as the parents. By that they mean that they should drink coffee and eat meat and highly-seasoned food with adults; and these same parents understand perfectly well that a horse at five years of age will sell for fifty or a hundred dollars more, to be put into hard service in the city, if that horse has never eaten a bushel of oats in his life, but been kept exclusively upon hay and grass. Men are wise as to horses, cattle, swine, sheep, and asses, but appear to be utterly wanting in practical sense in respect to the training and management of their own children. We believe that adults should live on a plain diet, that which is easy of digestion, not spiced, compounded, or concentrated, including vegetables and fruit in large degree. Three times a day, we think, is sufficiently frequent, and these at regular intervals; nor should the person ever eat heartily just before retiring, even though circumstances have compelled him to work hard all day on a mere breakfast. If a person can not sit up an hour and a half after eating, he should retire on an empty stomach, though a person might eat a small quantity and retire in half an hour without detriment.

When will men become as wise as an ox, which, left to roam the fields at will and seek his natural food, never over-eats, and rarely exhibits symptoms of disease during his whole life? He has no artificial habits; his appetite, guided by instinct, not pampered by cooking and fashion, remains unperverted. Nature, having established the physical laws which govern men as well as animals, would secure to man health and happiness, if he would use his reason in guiding his habits as the animal follows his instincts.

The organ of Alimentiveness, which is located just forward of where the top of the ear is joined to the head, and which, when large, is indicated by width and fullness in that region, is the first organ in the mental constitution which comes into activity. The infant or the animal an hour old seeks nourishment, prompted by the faculty of Alimentiveness, and, as we have shown, ten thousand miseries follow in the train of its abuse.

Is it not strange that man, the noblest creature God has made, should stumble at the very dawn of his life in the exercise of so important a faculty as Alimentiveness for the preservation of life and the physical constitution, that faculty being, we may say, one of the lowest elements of his nature? If all the other powers were as badly directed, as much abused as this, the doctrine of Total Depravity would need no further illustration or proof.

## MORAL PHILOSOPHY;

OR,

## THE DUTIES OF MAN

CONSIDERED IN HIS INDIVIDUAL, SOCIAL, AND DOMESTIC CAPACITIES.

BY GEORGE COMBE.

[FROM THE LATEST REVISED EDINBURGH EDITION.]

[CONTINUED FROM AUGUST NUMBER.]

THE next social duty to which I advert, is that of suretyship, or cautionary, as it is called in Scotland. A surety may either engage to pay a certain sum of money, if the principal obligant fail; or become bound for his good behavior and proper discharge of duty, in any office to which he has been appointed. Great losses and much misery often arise from suretyship; and in consequence, many persons lay down the rule never to become surety for any human being; while others, of a more generous and confiding nature, are ready to bind themselves for almost every one who gives them a solemn assurance that they will never be called on to pay. I shall attempt to expound the philosophy of the subject, and we shall then be better able to judge of our duty.

Suretyship is a lame substitute for a knowledge of human character. There are men whose prudence and integrity are proof against every temptation; and if we were certain that any particular individual whom we designed to trust, or to employ in our affairs, was one of these, we should desire no other security for his solvency or good conduct than that afforded by his own noble nature. But we know that there are also plausible persons who are only ostensibly honest; and we are never certain that an individual whom we are disposed to trust or employ, may not, in an unlucky hour, be found to belong to this class. We therefore require that some one, who knows his qualities, should certify his possession of prudence and integrity in the only way which can convince us of the entire sincerity of the recommendation, namely, by engaging to pay the debt in case of default—or to indemnify us, if, through negligence or dishonesty, we shall suffer loss.

It appears to me that the practical application of Phrenology will diminish both the necessity for demanding security and the danger of granting it. I have repeatedly shown to you examples of the three classes of heads: *first*, the class very imperfectly endowed in the moral and intellectual regions; *secondly*, the class very favorably constituted, in which these have a decided preponderance; and, *thirdly*, the class in which these regions and that of the propensities stand nearly in equilibrium. No man of prudence, if he knew Phrenology, would become surety for men of the lowest class, or be accessory, in any way, to placing them in situations of trust; because this would be exposing them to temptations which their weak moral faculties could not withstand. Men having the highest combination of organs, if well educated, might be safely trusted without security; or if we did become bound for them, we should have little to fear from their misconduct. Among several thousand criminal heads which I have seen, I have never met with one possessing the highest form of combination. Only once, in a penitentiary in Dublin, I found a female whose head approached closely to this standard, and I ventured to predict that the brain was not in a healthy condition. The jailer said that he was not aware of her brain being diseased, but that she was subject to intense and long-continued headaches, during which her mental perceptions became obscure; and the physician, on hearing my remark, expressed his own matured conviction that there was diseased action in the brain. This leaves, then, only the middle class of individuals, or those in whose brains the organs of the propensities, moral sentiments, and intellect are nearly equally balanced, as those for whose good conduct surety would be most necessary; and these are precisely the persons for whom it would be most hazardous to undertake it. The necessity and the hazard both arise from the same cause. Individuals thus constituted may be moral as long as external temptation is withheld; but they may, at any time, lapse into dis-

honesty, when strong inducements to it are presented. The possession of property, committed to their charge in a confidential manner—that is to say, in such circumstances that they may misapply it for a time without detection—frequently operates as an irresistible temptation, and, to the consternation of their sureties, they seem to change their character at the very moment when their good conduct was most implicitly relied on. We sometimes read in the newspapers of enormous embezzlements, or breaches of trust, or disgraceful bankruptcies, committed by persons who, during a long series of years, had enjoyed a reputable character; and the unreflecting wonder how men can change so suddenly, or how, after having known the sweets of virtue, they can be so infatuated as to part with them all, for the hollow illusions of criminal gain. But the truth is, that these men, from having the three regions of the brain nearly equally balanced, never stood at any time on a very stable basis of virtue. Their integrity, like a pyramid poised on its apex, was in danger of being overturned by every wind of temptation that might blow against it.

In judging on the subject of suretyship, it is of some importance to know the characteristic distinctions of the different classes of minds; because, in some cases, such obligations lead to no loss, while in others they are ruinous in the extreme. Our understanding is perplexed while we have no means of accounting for these differences of result; but if you will study Phrenology, and apply it practically, it will clear up many of these apparent anomalies, and enable you to judge when you are safe, and when exposed to danger.

We come now to inquire into the practical rule which we should follow, in regard to undertaking suretyship. In the present state of society, the exacting of security is in many instances indispensable; and I can not, therefore, see any ground on which those who decline, in all circumstances, to undertake it, can be defended. It appears to me to be a necessary duty, which presents itself to many individuals; and although, when imprudently discharged, it may be hazardous, we are not, on that account, entitled entirely to shrink from it. There are several precautions, however, which we are not only entitled, but called on, to adopt, for our own protection. In the *first* place, no man should ever bind himself to pay money to an extent, which, if exacted, would render him bankrupt; for this would be to injure his creditors by his suretyship; nay, he should not bind himself gratuitously to pay any sum for another, which, if lost, would seriously injure his own family. In short, no man is called on to undertake gratuitous and benevolent obligations beyond the extent which he can discharge without severe and permanent suffering to himself; and in subscribing such obligations, he should invariably calculate on being called on to fulfill them by payment. In general, men, even of ordinary prudence, find, by experience, that they are compelled to pay at least one half of all the cautionary obligations which they undertake, and the imprudent even more. Unless, therefore, they are disposed to go to ruin in the career of social kindness, they should limit their obligations in proportion to their means.

*Secondly*—We should consider the object sought to be attained by the applicant. If he be a young man who desires to obtain employment, or to commence business on a moderate scale on his own account, or if a friend, in a temporary, unexpected, and blameless emergency need our aid, good may, in these instances, result from the act. But if the suretyship is wanted merely to enable a person who is doing well, to do, as he imagines, a great deal better; to enable him to extend his business, or to get into a more lucrative situation, we may often pause, and reasonably consider whether we are about to serve our friend, or injure both him and ourselves. According to my observation, the men who have succeeded best in the pursuits of this world, and longest and most steadily enjoyed prosperity and character, are those who, from moderate beginnings, have advanced slowly and steadily along the stream of fortune, aided chiefly by their own mental resources; men who have never hastened to be rich, but who, from the first, have seen that time, economy, and prudence are the grand

ments of ultimate success. These men ask only the means of a commencement, and afterward give no trouble, either to the public or their friends. Success flows upon them, as the natural result of their own course of action, and they never attempt to force it prematurely.

There are other individuals, full of sanguine hope, inordinate ambition, or boundless love of gain, who never discover the advantages of their present possessions, but are constantly aiming at an imaginary prosperity, just at arm's length beyond their reach; and who solicit their friends to aid them, that they may seize the prize. They urge their acquaintances to become sureties for them to raise money in order to extend their business. I recommend to those to whom this counsel is made, to moderate the pace of these sanguine speculators, instead of helping to accelerate it; to advise them to practice economy and patience, and to wait till they acquire capital of their own to increase their trade. The danger of undertaking obligations for such arises from their over-sanguine, ambitious, and grasping dispositions, which are rendered only more ardent by encouragement. The chances are many, that they will ruin themselves, and bring serious ruin on their sureties. I have seen deplorable examples of families absolutely ruined by one of their number possessing this character. A brilliant representation of approaching fortune, he succeeded in obtaining possession of the moderate patrimonies of his brothers and sisters, the funds provided for his mother's annuity; in short, the whole capital left by his father, as the fruit of a long and laborious career—and in a few years he dissipated every sixpence of it in enterprises and speculations of the most extravagant description.

One benefit of Phrenology, to those who make a practical use of it, is to enable them to discriminate between a man's hopes and his real capacities. When they see considerable deficiency in the organs of intellect, or in those of Cautiousness, Conscientiousness, and Firmness, they know that whatever promises the individual may make, or how sincere may be his intentions of being prosperous, yet, that if he solve himself in a multitude of affairs, beyond the reach of his intellectual powers, failure will be inevitable; and they act accordingly. I have repeatedly urged individuals to abstain from assisting characters of this description to extend their speculations, and advised them to reserve their funds for emergencies of a different description, which were certain to arise; and at the distance of a few years, after the advice had been forgotten by me, they have returned and thanked me for the counsel. Such speculative men generally fall into great destitution in the end; and my recommendation to their relatives has uniformly been, to reserve their own means, with the view of saving them from abject poverty, when their schemes shall have reached their natural termination in ruin; and this has been found to be prudent advice.

As a general rule, therefore, I would dissuade you from undertaking partnership merely to increase the quantity, or accelerate the march, of prosperity, if your friend, by the aid of time, prudence, and economy, can give it in his power ultimately to command success by his own resources.

In becoming bound for the good conduct of an individual in a new employment, you should be well aware that the situation into which he is about to introduce him is suited to his natural dispositions and capacities, and not calculated to bring the weaker elements of his character into play, and be the means of ruining him as well as of ruining yourselves. Suppose, for example, that a young man has any latent seeds of intemperance in his constitution, or that he is fond of an undaring and unsettled life, and that, by becoming surety for his unskillful accounting, you should obtain employment for him as a mercantile traveling agent, you might manifestly expose him to temptations which might completely upset his virtue. I have known individuals, who, in more favorable circumstances, had acquired and maintained excellent characters, ruined by this change. Again, if an individual be either extremely good-natured, so much so that he can

not resist solicitation; or if he be ambitious and fond of display and power; or very speculative; and if you aid him in obtaining an agency for a bank, by which means he will obtain an immediate command of large sums of money, you may bring him to ruin, when you intended to do him a great service; for his integrity will thereby be exposed to assaults in all these directions. It has been remarked, that more men prove unsuccessful as bank-agents than almost in any other office of trust; and the reason appears to me to be, that the free command of money presents greater temptations to the weak points of character than almost any other external circumstance. For this reason, it is only men of the highest natural moral qualities who should be appointed to such situations; individuals whose integrity and love of justice and duty are paramount to all their other feelings; and then, with average intellectual endowments, their conduct will be irreproachable. It is clear, that until we possess an index to natural talents and dispositions which can be relied on in practice, much disappointment, loss, and misery, must inevitably be sustained, by the improper location or employment of individuals in the complicated relations of society; and if Phrenology promise to aid us in arriving at this object, it is worthy of our most serious consideration.\*

Another social duty which men are occasionally called on to discharge, is that of acting privately as *arbitrators* between disputing parties, or publicly as *jurymen*. According to the present practice, no special preparation for these duties is supposed to be necessary. A young man may have obtained any kind of education, or no education; he may possess any degree of intelligence and talent; and he may be upright in his dispositions, or very much the reverse; yet none of these things are of the least consideration in regard to his qualification to serve as a juror. As soon as he is found inhabiting a house, or possessing a shop, or a farm, of a certain rent, his name is placed on the list of jurors; he is summoned in his turn to sit on the bench of justice, and there he disposes, by his vote, of the lives and fortunes of his fellow-men. The defense maintained for this system is, that as twelve individuals are selected in civil cases, and fifteen in criminal, the verdict will embody the average intelligence and morality of the whole; and that, as the roll of jurors includes all the higher and middle ranks, their decisions, if not absolutely perfect, will, at least, be the best that can be obtained. This apology is, to some extent, well-founded; and the superior intelligence of a few frequently guides a vast amount of ignorance and dullness in a jury. Still, the extent of this ignorance and inaptitude is a great evil; and as it is susceptible of removal, it should not be permitted to exist.

All of you who have served as jurors, must be aware of the great disadvantages under which individuals labor in that situation, from want of original education, as well as of habits of mental application. I knew an instance in which a jury, in a civil cause which embraced a long series of mercantile transactions, including purchases, sales, bills, excise entries, permits, and other technical formalities, was composed of four Edinburgh traders, and of eight men balloted from the county of Edinburgh, where it borders on Lanarkshire and Peeblesshire, men who occupied small farms, who held the plow and drove their own carts; persons of undoubted respectability and intelligence in their own sphere, but who knew nothing of mercantile affairs; whose education and habits rendered them totally incapable of taking notes of evidence, and, of course, of forming any judgment for themselves. When the jury retired at ten o'clock at night, after a trial of twelve hours, one of the merchants was chosen foreman, and he asked the opinion of his brethren in succession. Eight of them echoed the charge of the presiding judge; but the other three announced a contrary opinion. The jurors from the country, seeing that the merchants

[CONTINUED ON PAGE SIXTY-FIVE.]

\* Several joint-stock companies have recently been formed to guarantee the intemperance and good conduct of persons employed in situations of trust, and the moderate premiums which they demand speak highly for the general integrity of the industrious classes of Great Britain. In the *Phrenological Journal*, vol. xiv., p. 297, some remarks will be found on the use which may be made of Phrenology by these associations.



## ELIZABETH BARRETT BROWNING.

## PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

## BIOGRAPHY.

We take pleasure in presenting a notice of the eminent poet, Mrs. Elizabeth Barrett Browning, whose medallion portrait is prefixed. Until lately, public curiosity in regard to her could only be gratified in part, for she has studiously avoided any publicity of her features, leaving "dear guessers" full liberty to give her such form and comeliness as suited their fancy. With this studied exclusiveness there has been exhibited more patience than is usual with people who are never content at any partial knowledge of a notoriety; but, now that the cast of that serene and noble face is given us for study, the pleasure will prove proportionately greater, as the lady has been admired in silence, and for her mental worth alone. The cast literally "speaks for itself"—it is the head and outline of one of the noblest minds of the age; and, as such, will bear study.

The mental and heart history of Mrs. Browning are so nearly related, that one must needs answer for the other. In one of her exquisite utterances she says:

"I am no trumpet, but a reed—  
A broken reed the wind indeed  
Left flat upon a dismal shore;  
Yet if a little maid or child  
Should sigh within it, earnest-mild,  
This reed will answer evermore."

And this is the key-note of much of her song, though it hardly comports with a reed to chant the majestic "Drama of Exile," and the prophetic numbers which lay scattered in profusion over all her later works. Her lyre is attuned to spirit-harmonies, which even a child may drink in with delight; but it is miraculous in its power, for it strikes to themes and stirs to passions which only the "Old Masters" can emulate. A woman in all her sympathies and instincts, she is an academician in her wisdom, and a companion of the greatest minds of the age in her philosophic powers; and thus constituted, she confessedly stands among the "chosen few" whose names the world will not suffer to be forgotten.

Elizabeth Barrett Browning was born in London, in 1812. From infancy her health was feeble, and she grew into a fragile child, unsuited for the usual associations of youth. In consequence, she early made companionship with books, and soon became a prodigy of precocious development; but if precocious, the child's mind suffered no lapse, for we hear of her "Greek accomplishments" as early as ten; and at fourteen (1826) appeared her first published volume—*An Essay on Mind*—in which the idiosyncrasies which have lately marked her muse give the work the stamp of originality and power. If not admirable as a poem, it showed a most wonderful proficiency in learning, by its familiar discourse of great minds and their productions. It is true that,

at ten, she wrote poems of much merit; but it is not at that era that the poetic sentiment in her gave the foreshadowing of its power, and, very properly, the lady never refers to those "early efforts." At fifteen, however, we find her an anonymous correspondent of the London *Athenaeum*, and the rather remarkable expression of the poems served greatly to excite critics and comment.

In 1833 appeared her translation of the tragedy of Eschylus' "Prometheus Vincit." It at once assumed the position of an excellent rendition of the renowned drama, and served to show how familiar was her knowledge of the Greek and the very *spirit* of its literature. In 1850 she revised the translation, and in its present form it probably will remain the most perfect of all adaptations. Its grace, and force, and profound passion show with what enthusiasm the translator entered upon her task.

Professor Boyd, the celebrated Hellenic scholar, was her companion in study, and to him she dedicated the first edition; and her frequent allusions to that gentleman show what real enthusiasts they were in their pursuit of gems among the old mines. It is to him she refers in her "Wine of Cyprus," where she says:

"And I think of those long mornings  
Which my thought goes far to seek,  
When, betwixt the folio's turnings,  
Solemn flowed the rhythmic Greek.  
Past the pane, the mountain spreading,  
Swept the sheep-bell's tinkling noise,  
While a girlish voice was reading,  
Somewhat low for *ai's* and *o's*.  
Then what golden hours were for us!  
While we sat together there,  
How the white vests of the chorus  
Seemed to wave up a live air!  
How the citharæns trod majestic  
Down the deep iambic lines,  
And the rolling anapests  
Curled, like vapor over shrines!"

Who but a living poet-soul could have thus uniquely coined study into rhythmic beauty?

In 1838 appeared "The Seraphim, and other Poems." In this work Miss Barrett but partially reached the popular heart; and, though critics differed much as to its merits, it served to place the author among the most eminent poets of England. The blemishes of the work are of a very positive character, judged by what is termed "popular taste;" but the beauties of the work are also of a no less marked nature. In the whole range of English Literature there is no more pathos, and power, and originality thrown into verse; yet the mannerisms, and obscurity of meaning, and license, poetic and unpoetic, which marked almost every page, sufficed to cheat her of "popular" appreciation.

In 1844 the "Drama of Exile" was given to the world. To this work the author's best powers were pledged. The field was a hazardous one, for Milton had trod there before her; but confidence did not forsake her, and she produced what has immortalized her name. It is not the province of this paper to attempt

any analysis or critique of this great work. Its conception is daring, its execution is really powerful, and its moral is admirably wrought out; but for all these qualities requisite for a great poem, the "Drama" is "popular" in the same way that "A Legend" has since become, and for the reason that its lofty idealities place it beyond the reach of the great majority of readers. But to students and lovers of poetry it is a mine of exhaustless wealth, which will yield store of beauty so long as the ideal has its worst enemy. The other poems which helped to fill the volume in which the "Drama" was printed, are of various character, and betray the wonderful fertility of the poet's pen. In all modes of expression she is almost uniformly self-possessed, and touches each theme with an ease and of expression truly astonishing; while, on every page, nay, almost every line, bears the impress of her mannerisms and idiosyncrasies.

In all these years Miss Barrett was unmarried, confined almost entirely to home. Her confinement she turned to profit, however, while others idled, she shrank away from study, and there pursued her reading, storing her mind with the best of a very choice library could afford. Before the appearance of her last-mentioned volume, in 1844, Miss Barrett was ordered to the sea for the restoration of her failing physical powers, and, in company with a favorite brother, she resorted to Torquay Beach, Devonshire. In sight of her window, she beheld that one drown, and suffered, in consequence, a mental lapse, which left little hope of her recovery. She was borne back to London, and kept in strict seclusion, forbidden even the company of her favorite Greek authors. It was from this confinement that she cried out in spirit,

"I count the dismal time by months and years,  
Since last I felt the green sward under foot,  
And the great breadth of all things summer-n  
Met mine upon my lips. Now Earth appears  
As strange to me as dreams of distant spheres  
Or thoughts of Heaven we weep at. Nature's  
Sounds on behind this door so closely shut,  
A strange, wild music to the prisoner's ears,  
Dilated by the distance, till the h  
Grows dim with fancies which it feels too fine  
While ever, with a visionary pain  
Past the precluded senses, sweep and shine  
Streams, forests, glades, and many a golden  
Of sunlit hills, transfigured to Divine."

And again:

"When some beloved voice, that was to you  
Both sound and sweetness, falter suddenly,  
And silence, against which you dare not cry,  
Aches round you like a strong disease, and ne  
What hope? What help? What music will  
That silence to your sense? Not friendship's  
Not reason's subtle count; not melody  
Of viola, nor of pipes that Faunus blew;  
Not songs of poets, nor of nightingales,  
Whose hearts leap upward through the cypress  
To the clear moon; nor yet the spheric laws,  
Self-chaunted; nor the angel's sweet 'All-Hail  
Met in the smile of God. Nay, none of these.  
Speak Thou, availing Christ! and fill this pause."

The sufferer was to fill this void in being, and in a very novel manner. In



*Elizabeth Barrett Browning*

Barrett received from Robert Browning of that poet's last compositions—a play—which he hoped would serve to amuse her for our. The lady acknowledged its receipt by writing the poet a Greek letter. To this poetic epistle Mr. Browning replied in the same language. The correspondence continued all in Greek, and soon grew warm and glowing, as Greek verbs so well know how to do. The consequences were an interview, a love-match, and a wedding—all to the astonishment of the literary, as well as the social, world of London. Of this most singular courtship the poet-wife has given us many records. Her "Portuguese Sonnets" are translations, as they purport, but her own utterances.

Let us quote, to teach our readers how poets write:—  
"The first time he kissed me, he but only kissed  
The fingers of this hand wherewith I write;  
And, ever since, it grew more clear and white,  
Till now to world-greetings, quick with its 'Oh, list!'  
When the angels speak. A ring of amethyst  
Could not wear here, plainer to my sight  
Than that first kiss. The second passed in height  
He first, and sought the forehead; and half missed,  
Half falling on my hair. Oh, beyond need!  
That was the crysm of love, which Love's own crown  
With sanctifying sweetness did precede.  
He third upon my lips was folded down  
To a perfect purple state! Since when, indeed,  
I have been proud, and said, 'My love, my own!'"

"This is as musically told as if the "silver ring" of that kiss were woven into the lines. In another, she thus gives expression to the power and depth of her love passion:

"How do I love thee? Let me count the ways:  
I do love thee to the depth, and breadth, and height  
My soul can reach, when feeling out of sight  
For the ends of being and ideal grace.  
I love thee to the level of every day's  
Most quiet need, by sun and candle light.  
I love thee freely, as men strive for right;  
I love thee purely, as they turn from praise;  
I love thee with the passion but to use  
In my old griefs, and with my childhood's faith;  
I love thee with a love I seemed to lose  
With my lost saints. I love thee with the breath,  
Smiles, tears, of all my life; and if God choose,  
I shall but love thee better after death."

Also in this most exquisite utterance:

"I never gave a lock of hair away  
To a man, dearest, except this to thee,  
Which now upon my fingers thoughtfully  
I ring out to the full brown length, and say,  
'Take it! My day of youth went yesterday;  
My hair no longer bounds to my foot's glee,  
Nor plant I it from rose or myrtle tree,  
As girls do, any more. It only may  
Now shade on two pale cheeks the mark of tears,  
Taught drooping from the head that hangs aside  
Through sorrow's trick. I thought the funeral-shears  
Would take this first; but Love is justified.  
Take it thou—finding pure from all those years  
The kiss my mother left here when she died."

If man ever had riches lavished at his shrine, that man certainly is Mr. Browning. It is a beautiful comment upon the pure-mind-

edness of the pair, that they can thus give the world an insight into the most secret springs of their being.

We have dwelt upon this episode in the poet's life, because to us it is a truly blessed spectacle when so much mind can come out of its seclusion, to become the very impersonation of womanly devotion and tenderness. How such a history shames the absurd notion, prevailing in certain minds, that an intellectual woman is somewhat unsexed, and rendered incapable of loving deeply and passionately!

Shortly after this happy marriage, the two poets—one in heart and soul, though still two in their name and fame—removed to Florence, Italy, where their permanent residence was fixed. None more than the Brownings are friends of popular liberty; and Florence, with its sweet air and freedom to foreigners, is a proper field for their repose. Mrs. Browning sings, in the little lyric from which we have already quoted:

"I am no trumpet, but a reed:  
No flattering breath shall from me lead  
A silver sound, a hollow sound!  
I will not ring, for priest or king,  
One blast that, in re-echoing,  
Would leave a bondman faster bound."

Well has she kept her promise. In her "Casa Guidi Windows, or Sketches of the Italian Revolution in 1848," she shows how her heart is with the popular cause in poor, oppressed Italy. The volume is full of strong expression, glowing at times in its enthusiasm, yet stern in its purpose of stigmatizing tyranny and upholding liberty. Very knowing critics pretend to detect in the volume evidence of her assimilation with the idiosyncrasies of her husband. It is true, there appears less of the obscurity and mannerisms of her earlier poems in what has fallen from her pen since 1846; but to us it seems that she is still distinctively Mrs. Barrett Browning; and even in her last, and perhaps best work, "Aurora Leigh"—wherein plainness of speech is remarkable—we find her impress so certainly stamped upon the undercurrent and expression of the whole as to make this charge of "conjugal copyism" one of much injustice. So far as the husband has succeeded in giving true English expression to her perhaps too classically trained tastes, there is no desire to deny the presence of his mental influence; but when it comes to stripping her of originality, making her simply an echo of her husband, we feel like crying, "Fie, for shame!" upon such criticism. It generally proceeds from those persons who, jealous of merit in woman, seek to prove her the shadow of some man who is sure to have gone before.

"Aurora Leigh," which she pronounces the best and maturest of all her productions, is worthy of this promise, and now stands out in bold relief from latter-day poetry. Autobiographic and didactic in its character, it yet has all the charm of romance, and every page

glows with and irradiates the soul of the poet and pure-hearted defender of humanity. There are, it is true, passages of tedious tale, and some expressions which, in a previous number, we have characterized as inexcusably careless and in bad taste; but what poem of equal length possesses fewer faults of commission? *All* writers are guilty of lapses and haste, to a greater or less degree; and it scarcely becomes the reader to cull these blemishes to the neglect of the beauty which is the characteristic of the whole. Leave such carping to the critic, whose office seems to be to sift the chaff from the true grain, rather than grain from the chaff. Space forbids that we should refer at length to "Aurora Leigh," though we confess it would give us great pleasure to make quotation of some of its many remarkably fine passages, as showing something of the power and moral that is in the poet's pen. Let us take it for granted that lovers of poetry have already become possessed of the volume, and are, therefore, familiar with its character.

We quote the following description of the lady, as given by a gentleman who met the poet, some time since, at Florence. He says:

"Mrs. Browning I found possessed of a decidedly fine intellectual countenance, the eye black and large, the cheeks at that time very thin, which, with a diminutive chin, gave the lower part of the face a somewhat triangular shape. The features were regular, except the mouth, the upper part of which projected a little too much. If it were not for this defect, and the evident traces of illness, she might have been pronounced handsome. Her black hair was worn in ringlets, falling on either side nearly to the waist, which gave to the delicate figure a strange, sprite-like effect. Her voice had that true Shaksperian quality of excellence in woman—it was low, clear, and sweet. The countenance, upon the whole, wore an intensely calm, melancholy expression, with the manner of one who had long lived a very retired life."

Mrs. Browning died June 29, 1861, at Florence.

#### PHRENOLOGICAL CHARACTER.

The portrait of Elizabeth Barrett Browning presents to the eye of the phrenologist many remarkable qualities. She had a singularly sensitive temperament, and all the tenderness and delicacy of the female nature; and these were heightened, we might say sublimated, by that delicacy of physical health which may be said to have laid her nervous system bare to the touch of every influence calculated to act upon her sensitive sympathies. Joined to this feminine and nervous delicacy, she had uncommonly strong social affections, and her yearning love, with its many tendrils, reached for and clasped every lovable object. Nearly every stanza of her poetry throws the light of love upon whatever she describes; and when we add that, surmounting this delicacy of na-

ture, and this uncommon strength of affection, she possessed a most philosophical, scholarly, and masculine intellect, we present to the reader a combination of characteristics scarcely met with once in a hundred years. Her grasp of mind may be found in Harriet Martineau or Madame de Stael; and others may have been equally distinguished for their social affections; but where, except in the subject before us, can be found that rare combination of intellectual and philosophical power with such depth and super-sensitiveness of affection? How full and heavy the back head appears! It is not stunted, narrow, or short, but broad, deep, projecting backward, and full in all its parts. Conjugal and Parental Love appear to have been strong, with Adhesiveness and Inhabitiveness decidedly large.

She had father large Continuity, which gave

intense and patient application to the mind.

Her moral and religious organs appear to have been large, especially her Veneration and Benevolence. Her forehead was massive, and the head apparently large as a whole. Her Ideality and Sublimity were almost excessively developed; but with her large Causality and Comparison, which gave a strongly marked philosophical and critical cast to her mind, she had a tendency to prune the luxuriance of her imagination, and to keep it within bounds.

Her excellent memory enabled her to hold in her mind all the knowledge which her extensive reading had procured, and her strong intellectual judgment enabled her to use her knowledge to excellent advantage. But the inspiration of her labors originated in her imagination, her strong religious sensibility, and her uncommonly deep-toned love-spirit, her intellect serving as a pilot or guide to her emotional nature. The peculiarity of her writings, aside from that almost wild originality which characterizes her style, is an outbursting feeling, as if her heart was all aglow; and even when she writes in a strain of sadness, she never fails to evince the intense warmth and generosity of her soul. Her very winter moonlight seems blended with a glow of sunshine; and could she have lived healthy and robust, the world would have lost, perhaps, something of that plaintiveness which weakness and disease gave to her writings; yet it would doubtless have been more than compensated for in that stately grandeur and intense vigor which her writings would have evinced, had such a brain and nervous system been coupled with robust bodily health. The strings were too strong for the harp, and their music, though hushed, teaches the world how great a treasure it has lost.



PORTRAIT OF WILLIAM TILLMAN,  
WHO RESCUED THE SCHOONER S. J. WARING.

#### WILLIAM TILLMAN.

##### PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

##### PHRENOLOGICAL CHARACTER.

WILLIAM TILLMAN, on account of his conduct in recapturing the schooner S. J. Waring, and bringing her safely into New York, has excited great interest and attention.

His constitution is strong; he has broad shoulders, is thick-set and well built, weighs we judge, about one hundred and seventy pounds. His head measures twenty-two inches in circumference; and from a careful personal examination we find the following developments.

He has more than a common degree of Firmness and self-reliance, considerable Self-Esteem, and large Approbativeness and Conscientiousness. His social faculties are well indicated. His Combative and Destructive faculties are not predominant qualities, though they are rather strong. We judge that he would quarrel nor exercise cruelty if he could avoid it, but that he would be executive thorough in whatever he undertook to do. The organs which give perseverance, self-reliance, sense of justice, and courage are strong.

The most remarkable feature of his character is his uncommonly large Perceptive organs, which give practical talent and good common sense. The portrait shows a very great prominence in the middle and lower part of the forehead, but the head itself presents to

qualities in a still more striking manner. From the ear forward to the root of the nose the distance is very great; we rarely find it so great in heads of the same size. This shows very large Individuality, or observation; Form, or memory of configuration; Size, or judgment of proportion; Locality, or memory of places; and Eventuality, or memory of facts. His Language is also large, which gives him freedom of expression and good powers of description. He has very good mechanical talent, and might succeed well in a mechanical trade which requires ingenuity and practical judgment. He is pleasant in his manners and speech, and appears to be possessed of a kindly disposition; but his great resolution and determination, acted upon by the sense of self-preservation, made him brave and heroic in his late trying circumstances; and we fancy that we discovered a shade of sadness on his countenance, as if these fifteen days of peril had left their mark.

#### BIOGRAPHY.

Great interest attaches to the schooner *S. J. Waring*, from the fact that having been captured by the privateer *Jeff. Davis*, she was recaptured by the steward, Tillman, a colored man, who killed three of the prize crew with a hatchet, and, with the assistance of another hand on board, secured two others of the *impressed* as prisoners.

The negro, who is shrewder than the general run of his race, saw slavery staring him in the face, and he undertook the bold step, which was attended with success. On board of the schooner, after its capture, he had been tantalized by the captors, and was promised a master soon at Savannah.

The *Waring* was captured by the privateer *Jeff. Davis* some two hundred miles south of New York. After the capture, the captain of the *Jeff. Davis* placed on board of the *Waring*, Montague Amiel as captain, a Charleston pilot; and a man named Stevens as mate, and Sidney as second mate. These were the three men who were killed by the steward. The prisoners brought into this port are James Milnor, of South Carolina, and James Dorsey, of New Jersey.

After the re-taking of the vessel, it was piloted, in a great measure, by the negro, who brought her safely into this port. When he arrived here, it is said several attempts were made to spirit him away by bribes and promises, and it was at his own request that he was sent to the House of Detention. The schooner is worth about twelve thousand dollars, and very likely he will be awarded half the amount as salvage. What the cargo is worth, we have not yet learned, but, no doubt, it is also worth several thousand dollars.

#### STORY OF WM. TILLMAN, THE STEWARD.

William Tillman says that he was born of free parents, in Milford, Delaware, and is twenty-seven years of age. His parents moved

to Providence, R. I., when he was fourteen years old, and he has since called that place his home. He has been in the employ of Jonas Smith & Co., No. 227 Front Street, New York, by whom the schooner was owned, for the last three years.

The schooner *S. J. Waring* had started on a voyage to Buenos Ayres, in South America, with an assorted cargo, which, with the vessel, was valued at \$100,000. There were on board, the captain and mate; William Tillman, steward; William Stedding, seaman, born in Germany, twenty-three years of age, and has been sailing four years out of New York; Donald McLeod, seaman, of Cape Breton, Nova Scotia, thirty years of age, has been sailing out of New York for seven or eight years; and Bryce Mackintosh, a passenger.

On the 7th of July they fell in with the privateer *Jeff. Davis*, L. M. Coxetter, captain, and a prize crew of five were put aboard, who were unarmed. To use the language of Tillman: "They run ten days and didn't find Charleston; we were, however, only fifty miles south of Charleston, and one hundred to the eastward. On the voyage they treated me in the best kind of way, and talked the best kind of talk.

"One day the first lieutenant of the pirates was sitting in the cabin, cross-legged, smoking, and he said to me, 'When you go down to Savannah, I want you to go to my house, and I will take care of you.' I thought," continued the negro, "yes, you will take care of me, when you get me there. I raised my hat, and said: 'Yes, sir, thank you.' But afterward I said to Billy (the German), 'I am not going to Charleston a live man—they may take me there dead.' He had been told by the prize-master that he would get rewarded in Charleston for performing his duty so well in bringing the schooner in; he had also heard a conversation not intended for his ears, in regard to the price he would probably bring; and he had heard the prize-master say to one of his men, 'You talk to that steward, and keep him in good heart; by G-d he will never see the North again.'"

Tillman conferred with two of the seamen about taking possession of the schooner, but they declined adopting any plan, saying that none of them knew how to navigate her back, should they succeed in getting control. Tillman thought the matter over for three days, and then made an appeal to the German, and said, "If you are a man to stick to your word, we can take this vessel easy." Then we made a plan that I should go to my berth, and when most of them were asleep, he was to give me some sign, or awake me. We tried this for two nights, but no good chance offered. But last Tuesday night we caught them asleep, and we went to work. The mate comes to my berth and he touches me. He says, "Now is your time." I went into my

room and got my hatchet. The first man I struck was the captain. He was lying in a state-room on the starboard side. I aimed for his temple as near as I could, and hit him just below the ear with the edge of the hatchet. With that he made a very loud shriek. The passenger jumped up very much in a fright. I told him, "Do you be still; I shall not hurt a hair of your head." The passenger knew what I was up to; he never said a word more. I walks right across the cabin to the second mate's room, and I gave him one severe blow in the mole of the head—that is, right across the middle of the head. I did not stop to see whether he was dead, or no; but I jumped on deck, and, as I did so, the mate, who had been sleeping on the companion-way, started from the noise he heard in the cabin. Just as he rose upon his feet, I struck him in the back of the head. Then the German chap jumped over, and we "mittened" on to him, and flung him over the starboard quarter. Then we went down straight into the cabin. The second mate was not quite dead. He was sitting, leaning against his berth. I "caught" him by the hair of the head with my left hand, and struck him with the hatchet, which I had in my right hand. I told the young German, "Well, let's get him overboard as soon as we can." So we hauled him over on to the cabin.

The Marshal—Was he quite dead?

Tillman—No; he was not quite dead, but he would not have lived long. We flung him over the starboard quarter. Then I told this German to go and call that man Jim, the Southern chap (one of the pirates), here. He called him aft. Says I, "Jim, come down here in the cabin. Do you know that I have taken charge of this vessel to-night? I am going to put you in irons." "Well," says he, "I am willing." He gave right up. I kept him in irons till eight o'clock the next morning. I then sent the German for him, and I said, "Smith (the name Milnor went by on board), I want you to join us, and help to take this vessel back. But mind, the least crook or the least turn, and overboard you go with the rest." "Well," said he, "I will do the best I can." And he worked well all the way back. He couldn't do otherwise. It was pump or sink.

Marshal—Did they beg, any of them?

Tillman—They didn't have any chance to beg. It was all done in five minutes. In seven minutes and a half after I struck the first blow, the vessel was squared away before the wind and all sail on. We were fifty miles south of Charleston, and one hundred to the eastward.

Tillman said that at first he had thought of securing all the men, and bringing them all to New York alive in irons; but he found this was impracticable. To use his own language, "There were too many for that; there were five of them and only three of us. After this,



I said, well, I will get all I can back alive, and the rest I will kill."

After a careful examination before the United States authorities, in New York, Tillman and Stedding were honorably discharged.

The public seem determined to secure salvage on the ship and cargo for them, which ought to be not less than \$10,000, or 15,000 each, and have it securely invested and placed in the hands of trustees for their benefit.

These men were so beset by the thronging hundreds who wanted to see them, that they found it impossible to walk the streets. Mr. Barnum invited them to spend a few weeks in the Museum, where the public could see them, and we presume he will pay them well for their time, until the court shall provide for them, by a verdict for salvage on vessel and cargo in their favor.

[For Life Illustrated.]

## THE TYROL AND ANDREW HOFER.

### PART I.

THE Tyrol is one of the most mountainous, though at the same time one of the most picturesque, countries of Europe. It has all the beauties which can be derived from the contemplation of Alps, lakes, glaciers, avalanches, and waterfalls, quite as grand and magnificent as those of Switzerland; so much so, indeed, that its picturesqueness very frequently rises into sublimity. Ruined towers and dilapidated royal and baronial castles frown from the heights, and forcibly recall to the recollection of the traveler the days when might constituted right, and when tyranny retained what rapacity had appropriated.

The picturesqueness of the national costume forms also a very attractive ingredient in the mingled beauties of the landscape; and if the contemplation of mental attributes of a pleasing nature can add anything to our appreciation of the physical beauties of rural life; if we can mingle things so essentially distinct though always in contact, as mind and matter, and can contrive to have a higher appreciation of the beauties of the latter in consequence of our consciousness of the beauties of the former, then, indeed, will the charms of the Tyrolese landscape stand out in bolder relief when heightened by the character of the peasantry. This character mainly consists of a naive simplicity of manners, and quite a total absence of all affectation; bold, open-handed, and open-hearted; fond of speaking the truth, and of calling things by their right names; frugal, industrious, temperate, and hospitable. Such frankness, modern travelers tell us, would be in vain sought for in the Switzerland of the present day, except in some of the small mountainous or pastoral cantons, and these do not lie in the great route of European tourists. Perhaps it is mainly

owing to this circumstance, that in these secluded districts the noble old Swiss character still remains in flourishing vitality, for it is unfortunately a melancholy truth, that the civilization of the nineteenth century is as prolific in moral degeneracy and in mental hallucination as it is in the amplification of abstract science, experimental philosophy, and physical comfort.

The Tyrol has been less fortunate than Switzerland in securing her national independence; still, though she yet remains under the thralldom of a foreign government, and has not risen to the dignity of a nation (the people do not, in fact, desire it), yet brave hearts have throbbed, and still throb there under the homely garb of the peasant. They have, by availing themselves of the wildness of their solitudes and of the inaccessibility of their mountain passes, driven back, or worse, have nearly annihilated, hosts of foreign invaders. Even at the beginning of this century, almost in our own days, when the whole continent of Europe lay crouching at the feet of the first Napoleon, fearful of being devoured by the idol even while in the act of burning incense to its honor, the brave Tyrolese formed a solitary, yet a glorious, and, unfortunately, an unsuccessful exception. Long were the mountain solitudes enlivened by the echoes of their rifles, as commanded by Hofer they maintained a long, a varied, and an unequal struggle against the French and Bavarians. Of this struggle, and of the immortal peasant Hofer, we shall have a few words to say presently.

It is to be regretted that our tourists do not submit to a little inconvenience, and deviate in a small degree from the common track for the purpose of contemplating some of the beauties of the Tyrol. While Switzerland, however, is visited by thousands of our citizens who make the grand tour of Europe, the Tyrol is seldom even thought of, although it might be reached by merely crossing the boundary; but in getting to this boundary, the high road into Italy must be widely departed from. That high road lies through Switzerland, and is easily accessible from France and Germany, whereas the Tyrol leads nowhere, is not particularly easy of access, and must be sought for its own sake. The traveler, in order to approach the Tyrol, must make a circuit of a part of Bavaria and cross the Bavarian Alps, or he must travel through the Grison valleys of the Engadine, where all accommodations are of the roughest description.

A glance at a good map will show the situation of this rugged country, which is divided by an imaginary line into two unequal parts: the German Tyrol, which leans on Germany and Bavaria; and the Italian Tyrol, which slopes down to the lakes and fertile plains of Lombardy. This line is supposed to be drawn across the country from east to west, leaving

the town of Botzen to the north, and the north of this line is known as the German Tyrol, and all to the south as the Italian Tyrol. It is, we presume, needless to inform our geographical readers, that the Tyrol is no part of either Germany or Italy, but is a portion of the hereditary possessions of the Emperor of Austria; the terms German Tyrol and Italian Tyrol mean merely that the northern portion adjoins Germany, and the southern portion Italy.

The German portion is the larger, by one third. The Italian portion is much more populous in proportion to its extent, abounds in larger and better built towns and villages. It is said by some tourists, that the character of the inhabitants of the southern Italian portion of the Tyrol falls very far below the attributes of manly independence, and so eminently distinguish those of the northern or Germanic portion. This, however, is the fact (and it requires corroboration), is easily explained.

There is nothing, perhaps, in the whole system of social economy that exercises so important an influence in molding the social and political character of a people, as the mode of the tenure by which they hold possession of the soil. So long as a man cultivates land which is not his own, he is always more or less at the mercy of his landlord. If the land is densely populated, and if it be at the same time purely agricultural, so that the products are not easily procured, and if, also, the landlord has the power of eviction, it amounts almost to a power of life and death. In the Tyrol, however, this power is very much restricted as it is in every other country in Europe, except in the British Islands alone. Although he has not this tyrannical privilege, so long as the tenant fulfills his part of the agreement, yet he can, notwithstanding, subject the latter to a series of innumerable petty annoyances. The tenant, conscious that he is at the beck of this servile tyrant, that he is constantly under close surveillance, that his most careless expressions are noted, almost every thought put upon record, has to a certain rule and speak by measure; the moral elasticity of a freeman departs from him, and instead comes that stiffness, and often dissimulation, which is akin to military discipline. At last he dwindles down into a passive apparently, contented with his condition. In short, he becomes a human volcano, whose interior is covered with snow, but whose exterior is a mass of liquid fire. In the future of time comes the eruption which at once covers up with its overwhelming torrent not only agrarian despotism, but also the landman's social order, leaving the fabric of the state to be again constructed out of the debris. The peasant proprietor, on the other hand, even a revolution can not deprive him



his holding, is much less disposed to submit to the insolence of power, and will unhesitatingly take the field against grievances to which the poor holder of another man's land will submit without a murmur. If a country is to be truly happy and independent, the first care of her statesmen should be to see that the people touch the soil in the greatest possible number of points. It might, perhaps, be a matter of curious inquiry with the philosophic historian whether the people of America, had they been tenants at will, would have raised such a rout in Boston respecting the nominal duty of three-pence a pound on tea; we question very much, had they been conscious that they could be turned out of possession at the whim of their landlords, whether that same cargo of tea would not have been quietly retailed in Boston city instead of being made to serve as food for the fishes.

Now, the reader will very naturally ask, What is the meaning of this long digression? What possible bearing can it have upon the question, if question there be? Or what point have we in view to establish by this train of reasoning? The answer is easy, and has reference to the contrast of character between the Germanic and Italian Tyrolese above alluded to: *the peasantry of the German portion are nearly all proprietors, while those of the Italian portion are tenants.*

The valley of the river Inn runs through all the northern portion of the Tyrol. It is shut out from the lower or Italian Tyrol by a lofty chain of mountains, the only road over which is by Mount Brenner, at an elevation of 6,000 feet above the level of the sea. This valley of the Inn, reckoning its sinuosities, is nearly 100 miles long; its greatest breadth does not exceed eight miles, while in many places, and for a considerable distance, it does not exceed two or three miles broad. Innspruck, the principal city, is situated about middle way in this valley.

The main territory of the lower or Italian Tyrol is comprised in the valleys of the Eisach and the Adige. The principal towns on these rivers are Botzen, Lavis, Trent (the capital), and Roveredo. The Tyrol is, notwithstanding its forests, lakes, glaciers, and mountains covered with eternal snow, a tolerably well-peopled country. It contained in 1780 a population of about 600,000, and paid an annual tax to the Austrian government of 3,000,000 florins, or about \$1,500,000. The silver and copper works at Schwatz, in the upper Tyrol, were among the most profitable things in the emperor's hereditary dominions; and the salt works at Halle, in the same division of the country, yielded annually about 300,000 florins (\$150,000). The population of Innspruck is about 14,000.

This metropolis of the Tyrol is a beautiful city, and contains many objects of very great interest. The most remarkable of these is the

tomb or mausoleum of the Emperor Maximilian I., in the cathedral church of the Holy Cross. This vast monument consists of a tomb or sarcophagus of white and black marble, six feet high and thirteen feet in length, surmounted by a bronze statue of the emperor kneeling, and is surrounded by other subordinate works of sculpture. The beauty of the work lies mainly in the bassi-relievi which cover the sides of the monument, and which are sculptured out of the finest Carrara marble, the compartments being divided from each other by pilasters of jet-black marble. There are in all twenty-four tablets, which represent the principal events of Maximilian's life, such as his marriage at Ghent with the daughter of Charles the Rash, duke of Burgundy; his coronation as king of the Romans at Aix-la-Chapelle; his combat with the Venetians; his defeat of the Turks in Croatia, etc.

Around this magnificent tomb stand, as if sentinelning the remains of the monarch who sleeps underneath, twenty-eight statues in bronze, of kings, queens, princes, and stalwart warriors clad in armor. The male figures are nearly eight feet high, and are intended to represent (for as likenesses many of them must be entirely imaginary) the persons who formed the subjects of the deceased emperor's affection or admiration. Among them are Clovis the First, king of France; Theodoric, king of the Ostrogoths; King Arthur of England; the crusader Godfrey of Bouillon, king of Jerusalem; several of the early counts of Hapsburg, the ancestors of Maximilian, and of the now reigning emperors of Austria; Mary of Burgundy, the first wife of Maximilian; the Archduchess Margaret, his daughter; Joanna, spouse of Philip I. of Spain; and Leonora, princess of Portugal.

All who have visited this remarkable tomb, more particularly in the gloom and silence of twilight, have described the effect as being peculiarly solemn and impressive. Warriors clad from head to foot in plate armor, princes with their crowns and robes of state, and ladies with their court dresses, stand before us in most minute detail, and are contemplated with eager, and at the same time with almost fearful interest. Many of them have written their names in bold and legible characters on the history of the world, and have so modified the circumstances of the age in which they lived, that we, even now, at this distance of time and place, can feel the effects of their actions. To be among their representatives, even in bronze, in the gloom of a cathedral, with only a thin gleam of twilight half admitted through stained glass, and alternately intercepted and reflected by massive columns, groined roofs, and fan tracery, is to be in a situation which is well calculated (as Shakspeare has it) to make us

ohew the eud  
Of sweet and bitter fancy.

There is, however, in this church at Innspruck, among other fine monuments in marble, and statues in bronze of Catholic saints, one tomb which deserves particular notice—it is that of the peasant patriot, Andrew Hofer. It is unmarked by either bronze or marble; it boasts neither "storied urn nor animated bust;" it contains only the moldering remains of a man who sprung from the people—the keeper of an inn or public-house—who was always with them, and of them, and eventually died for their cause. Yet notwithstanding the barrenness of its appearance, this tomb calls for a larger share of the sympathies of humanity, and a greater degree of reverence, than we are generally willing to give to the proudest piles that courtly adulation has raised to the memory of emperors and kings.

That the story of Hofer may be understood, it will be necessary to take a brief glance at the history of the country, and more particularly at the few years which preceded his appearance as a guerilla chief.

The house of Hapsburg, which originated in the neighboring mountains of Switzerland, the chiefs of which eventually became dukes of Austria and emperors of Germany, obtained possession of the Tyrol in the fourteenth century. Events of this kind were brought about in the usual manner in which nationalities were then either crushed out or transferred, that is, by war, by marriage, or by purchase. The people were not then invented (the reader will pardon the coinage), and the modern method of ascertaining the opinions of nations by means of universal suffrage was not, of course, even dreamed of, and if had been proposed, would have been laughed to scorn by prescriptive legitimacy.

In the acquisition of the Tyrol, however, by the house of Hapsburg, the three methods of acquiring sovereignty above alluded to were all put in requisition. There was a marriage between one of the chiefs of the Hapsburg dynasty and a native princess of the Tyrol in whom the succession rested; there was a fierce contest with the duke of Bavaria; and there was a purchase from him of the sovereignty, which purchase formed the basis of a peace. Thus were the Tyrolese transferred to the house of Hapsburg, under whose dominion, with a slight exception which will be noticed presently, they have since remained. It is but justice, however, to the Austrian government to remark that its treatment of the Tyrol was mild. It was left in the enjoyment of all its ancient privileges, its diet, or representative body, and other sufficient liberal institutions.

We have thus taken a brief glance at the peculiarities, physical and social, of the Tyrol and Tyrolese, and given a condensed view of its history. In our next issue we will present our readers with an outline of the very unequal struggle so nobly maintained by Hofer and his peasants against the French and Bavarian forces.

[CONTINUED FROM PAGE FIFTY-EIGHT.]

were all on one side, and they on the other, acknowledged that the details of the case had extended far beyond their capacity of comprehension; that they really could form no judgment on the question, and therefore concluded that it was safest to follow the judge. The minority, who understood the case thoroughly, differed from the judge; they took great pains to explain, from their own notes, the leading circumstances to the majority, and succeeded in bringing them over to their opinion; and the result was, a verdict of a totally opposite description, to that at first proposed. I obtained this information the day after the trial, from one of those who had stood in the minority. The verdict was right, and no attempt was made to disturb it by the party who lost his cause.

The majority were not to blame; they had been called on to discharge a public duty for which they were totally unprepared, and they did their best to accomplish the ends of justice. But what I humbly submit to your consideration is, that, as the ordinary members of the community are called on to exercise the very important office of jurors, and may become the instruments of taking away the life or property of their fellow-men, their education should be so conducted as to qualify them to a reasonable extent for discharging so grave a duty. If we were accustomed to look on our social duties as equally important with our private interest, instruction calculated to qualify us to comprehend questions of private right and public criminality would undoubtedly form a branch of our early instruction. It might be useful to confer certificates or civil degrees on young men, founded on an examination into their educational attainments, and to render these indispensable by law to their being placed on the roll of jurors, or even of voters, and also to their exercising any public office of trust, honor, or emolument. The effects of such a regulation would probably be, that it would be considered disgraceful to want this qualification; that parents would strain every nerve to obtain it for their children; and that all who required to be the architects of their own fortunes would pursue such studies as would enable them to acquire it. In Scotland the standard of education is low, but in England it is still humbler. I knew an Englishman who had acquired a fortune exceeding £70,000, whose whole educational acquirements consisted in reading and the ability to subscribe his own name. He was, as you may suppose, a man of great natural talent. A clerk always accompanied him in his mercantile journeys, who conducted his correspondence, drew his bills, kept his books, and, as far as possible, supplied his want of original education; but he strongly felt the extent of his own defects. His affairs had required such constant active exertion, after he had entered into business, that he had found no leisure to educate himself; and he was so far advanced in life when I conversed with him, that he had then no hopes of going to school.

Analogous to the duty of jurors, is that of acting as arbitrator between individuals who have differences with each other which they can not amicably adjust. This being altogether a voluntary duty, it may be supposed that those only who are well known to be qualified for it, will be called on to discharge it; but the reverse is too often the case. Individuals who are themselves ignorant of the nature of an arbitrator's duties, are no judges of what qualifies another person to discharge them, and often make most preposterous selections. It is, indeed, a very common opinion, that the referee is the advocate of the party who nominates him, and that his duty consists in getting as many advantages for his friend as possible. Hence, in anticipation of disagreement, power is generally given to the two referees, in case of difference in opinion, to choose a third person, whose award shall be final; and not unfrequently this *oversman*, as he is called in Scotland, halves the differences between the two discordant arbitrators, and assumes that this must be absolute justice.

It is a favorite maxim with persons not conversant with law, that all disputes are best settled by a reference to "honest men judging according to equity." I have never been blind to the imperfections of

law and of legal decisions; but I must be permitted to say, that I have seen the worst of them far surpassed in absurdity and error, by the decisions of honest men judging according to equity. If any of you have ever acted as an arbitrator, he must have found that the first difficulty that presented itself to his understanding, was the wide difference between the contending parties regarding matters of fact. The law solves this difficulty by requiring evidence, and by establishing rules for determining what evidence shall be sufficient. Honest men, in general, hold themselves to be quite capable of discovering, by the inherent sagacity of their own minds, which statement is true and which false, without any evidence whatever, or at least by the aid of a very lame probation. The next difficulty which an arbitrator experiences is, to discover a principle in reason by which to regulate his judgment, so that impartial men may be capable of perceiving why he decides as he does, and that the parties themselves may be convinced that justice has been done to them. In courts of law, certain rules, which have been derived from a comprehensive survey of human affairs and much experience, are taken as the guides of the understanding in such circumstances. These are called rules or principles of law. They do not always possess the characteristics of wisdom which I have here described, nor are they always successfully applied; but the objects aimed at, both in framing and applying them, are unquestionably truth and justice. Yet honest men, judging according to equity, too frequently treat all such rules with contempt, assume their own feelings to be better guides, and conceive that they have dispensed absolute justice when they have followed the dictates of their own understandings, unenlightened, inexperienced, and sometimes swayed by many prejudices.

I recollect a decision of this kind which astonished both parties. A trader in Edinburgh had ordered a cargo of goods from Liverpool, according to a description clearly given in a letter. They were sent, and invoiced according to the description. When they arrived, it was discovered that they were greatly inferior, and even some of the articles different in kind from those ordered; and also that they were faded, and on the point of perishing through decay. The purchaser refused to receive them; the seller insisted; and the question was referred to an "honest man." He decided that the goods were not conformable to the order given, and that the purchaser was not bound to receive them; but he nevertheless condemned the purchaser to pay the freight from Liverpool, and all the expenses of the arbitration; and assigned as his reasons for doing so, that he, the arbitrator, was not bound by rules of law, but was entitled to act according to equity; that the seller would sustain an enormous loss by disposing of the cargo at Leith for what it would bring; that the purchaser had escaped a serious evil in being allowed to reject it; and that, therefore, it was very equitable that the purchaser should bear a little of the seller's burden; and in his opinion the freight and costs would form a very moderate portion of the total loss which would be sustained. He added, that it would teach the purchaser not to order whole cargoes again, which he thought was going beyond the proper limits of his trade; besides, it was a very dangerous thing for any man to order a whole cargo, especially when he had not seen the goods before they were shipped.

Perhaps some persons may be found to whom this may appear to be a just judgment; but to every one acquainted with the principles of trade, and who perceives that the seller's bad faith or unbusinesslike error was the sole cause of the evil, it must appear, at best, as a well-intended absurdity, if not a downright iniquity.

I know another case, in which the arbitrator found himself much puzzled, and resorted to this method of solving the difficulty. He called the two parties, Mr. A. and Mr. B., to meet him in a tavern, and placed them in separate rooms. He went first to Mr. A., and told him that he had seriously read all the papers, and considered the case, and had come to the conclusion that he, Mr. A., was entirely in the wrong, and that he meant to decide against him, but had called him

and Mr. B. to meet him, to try if it were possible to negotiate a compromise between them, to save himself from the disagreeable necessity of pronouncing such a decision. He concluded by asking Mr. A. what was the largest sum he would voluntarily offer to avoid the impending decision. Mr. A., after expressing his surprise and disappointment, and arguing his case anew, which argument was heard patiently, and pronounced to be unsatisfactory, at last named a sum. The arbitrator proceeded to the room in which Mr. B. was waiting, and told him that he had studied the case, etc., and was extremely sorry that he regarded him as completely in the wrong, and meant to decide against him; but as he had a regard for him, he begged to know the smallest sum which he was willing to accept, if Mr. A. could be induced to offer it, as an amicable compromise, to save him the pain of pronouncing such a judgment. Mr. B. argued, and was listened to; his arguments were repelled, and he was again solicited to name a sum, under pain of having a decision immediately pronounced, which would deprive him of all. He at last named a sum. There was a wide difference between the sums named; but the referee was not to be defeated; he went backward and forward between them, constantly threatening each in turn with his adverse decision, till he forced the one up and beat the other down, so that they at last met; and then, keeping them still apart, he caused each of them to subscribe a binding letter of compromise. This accomplished, he introduced them to each other, and boasted of the *equity* of his mode of settling the dispute.

This decision was more disinterested than one of a similar kind mentioned by Cicero. An arbiter, Quintus Fabius Labeo, being appointed by the Senate of Rome to settle a boundary between the people of Nola and those of Naples, counseled each to avoid greediness, and rather to restrict than unjustly to extend their claims. They both acted on this advice, and a space of unclaimed ground was left in the middle. He gave to each the boundary which they had claimed, and the middle space to the Roman people!

## LECTURE XVI.

### GOVERNMENT.

Various theories of the origin of government—Theory derived from Phrenology—Circumstances which modify the character of a government—Government is the power and authority of a nation delegated to one or a few of its members for the general good—General consent of the people its only moral foundation—Absurdity of doctrine of the Divine right of governors—Individuals not entitled to resist the government whenever its acts are disapproved by them—Rational mode of reforming a government—Political improvement slow and gradual—Advantages thence resulting—Independence and liberty of a nation distinguished—French government before and after the Revolution—British government—Relations of different kinds of government to the human faculties—Conditions necessary for national independence: (1.) Adequate size of brain; (2.) Intelligence and love of country sufficient to enable the people to act in concert, and sacrifice private to public advantage—National liberty—High moral and intellectual qualities necessary for its attainment—Illustrations of the foregoing principles from history—Republics of North and South America contrasted—The Swiss and Dutch—Failure of the attempt to introduce a free constitution into Sicily.

VARIOUS opinions have been entertained by philosophers regarding the origin of government. Some have viewed it as an extension of the parental authority instituted by nature; others as founded on a compact, by which the subjects surrendered part of their natural liberty to their rulers, and obtained in return protection, and the administration of just laws for the public benefit. Some have assigned to it a Divine origin, and held that kings and rulers, of every rank, are the delegates of Heaven, and have a title to exercise dominion altogether independently of the will of their subjects. None of these views appear to me to reach the truth.

In the human mind, as disclosed to us by Phrenology, we find social instincts, the activity of which leads men to congregate in society. We observe that they differ in natural force of character, intellectual talent, and bodily strength, whence some are powerful and some weak. We discover, also, organs of Veneration, giving the tendency to look up with respect to superior power, to bow before it, and to obey it. There are also organs of Self-Esteem, prompting men to assume authority, to wield it, and to exact obedience. Government seems to me to spring from the spontaneous activity of these faculties, combined

with intellect, without any special design or agreement on the part either of governors or of subjects. In rude ages, individuals possessing large brains (which give force of character), active temperaments, and large organs of Self-Esteem and Love of Approbation, would naturally assume superiority, and command. Men with smaller brains, less mental energy, and considerable Veneration, would as instinctively obey; and hence government would begin.

This is still seen among children; for in their enterprises they follow and obey certain individuals as leaders who possess such qualifications as those now enumerated. A good illustration of this occurs in the autobiography of Benjamin Franklin. The force of character, and fertility in expedients, arising from his large and active brain, made him a ruler in childhood as well as in mature age. "Residing near the water," says he, "I was much in it and on it. I learned to swim well, and to manage boats; and when embarked with other boys, I was commonly allowed to govern, especially in any case of difficulty; and upon other occasions I was generally the leader of the boys."

In proportion as the moral and intellectual faculties develop themselves in a tribe or nation, there is a tendency to define and set limits to the power of the rulers, and to ascertain and enlarge the boundaries of the liberties of the subjects. External circumstances also modify the character of the government. If surrounded by powerful and ambitious neighbors, the subjects of a particular state forego many individual advantages, for the sake of the higher security which they derive from placing the whole power of the nation in the hands of a single individual. They prefer a despotism, because it enables the executive government to concentrate and propel the whole physical force of the kingdom against an invading enemy. In other circumstances, where local situations, such as those of England or the United States of North America, expose the national independence to few dangers, the subjects, in proportion to their moral and intellectual advancement, naturally limit the power of their sovereigns and rulers.

I regard the form of government of any particular country to have arisen from the following causes, or some combination of them:

First—The size and particular combination of the organs in the brains of the people.

Secondly—The temperament of the people.

Thirdly—The soil and climate of the nation.

Fourthly—The character and condition of the nations with whom they are geographically in contact. And,

Lastly—The extent of moral and intellectual cultivation which the people have undergone.

Rationally viewed, government is the just exercise, by one or a few individuals, of the power and authority of the nation, delegated to them for the general good; and the only moral foundation of it is the general consent of the people. There may be conquest, and masters and slaves; but this form of government is the result of force triumphing over right; and one duty incumbent on the people in such a state of things is to overthrow the victor's dominion as speedily as possible. It is an error to suppose that nature requires us when we enter into the social state to abandon or limit our rights as individuals. Man is by nature a social being, and ample gratification of all his faculties, within the limits of morality and health, is compatible with his existence in that condition. "Man has a right," says Mr. Hurlbut,\* "to the gratification, indulgence, and exercise of every innate power and faculty of his mind. The exercise of a faculty is its only use. The manner of its exercise is one thing, that involves a question of morals. The right to its exercise is another thing, in which no question is involved but the existence of the innate faculty, and the objects presented by nature for its gratification," p. 13. Rulers and subjects are all equally men, and equally placed under the Divine laws; and as these proclaim the obligation on each of us to do to others as we

\* Essays on "Human Rights, and their Political Guaranties," by E. P. Hurlbut, Counselor-at-Law in the city of New York, 1845. These essays are written on the principles of Phrenology, and constitute a profound, lucid, and philosophical treatise on the subject of Human Rights.

would have them do unto us, and to love our neighbors as ourselves, the notion of *right* in any one man or class of men to rule, for their own pleasure or advantage, over their neighbors, against their inclination and inconsistently with their welfare, is utterly excluded. The only government which the moral and intellectual faculties can recognize as founded in nature, is that which flows from, and is exercised directly for the benefit of, the subjects. The doctrine that kings, princes, and nobles have rights of property in the homage, services, and devotion of other men, which they are entitled to exact for their own benefit and gratification, whether agreeable to the will of the subjects or not, flows from egotism unregulated by reason and justice. It is an example of the selfish system carried to infatuation, in which princely rights become an overwhelming idea, and obliterate from the mind the perceptions of all moral and intellectual distinctions inconsistent with themselves. The Bourbons pretended to have Divine right of this kind to govern France; and when Louis XVIII. was restored by the victorious arms of the sovereigns of Europe, he, out of his mere grace, issued a charter, conferring a certain extent of freedom on the French nation. After the Revolution of July, 1830, when Charles X. was driven from the throne, the French abjured the principle, and, to prevent its recurrence, insisted that Louis Philippe should be styled the king, not of France, but of *the French*; that is, chosen by the French people to rule over them.

The idea that government is instituted and maintained exclusively for the welfare of the people, does not, however, imply that each individual is authorized to resist it, whenever he conceives that it is injurious to his particular interests or disagreeable to his taste. The social law of our nature, out of which government springs, binds us together for good and also for evil. I have endeavored to show that we can not attain to the full gratification of our own desires, even although enlightened and reasonable, until we have persuaded our neighbors to adopt the same social movements with ourselves. If we attempt to advance alone, even to good, we shall find ourselves situated like a soldier on a march, who should move faster or slower than his column. He would be instantly jostled out of the ranks and compelled to walk by himself. The same result occurs in regard to individual attempts to arrest or improve a government. The first step, in a rational and moral course of action, is to convince our fellow-men of the existence of the evils which we wish to have removed, and to engage their co-operation in the work; and until this be done, to continue to obey. As soon as the evil is generally perceived, and a desire for its removal pervades the public mind, the amendment becomes easy of accomplishment. By the social law, individuals who attempt changes, however beneficial, on public institutions, without this preparation of the general mind, encounter all the hazards of being swept into perdition by the mere force of ancient prejudices and superstitions, even although these may have their roots entirely in ignorance, and may be disavowed by reason. The principles of Phrenology are excellent guides; they teach us that the propensities and sentiments are mere blind instincts, and that they often cling to objects to which they have been long devoted, independently of reason. They show us that when we desire to change their direction, we must do much more than simply convince the understanding. We must, by quiet and gradual efforts, loosen the attachment of the feelings to the injurious objects, and, by soothing and persuasion, incline them to the new and better principles which we desire them to embrace.

There is the soundest wisdom in this arrangement of Providence, by which political improvement is slow and gradual; because, in the very nature of things, pure moral institutions can not flourish and produce their legitimate fruits unless the people for whom they are intended possess corresponding moral and intellectual qualities. This fact will become abundantly evident when we trace the progress of government more in detail.

The first requisite toward the formation of a government by a nation

is, that it be *independent* of foreign powers. If it do not possess independence, the people must of necessity submit to the will of their foreign master, who generally rules them according to narrow views of his own advantage, without the least regard to *their* feelings or welfare.

Great confusion prevails in the minds of many persons regarding the words *liberty* and *independence*, when applied to nations. A nation is *independent* when it does not owe submission to any foreign power. Thus, France and Spain, under the Bourbon dynasties, before the French Revolution, were both independent; they owned no superior. But they were not free; the people did not enjoy liberty; that is to say, their internal government was despotic; the personal liberty, lives, and fortunes of the subjects were placed at the uncontrolled disposal of the sovereign. No foreign potentate could oppress a Frenchman with impunity, because the offender would have been chastised by the French Government, which was independent and powerful, and made it a point of honor to protect its subjects from foreign aggression—for permitting this would have implied its own imbecility or dependence. But a Frenchman enjoyed no protection from the arbitrary and unjust acts of his own government at home. The kings were in the practice of issuing "Lettres de cachet," or warrants for the secret imprisonment of any individual, for an indefinite period, without trial, without even specifying his offense, and without allowing him to communicate with any power or person for his protection or vindication. There was no restraint against the murder of the victim when so imprisoned; and life was as insecure as liberty.

Under that sway, the French nation was independent, but the people were not free. They are now both independent and free; for no foreign nation rules over them, and they, as individuals, are protected by the law from all arbitrary interference with their private rights by their own government. The inhabitants of Britain have long enjoyed both advantages.

England has been independent almost since the Romans left the country; for although it was conquered by the Normans, in the year 1066, the conquerors fixed their residence in the vanquished territory, made it their home, and in a few generations were amalgamated with the native population. But England was not properly free till after the Revolution of 1688. The Scottish and Irish nations now form, along with England, one empire which is independent, and all the people of which are free. That is, the nation owns no superior on earth, and every individual is protected by the laws, in his person, his property, and privileges, not only against the aggressions of his neighbors, but against the government itself. The only obligation incumbent on the subject toward the state is to obey the laws; and when he has done so, the rulers have no power over him whatever for evil.

The history of the world shows that some nations live habitually under subjection to foreign powers; that other nations are independent, but not free; while a few, a very few indeed, enjoy at once the blessings of independence and liberty. It may be advantageous to investigate the causes of these different phenomena.

The social duties which we owe to our rulers are extremely important; yet we can not comprehend them aright without understanding thoroughly the subject of government itself, and the relations of the different kinds of it to the human faculties. On this account, the brief exposition which I propose to give of this subject is not foreign to the grand question of our moral duty.

To secure and maintain national independence, the first requisite in the people appears to be adequate size of brain. You are well acquainted with the phrenological principle, that size of brain, other conditions being equal, is the measure of mental power. Now all experience shows, that wherever a people possessing small brains have been invaded by one possessing large brains, they have fallen prostrate before them. The Peruvians, Mexicans, and Hindoos have uniformly been deprived of their independence when invaded by European

[CONTINUED ON PAGE SEVENTY-TWO.]

## TALK WITH READERS.

P. M., Iowa.—We can not, for many reasons, comply with your request. You send us the sizes of your organs as marked by a phrenologist who left several organs unmarked because he had too little acquaintance with the science to mark them; and on this marking you ask us to study your character and capabilities, and write out and publish our opinion in the PHRENOLOGICAL JOURNAL for your benefit merely. This JOURNAL is intended to be interesting to all readers; but we can not see how such a description, with no name, portrait, or biography, could be of the slightest interest to anybody but yourself.

You may say you subscribe and pay for the JOURNAL, and therefore have a right to make such a request. We think the JOURNAL is worth the subscription price, and on that score we are square. To examine heads is one of our leading departments of business, and if you were here, we should charge you even more than the subscription price of the JOURNAL to tell you verbally your capacities for business, adaptation for education, and how to manage your passions and propensities, to say nothing of committing that opinion to paper and printing it.

If you wish a full written statement, you can send us your address, asking for the "Mirror of the Mind." We will forward it to you free of charge, and this will inform you how to have a likeness taken from which a full written character can be made, setting forth talents, defects, etc., including the charges.

We do not write this so much for your sake merely, as to answer a class of similar inquirers, some of whom, like yourself, do not give us their name or address, thus making it impossible for us to answer them, privately, by mail. We receive letters not a few asking our opinion, in writing, of the character and capacities of the writer, to be sent by mail, and they do not even send us a stamp with which to pay the postage; nor do some of them even claim that they are subscribers to the JOURNAL, that is to say, that they have paid a dollar for the JOURNAL, which is amply worth the price.

Five hundred dollars a year would not properly compensate us for such kinds of work that we do gratuitously. Yet persons writing us do not intend to be selfish or mean. They do not stop to consider that we can not spend our lives in getting knowledge for the benefit of mankind, pay thousands of dollars rent for an office, collect a cabinet at great cost for free exhibition, support our families, and spend our time writing letters of advice to persons we never saw, and pay the postage on such letters of advice out of our own pockets. We like to please everybody, and having tried with no small cost to do so, it sometimes gives us pain to find it impossible, without a miraculous addition to

the contents of our collapsing purse, or a supernatural augmentation of wisdom and the grace of patience.

### ASSIGNMENTS OF FRENCH PATENTS.

[The constantly increasing anxiety of American inventors to secure their improvements in France renders the *modus operandi* of assigning French patents a matter of interest to many of our readers, to whom, we believe, we can not render a better service upon this point than by the publication of the following translation of an able article which recently appeared in *Le Globe Industriel*, a well-known French journal, devoted to mechanical and inventive interests.]

OF ASSIGNMENTS AND LICENSES FOR WORKING PATENTS OF INVENTION. (FRANCE.)

1st. ASSIGNMENTS.—The 20th Article of the law of July 5, 1844, expresses itself thus: "The total or partial assignment of a patent, whether gratuitously or for a consideration, can not be made except by notarial act, and after the payment of the whole of the tax determined by Article 4.

"No assignment shall be valid with respect to third parties, but after having been recorded in the office of the secretary of the prefecture of the department in which it shall have been made."

The application of this Article 20 having given place in many circumstances to different interpretations, we believe we must express our opinion on this subject.

The obligation of paying the total amount of the annuities remaining to accrue at the time of the transfer of a patent, has formerly been considered as an impediment to these transactions, and as a charge which is positively an incumbrance to the patent, it scarcely being important, in effect, which of the two, the seller or the purchaser, effects the payment. This is a reduction to which the price of the patent is ordinarily subject. This pretension of the purchaser of retaining this sum to the detriment of the patentee, is the less justifiable that he has but effected a payment by anticipation.

But in imposing this obligation, the legislators had in view the security of assignees and the rights of third parties. The law does not occupy the place of conventions which exist between the parties; the owner of a patent and the person who purchases may at their risks and perils transmit the rights of the patent by act under private signature, and continue to pay the tax by annuities, if they choose to do so; but, at the same time, they must take to themselves the consequences of the irregularity of such an assignment. We remark, nevertheless, that there is no penalty for doing so. It is especially for the interest of the purchaser that it shall be regularly transferred. The holder of the title may, in fact, die, make a long absence, forget the payment of an annuity, or, indeed, his heirs sell the same patent to another person. Then, between two pur-

chasers, the first which accomplishes the formalities prescribed by Article 20 is the only legal assignee.

Finally, the assignee, by act under private seal, can neither attack infringers nor defend the patent.

Consequently, many inconveniences are attached to the transfer of a patent by act under private signature, besides that such a mode is not legal, and has no effect with regard to others.

Nevertheless, as a great many inventors and acquirers of patents have a repugnance to the entire payment of the tax at the time of the assignment, they may, to palliate the principal inconvenience, make out the assignment by notarial act. They will have thus accomplished one of the two conditions prescribed by the law; then when one of the parties recognizes, at any subsequent time, the necessity guarding his rights with regard to third parties, he can make a delivery of a copy of the notarial act, deposit the amount of the taxes of the patent, and make a registry of this act at the prefecture, at the same time producing the proof of the payment of the annuities of the patent. This latter formality, which does not further require the co-operation of the two parties, but solely of the party in interest, simplifies the contingencies, considering that the person interested, to put his rights in regard to others in regular order, may always do it without the presence or the concurrence of the other.

This course does not naturally offer the entire security which attends the accomplishment of the two formalities concurrently, but it permits the suspension or delay to a certain point of the payment of the whole amount of the taxes, the principal obstacle to the transactions. In this case the annuities must be paid with exactness on their successive maturity, to avoid opposing claims, which would result in the forfeiture of the patent for default of the payment of an annuity in seasonable time.

But it remains well understood, that so long as the two conditions prescribed by Article 20 of the law of 1844 are not accomplished, the patentee is the sole legal owner, and that the irregular assignee has no official title, and can neither sue infringers in his own name nor defend it against actions in forfeiture; his rights are exclusively limited to the covenants which bind the two contracting parties, without any effect upon others.

[TO BE CONTINUED.]

EFFECTS OF TEA AND COFFEE ON CHILDREN.—The common practice of allowing children two or three cups of strong coffee or tea at each meal, can not be too strongly condemned. These drinks are narcotic stimulants, producing effects on the brain and nerves like those of opium. Now, in children, the nervous system is highly excitable, and the use of such beverages as tea and coffee increases greatly the tendency to convulsions and other grave affections.



(For Life Illustrated.)

**WAITING FOR SOMETHING TO  
"TURN UP."**

BY H. W. THOMSON.

"Waiting for something to turn up, are you?" Well, it's likely you'll wait a long time ere the golden opportunity for the accomplishment of those grand schemes that you idly muse on in your day-dreams, presents itself. Indeed, I fear that before anything "turns up," you will, through long waiting, have fallen into such lazy, dreaming habits as to be incapable of rousing yourself to such an effort as will be necessary to profit by it.

Don't talk of adverse circumstances. Leave that to weaklings and cowards who passively yield to their force. The great end of life is to triumph over them. If you encounter adverse circumstances, nerve yourself for the greater effort, cling more tenaciously to your purpose and press on. You will then realize that success ever attends him who with fixed purpose toils on earnestly, despite poverty, obscurity, and reverses, nor pauses till his end is gained.

"Waiting for something to turn up!" Do you expect that Fortune will shower favors upon you simply for waiting? or that honors will attend you unsought? If you do, you are certainly mistaken. Naught that ever "turns up" will open any avenue to success other than by energetic, persistent effort. If you would accomplish anything in life, stop this frittering away of your time; cling no longer to the delusion that "Fate has better things in store" for you. Fate has in store for idlers and sluggards but poverty, low station, and the contempt of their fellows. Go to work! Don't let your high aspirations lead you to disdain a humble beginning, but do patiently that work which is highest, lowly though it be. The first step may scarce seem to repay the effort it costs, but it is a step toward the end; another will bring you nearer; and it is only thus, advancing step by step, that any lofty purpose may be accomplished.

Your destiny is in your own hands. The *materiel* is about you out of which to carve your own fortune, if you choose to do so. Or you may, while waiting to elude the inexorable law by which labor is fixed as the price of all excellence, delay until life is spent and all opportunity is lost. Which do you choose?

**THE BRAIN.**—One of the readiest roads to the head is through the lungs. You may reach the brain in a minute, with chloroform, for example. The power of this drug is something marvelous. When under its influence a man may have his limb cut off without any sensation whatever; and even when he recovers from the artificial trance he may still have neither pain nor uneasiness. Why?

Have you ever seen a person after a fit of epilepsy? After a fit of that kind, people have no remembrance of anything done to them during the fit. During the epileptic paroxysm, the brain is all but completely torpid. The same thing happens after the anesthetic sleep of chloroform. In neither case can a man remember what he never felt. But mark what may happen after amputation performed on a patient under chloroform. The same man who felt no pain in the stump either during or after the operation may continue for many successive months to be attacked with the identical local symptoms for which his limb was removed, at the hour of the day or night when he was wont to suffer martyrdom before its removal. And more than this, if seized by his old enemy during sleep he may wake exclaiming—"Oh, my leg, my leg! it pains me the same as when it was on." More curious still, he may tell you he can, so far as his own feelings are concerned, actually move the foot of the amputated limb. What do these facts prove? They prove: 1, that the brain is the source of all motion and all sensation; morbid or sane; they prove inversely, 2, that the brain is the source of rest and remission, sleep included; they further prove, 3, that the brain is the source of all paroxysmal recurrence, whether the more prominent symptoms be general or local.—*London Medical Practice.*

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**POST-OFFICE, COUNTY, AND STATE.**—It seems as if all who are capable of writing letters would see the necessity of giving their addresses in full, particularly when writing to strangers. But we are in receipt of letters almost every day, dated Washington, or Jackson, or Pligtown, or some other place, without appending the county or State. When we find one of this kind, we first look at the envelope, and to the credit of the postmasters be it said, we are sometimes able to decipher, from the ink spread thereon, the letters standing for the State in which it is mailed. But quite as often we find them totally omitted, or so blotted as to be illegible. We next refer to the published list of post-offices, when, if it is some outlandish name, like Ousaguah, or Burnt Corn, or Okohoji, we are pretty sure to accomplish our design, for no two persons would ever think of giving such names to post-offices; but in most cases we find from two to twenty of the same name. When but two, we can sometimes tell from what State by looking at the date of the letter, and considering if it has had time to come from the farther State; but when there are twenty, we throw down the letter in disgust, and if the writer is obliged to write again before he receives a Journal or a reply, are we to blame for it? Always give your post-office, county, and State.

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**To Correspondents.**

**D. B.**—In what consists true religion, and what is it founded upon?

*Ans.* Love—not philosophy. It is founded on God's goodness and man's need of a spiritual father.

A few passages from the Bible will make the matter plain.

"What doth God require of thee but to do justly (Conscientiousness), love mercy (Benevolence), and walk humbly with thy God" (Veneration and Spirituality).

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction (Benevolence), and to keep himself unspotted from the world," &c., live in obedience to the higher faculties, keeping the selfish and animal dispositions under due restraint.

Religion is a very simple thing. Polemical theology and formalities of doctrines are very complicated; though these may be necessary in a certain sense, they have caused the world a great deal of trouble.

We have noticed that those who have weak moral and religious faculties, and therefore "have need that one teach them," are generally noisy debaters on religious subjects, and take it upon themselves to obtrude their warped and distorted opinions upon everybody. What would be thought of one who had constitutionally a weak musical perception, were he to set himself up as a musical critic? Yet men but poorly endowed with religious susceptibilities are the very ones to make themselves at once hoarse and ridiculous inveighing against religion. Does a good father love his child? Let this feeling be a hint of God's care and love of his children? Does the child love and trust the parent? Let this suggest our duty to God.

**E. C. C.**—I have become convinced that the germ of invention is in the organ of Spirituality? What do you think on the subject?

*Ans.* The faculty of Spirituality doubtless is an element of invention in many exercises of that power, especially when the subject is one of a speculative or creative character. Some inventions or discoveries result, doubtless, from pure intellect, the imaginative faculties having nothing to do with them; others relate to art and beauty, when Ideality furnishes the suggestion; others, again, are strictly mechanical, and Constructiveness traces the combinations which constitute the discovery or invention.

**JAMES BLAIR.**—We locate the organs of Spirituality, or Marvelousness, and Imitation as we do, because we deem it the correct method. We have examined more heads, probably, than any other person, and our experience corroborates the location we give the organs named. We keep no instruments for measuring heads but the tape and calipers.

**Literary Notices.**

**THE ATLANTIC MONTHLY** for August is a very interesting number, as may be inferred by the following table of contents, to wit: Trees in Assemblages; Miss Lascinda; A Soldier's Ancestry; Fibrilla; Nat Turner's Insurrection; Concerning Veal; Reminiscences of Stephen A. Douglas; Our River; Agnes Sorrento; Mail-Clad Steamers; Parting Hymn; Where will the Rebellion leave us? Theodore Winthrop; Dirge; Reviews and Literary Notices.

The article "Fibrilla" sets forth the Cotton question in a manner interesting to everybody, and explains all that is known on the subject of a substitute for that important staple, in flax and other plants.

## 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 the one in which they are to appear. Announcements for the next number could be sent in at once.

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**A CARD.—TO THE PUBLIC.**—Having entered into the army of the United States, I beg to announce to my friends and the public that CHAS. SHEPARD, M.D., will succeed me as proprietor of the **BROOKLYN HEIGHTS WATER-CURE**, 63 and 65 Columbia Street, Brooklyn, N. Y. Dr. SHEPARD has my entire confidence, and I earnestly commend him to all who wish to be treated hydropathically. Such will find him an experienced and capable physician, who will give to their case all the care and patience which invalids so much require. With a firm reliance in the faith that Drugs and Stimulants will, at no distant day, be banished from the sickroom, and holding to this without concession or compromise, I remain your friend and well-wisher. GEO. F. ADAMS, M.D.

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setting forth all the strong and weak points of character and disposition, what to encourage and what to restrain,

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nations, whose brains are larger. On the contrary, wherever the invaded people have possessed brains larger, or as large, as those of their assailants, and also the second requisite for independence, which I shall immediately mention, they have successfully resisted. The Caribs, Araucanians, Caffres, and others, are examples of barbarian tribes, with brains of a full size, successfully resisting the efforts of Europeans to enslave them.\*

The advantages of national independence are invaluable, and these examples should operate as strong motives to the observance of the organic laws, in order to prevent deterioration and diminution of the brain in a nation, and to avoid mental imbecility, which is their invariable accompaniment. In Spain, the aristocratic class had long infringed these laws, and in the beginning of the present century her king and nobles were sunk into such effeminacy, that they became the easy prey of the men of energetic brains who then awayed the destinies of France. It was only when the great body of the people, who were not so corrupted and debased, put forth their energies to recover their independence, that, with the aid of Britain, the foreign yoke was broken.

The second requisite to independence is, that the people shall possess so much intelligence and love of their country, as to be capable of acting in concert, and of sacrificing, when necessary, their individual interests to the public welfare. You can easily understand that, however energetic the individuals of a nation may be, if they should be so deficient in intelligence as to be incapable of joining in a general plan of defense, they must necessarily fall before a body of invaders who obey a skillful leader and act in combination. This was the case with the Caribs. Their brains, particularly in the regions of Combativeness and Destructiveness, were so large, that, individually, they possessed great energy and courage, and could not be subdued; but their reflecting organs were so deficient that they were incapable of co-operating in a general system of defense. The consequence was, that, as individuals, they resisted to the last extremity, and were exterminated, although never subdued. The Araucanians possessed equally large organs of the propensities, but greatly larger intellectual organs. They were capable of combination; they acted in concert, and preserved their independence. The natives of New Zealand appear to belong to the same class; and if they are extirpated it must be on account of the smallness of their numbers.

When a nation is assailed by external violence, the great body of the people must be prepared also to sacrifice their individual interests at the shrine of their country before independence can be maintained. The connection between national independence and individual welfare is so palpable and so speedily felt, that a small portion of moral sentiment suffices to render men capable of this devotion. Indeed, if Combativeness and Destructiveness, which delight in war—and Self-Esteem, which hates obedience, be strong, these, combined with intellect, are sufficient to secure independence. It is only when indolence and avarice have become the predominant feelings of the people, combined with a want of vigor in Self-Esteem and Combativeness, that they prefer their individual comforts and property, even under the galling yoke of a foreign foe, to national independence.

\* The first phrenological elucidation of the causes of the INDEPENDENCE and LIBERTY of nations was given by Mr. George Lyon of Edinburgh, in several able essays published in the second and third volumes of the *Phrenological Journal* in 1825 and 1830. The evidence of the soundness of the principles then advanced, afforded by the specimens of the skulls of nations and tribes which have been conquered by European invaders, as well as those of tribes which have successfully resisted these invaders, contained in the collection of the Phrenological Society at Edinburgh, is very striking. It has received a great accession of strength from the work of Dr. Norton, of Philadelphia, on the "*Crania Americana*." Dr. Pritchard, in the Natural History Section of the British Association, at a meeting held on the 29th August, 1859, brought forward a paper on the extermination of various uncivilized races of mankind, and recommended a grant of money for assisting his investigations into their habits and history. He proceeded, apparently without having read the writings of phrenologists on the subject, and certainly without having examined the evidence on it contained in the Phrenological Society's Museum. Indeed, in answer to a question from Mr. H. C. Watson, he confessed that he had not examined the skulls in the Museum. Dr. Pritchard is a man of talents, and indeed he has need to be so, when he undertakes to elucidate the natural history of man, with a determined resolution to shut his eyes against the most important discovery that has ever been made in this branch of science. Nor does he stand alone in this determination. In 1854, when the British Association met in Edinburgh, being a member of the Association, I wrote a letter, offering to give a demonstration of the national skulls in the Phrenological Society's Museum before any of the sections in which such a communication could be received; but the secretaries did not even answer my letter!

These facts in the natural history of nations were unknown until Phrenology brought them to light. Formerly, all differences between different tribes of people were accounted for by differences of climate, education, and institutions; but we now see that development of brain is fundamental, and is one chief cause of the differences of national institutions. Climate certainly operates on the mind, but it does so only through the nerves and brain; and hence a knowledge of the influence of the brain on the mind, and on the institutions which flow from it, is the basis of a sound philosophy respecting the independence of nations.

The last and best condition of a nation is when it is not only independent, but free; that is, when it owns no foreign master, and when each inhabitant acknowledges no master at home, except the laws and magistrates, who are their interpreters and administrators.

Before a people can attain to this form of government, they must possess not only the qualities requisite for independence, but far higher moral and intellectual gifts than mere independence demands. The love of justice must have become so prevalent, that no limited number of individuals can muster followers sufficient to place themselves in the condition of masters over the rest. The community in general must be enlightened to such a degree, that they will perceive the inevitable tendency of individuals to abuse power when they possess it without control; and they must have so much of devotion to the general interests as to feel disposed, by a general movement, to oppose and put an end to all attempts at acquiring such dominion; otherwise the nation can not enjoy liberty. They must, also, as individuals, be in general, moderate, virtuous, and just in their own ambition; ready to yield to others all the political enjoyments and advantages which they claim for themselves.

History confirms these principles. The original European settlers of North America were English families, who had left their country under religious or political persecution; and their numbers were recruited by industrious persons, who emigrated to that land with a view to improving their condition by the exercise of their industry and talents. When they threw off the yoke of Britain, they were a moral and an intelligent people—they instituted the American republic, the freest government on earth, and which has flourished in vigor to the present day.

The continent of South America was peopled at first by raffish warriors and avaricious adventurers, who waded through oceans of blood to dominion over the natives, and who practiced cruelty, oppression, and spoliation, but not industry, as their means of acquiring wealth. Their numbers were maintained by a succession of men animated by the same motives, and possessing essentially the same characteristics, sent out by the corrupted government of old Spain to a harvest of spoil. They were not the amiable, the religious, and the laborious sons of the Spanish soil, driven away by oppression, hatred, injustice, and flying to a new country for refuge from tyranny, as was the case in North America. In the beginning of the present century the troubles of Spain tempted these South American colonists to disclaim her authority, and they waged for their independence a long and a bloody war, in which they were at last successful. In imitation of the North Americans, they then formed themselves into republics, and instituted government by laws.

But mark the result. The cruel, base, self-seeking, dishonest, vain, and ambitious propensities which had distinguished them as Spanish colonists, did not instantly leave them when they proclaimed themselves to be free citizens of independent republics. On the contrary, these feelings which had characterized them from the first continued to operate with fearful energy. As private individuals, the new republicans devoted themselves to evading payment of all government taxes; the duties exacted on imported commodities were pocketed by the functionaries intrusted with their collection, or converted into the means of oppressing rival politicians and traders. Their public couriers were robbed. In their senates they formed themselves into cabals for the promotions of projects of local advantage or individual ambition; and when not successful, they obstructed all measures for the general advantage, or appealed to arms to obtain their objects. The consequence has been, that, owing solely to the ignorance, the selfishness, and the absence of general morality and love of justice in the people, these states, with the richest soils and finest climates in the world, with independence, and with the most improved forms of domestic government, have, since they acquired their liberty, exhibited almost one unvaried scene of revolution, bloodshed, and contention. This is the penalty which Providence ordains them to pay for their parents' transgressions, and for the immoral dispositions which they have inherited from them.

[TO BE CONTINUED.]



# AMERICAN PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED.



GALL

A Repository of Science, Literature, General Intelligence.

VOL. XXXIV. NO. 4.]

NEW YORK, OCTOBER, 1861.

[WHOLE NUMBER, 274.]

Published by  
**FOWLER AND WELLS,**  
No. 308 Broadway, New York.  
AT ONE DOLLAR A YEAR, IN ADVANCE.

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### NATHANIEL P. BANKS.

#### PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

##### PHRENOLOGICAL CHARACTER.

Power is the great ruling quality of the organization of General Banks. Physically, he is in a high degree tough and enduring, is one of the few wiry, hardy men that never tire or weary with labor, mental or physical. Those qualities of temperament give him great positiveness of character and ability to control the minds and guide the actions of others. From childhood he must have been a ruling spirit among his associates.

His phrenology indicates uncommon self-reliance, and is in most excellent harmony with his positive temperament. His Firmness is almost excessively developed. His will is law wherever he has responsibility. His Conscientiousness, as well as Firmness, is remarkably large. He has a keen sense of what is right, a quick appreciation of his responsibility and that of others, a disposition to



PORTRAIT OF MAJOR-GEN. NATHANIEL P. BANKS.

do his own duty fully, and to require of those who are his subordinates the most implicit conformity to rule. It has been said by those who opposed his election as Speaker of the House of Representatives, that he was the best administrative officer that ever sat in that chair, not excepting the great Henry Clay; that he would do more business in a given time, and sway the House, or lead it more completely, than any presiding officer since the

foundation of the government. His superior, as a presiding officer of a deliberative body, probably does not live.

He is eminently a self-made man. He started in life poor, unaided, and unknown, learned and followed a mechanical trade successfully, and at mature manhood laid aside the tools of his trade, obtained an education, and studied law, becoming a leading man in the Legislature of his native State, also its Governor, Member of Congress, Speaker of the House of Representatives, and now, while still young, he is a major-general in the United States Army. These facts speak in unmistakable language, that Nathaniel P. Banks is a most remarkable man.

His powerful and active organization lies at

the foundation of all his high achievements in the midst of difficulties. His head appears to be very high, and is not broad, especially in the middle portion, his Secretiveness and Acquisitiveness being moderately developed. He is a very frank, straightforward man, averse to all chicanery and double dealing. He values property only as an instrument of good; and the fact that he, at this time, is without a fortune, is an evidence at once of



his moderate Acquisitiveness and large Conscientiousness. Any man who has occupied such positions as he, could have become rich, had property been an object of ambition, and had he not been endowed very highly with the elements of justice, integrity, and manliness.

The head is large in the region of the reasoning intellect; his mind takes a wide range, and grasps principles without difficulty. His Comparison is enormously developed, indicating a quick, clear, and strong power of analysis and discrimination. His knowledge of character is most excellent; he understands men at the first glance, and knows how to rule and guide those who are placed within the range of his influence, and how to select "the right man for the right place."

His Perceptive organs are large, giving him quickness of observation, power to gather knowledge rapidly and arrange it for use. He is capable of being a good mathematician, a first-rate engineer, and an efficient business man; has talent for speaking, but his style would be compact, vigorous, and elevated rather than ornate and flowery. His Moral organs, as a class, are large. He is benevolent in his disposition, respectful toward superiors, upright and honest in his feelings, energetic in his disposition, thorough, courageous and independent in the discharge of duty, warm-hearted toward friends, and just toward his foes.

#### BIOGRAPHY.

Nathaniel Prentiss Banks was born in Waltham, Mass., January 30, 1816. From all we can learn, he had but few advantages of education during the early part of his life. It is evident, however, from the many important positions of trust, responsibility, and honor which he has filled in his brief and eventful life, that those few advantages were not thrown away, but most faithfully improved; and that he still found time to devote to the grave and important studies of history, political economy, and the science of government—illustrating by example the force of industry, energy, perseverance, and self-reliance. As our limited space will not permit us to enter into details in reference to Gen. Banks' early life, we will proceed with this short sketch by the introduction of what appears to us the stepping-stone to his present high position.

In a small debating society formed in his native village he took a prominent part, gaining that acquaintance with parliamentary rules which he subsequently turned to such useful account in the deliberative bodies of his State and of the Federal Government. As an illustration of the zeal with which he attended to this branch of his training, it is related that, when temporarily residing in a neighboring town, he was in the habit of walking a distance of nine miles an evening and back, to be present at the meetings of the society.

Mr. Banks first exercised his influence on the public mind through the medium of the newspaper press, as editor of a journal published in his native town. He subsequently controlled the columns of a newspaper in Lowell. In both of these sheets, while advocating the principles of the Democratic party—then in a minority in the State—with ability, courage, and yet with that judicious moderation which is a characteristic of his temperament, he strenuously labored for the promotion of temperance, popular education, and such other moral objects as good citizens of every shade of partisan opinion can not hesitate to unite upon.

It has been asserted that Mr. Banks has never been defeated in a popular election. This is a mistake. He was for six successive years, in his native town, a defeated candidate for the Massachusetts Legislature, and at the commencement of the gold excitement was about emigrating for a more promising field of political exertion in California, but was deterred by the thought of his obligations to the friends who had so long stood by him, and who desired him to await another trial. On this he was successful, and in 1848 was elected to the Massachusetts Legislature as a representative from Waltham. The fact that from that time till his election to Congress he was regularly returned to the Legislature, shows the satisfaction with which his course was regarded by his fellow-townsmen. His first speech in the Massachusetts House of Representatives, evoked by the presentation of certain resolves on the slavery question, and by the animadversions of a Free Soil member upon the Democratic party, was delivered on February 23d, 1849, the purpose of it being to show that the masses of that organization, in co-operating for the territorial enlargement of our national domain, had not been influenced by the desire of extending or strengthening the institution of slavery. The discussion then pending, relative to the Wilmot Proviso, imparted a peculiar interest to this speech, which was listened to with a degree of attention such as is rarely bestowed upon the first effort of a new member. He caught the ear of the House, and always after was one of its leading members. During his legislative career he took an active and influential part in the public business, serving on the important committees (especially important in a State like Massachusetts) on Railways and Canals, and on Education. Among the more noticeable speeches delivered by him here, were those on the proposition to enact a Plurality Law with reference to the elections of members of Congress, and on questions connected with the railway interests of the State.

In the early part of 1850, the Board of Education, desirous of calling public attention to the subject of procuring certain changes in the laws relative to the educational system of

Massachusetts, conferred upon Mr. Banks the appointment of assistant agent to the Board. After delivering many public addresses in furtherance of the object for which he was selected, he resigned the office in September of the same year, in consequence of having previously accepted from the Legislature the appointment of member of the State Valuation or Census Committee, which then began its sessions.

Mr. Banks on several occasions had been honored by the Democratic Conventions of Middlesex County with a nomination for the State Senate, which he had always declined. In November, 1850, however, he was elected to the Senate from that county by a majority of about two thousand over his competitor. At the same time he was chosen to represent Waltham in the House, and on the meeting of the Legislature he decided to remain in the popular branch of that body. By a large majority he was chosen, on the first ballot, Speaker of the Massachusetts House of Representatives. For two successive sessions he held the position of presiding officer of a legislative body embracing about four hundred members, a position which had been adorned by the parliamentary accomplishments of some of the most eminent sons of the old Commonwealth, yet never with more distinguished success than during the incumbency of the subject of this sketch.

In 1853, at the assembling of the Convention to revise the Massachusetts Constitution, Mr. Banks was chosen president, and the manner in which he acquitted himself did no discredit to his previous reputation.

After repeatedly declining a nomination to Congress, Mr. Banks finally acceded to the wishes of the Democratic party, and in 1852 was elected a member of the National House of Representatives, to which his constituents have since twice returned him with increased majorities. During the period of his Congressional life, Mr. Banks attained a commanding prominence among the rising statesmen of the nation. He has spoken little, but always pertinently, and with marked ability and effect.

The election of Mr. Banks to the speakership of the National House of Representatives was what first brought him prominently before the American people. His Democratic antecedents had made him probably the only available candidate of the Republican party which nominated him against the candidate representing the Administration—a position of so trying a character as to have extinguished a politician of merely ordinary nerve, and of a discretion anything short of invincible. His conduct, when elected, fully justified the selection of his supporters. At the close of his term of service, the unsurpassed ability, dignity, and fairness with which he had discharged the duties of the chair, were generally conceded, and by none with more distinctness

than by his political opponents on the floor. A Democratic member from Georgia, in advocating the vote of thanks with which Speaker Banks was honored on the last day of the session, eulogized his impartiality in reference to the sectional struggles of the House, with the remark that Mr. Banks "stood so straight that he almost leaned over to the other side." It is a sufficient confirmation of this judgment to say that no decision of his as Speaker was ever overruled.

Mr. Banks possesses in a remarkable degree the qualities of a presiding officer. His discretion, and that imperturbable calmness which has given to him the designation of the "Iron Man," are united to unwavering promptitude of decision, and to a thorough acquaintance with parliamentary rules. His voice is well trained and of great compass, and his utterance distinct and impressive. Though not of large frame, his presence and bearing, when in the chair, are singularly dignified and commanding. During the most turbulent sessions of Congress, his little hammer striking on the desk, and his clear, decisive call for "order," would quell the tumult like the edict of a despot.

Mr. Banks was elevated to the gubernatorial chair for the first time in 1857, by a coalition of the same elements which secured him a seat in Congress and the Speaker's chair. Three times the people of the State emphatically indorsed the manner in which he discharged the duties of this responsible position; and as parties were marshaling for the contest in the fall of 1860, Mr. Banks took the State by surprise on announcing his intention to retire from political life. He removed to Chicago, early in the present year, to connect himself with the Illinois Central Railway as managing director, but President Lincoln has called him from this post, to place him where he can serve his country to better advantage. Gen. Banks' great energy, his well-known administrative ability, and the military knowledge which he acquired while commander-in-chief of the Massachusetts militia, fit him admirably for his new duties.

**LAKE HARNEY.**—It is a beautiful and romantic sheet of water in the interior of Washington Territory. It is seventeen miles in length, from east to west, and about twelve miles over at its greatest width. The elevation is over 4,000 feet above the sea level. It is fed by two small streams—Moose Creek from the west, and Willow Creek flowing through a succession of tule marshes from the north. This lake has no outlet; the waters contain a mixture of salt and saleratus in strong solution, and are exceedingly offensive in odor and taste. The immediate surroundings are dreary and barren in the extreme. No fish live in it, though Willow Creek, its tributary, contains

immense numbers. This stream drains a beautiful valley, commencing twelve miles north of the lake, having an area of 5,000 miles—a luxuriant meadow, bounded by cliffs of basaltic rocks on the west, and the timbered slopes of the Blue Mountains on the east. The great altitude renders this beautiful valley wholly unsuited to agriculture, yet its luxuriant pastures may some day allure thither the hardy adventurer with his flocks and herds.

#### EDUCATION AND TRAINING PHRENOLOGICALLY CONSIDERED—No. 4.

IN the base of the brain, backward from Alimentiveness, is the organ of Destructiveness, located directly over the opening of the ear, and Combativeness is situated about an inch and a half upward and backward from the opening of the ear, directly behind Destructiveness and Secretiveness.

These organs spring spontaneously into activity very early in the history of the human being. As we have said, Alimentiveness, or appetite, expresses the first want of the newborn infant; and we suppose that anger or executiveness, which arises from the combined action of Combativeness and Destructiveness, comes into play next to appetite in the order of development. When the child finds itself cramped and restricted in motion, whether by the arms of its nurse or by its clothing, it instantly commences to struggle for freedom and to overcome the restraint. If it succeed in doing so, it seems contented; if not, it cries as if angry. These feelings, of course, are not only instinctive, but blind in their action; that is to say, there is nothing of mind or memory connected with them. What is true of the infant in this respect is more or less true also of the actions of adults; for a man never seems to act so blindly, so unthoughtfully, as when angry.

It seems to be the natural impulse of these propensities to resist, to struggle against opposition, to overcome. Sometimes the most careful planning, the most labored preparation which the intellect, guided by science, can command, is made, and seems to guide the executive faculties. This is true in engineering and in the accomplishment of great works. It is true in some battles; but in nine cases out of ten, when the outline of the plan has been followed, personal encounters, hand-to-hand struggles, and indiscriminate skirmishes, guided by the passion of the moment, become practically the law of battle. In ordinary personal disagreements, the intellect rarely does more than act as priming to set on fire the passions of Combativeness and Destructiveness, after which they act at random, impelled by their own energy, apparently with no restraint. Some persons have large Cautiousness, strong reasoning intellect, and that equa-

ble moderation of temperament which enables them to think of consequences and count the cost even when aroused to anger; but these people constitute the exception, and not the rule of action.

The great object of training and education in conjunction with these propensities should be to guard against their undue excitability, to refrain from appealing to them directly in the hour of exasperation, and secondly, to assist or awaken the activity of such other faculties as shall tend to modify, check, guide, and restrain these passions. It is not the question whether these propensities shall exist in the mind, nor whether they shall rise into activity; for they not only exist, but ought to exist; they not only will spring into spontaneous activity, but it is right that they should do so. But the great question is, How shall the other parts of the mind be brought to bear upon them, so as to keep them, as we might say of a train of cars, "on the track?" We seldom complain of the normal action of Combativeness and Destructiveness. We are proud to see friends dash on nobly in a good cause, and scatter right and left bad, unworthy, and improper opposition to their just progress. In like manner the engineer is proud and the passengers happy when the locomotive, with its long train of cars, rushes onward across ravines, over bridges, through tunnels, and across the plains, at the rate of fifty miles an hour. Its energy, the outworking of the engineer's courage and force, is a subject of gratulation to all parties. But when this wonderful engine escapes from its track, when it ceases to act under the guidance of the law by which it is constructed and put in motion, and dashes down an embankment, carrying with it its living freight, it is then only that its speed becomes a mischief, and its momentum desolation and death. Thus we glory in power when organized into a locomotive engine, so long as that power is under our control; but when it breaks from that control, and dire disaster is the result, we shrink from that power with fear and dread. So the passions of anger, or, more properly speaking, executiveness and courage, while guided by intellect and restrained by sympathy, friendship, honor, and moral sentiment, lay the foundations of deeds which immortalize men. It is only when they break away from their true line of action, when they get "off the track," and act illegitimately, that they become despots in their character, and lead to sad consequences. "Be angry and sin not" recognizes the action of these faculties, even if they are evinced by anger; and the restriction, "sin not," seems to hold anger to legitimate offices—keeps it on the track. But when we become angry, and sin through that anger, we abuse the faculties—we are led astray by them.

The development of Destructiveness gives

h to the head just above the opening of ears. In carnivorous animals and birds, y head is widely developed in this region; ees the cat and owl, the eagle, the bull- and the shark. We mention these ex- e cases, because the passion is very gely manifested, and the organ largely de- ped. We refer to these animals, also, use this is the crowning quality of their racter. Some of them seem to possess ost nothing else, if we except appetite, as e case of the shark. Combateness, ch is the foundation of courage, boldness, intrepidity, gives width to that part of e man head just backward of the top of the . Some animals appear to possess very e Destructiveness and but limited Comb- eness. They come into a contest reluctant- but are terrific when engaged. Others il boldly, but are not cruel; and we see e traits in the human race in nearly every ee of modification.

n the education of these faculties the effort ould not be to suppress or crush them, but rain them to act in obedience to, and in mony with, the higher powers of the mind. ey are propelling forces, and need guide- ; we would, therefore, make them a team, harness them to Benevolence, Conscien- ssness, Friendship, Constructiveness, and intellectual faculties. The energy of mbativeness and Destructiveness may e ultimately worked off upon laborious pur- ses that require force, and thus become in- pensably useful. The best method to sober igh-tempered boy—and it applies equally ll to a horse—is to give him a plenty of rd work to use up his superabundant ener- . It is only the perversion of the propelling ces that produces fighting, wrangling, and ath.

As soon as a child is old enough to show yer, his education in that respect should gin. Care should be taken to discriminate eeen mere Combateness or Destructive- s acting singly and the combination of these wers. When only Combateness is excited, at is necessary is to employ a calm and et manner. If Destructiveness be excited e same time, or alone, producing bitter- ss and a spirit of cruelty, it is necessary not y to be calm, but very firm and very kind, as to awaken opposite feelings in the child. s the nature of mind to be affected by feel- s corresponding to those which are exercised ward us or in our presence. It is the nature Mirthfulness to excite merriment. We can e in the presence of a person of mirthful position, especially if that faculty be at the ne active in him, without having the feeling eome contagious. We laugh because the er laughs. In like manner, Self-Esteem hibited by another arouses in us a spirit of gnity. Friendship awakens affection, Bene- volence makes us sympathetic, and anger ex-

cites our anger. If a child shows anger, it awakens the same feeling in the parent, espe- cially if the child be old enough to understand that what he does is wrong. Nothing is more common than for parents to become irritated by the anger of their children who are less than a year old, and we have seen them treat- ed harshly, and often severely whipped. This manifestation of anger by the parent generally makes the child worse, by adding fuel to the flame, and his organs of Combateness and Destructiveness become enlarged and inflamed; and as the child increases in age and ripens in such experiences, he becomes quarrelsome, turbulent, and cruel, and seems to feel a kind of satanic delight in fighting with and tor- menting others. We have known many in- stances where children have been roughly and severely treated, in whom the organs of De- structiveness and Combateness were doubt- less unduly developed by this means, and the natural consequences, wrangling and quarrel- ing, scolding and fighting, followed as they grew up; while other children in the same family, the parents having been warned by Phrenology, or by their own common sense and the bad effects of such treatment upon one child, have adopted a new course with subse- quent children, and with the best results. Not only have the organs been kept calm and uninfamed, but they have not been expand- ed by exercise and enlarged by use. That proverb is full of truth and sound philosophy which says, "A soft answer turneth away wrath, but grievous words stir up anger," and it reveals the true theory of training Destruc- tiveness and Combateness. A person can not govern others well who can not govern himself; therefore one should never allow himself to become angry with a person whose angry feelings he would control. An irritable child often inherits this quality from an equal- ly irritable parent, and for this state of mind he is rather to be pitied than blamed. How illy adapted is a parent who can not control his own anger to control such a child!

A child with an undue development of these organs should be fed with a plain, cooling diet, and its treatment in all respects be uni- formly kind. It is rarely the case that an angry child can be managed, without great in- jury to its disposition, by one who is not cool and self-possessed. Soothing tones and amia- ble language should be addressed to it, and its passion will soon subside; then a steady and efficient rebuke may be addressed to its moral and intellectual qualities, which will be aroused to condemn the bad conduct, and thus the mind becomes fortified against the rebel- lions faculties, and the power acquired to quell the next mutiny among the faculties. Every such victory gives exercise and consequent strength to the higher faculties, and lays the foundation of self-control. To speak to a child in anger, so as to excite wrath, increases the

tempest, while a calm, steady, unruffled tone, under the command of reason, benevolence, and affection, will allay the storm, by prompt- ing the activity of the opposite class of facul- ties.

When children are excited to anger, there are two excellent modes of managing them. The first is by withdrawing the mind from the objects of anger. If the child be young, it is easy to call out something interesting to its other faculties. When the child becomes old- er, it will be easy to relate some story in which his own angry conduct will be shown in such a light as to make it appear improper or ridi- culous. We have seen a child in one minute changed from rage to laughter at its folly for being angry, under the ingenious treatment of an amiable sister or a judicious mother, who was cool and calm in her manner. Another excellent mode to cool the rage of anger is to pour water on the refractory child. This will be found to work like a charm. It may be sufficient to dash only a little from the fingers on the face and neck of the child, but this must be done in all calmness, kindness, and candor, as when you administer medicine. It will subdue the anger in half the time it would take to conquer the child with a whip, and leave no ill effect on the mind of the subject. But this should be followed, when the child's anger has subsided, with a kind and firm state- ment of the case, so that the intellect and the moral feelings of the child will be fully awakened to sit in judgment upon the previ- ous wrong conduct. Thus we cure the erring, violent passions, and awaken the self-restraining, self-controlling elements.

There is still another method, and that is the whip. There may be children who can be punished and governed by the use of the whip, who can not easily be managed in any other way; but we believe if this be resorted to, it should be done by those who are not generally inclined to whip—by moderate, prudent, calm people; and then the child should be allowed time to think. Let him have an hour, or four hours, or let him wait till to-morrow at a given hour; and when the castigation is ad- ministered, let it be thorough; and one such judicious whipping will be likely to last the child for a year, or for life; whereas, if he were seized upon violently, and angrily whipped, and cast aside, it would only awaken bad pas- sions, and blunt or suppress the higher and better feelings, and make way for a hundred whippings, and for a sour and unmanageable temper for life.

The worst feature of the whole system of whipping consists in the fact that most persons whip only when they are angry, and as a mere manifestation of anger. They evince no mo- rality, no intellect, no sympathetic spirit, but only mere physical force, inspired by the pas- sion of anger, and, of course, this awakens in the child the corresponding feeling. This, however, is education, and an education of the worst kind. Let it be reformed altogether.

(For Life Illustrated.)

## THE TYROL AND ANDREW HOFER.

## PART II.

The first Bonaparte, in the rapid campaign of 1805, so shook the power of Austria as to give rise to the opinion that it could never again revive, and while it was in this helpless condition, he insisted as one of the terms on which he would grant peace, that the Tyrol should be ceded to his ally, the King of Bavaria, and the Emperor Francis was compelled to make this humiliating sacrifice in the treaty of Presburg.

Thus were the Tyrolese, with their political rights and privileges, their lives and properties, almost their very souls, transferred from one master to another with as much unconcern as if they had merely been a flock of sheep or a drove of oxen. A bold, hardy race of mountaineers were not likely to be content with such a change. They loved the Emperor Francis; they had an hereditary traditional dislike to Bavaria; their Diet had not been consulted on the transfer; and, in short, the whole transaction was against the wishes and feelings of the people. The King of Bavaria had indeed solemnly guaranteed to them all their ancient rights, privileges, and usages, but the guarantee was only on paper, and the ancient maxim, "Put not your faith in princes," was destined in their case to find another exemplification of the soundness of the warning it contains. Their representatives states were suppressed, the public funds and savings sequestrated, ecclesiastical properties confiscated, and new taxes levied; and all these at the mere dictum of the King of Bavaria, whose first act had been to suppress the representative bodies. Their prejudices, also (and where is the nation free from them?), were rudely offended, and their pure domestic feelings flagrantly insulted by the licentiousness of the French and Bavarian soldiery. The low murmur of discontent was soon heard; then succeeded the more definite and audible language of hatred; this was followed by the deep, concentrated whisperings of revenge; and finally, in 1809, when Bonaparte was again in the field against the Emperor Francis, an insurrection, the last refuge of outraged humanity, burst forth. The Tyrolese rose almost to a man, in the rear of Bonaparte, opened a communication with the Archduke John of Austria, who had led an army into the neighboring plains of Lombardy, and effected a very formidable diversion in favor of the Austrian cause, being firmly determined to drive their hated enemies, the Bavarians, out of the country.

Andrew Hofer was then, keeping a small inn in his native village in the valley of the Passer, and in a house inherited from his father. He was one of the first to take up arms, and his example and encouragement, added to those of his friends Speckbacher and Haspinger, had a wonderful influence upon the peas-

antry. He was then about forty-two years of age; of irreproachable morals; his fortitude and bravery universally acknowledged; gifted with a rude though expressive kind of rustic eloquence; of a commanding personal appearance; and being sincerely attached to all the dogmas and ceremonies of the Catholic Church, and a little devoted to convivial pleasures, he was precisely the man to head a popular insurrection of a people essentially Catholic, and who are generally attached to wine.

As in all popular insurrections which are properly managed, signals were adopted for the purpose of conveying intelligence to the remotest part of the country so as to insure a rising in mass. In this case three signals were made use of: sawdust was thrown on the rivers Inn and Eisach, which thus carried the intelligence along in their rapid course; fires were lighted on the tops of mountains and on the ruins of the old castles; and women and children ran from rock to rock, from glen to glen, and from cottage to cottage, saying, "It is time!"

The first blow was struck by Hofer. It resulted in the signal defeat of the Bavarians in the valley of the Eisach, where they lost 900 men, including wounded and prisoners. His friend Speckbacher, on the same day, drove the Bavarians out of the important town of Halle; and in a few days afterward, 20,000 peasants took Innspruck, the capital, notwithstanding the gallant and obstinate defense of General Kinkel and Colonel Dittfurt, who disputed every inch of ground. The latter, when dying of his wounds, asked by what distinguished officer they had been so well led to battle. The answer is characteristic of men who fight upon their native soil and in defense of it—"No one!" said the Tyroleans; "but we fought for our religion, the Emperor, and our fatherland."

It would be inconsistent with the nature of this article, which has already extended to a greater length than we intended, to follow the details of this war through the numerous battles and skirmishes in which Hofer and his companions, though badly supported by the Austrians, were for a long time victorious. Every expedient which the nature of the country would admit, and they were many, or which could be devised by the ingenuity of a people determined upon the expulsion or extermination of the invaders, was resorted to against the Bavarians. They were attacked in front, flank, and rear; in close defiles, from dense forests, in narrow valleys, in deep chasms, from overhanging rocks; their loss was terrible, always disheartening, sometimes overwhelming; but the brave peasants were not guilty of any unnecessary cruelty. Hear what the Frenchman Mercery, who wrote an account of the war, says:

"They only killed those who resisted. 'Cut me down those fellows as long as they stand

up against you,' said Hofer; 'but once down, give them quarter. Only a coward strikes a man that is on the ground, because he is afraid he should get up again.' This was the Spanish insurrection, with its monks, its peasants, and its guerillas; but it was the Spanish insurrection without its crimes and its horrors; and if there was inhumanity on one side, it was certainly not on that of the Tyroleans. They, at least, did not murder their prisoners after the battle. Hofer, when a conqueror, spared the lives of his opponents, but when conquered, his own life was not spared."

Through all these successes it is a question whether the Austrian troops did not retreat rather than advance the cause of the Tyroleans. Feeble, dispirited, and badly officered, they were seldom to be had when they were wanted, and even when they were to be had, were of little service, until at last their general, Chasteler, either from cowardice, or from some other unexplained cause, retreated, and left the Tyroleans to sustain the whole brunt of the campaign single-handed. The Archduke John obtained some successes in northern Italy, but notwithstanding this the tide of fortune turned, and the French were again everywhere successful. They succeeded a second time in taking Vienna, the capital of the Austrian empire, and the German portion of Austria being thus subjugated, they were enabled to march an army into the Tyrol to co-operate with the Bavarians. Marshal Lefevre entered the Tyrol with a strong French and Bavarian army, by the valley of the Inn, while at the same time generals Rusca and D'Hilliers began to penetrate at the other side, by the valley of the Adige. The Tyrolese were unprovided with artillery and all the regular materiel of war, and the invaders were sanguine in their expectations that the undisciplined peasantry would at once lay down their arms and submit to the Bavaro-French government. This conclusion, however apparently logical, was based upon an ignorance at once of history and of human nature. Hofer and his companions, though unsupported, and even abandoned by the power to whom they acknowledged allegiance, had not yet entertained the idea of surrendering, but on the contrary, were more than ever determined to give the invaders a practical exemplification of

The night that slumbers in a peasant's arm.

They rallied in their mountains, and sweeping down upon the Bavarians from the Iselberg, defeated them though they numbered 9,000 men and had 25 pieces of cannon. They next defeated a body of French and Saxon troops in the valley of the Eisach; and when the Duke of Dantzie attempted to force a passage through a narrow gorge in the neighborhood of Stertzing, they destroyed nearly the whole of his vanguard, though composed of 4,000 picked Bavarians. This last exploit deserves a few words of explanation; immuch

as it very forcibly elucidates the peculiar method of warfare which the Tyrolese very commonly adopted, and which the physical peculiarities of their country almost suggested to them.

Knowing that the enemy were about to force this pass, they kept possession of the perpendicular rocks which rose like walls on each side, and having brought immense rocks, and trunks and arms of trees to the very edges of the precipices on each side, they kept them suspended in that position by means of ropes, until the enemy was fairly in the pass, and immediately beneath them. Then sounding above the measured tramp of the soldiery, a voice was heard exclaiming, "Hans, is everything ready?" "Yes," was the response heard from among the rocks, which was immediately followed by the word of command, "In the name of the Father, Son, and Holy Ghost, let go your ropes!" In an instant, more than a thousand of the Bavarians were crushed, smashed, and buried under an avalanche of trees, stones, and rocks. Taking advantage of the state of confusion and despair created by such an unlooked-for catastrophe, the rifles of the peasantry flashed from behind rocks, trees, and every object that could cover a marksman, and quietly and securely completed the work already so destructively begun. The Duke of Dantzie was forced to fly and abandon his cannon and nearly all his baggage to the Tyroleans. About the same time the other army which attempted to penetrate by the valley of the Adige, were also routed with tremendous loss, and this was followed up by Hofer, who pursued the Duke of Dantzie and beat him in a pitched battle, notwithstanding that the latter had concentrated all his forces. The result of this last engagement was that the Bavaro-French army immediately evacuated the Tyrol, and a provisional government was established, of which Hofer took the direction, for the court of Austria was too much embarrassed to attend to the affairs of the Tyrol.

Had the imbecile Austrians done their part of the work but half as well as Hofer and his brave peasants did theirs, the affair would have had a different termination, and the career of Bonaparte would probably have been ended in 1809 instead of 1815. But throughout this glorious insurrection they either left the noble peasantry to carry on, the campaign without assistance, or they thwarted and disheartened them by their presence.

But the gloomy side of the picture yet remains to be drawn. On the 6th of July the Austrians lost the decisive battle of Wagram, which was followed by a most disgraceful armistice entered into by them on the 12th, and on the 14th the Emperor Francis signed the treaty of Vienna, by which they were again formally transferred to the Bavarians. Although they were aware that now the whole power of France could be brought to bear upon

them; although the Emperor Francis recommended them to yield; and although Beauharnois, the French viceroy of Italy, proclaimed that whoever continued the war should be no longer treated as soldiers, but as rebels and brigands, still they were determined to make one last effort for fatherland and liberty. They met the French in the valley of the Passeyer (Hofer's native valley), and killed, wounded, and took prisoners upward of 2,000 men. This, however, was the last of their successes. The contest was too unequal. They were hunted from post to post, from rock to rock; obliged to conceal themselves like wild beasts in the depths of their forests, in remote caverns, and even on the tops of their mountains, and this through all the rigor of winter. Some laid down their arms, some escaped into Austria, but more were taken prisoners by the French, and these last were handed over to the tender mercies of a court-martial, and shot down like bandits, and at last poor Hofer was left almost alone.

From the beginning of December, 1809, until about the middle of January following, this extraordinary man lay concealed in a small hut situated in a rocky hollow near the summit of one of the loftiest mountains of the Tyrol. The French government had set an extraordinary price upon his head. None knew the place of his retreat but his family and a friend and former confidant, and he had the baseness to betray him. Alas! that among the open-hearted, faithful Tyrolese such a traitor could be found—that he should be a co-religionist of Hofer, and more horrible still, that he should be a minister of that religion, yet such was the fact. This man was a priest—a Catholic priest! Let his name be consigned to eternal infamy; and that we may assist with our very limited abilities in doing so, we give it to the world. It was Donay. In the darkness of night he led a strong detachment to the place, and the hut was surrounded. Hofer's fortitude, however, did not fail him even in this trying moment. He presented himself to a company of French grenadiers, saying, "I am Andrew Hofer! Frenchmen, fire! Kill me at once, but save my wife and children." He was loaded with chains and carried down to Meran, where he was joined by his family, consisting of his wife, a son and a daughter. He was then marched to Botzen, and from there transferred under a strong escort to Mantua, then crowded with his unfortunate countrymen. He bore up manfully, as might be anticipated, against all, and only shed tears when he was forcibly separated from his wife and children at Botzen.

He was soon arraigned before a French court-martial, presided over by General Bison. The glaring iniquity of the case, joined to the heroic bravery and humanity of the prisoner, pleaded strongly in his favor, and it is but common justice to the French officers to state,

that a majority of them were for a limited period of confinement, and that two had even the bravery to vote for a full acquittal. But, alas for the poor insurrectionist when he falls into the power of a monarch, whether that monarch be a constitutional king or an elected emperor! Hofer had been guilty of clipping the wings of imperial ambition, and his fate was therefore sealed. The commands from Paris, conveyed from Milan to Mantua by telegraphic signal were, that Hofer *should be condemned and shot within twenty-four hours*. Here, indeed, was an outrage committed upon the common sense and humanity of Europe, and even of mankind; this calling out for a second trial, accompanied by a command that a verdict of guilty must be returned, is a proceeding which, in modern days, stands alone. Translated into plain English, it might be rendered thus: "Here is a man who has been already tried, and adjudged not guilty of any crime deserving the penalty of death; you must try him again; and what is more, you must condemn him; and what is still more, he must be put to death within twenty-four hours of his condemnation. I care not for the first trial; you may have had good and sufficient reasons for the verdict you have pronounced; it may be, and perhaps is, in accordance with the modern military code; but Hofer has destroyed my prestige of invincibility; he hath thwarted my ambition; he has turned aside for a season the full tide which was sweeping over Europe, and he must therefore die. I have spoken." Such, in fact, was the meaning of the imperial language, and it was carried out to the letter. Hofer died, as he had lived, a brave, religious man. M. Mercey, whom we have quoted before, says of this part of the transaction: "They killed him out of obedience. After his death, however, they rendered him the same honors that are paid to a general officer; and the body of the Tyrolean patriot was borne to its last home on the shoulders of French grenadiers."

The Emperor of Austria granted a pension to his family; and in 1823 he ordered that the remains of Hofer should be transferred from Mantua to the church of the Holy Cross at Innsbruck. On the 23d of February six of the patriot companions in arms entered the cathedral bearing the coffin, upon which lay the broad-brimmed hat of the peasant and the sword of the hero. An immense concourse of Tyroleans followed the remains to the tomb.

Since writing the commencement of this article we have found, upon further research, that a monument *has* been erected to the memory of Hofer in the cathedral church of the Holy Cross, Innsbruck. It is executed in perfectly white Carrara marble, and consists of a figure of the patriot eight feet high, standing upon a rough block of the same material, which is itself supported on a parallelogram-



mic base of white marble, also about eight feet high.

Peace to his memory! May many such arise in that old Europe, with aspirations as pure, but with better founded hopes and more trustworthy anticipations,

Till slaves and despots be but things that were.

## ARTILLERY.

### IMPROVED GUNS AND PROJECTILES.

#### CASTING CANNON.

CANNON are cast solid. They are afterward bored out, and several successive borings are necessary. Mortars are made in the same way. In casting cannon, a mold of sand is inclosed in a frame-work of iron. The molten metal, after being put into the mold, is allowed two or three days to cool, and then, with the sand adhering, placed in an oven and baked for an equal length of time. After being taken from the oven, the mass is buried in the earth for a certain length of time, in a perpendicular position, to prevent any flaw or fracture.

#### RIFLED CANNON.

In the old smooth-bore cannon the iron balls could not be made to fly exactly in a straight line. The same gun, aimed in the same direction, would vary the ball from side to side of a mark several feet, in shooting a mile or less. By rifle-boring the barrel, a good gunner can now hit a man a mile or two off, or so far as he can be sighted. As iron cannon-balls can not be pressed into the grooves, a ring or cup of lead is put on the back part of the ball, and this, on firing, is expanded or forced into the grooves, which not only gives its rotary motion, but lead also stops up the space around the ball, and prevents the escape of gas, thus giving greater power to the powder. The space necessarily left between a solid ball and the barrel is called the *windage*.

#### RIFLING OLD SMOOTH-BORE CANNON.

All our old cast-iron cannon that are in good condition may be rifled, and thus be made doubly effective in warfare. They are sufficiently strong, we believe, to withstand common charges; but if it is desired to submit them to extraordinary charges, they can be strengthened to any degree by shrinking wrought-iron bands upon them.

Mr. Bashly Britten, of London, has rifled several cast-iron service guns, from 9-pounders up to 68-pounders, with a few broad grooves, one sixteenth of an inch deep in each, and they have been subjected to firing both solid shot and shell with great success. The 9-pounders were fired with 1½ lbs. of powder; the 32-pounders with 5 lbs.; the 68-pounders with 7½ lbs. The conical shot was used—the 68-pounder firing 90-pound shot. The rifled 32-pounders were tried with 48-pound shells, the elevation being 23½ degrees. The average

range was 5,585 yards—over three miles; the average deviation from the line of aim (target) was 7½ yards with ten shots. These were again tried with an elevation of 10 degrees. The average range was 3,392 yards; the average deviation, 1 66-100 yards.

The unrifled smooth-bored 32-pounders were then tried with solid 32-pound shot; charge of powder, 10 lbs. (double the quantity), and elevation 10½ degrees. The average range was 2,738 yards; the average deviation, 25 yards.

It thus appears that by rifling old cast-iron cannon their range is increased one third, with half the charge of powder, while their accuracy is increased in the ratio of 15 to 1.

At a range of 6,000 yards, the old guns rifled have considerably more precision than the old guns unrifled at 3,000 yards; while, at the same time, they throw projectiles about 50 per cent. heavier. They fire shells either with time fuses or percussion shell, which explode when they strike.

Gen. James, of Rhode Island, has succeeded well in rifling old cannon, and has now a contract to rifle a large number for the government, at \$100 each.

We have a large number of old cast-iron cannon in our arsenals, navy-yards, and forts. They can be rendered far more effective by rifling, which can be done at a moderate expense. Measures will at once be taken to improve a number of 9, 12, 24, and 32 pounders for effective service. The most destructive gun is that which has the greatest range, the most flat trajectory, and which carries closest to the line of aim. According to the experiments of Mr. Britten, common cast-iron cannon become triply more destructive after being rifled. Their range is greater at a lower elevation, which gives them a flat trajectory, and this is effected with smaller charges of powder. This is a subject which deserves the attention of our military engineers. There are plenty of machine-shops in our country in which tools could be adapted, in a very short period of time, to rifle cannon.

#### MORTARS.

These are short, stout guns, having a large bore. They are not set upon wheels, but upon a heavy, low frame-work, and are used for throwing heavy balls and shells high in the air, to *fall down* upon fortifications, into forts, towns, etc. They are too short to throw a ball horizontally against the side of a wall.

#### HOWITZERS.

The howitzer is longer than the mortar, and carries a smaller ball or shell. The powder-chamber back of the ball is smaller than the rest of the barrel, in which it differs from other cannons. Mountain howitzers are merely howitzers of light weight, which can be easily carried over mountains.

#### CARRONADES.

A carronade is like the howitzer, but differs from it in being fastened to the carriage by a loop of iron under the middle, instead of resting on "trunnions," or projections from the side. It is named from Carron, a village in Scotland, where it was first made.

#### THE COLUMBIAD.

The Columbiad differs from the howitzer in having no chamber, the bore being of equal diameter throughout. It is also made much thicker at the breech than at the muzzle, which gives great strength to that part of the piece where the principal force of the powder is exerted, so that lighter cannon of great bore, for large shells, can be cast in this form with less danger of their bursting. Both solid shot and shell are fired from the Columbiad.

#### THE PAIXHAN.

The Paixhan is only another name for the Columbiad, and is so called from Gen. Paixhan, of France, who introduced the invention from America to the French army.

#### THE DAHLGREN GUN.

The Dahlgren gun somewhat resembles the Columbiad. It is used for firing both solid shot and shell. It is named after Captain Dahlgren, of the United States army, who devised it.

#### THE WHITWORTH GUN.

The Whitworth gun is a rifled cannon, loaded at the breech. It carries a long, conical ball, cast with projections on its sides to fit the grooves of the gun. The breech is screwed off, when the load is put in, and then screwed on again for firing.

#### THE ARMSTRONG GUN.

The Armstrong gun is also a rifled piece. Its principal peculiarity is in the ball used, which has bands of lead cast upon it to fit the groove. It is somewhat objectionable for field use, because these bands are apt to fly off and kill those standing near the gun when it is discharged.

#### THE GRIFFEN CANNON.

The Phoenix Iron Company, at Phoenixville, Chester Co., Pa., have received an order from the government for six hundred of the new and famous rifled cannon of the Griffen patent. These cannon are rolled, not cast, and have been proved to be a most efficient engine of war. They carry a ball, with great accuracy, to a distance of nearly four miles.

There are several guns being constructed of different material, and on new principles, which promise to surpass in range and efficiency anything ever before produced; and from what we have heard and seen of them, we do not doubt that a great improvement, if not a complete revolution, in arms will shortly be made.

## MORAL PHILOSOPHY;

OR,

## THE DUTIES OF MAN

CONSIDERED IN HIS INDIVIDUAL, SOCIAL, AND DOMESTIC CAPACITIES.

BY GEORGE COMBE.

[FROM THE LATEST REVISED EDINBURGH EDITION.]

[CONTINUED FROM SEPTEMBER NUMBER.]

is a contrast to these events, the history of the Swiss and the Dutch be alluded to. Both of these people have large brains, and considerable development of both the moral and intellectual organs. They were early distinguished by the simplicity of their manners, and their moral devotion and determination; while Holland was peopled by various countries by individuals flying, like the British Americans, from civil or religious persecution. The Swiss had been free time immemorial, although their independence dates from 1308. Till the reign of Albert I.," says Mr. G. Lyon,\* "the Emperors of Germany had respected the rights and privileges of the Swiss. In particular, the father of Albert, had always treated them with great indulgence, and had generously assisted them in defending their liberties against the noblemen who attempted to infringe them. Albert aimed to govern the Swiss as an absolute sovereign, and formed a scheme for erecting their country into a principality for one of his sons. Having failed in his attempts to induce them to submit voluntarily to his dominion, he resolved to tame them by other methods, and appointed governors, who domineered over them in the most arbitrary manner. 'The tyranny of these governors,' says Russell, 'exceeded all belief; but I need not repeat the story of the governor of Uri, who ordered his hat to be fixed upon a pole in the market-place, to which every passenger was commanded to pay homage on pain of death; or the sequel of that story, in which the valiant William Tell nobly dared to disobey this imperious command. This example determined Melchtat of Unterwalden, the chieftain of Schweitz, [and Furtz of Uri to put in execution the measures they had concerted for the delivery of their country. And we perceive the power of combination which a people possesses to act under the influence of the higher sentiments. The whole inhabitants of the several cantons, we are told, were secretly prepared for a general revolt, and the design, which was resolved upon on the 9th of September, 1307, was executed on the 1st of January, 1308.' 'On that day,' says Coxe, 'the whole people rose as with one accord, to shake off the power of the house of Austria and of the head of the empire. They surprised and seized the Austrian governors, and with a unanimity unexampled in the history of the world, they conducted them to the frontiers, obliged them to promise on oath never more to fight against the Helvetic nation, peaceably dismissed them, and thus accomplished their important enterprise without the loss of a single man.'

The Austrians soon invaded the country in great force, and the people were called on to sacrifice life and property in defense of their liberties. "Never did any people," observes Russell, "fight with more spirit for their liberty than the Swiss. They purchased it by fifty battles against the Austrians, and they well deserved the victory for which they fought; for never were the beneficial effects of liberty more remarkable than in Switzerland." "In the mean time," continues Mr. Lyon, "I shall confine myself to a few insulated traits of character, indicating, in an eminent degree, the possession of the higher sentiments, which we have all along predicated to be necessary to the acquisition and enjoyment of freedom. The first that I shall notice is their conduct in regard to the assassins of Albert, the great enemy of their liberties, who, at the very moment when he was on his march to invade the country with a powerful force, was assassinated by his nephew, with the assistance of four confidential adherents. For the deed was committed, they escaped" into the cantons of Uri,

Schweitz, and Unterwalden, not unnaturally expecting to find an asylum among a people whom Albert was preparing unjustly to invade; 'but the generous natives,' says Coxe, 'detesting so atrocious a deed, though committed on their inveterate enemy, refused to protect the murderers,' who all subsequently suffered the punishment due to their crime."

The celebrated battle of Morgarten, in which, for the first time, the Swiss encountered and defeated the whole force of Austria, affords another striking example of the manner in which self-devotion contributes to the establishment of independence. "Leopold assembled 20,000 men, to trample, as he said, the audacious rustics under his feet; but the Swiss beheld the gathering storm without dismay. To meet it, and to dispute it, 1,400 men, the flower of their youth, grasped their arms and assembled at the town of Schweitz. Veneration and all the higher sentiments were manifested, when they proclaimed a solemn fast, passed the day in religious exercises and chanting hymns, and, kneeling down in the open air, implored 'the God of heaven and earth to listen to their lowly prayers, and humble the pride of their enemies. They took post on the heights of Morgarten, and waited the approach of the enemy. If ever there were circumstances in which they might have relaxed their rigid virtue, it was at the time when their liberties and their very existence were at stake; but even at this moment they disdained to recruit their ranks from those whose lives had been sullied by the violation of the laws. The petition of fifty outlaws, that they might be permitted to share the dangers of the day with their countrymen, was, therefore, unhesitatingly rejected. The victory was complete. Besides those who fell in the battle, not less than fifteen hundred, most of whom were nobles or knights, were slain in the rout; and Leopold himself with difficulty escaped under the guidance of a peasant to Winterthur, where he arrived in the evening, gloomy, exhausted, and dismayed. A solemn fast was decreed to be held, in commemoration of the day, 'in which the God of hosts had visited his people, and given them the victory over their enemies;' and the names and heroic deeds of those champions who had fallen in defense of their country were ordered to be annually recited to the people."

The history of the Dutch is somewhat similar, although not so full of noble generosity. They resisted by force of arms, and at the expense of the greatest sufferings and sacrifices, the tyranny of Spain, for the sake of liberty of conscience; and at last established at once their independence and freedom; and both they and the Swiss continue to enjoy these advantages to the present day. How unlike was the individual character of the British Americans, the Swiss, and the Dutch to that of the Spanish Americans! and how different the uses which they have made of their independence when obtained! The last illustration with which I shall trouble you, in proof that freedom can not exist without intelligence and morality in the people, is afforded by Sicily.

"It is well known," says Mr. Lyon,\* "that, during the course of the late war, the island of Sicily was taken possession of by Great Britain; and with a magnanimity peculiarly her own, she resolved to bestow on her new ally that form of government, and those laws, under which she herself had attained to such a pitch of prosperity and glory. Whether the zeal thus manifested to the Sicilians was a zeal according to knowledge, will immediately appear; but there can be no doubt that the gift was generously, freely, and honestly bestowed. The Sicilian government was, therefore, formed exactly after the model of the British. The legislative, executive, and judicial powers were separated; vesting the first in a parliament composed of lords and commons; the second in the king and his ministers; the last in independent judges. Due limits were set to the prerogative by not permitting the sovereign to take cognizance of bills in progress, or to interfere in any way with the freedom of debate or the purity of election; the peerage was rendered respectable by making titles

\* Phrenological Journal, vol. III., p. 247.

\* Phrenological Journal, vol. II., p. 607.

unalienable and strictly hereditary, and by forbidding the elevation to the peerage of such as were not already in possession of a fief to which a title had belonged, and whose annual income was not 6,000 ounces of silver" (of the value of 12s. 6d. sterling to the ounce); or 53,950 a year. "Due weight was assigned to the commons by fixing the qualifications of members for districts at 300 ounces (or £187 10s. sterling) per annum, and of members for towns at half that sum—an exception being made in favor of professors of universities, whose learning was accepted in lieu of house and land; and, lastly, that the electors should be possessed of property to the amount of 18 ounces, or £11-5s.; and (which was most important of all) the right of originating every tax was reserved to the commons alone."

Such is the outline of the constitution given to Sicily by the British; and the result of this experiment is contained in the following quotation from *Travels in Sicily, Greece, and Albania*, by the Rev. Mr. Hughes:

"No words," says he, "can describe the scenes which daily occurred upon the introduction of the representative system in Sicily. The House of Parliament, neither moderated by discretion nor conducted with dignity, bore the resemblance of a receptacle for lunatics instead of a council-room for legislators; and the disgraceful scenes, so often enacted at the hustings in England, were here transferred to the very floor of the senate. As soon as the president had proposed the subject for debate, and restored some degree of order from the confusion of tongues which followed, a system of crimination and recrimination invariably commenced by several speakers, accompanied with such furious gesticulations and hideous distortions of countenance, such bitter taunts and personal invectives, that blows generally ensued. This was the signal for universal uproar. The president's voice was unheeded and unheard; the whole House arose, partisans of different antagonists mingled in the affray, when the ground was literally covered with combatants, kicking, biting, scratching, and exhibiting all the evolutions of the old Paneratic contests. Such a state of things could not be expected to last a long time; indeed, this constitutional synod was dissolved in the very first year of its creation, and martial law established." Mr. Hughes thus concludes: "That constitution, so beautiful in theory, which rose at once like a fairy palace, vanished also like that baseless fabric, without having left a trace of its existence." Vol. i., pp. 5, 6, and 7.

After adverting to the utter profligacy of all ranks of the people, Mr. Hughes observes, that "no one will wonder that difficulties environed those who endeavored to reanimate the embers of a patriotism already extinct, and break the fetters of a nation who rather chose to hug them; that civil liberty was received with an hypocrisy more injurious to its cause than open enmity, and that, returning without any efforts of the people, it returned without vigor, and excited neither talent nor enthusiasm; that those among the higher classes who received it at all, received it like a toy, which they played with for a time, and then broke to pieces; and that the populace, having penetration sufficient to discover the weakness of their rulers, were clamorous for the English authorities to dissolve the whole constitution and take the power into their own hands." Vol. i., p. 13.

"In this instance," continues Mr. Lyon, "the institution of a representative assembly, in which unlimited freedom of debate was permitted, instead of giving rise to those calm, temperate, and dignified discussions which characterize the British House of Commons, was only the signal and the scene for confusion and uproar, where Combativeness, Destructiveness, and Self-Esteem reigned supreme, uncontrolled by Benevolence, Veneration, or Conscientiousness; and like wayward children whom an indulgent father has for a time left to their own government, to convince them, perhaps, of their utter inability to guide and direct themselves, and who, finding at length the misery of unrestrained freedom, are glad to return to his firm but parental authority, and to surrender that liberty which they had only the power to abuse, so the Sicilians, not only voluntarily, but even

clamorously, required that their liberty should be taken from them, and begged for the establishment of martial law as a boon."

From these examples and illustrations, I trust that you are now able to distinguish between the *independence* and the *freedom* of a nation, and are prepared to agree with me in opinion, that there can be no real freedom without prevalent intelligence and morality among the body of the people. These can be introduced only by education and training; but the general diffusion of property, by giving a direct interest to numerous individuals in the maintenance of justice, greatly promotes the progress of morality. Hence public enlightenment, morality, and wealth constitute the grand basis of freedom.

## LECTURE XVII.

### DIFFERENT FORMS OF GOVERNMENT.

Despotism the best form of government in a rude state of society—Mixed form of government—Interests of the many sacrificed under despotic and oligarchical governments to those of the few—Bad effects of hereditary artificial rank in its existing shape—Rational pride of ancestry and true nobility of nature—Arguments in favor of hereditary rank considered: (1.) That it presents objects of respect to the people, and accustoms them to deference and obedience; (2.) That it establishes a refined and polished class, who, by their example, improve the multitude; (3.) That there is a natural and universal admiration of it, proving it to be beneficial—Bad effects of entails, and of exclusive privileges and distinctions enjoyed by individuals or classes—Forcible abolition of hereditary nobility, entails, and monopolies reprobated—Political aspect of the United States—Tendency of the mixed form of government to promote unfairly the interests of the dominant class—This exemplified in the laws of Britain, particularly those relating to the militia and the impressment of seamen—Democratic form of government—Adapted only to a state of society in which morality and intelligence have made great and general advancement—Greek and Roman republics no exception—Character of these republics—Small Italian republics of the middle ages—Swiss republics, particularly that of Berne—Democracy in the United States—No probability that the present civilized countries of Europe will ever become barbarous—Or that the United States will fall asunder or lose their freedom—Tendency of governments to become more democratic in proportion as the people become more intelligent and moral—Groundless fears that ignorant masses of the people will gain the ascendancy.

In my last Lecture I endeavored to expound the difference between the independence and the freedom of nations, and to trace the causes of each. I endeavored to show that a higher degree of moral and intellectual attainments in the people is necessary to freedom, than to mere independence.

The next topic to which I advert is the different forms of government. Phrenology enables us to arrive at clear conceptions on this subject.

The animal organs are the largest, the most powerful, and (when man is uncultivated) also the most active, in the brain; and all of them aim at selfish ends. As long, therefore, as any nation continues destitute of education, and not devoted to industrious pursuits calculated to exercise the moral and intellectual faculties, it consists of hordes of human beings in whom the animal propensities predominate, and who, in consequence, are ready to embark under any bold and energetic leader, in any enterprise that promises gratification to individual interests and passions, however immoral, or detrimental to the community at large. History is one great record of the truth of this remark. The only mode of preserving public tranquillity, and any semblance of law, in such a state of society, is for one man, or a small number of individuals, superior to the rest in vigor, sagacity, and decision, to seize on the reins of government and to rule despotically.

Men in this condition are animals possessing the human form and human intelligence, but not yet the human morality, which alone causes individuals to love justice and become a law unto themselves. If the best and wisest of men were requested to devise a government for a nation of selfish and ferocious beings, possessed of intellect sufficient to foresee consequences, but not inspired with the love of justice, he would at once say that it must be one of great energy, vigorous to repress and prompt to punish; otherwise there would be no tranquillity. A despotism, therefore, naturally springs up in a very rude and barbarous country, and is the form of government best adapted to its circumstances.

The despot rules in the full spirit of the selfish system. He pun-

ishes through caprice as often as from justice; and he rewards through favoritism more frequently than from perception of real merit, but in doing so he acts on the principles generally prevalent in his community. If he be enlightened, just, and beneficent, he may do great service to his people by instructing and civilizing them; but as a general rule, he will be found acting, like themselves, on the purely selfish principle, obstructing their moral and intellectual improvement, whenever he discovers that their enlightenment will prove fatal to his own authority.

When a nation has become partially civilized and instructed in the arts of industry, wealth is created; and a class arises whose moral and intellectual faculties, developed by education and stimulated by the love of property, desire to observe the dictates of morality toward their fellow-men, and to enjoy the advantages of just government themselves; a class which would not join a leader to trample the nation at large under foot, but would rather, by their wealth and intelligence, assist the people to expel a tyrant and establish the supremacy of equitable laws. But the superior men who constitute this class find themselves associated with a mass of uneducated and penniless individuals, who compose the great body of the people. This was the condition of Great Britain during the seventeenth and eighteenth centuries, and it is partially so in the present times. The kind of government adapted to a nation composed of such elements is obviously one which shall combine the force and energy of the despot, necessary to repress and punish all attempts at individual supremacy and domination, and at the same time enforce order and justice, with a due regard to the general welfare. A mixed form of government, like the British, in which great executive power is committed to the king, but in which the enlightened classes, through their representatives in Parliament, enact the laws, and also control the executive, by granting or withholding the public supplies, is the natural result of this state of society.

The great benefit, I have said, of freedom is, that it tends to promote the general welfare; whereas all other forms of government, whether despotic, under one supreme prince, or oligarchical, under a limited number of nobles, tend to the sacrifice of the interests of the many to the advantage of the few. In all ages and countries this has been the case, and in our own mixed form of government the evil also exists.

In ancient Rome, in which the patricians or nobles ruled the state, there was a law prohibiting the intermarriage of patricians and plebeians—that is, of the nobles and the people. In Rome, besides, all places of trust, power, and influence were confined to the patricians, and a plebeian could not, for many ages, aspire to the honors of the consulship. In France, before the Revolution, only nobles could obtain military rank. In Hindostan, and in some Roman Catholic countries, the priests prohibit the people at large from freely reading their Scriptures or sacred books. In short, the genius of selfishness tramples on justice, and grasps at advantages for itself; it is everywhere, and at all times, the same, whether appearing in an individual or in a class, in a political body or a religious corporation.

In a former Lecture I endeavored to point out that an hereditary nobility, protected by law in the possession of political power and exclusive privileges, without regard to individual qualities and attainments, is an infringement of the natural laws, and produces evil to the community, not only by the abuses of power which it commits, but by the misdirection which it gives to the sentiment of ambition in the public mind. I now remark, that the existence of a noble or privileged class is one of the characteristic features of a mixed form of government, like that of Britain, and is the natural result of a portion of the people having far outstripped the mass in wealth, intelligence, and refinement; and it may be expected to endure as long as the great inequality in these particulars, on which it is founded, exists.

The mixed form of government itself obviously arises when a numerous class has considerably preceded the mass of the people in intelligence and moral attainments; and it exhibits the spectacle of

that class becoming the sole depositaries of political power. The upper portion, or nobles, exercise the function of legislators directly in their own persons, and the inferior portion do so by means of representatives, leaving no political influence whatever to the majority of the people. It is the genius of this form of government to confer privileges on classes; and hence the highest members of the ruling body easily induced the king to bestow on them the character of nobility, and the right of hereditary legislation; but as the great principle of doing to another as we would wish another to do to us leads, in its general application, to the removal of all distinctions not founded on real superiority, the existence of this class becomes, in course of time, an obstacle to general improvement. There is one principle, however, equally clearly taught, both by Christianity and by the doctrine of the supremacy of the moral sentiments—that the only beneficial manner of producing a moral equality, is by improving and raising up the lower, and not by pulling down the higher classes, possessed of superior attainments. As long, therefore, as the class of nobles are superior in intellect, moral qualities, and education to the great body of the people, their superiority is real, and they would maintain this superiority although they possessed neither titles nor exclusive privileges. This has long been the state of Britain, and is so, to a considerable extent, still. In a former Lecture I pointed out that hereditary rank and superiority is in opposition to nature, unless the organic laws are obeyed, and that then statutes are not needed to transmit property and honor to posterity. Those who transmit high moral, intellectual, and physical qualities to their offspring confer on them the stamp of nature's nobility, and they need no other.

When the Creator bestowed on us Veneration, prompting us to reverence high qualities and attainments, and Love of Approbation, desiring distinction for ourselves, he must have intended that these faculties, in selecting their objects, should be guided by reason, morality, and religion; yet the creation of artificial, and especially hereditary rank, which shall enable its possessor, independently of his mental qualities, to assume superiority over and take precedence of other men, even when these are more virtuous, more learned, more useful, and more highly accomplished than himself, is in direct opposition to this maxim, and must, therefore, manifestly be an abuse. The grand argument by which it is defended is, that, by presenting objects of *established* respect and consideration to the people, we accustom them to the practice of deference and obedience, and thereby promote the tranquillity of the state. It is argued also, that, by instituting a class of nobles, a branch of society is formed which will cultivate, as their especial province, taste, refinement, and all the elegancies of life, and improve the inferior members of the social body by their example. It is further maintained, that such a class is natural, and has existed in almost all countries, and must therefore be advantageous. In a certain state of society these reasons have some weight; but my position is, that, when the general body of the people become enlightened, these advantages disappear, and an hereditary nobility becomes a positive evil.

I beg leave, however, to state, that I do not propose to abolish hereditary and artificial rank by violence, and against the will of its possessors. The grand principle which I have advocated in these Lectures, that all real improvement must proceed from the supremacy of the moral and intellectual faculties, forbids such a project. My aim is, to render nobles ashamed of hereditary titles, decorations, and privileges, which testify nothing in favor of their merit; and I regard this as undoubtedly practicable, in the course of a few generations, merely by enlightening their superior faculties. If you trace the forms in which Self-Esteem and Love of Approbation seek gratification in different stages of social improvement, and observe how these approach nearer and nearer to reason, in proportion as society becomes enlightened, you will not consider this idea chimerical. In the "Constitution of Man" I have remarked that the tattooed skin, and nose transfixed with ornamental bones, are profoundly respected and greatly prized by the savage.

These are the external signs of his consequence—the outward symbols by which his Self-Esteem and Love of Approbation demand and receive the homage of inferior men. But a very limited advance in civilization destroys the illusion. It is seen that these are mere physical ornaments, which bespeak nothing but the vanity of the wearer; they are, therefore, ridiculed and laid aside.

Ascending to a more refined yet still barbarous age, you find that the marks of distinction formerly prized in our own country were a full-bottomed wig and cocked hat, ruffles at the wrists, a laced waistcoat, and buckles in the shoes. A century ago, when a man thus attired appeared in any assembly of the common people, place was given to his rank, and respect was paid to his dignity, as if he had been of a superior nature. But when, in the progress of enlightenment, it was discovered that these outward testimonials of greatness were merely the workmanship of barbers and tailors, men who enjoyed any real mental superiority, who were distinguished by refinement of manners, and the other qualities of a true gentleman, became ashamed of them, and preferred to wear plain yet elegant attire, and to trust to their own manners and the discrimination of the public, for being recognized as of superior rank, and being treated accordingly; and they have been completely successful. A gentleman in the trappings of the year 1700, appearing in our streets now would be regarded as insane, or as facetiously disporting himself in order to win a wager.

The progress of reason which has swept away tattooed skins, bone ornaments in the nose, full-bottomed wigs, and laced waistcoats, will one day extinguish orders of knighthood, coronets, and all the other artificial means by which men at present attempt to support their claims to respect and consideration, apart from their personal qualities and virtues. They will be recognized by the wearers, as well as by the public, as devices useful *only to the unworthy*. An advanced education and civilization will render men acute observers of the real elements of greatness, and profound admirers of them, but equally intolerant of tinsel impositions.

The greatest danger to which the British nobility is at present exposed is that which arises from their own imperfect education. While the middle classes have been reforming their schools, colleges, and universities, and rendering them vehicles, to a greater or less extent, of useful knowledge, based on science and the laws of nature; and while the working classes have been pursuing the same course of instructive and elevating study in works of cheap literature, the high aristocracy has been clinging to Greek, Latin, History, and Mathematics, as the staple of their instruction, and been fairly left behind. In the extensive and important discussions of social interests which lately agitated the country,\* the ignorance of the titled aristocracy concerning the natural laws which regulate manufactures, agriculture, capital, and commerce, and which, as legislators of a commercial country, they were bound to understand, became the subject of universal remark; while the magnitude of their antiquated prejudices, and their general incapacity for comprehensive, profound, and logical reasoning, struck their own educated friends and admirers with dismay. The causes of this inferiority are to be found in the low state of education in the schools of Eton and Westminster, and in the universities of Oxford and Cambridge, in which the aristocracy are trained. Mr. Lyell, in his *Travels in America*, says, "After the year 1839, we may consider three fourths of the sciences still nominally taught at Oxford to have been virtually exiled from the university. The class-rooms of the professors were, some of them entirely, others nearly deserted. Chemistry and Botany attracted, between the years 1840 and 1844, from three to seven students; Geometry, Astronomy, and Experimental Philosophy, scarcely more; Mineralogy and Geology, still taught by the same professor who, fifteen years before, had attracted crowded audiences, from ten to twelve; Political Economy still fewer; even Ancient History and Poetry scarcely

commanded an audience; and, strange to say, in a country with whose destinies those of India are so closely bound up, the first of Asiatic scholars gave lectures to one or two pupils; and these might have been absent, had not the cherished hope of a Boden scholarship for Sanscrit induced them to attend." During his last course, the professor of Geology lectured to an audience of three! If this state of education of the aristocracy continues, no ghost is needed to predict their downfall. The enlarged and enlightened understandings of the middle and lower classes can not worship moral and intellectual phantoms, however large their possessions and ancient their lineage. Their extinction is decreed, and neither violence nor revolution will be needed to accomplish it. Only leave them to themselves to pursue their present course of education, and in half a century they will be no more!

Perhaps you do not perceive that society will have gained much when this change shall have been accomplished; yet I anticipate decided advantages from it. Self-Esteem and Love of Approbation exist, and have large and powerful organs. The feelings with which they inspire the mind will never be extinguished; their *direction* only can be changed. When we contemplate the history of the world, and perceive what laborious, painful, and dangerous enterprises men have undertaken and accomplished, and what privations and sufferings they have submitted to, in order to obtain the gratification of these two faculties, we may form some estimate of the impulse which would be given to physical, moral, and intellectual improvement, if we were withdrawn from the worship of hollow idols and directed to nobler objects. Men will always desire to stand high in rank, to be respected, and to be treated with consideration by their fellow-men, but their notions of what constitutes nobility and high rank will be elevated, as their minds become enlightened. As formerly remarked, under the system of nature, a family would esteem itself noble when it was able to show in its genealogy a long line of healthy, handsome, refined, moral, intelligent, and useful men and women, with few profligates and few imbeciles; and an individual would present before an intelligent public, high intellectual attainments, pure morals, and refined manners, as the foundations of his claim to social consideration.

If you conceive nobles and individuals of high rank and remote ancestry animated by such motives, and setting such examples before their inferiors, what a powerful impulse would be given to improvement compared with that which flows from the present state of opinion, when men, overlooking the real elements of greatness, worship the external symbols of vanity, and elevate mediocrity, if sufficiently rich, to the station which should be held only by the most able, virtuous, and accomplished!

We are now prepared to answer the arguments by which hereditary rank and artificial nobility are defended, as advantageous in the present state of Britain. The first is that their existence presents objects of respect to the common people, and accustoms them to the practice of deference and obedience. I reply, that the common people respected the decorations of rank—the wig, the ruffles, and the waistcoats of the last century—only while they were deplorably ignorant; and in like manner they will regard with deference and awe ancient titles apart from merit only while they continue in the same condition. The moment they become sufficiently enlightened and independent in their moral and intellectual judgments to arrive at sound conclusions, they will cease to admire hereditary rank without high qualities. It is therefore neither moral, safe, nor advantageous to resort to means for cultivating the respectful feelings of the people that will not bear the investigation of enlightened reason; the end in view can not be attained by such a method.

The secondary defense of hereditary nobility is, that by instituting it, you establish a separate class dedicated to refinement, taste, and elegance, who by their example will improve the inferior orders. The answer is, that all these qualities are essential elements in nature's

[CONTINUED ON PAGE EIGHTY.]

\* The subject was Free Trade and Abolition of the Corn-Laws, March, 1844.





PORTRAIT OF HORATIO GREENOUGH.

**HORATIO GREENOUGH.****PHRENOLOGICAL CHARACTER AND BIOGRAPHY.****PHRENOLOGICAL CHARACTER.**

HORATIO GREENOUGH had a predominance of the Mental Temperament, which gave intensity and excitability to his mind, and a constant liability to over-act. His head was too large for his body, and his nervous system too sensitive for the strength of his constitution. He had all those mental peculiarities which tend to keep the mind wrought up to a high degree of tension and earnestness of action; hence he was more likely to break down by over-mental effort than most persons. His forehead was large, as the portrait indicates. The lower part of his forehead was prominent, indicating uncommonly well-developed perceptive powers; and the upper part of the forehead, in the region of the reasoning intellect, was amply expanded, showing the thinker as well as the observer; the man of broad ideas and large plans as well as of practical, ready talent. The top head is shown to be very high and largely expanded. His Firmness was unusually strong. His Veneration was large, which was exhibited in his choice of subjects for artistic effort, and he had also a fine development of Benevolence, which must

have rendered his mind exceedingly sympathetic and kind in its action. His large Firmness and Self-Esteem tended to make him stern and determined, self-reliant, his own master, and to give him dignity and stateliness of character.

His Combattiveness and Destructiveness appear not to have been large; hence his temper was comparatively amiable, and he was averse to everything like controversy and severity.

His social organs appear to have been well developed, but they were not controlling tendencies of his character. The upper side head appears to have been large, showing Caution, Sublimity, Ideality, Mirthfulness, and the qualities of prudence, wit, and taste for the beautiful and the grand. Such a head, under proper circumstances, will always take an elevated rank in whatever pertains to the moral and intellectual. Dignity, pride, ambition, along with justice, perseverance, and good taste, may also be expected.

**BIOGRAPHY.**

Horatio Greenough was born in Boston, Mass., September 6th, 1805. At the age of sixteen he entered Harvard College, but previous to this he had modeled in clay and tried his hand at sculpture. His first master was a French sculptor, named Binon, who was a res-

ident of Boston. During his college career he enjoyed the friendship and advice of Washington Allston, and produced the design from which the present Bunker Hill Monument was erected. Before completing his college course he sailed for Marseilles, and proceeded thence to Rome, where he arrived in the autumn of 1825. Here he formed the acquaintance of the great Thorwaldsen, to whom he had letters, and a cordial intimacy soon sprung up between the great master and his Yankee pupil. The young man had much of the boldness of his race in his nature, and he commenced with singular ardor the study of the art whose models stared him in the face from every corner of the city. He made some strong strokes with his chisel, but careful and earnest study under so excellent a master, and surrounded by many young and ambitious pupils, from whom he learned rapidly respecting the mechanical part of the art, he worked with the most promising success.

He returned to Boston in 1826, and after modeling busts of John Quincy Adams, Chief Justice Marshall, and others, returned to Italy, and fixed his residence in Florence.

His first commission was from James Fenimore Cooper, for whom he executed his "Chanting Cherubs," suggested by a portion of one of Raphael's pictures, and of whom he said: "Fenimore Cooper saved me from despair, after my second return to Italy. He employed me as I wished to be employed, and has been a father to me in kindness." This was the first original group from the chisel of an American sculptor.

In 1831 he went to Paris for the purpose of modeling the bust of Lafayette, and upon his return to Florence received liberal commissions from his countrymen, principally for busts, to which the example of Cooper in no slight degree contributed. To the same friend he was indebted for the commission from Congress to execute his colossal statue of Washington, which was finished in 1843, after many years' hard labor, and now stands in front of the national Capitol. During this time he executed, among other original works, the "Medora," for Mr. Gilmore, of Baltimore, the "Angel Abdiel," and the "Venus Victrix," in the gallery of the Boston Athenæum. A second commission from Congress employed him for some years subsequent to this, and in 1851 he returned to the United States to superintend the placing in its destination in Washington of his group of the "Rescue," in which the triumph of civilization is symbolized. Many vexatious delays prevented the arrival of the work from Italy, and Greenough, unaccustomed by long absence to the excitement and turmoil of American life, and the unhealthy variations of the American climate, was attacked by brain fever soon after he had commenced a course of lectures on Art, in Boston, and died, after a short but severe illness, in Somerville, near Boston, on the 18th of December, 1852, in the 48th year of his age.

## CATHERINE HAYES BUSHNELL.

CATHERINE HAYES, the celebrated singer, died at Sydenham, near London, in the month of August last. She was born in Limerick, Ireland, in 1820, and early attracted the attention of the late Bishop Knox in the following manner, which so much interested him, that he at once took measures to procure for her a thorough musical education. Near the house of the Bishop, Catherine was visiting a relation. The gardens of these houses extended to the banks of the Shannon. "A woodbine-covered bower, near the river's brink, was a favorite resort of Catherine Hayes, then a young and delicate child, timid, gentle, and reserved, shrinking from the sportive companionship of her playmates, her chief source of pleasure being to sit alone, half hidden among the leaves, and warble Irish ballads. One evening, while thus occupied, 'herself forgetting,' and not dreaming but that she was 'by the world forgot,' some pleasure parties on the river were attracted by the clear, silvery tones of her voice, and the correct taste she even then displayed. Boat after boat silently dropped down the stream, pausing in the shadow of the trees, whence, as from the cottage of a singing-bird, came the warblings that attracted them. Not a whisper announced to the unconscious child the audience she was delighting, till at the close of the last air, 'The Lass of Gowrie,' the unseen vocalist finished the ballad, dwelling on the passage, 'And now this Lady Gowrie,' with that prolonged and thrilling shake which owes nothing to all the after cultivation her voice received; and which, in years to come, was to cause the critical and fastidious admirers of the grand opera to forget, in the passionate fervor of their enthusiasm, the cold formalities of etiquette. Then from her unseen auditory arose a rapturous shout of applause, the first intimation the blushing and half-frightened child received that her 'native wood-notes wild' had attracted a numerous and admiring auditory. Bishop Knox was one of those unseen listeners, and his correct taste and refined discrimination at once discerned the germ of that talent, the natural growth of which has so happily proved the soundness of his judgment."

The Bishop invited her to his house, and provided for her instruction under the celebrated Signor Saphio, residing in the city of Dublin. Her first appearance in public took place in Dublin on the 3d of May, 1841, and that public discovered the foreshadowing of her ultimate triumphs. In the same year she repaired to Milan, to complete her dramatic culture under Ronconi; and in 1845 made her *début* in "Puritani," at the opera-house of Marseilles.

Her next engagement was as *prima donna* at La Scala, in Milan. Here she first appeared as Linda, and was called twelve times before

the curtain. In 1846 she went to Vienna, and next year to Venice, and thenceforth made a sort of triumphal progress through the Italian cities.

In 1849 London enthusiastically affirmed for her the verdict of the Continent. At Covent Garden she recognized from the stage her old benefactor, the Bishop of Limerick, and hurrying to his box after the performance, fell upon her knees, and with tears thanked him for all the success she had ever enjoyed.

In 1851 Miss Hayes came to America, and after the brilliant seasons here, which most New Yorkers remember, staged with excellent acceptance

through the country, and finally visited those irrepressible sons of California who, at the close of each evening, used to toss their nuggets to her on the stage. She afterward visited Australia and British India, everywhere meeting a sustained success. In 1857 she was married to Mr. William A. Bushnell, of New York.

She was very "fair to look upon," of medium height; had a clear, ruddy complexion, broad shoulders, deep chest, and apparently a healthy and vigorous constitution. She appeared to be a very warm-hearted, affectionate woman, one whose sympathies constituted the leading element of her nature; and who could win and retain the love of all whom she wished to please. Diffidence was the leading defect of her character; she was too childlike, and disposed to look up to those whom she should control, and failed to exercise that well-poised dignity, firmness, and self-reliance that give power to character, and infuse into the mind of the observer the impression that she feels the master of herself and her subject. She seemed rather to be possessed by, than to possess, the soul of song; to be the passive instrument through which its spirit breathes, rather than to embody, control, and wield that spirit as the instrument of her will.

Her leading characteristic as a singer was a sentimental plaintiveness; such as touches the sensibilities in a half melancholy, half pathetic manner, instead of enrapturing and bewildering the senses, or startling the listener by the majesty of its strains.

Madame Anna Bishop has more volume



PORTRAIT OF CATHERINE HAYES BUSHNELL.

and strength, but less compass, pathos, pliability of voice than had Catherine H. The voice of the former is majestic, but cold and wiry, while that of Catherine is soft, liquid, sweet, blending deliciously the sentiment of the subject, but lacking breadth and power.

It must be remembered that Jenny Lind was the standard by which these vocalists are judged. They are great, nay, glorious, compared with public singers generally when one comes to the fountain-head of the Pierian spring itself; when his ear once blest with those angelic tones which other than the Swedish Nightingale can rival, all other efforts at touching the glory-summit appear feeble.

When Jenny Lind strikes the lyre, the string seems to leap with a joy so rich and now rising with a comprehensive sublimity now melting away into such a bewitching sweetness, such Eolian mellowness, yet clear and distinct that not the softest blending of her matchless melody is lost to the distant ear, one stands amazed, and bows with a full-souled adoration before the imperfection of all that is possible in the empirical song. Jenny Lind plays with every note touches as if it were completely in her power, nor does she seem to labor up with a view to her matchless flights, but rather stoop with an easy grace, as if her powers were equal to vastly more than she attempted. In nothing did Catherine Hayes remind one of the matchless Swede, except in the character of the "Casta Diva," from the opera of Norma.

is alike the favorite and master-piece of and had Catherine the breadth and volume of voice which Jenny possesses, she would be a piece more to a comparison with the latter. But the comparative thinness of her voice, and the consciousness in the listener of his conception of what is possible in the matter is not realized, is not fully compassed, makes one think of Jenny as the imperial march of the realm of song. Yet it is high praise to any vocalist to be able to remind one of Jenny Lind. Had Catherine Hayes come along before Jenny Lind, she would have been regarded as the best singer who had visited our shores; but Jenny coming after her, she would have been like 'the glorious king of the night' compared with the gentler queen of night.

### SELF-RELIANCE AND SELF-DISTRUST.

BY JOHN NEAL.

[CONCLUDED FROM JUNE NUMBER.]

EVER boast. A character for modesty is never having, if it can be obtained innocently. Rather how well founded your good opinion of yourself may be, no matter how certain you may feel that you have done all that you say you have done, keep your own counsel—pass yourself for a modest man. You may even be obliged to do so at the expense of truth. You may be tempted to declare what you know to be true of your own doings, discoveries, or inventions—this by your best friends, many of whom you think more highly of you than you do of yourself, or by strangers, who have been puffed up to the skies—but beware! let nothing, let nobody persuade you to acknowledge the truth! "Affect a virtue, if you have it not," and you are ruined forever. The world will not forgive you for a distinct revelation of your self-reliance. They have got behind the scenes—they have had a peep at the wrong side of the canvas—and from that hour to the hour of your death you are nobody but the man who thinks so highly of himself as to be the high-stock of those who think still more highly of him.

With all your self-reliance, therefore, be discreet and modest. Keep your own counsel and the counsel of your fellows. Persevere, and the time will come when you may venture out into the world catch glimpses, few and afar but glimpses nevertheless, of the sustaining power within you—of that unquenchable magnificent self-reliance which to the great is another soul.

But how are they to whom nature has denied the gift of self-reliance to obtain it? It is not to be counterfeited, you say. And if you are not born with it—or, phrenologically speaking, if you have not a fair endowment of the power—reasonable Firmness, moderate Esteem, tolerable Secretiveness, etc., and

no unreasonable Caution, nor a marvelous deficiency of Combativeness and Destructiveness—both indispensable to great plans—how are you to become strong of purpose, and steadfast, and far-reaching, and self-sustained in your plans?

Answer: By educating yourself anew. Study your own character. That you can do, if you have a moderate share of common sense. Find out your weak points. Consult your friends—hearken to your enemies. If you are charged with a want of steadiness, a want of healthy purpose, of indecision, or self-distrust, depend upon it you are guilty. On the contrary, if you are charged with presumption, vanity, or self-conceit, comfort yourself with the belief that people are sometimes mistaken; and that, if you succeed, those who have been loudest and foremost in their denunciations of your self-conceit will be the first to acknowledge your right to be self-conceited. For *self-distrust* there is no cure but one; the mind must be educated anew—the soul, as it were, re-created. For presumption, arrogance, self-conceit, inordinate presumption, unjustifiable self-reliance, there are ten thousand remedies. Every man you meet is a physician; every event of your life is a medicine; every great enterprise upon which you enter, a specific. If you live, your self-conceit will be cured, or justified, it matters little which, by the natural progress of things.

But with self-distrust, that enfeebling, base, and cowardly temper of the mind, it is not so. The man must be made over.

But how?—that is the question—How shall he be made over? Having ascertained what his besetting sins are, let him call to mind, first, that *all Beginners are children*. Secondly, that to learn anything well and speedily, *we must learn one thing at a time, and but one*.

Let the distrustful man look about him, and watch the progress of children learning to walk, to run, to swim, or to ride; then let him lift up his eyes and watch the progress of all beginners in business—the great business of life. Beginners are always timid; yet, in business, beginners are almost always successful. And it is only after they have become to a degree successful—when they have enlarged their business—when they have lost their timidity, and become over-confident in themselves, or presumptuous—that their star begins to stand still—that their credit is questioned, and their downfall prophesied and expected.

Watch their progress, nevertheless; and as they cure themselves of their timidity, do you cure yourself of yours.

The rash child begins to run too early, and gets bumped into a more just opinion of himself. He is soon cured. But though cured, he is by no means sure of beating the timid, self-distrustful child in the long run. Mere animal courage is almost worthless. The courage of the soul, and that only, is to be depended

upon. And what is the courage of the soul? It is that courage—that fixed and holy confidence in ourself and in our destiny, under God—which is derived from a long course of trial and experiment.

The timid child, instead of rising up from his little stool and walking off at once, to be caught by his mother, sits still, and trembles and whimpers, or faces about, and drops down by little and little, and for a long time can not be coaxed into trusting himself. But watch him, and by-and-by you find him holding by a chair, then standing alone, then trying to walk, led by both hands, then by a single finger. Study him well, and remember the lesson. Or watch the sailor boy when he first goes aloft—how timidly the bravest feel their way! how bravely the timideast mount the dizzy mast after a while! And then which is the better sailor will depend not so much upon their animal courage as upon their common sense and their habit of reasoning with themselves.

The first plunges at once; and would he persevere, and think, and reason with himself, he would keep ahead all his life; but he seldom does, and for that reason is often outstripped by the *self-distrustful* but persevering. The second feels his way—gathers confidence and by little and little begins to overlook danger, to forget himself, and to see nothing but one great object before him—duty; duty to himself, to his Maker, to society; all three resolving themselves at last into one and the same duty.

Take another example. A five-barred gate is before you. You are on horseback, and have a pretty good seat; but, for the world, you would not venture to take such a leap. Yet others, no more accustomed to leaping than yourself, ride at the gate; and while some clear it with a triumphant cheer, others are left in the mud. If you are timid and self-distrustful, what should be your course? You are urged to try—you are told there is no danger—what others have done you can do. Don't believe a word of it. With your present feelings, if you try, you will be sure to stick by the way and spoil your horse—to pull him over backward upon yourself, or to break your neck. What, then, shall you do? Go home—go to a riding-school, or betake yourself to an open field, and practice by yourself or with a friend, beginning at one bar, then trying at two, three, four, and finally at five, if you think it seriously worth your while, and know your horse.

Perhaps you are learning to swim. People about you are jumping off from high places, or diving, head first, with their legs straight and feet close together. You would give the world to be able to do it. But you are surrounded by injudicious friends. "Try—try—you can do it!" they say.

Not for your life! If you are self-distrustful, you will be sure to fall flat, or to turn

over as you dive, and pretty sure to be discouraged, or stopped forever in your progress. What, then, shall you do? *Begin small.* Go where you know you are safe. Do what you know you *can do*; for that you will do boldly and that will give you confidence. *One thing at a time, and but one.* Begin as a little child. Be teachable and patient. And, mark me, if you are faithful to yourself, you will be sure of outstripping the over-confident in the long run.

Do you know that Curran broke down in his first speech, and made a fool of himself? And so with half a hundred more, who afterward became distinguished. The man whose first speech is wonderful never makes another, nor ever will, worth listening to. Of such men there is no hope. Do you know that Frederick the Great ran away in his first battle? that Lord Wellington showed the white feather in India? Have you ever heard the story of two young officers, who were sent afterward, under Wellington's own eye, to make a charge upon a body of French cavalry in Spain? As they rode together, one grew pale, trembled, and his feet shook in his stirrups. His companion, a fine, bold fellow, observed it, and reproached him. "You are afraid," said he, "That's very true," said the other; "I am afraid; and if you were half as much afraid as I am, you would turn your horse's head and ride back to camp." The other, indignant, returned to Wellington to tell the story, and to ask for a worthier companion. "Clap spurs to your horse, sir," was Wellington's reply, "or the business will be done by your cowardly companion before you get there." He was right. The business was done. The coward had swept down upon the enemy in a whirlwind of dust, and scattered them like chaff. Which of these two was the braver man?

"*Fu try*," said Miller. And trying, he did what an over-confident man would have *promised* to do, and failed.

So with all the business of life. *Try—try—keep trying.* You will most assuredly succeed at last, if you live. And if you do not live, whose fault is it if you fail?

Begin afar off. Begin cautiously—as cautiously as you please. Try your strength by little and little, and after a few years—not months nor days, but *years*—you will be astonished at your progress and be cured of your self-distrust.

Persevere. Think well before you begin. But having once begun, persevere through good report and through evil report, and as sure as there is a God in heaven, you shall have your reward.

THE best government is that which teaches a man to govern himself; the next best, that which teaches him how to govern his family; the third, that which teaches him to govern a community.

WHEN a cunning man seems the most humble and submissive, he is often the most dangerous. Look out for the crouching tiger.

## ASSIGNMENTS AND LICENSES OF FRENCH PATENTS.

[CONTINUED FROM SEPTEMBER NUMBER.]

THE ministerial circular published at the date of October 31, 1844, gives to the prefects the necessary instructions for the registry of assignments. This circular states that no right of assignment must be admitted but on the production and deposit—

"1st. Of the receipt showing the payment in due time of the last accrued annuity other than the first. 2d. Of a receipt from the receiver-general in the departments, or from the central at Paris, certifying the entire payment of the complement of the tax of the patent; and 3d. Of an authentic abstract of the notarial act passed before a notary of the department; and showing the total or partial assignment of the patent, whether to gratuitous title or to a title for a consideration.

"Nevertheless, if the patent had already been the object of a previous assignment, the official certificate of registry of the said assignment and the authentic extract of the notarial act will be sufficient for the registry."

The same circular adds the following paragraphs:

"The preceding observations apply to assignments properly speaking, to partial as well as to total transfers, to assignments of gifts as well as to assignments for a consideration; in a word, to all voluntary acts by which the patentee conveys or extends to others the ownership of his title."

"All these acts, without exception, necessarily involve the previous payment of the complement of the tax.

"But the ownership of a patent may also be transmitted by other means than assignments; the mutation may result from a judgment in the case of action in claim for the ownership of the discovery; it may be the result of a decease, of a partition, of a separation of associates, etc. In these different cases there exists the right to the production and registry of the abstract of the act which effects the mutation—the law has not made the registry of this act, as it has the acts of assignment, subordinate to the condition of the previous payment of the complement of the tax. Your prefecture has not then to exact such payment, but must limit itself to the demand of the receipt certifying the payment of the last accrued annuity. I reserve to myself further the examination and solution of difficulties which may introduce themselves on the occasion of the registry of acts of assignment or of mutation, and I recommend to you, in the case of doubt, to proceed to the registration subject to the subsequent decision of the department."

It appears to be evident from these ministerial observations, that the entire payment of the taxes is obligatory at the time of making a total or partial assignment of a patent to

any person who is a stranger to the patent; but that if it is effected by a judgment in reclamation, by a decease, by a partition, or by a separation of partners, there is no necessity of effecting the payment. The administration should then only exact the production of the act of transfer, and the certificate of the payment of the last accrued annuity.

2d. LICENSES.—Article 20, before cited, has only mentioned the total or partial sale of the ownership of a patent; it has not prescribed the total payment of the tax for a license for working the patent. Consequently this concession may be made under private signature.

But the holder of a license can only be assured of the enjoyment of his rights against either a full and entire assignment of the patent to some other person by the owner, his agent, his heirs, or his assignees, without mentioning the license conceded, or the neglect by the patentee of the payment of a subsequent annuity, by conforming for the license to the prescriptions of Article 20 for assignments.

Thus every holder of a license who desires to be in full and entire security during the full term of the patent must exact that the act conceding this license for working the patent shall be drawn up by a notary, that the entire payment of the annuities shall be effected, and that such act shall be registered at the prefecture exactly as an act of assignment for the purpose, that this license shall be consigned officially to the Minister of Agriculture, Commerce, and Public Works. It is only after the accomplishment of these formalities that the licensee will be regularly and irrevocably invested against all men. If, however, the parties do not wish to effect the entire payment of the taxes of the patent, it is preferable in this case to draw up the license by notarial act; this formality accomplished, the licensee who shall desire, at any time, to be more fully secured in his right, may forward a copy of the notarial act, effect the entire payment of the annuities, and make a registry of this act at the prefecture, to be notified to the Minister of Agriculture and Commerce. On the whole, our advice is, that for assignments as for licenses for the working of patents, the acts under private signature may well bind the contracting parties respectively, but these acts have no legal character, and are without effect in regard to others.

ANCIENT PAVEMENTS.—Several cities had paved streets before the commencement of the Christian era; nevertheless those which are at present the ornament of Enrope (Rome excepted), were destitute of this great advantage till almost the 18th or 13th century. It is probable that those people who first carried on the greatest commerce were the first who paid attention to good streets and highways to



facilitate the same. We are told by Isidorus, that the Carthaginians had the first paved streets, and that their example was soon followed by the Romans. Long before that period, Semiramis paved highways, as appears by her own vainglorious inscription. The streets of Thebes, and probably those of Jerusalem, were paved during the time of its kings. In the year u.c. 188, Appius Claudius, then censor, constructed the first real highway—the Appian Way—termed the queen of roads. Some allege that the pavement of the streets commenced in 578, others in 584, others in 459. Streets paved with lava, having deep ruts for the wheels of carriages and raised footpaths at either side, were discovered both at Herculaneum and Pompeii. Cordova, in Spain, was paved as early as the middle of the 9th century. Lutetia (Paris) was not paved in the 12th century, and even in 1641 many of the streets had no pavements. London was not paved at the end of the 11th century. Several of the principal streets, such as Holborn, were paved for the first time by royal command in 1417, others under Henry VIII., some of the suburbs in 1544, others in 1571 and 1605, and Smithfield market in 1614.—*Dublin Builder.*

#### DANGER OF EATING FRUIT.

Old Squire H—— was a very successful and substantial farmer in an interior town of Massachusetts, and a more amazing eater never lived in any town anywhere. And especially much did he eat when fresh pork was to be his nourishment. Well, at a certain time one of his hogs had been killed. The next morning there was fresh pork for breakfast, and the old man ate most wondrously. In the course of the forenoon he ate his luncheon, consisting of bread-and-butter, mince-pie, and cheese. At noon his dinner consisted of fresh pork, pickles, mince-pie, and the usual accompaniments. His afternoon luncheon was like that of the forenoon. When he came home to supper, his favorite dish had not been prepared as part of that meal. The old man fretted and scolded till fresh pork was added to the substantials. He ate voraciously as usual. In the evening he toasted some cheese, buttered and ate it. Just before going to bed, he roasted a couple of apples and ate them. In the night he was taken with a severe colic. The doctor was with him till morning, and nearly wrought a miracle in the old man's life. The next day Bolles W——, one of his neighbors, went in to condole with the "Old Squire."

"Faithful Bolles," said the old worthy, "I like to have died last night. I'll never eat another roast apple as long as I live. I never did love them very well, and last night I ate only two, and they nearly killed me."

Bolles never told this story without laughing.

#### A CURIOUS CASE.

ONE evening in the month of September, last year, a young man was found on the streets by the police in a state of catalepsy. He was taken to the City Hall police-station, and to the astonishment of the sergeant and men, he remained in every position in which he was placed, however uncomfortable. They pinched him, placed his hands above his head, but he gave no sign of feeling. When spoken to, he only rewarded the speaker with a vacant stare, and was unable to articulate a single syllable. On the following morning he was brought into the police court, but there was no change in his appearance or manner from that of the previous evening, and the police magistrate directed one of the officers of police to convey him in a cab to the General Hospital. Since the time referred to above, he has been in that institution, and the medical gentlemen in attendance have done everything which skill could invent for his relief. Months passed away, and the man was kept in life by food in a liquid state being administered to him. The case was one which excited considerable interest among the medical faculty; but grave doubts were entertained whether the man would ever be restored to consciousness. They were, however, unremitting in their attention, and two days ago, to the surprise of all, as well as to himself, he recovered the use of his voice and limbs. It is said that he appeared quite frightened at the sound of his own voice. His life has been a complete blank for the past nine months. He states that his name is Ingham, and that the last thing he remembers is, that he was residing in Quebec last summer; but in regard to his coming to Toronto he can give no information whatever. The case is certainly a curious one, and has caused considerable discussion among the medical gentlemen of the city.—*Toronto Globe.*

#### THE SOLDIER'S TEAR.

Uprose the hill he turned  
To take the last fond look  
Of the valley and the village church,  
And the cottage by the brook;  
He listened to the sounds,  
So familiar to his ear,  
And the soldier leant upon his sword  
And brushed away a tear.

Beside the cottage porch  
A girl was on her knees,  
She held aloft a snowy scarf,  
Which fluttered in the breeze;  
She breathed a prayer for him—  
A prayer he could not hear—  
But he paused to bless her as she knelt,  
And wiped away a tear.

He turned and left the spot—  
Oh, do not deem him weak,  
For dauntless was the soldier's heart,  
Though tears were on his cheek.  
Go watch the foremost rank  
In danger's dark career—  
Be sure the hand most daring there  
Has wiped away a tear.

#### THE LOVE OF HOME.

It is only shallow-minded pretenders who either make distinguished origin a matter of personal merit, or an obscure origin a matter of personal reproach. Taunt and scoffing at the humble condition of early life affects nobody in this country but those who are foolish enough to indulge in them, and they are generally sufficiently punished by the published rebuke. A man who is not ashamed of himself need not be ashamed of his early condition.

It did not happen to me to be born in a log cabin, but my elder brother and sisters were born in a log cabin, raised among the snow drifts of New Hampshire at a period so early that when the smoke first rose from its rude chimney, and curled over the frozen hill, there was no evidence of a white man's habitation between it and the settlements on the rivers of Canada. Its remains still exist; I make it an annual visit. I carry my children to it, to teach them the hardships endured by the generations which have gone before them. I love to dwell on the tender recollections, the kindred ties, the early affections, and the narrations and incidents which mingle with all I know of this primitive family abode. I weep to think that none of those who inhabited it are now among the living; and if I ever fall in affectionate veneration for him who raised it, and defended it against savage violence and destruction, cherished all the domestic virtues beneath its roof, and through the fire and blood of seven years' revolutionary war shrunk from no toil, no sacrifice, to serve his country and to raise his children to a condition better than his own, may my name and the name of my posterity be blotted for ever from the memory of mankind.—*Daniel Webster.*

#### STARTLING PREVISION.

A LADY in America dreamed that an aged female relative had been murdered by a black servant; and the dream occurred more than once. She was then so much impressed by it that she went to the house of the lady to whom it related, and prevailed upon a gentleman to watch in an adjoining room during the following night. About three o'clock in the morning, the gentleman, hearing footsteps on the stairs, left his place of concealment, and met the servant carrying up a quantity of coals. Being questioned as to where he was going, he replied, in a confused and hurried manner, that he was going to mend his mistress's fire, which, at three o'clock in the morning, in the middle of summer, was evidently impossible, and, on further investigation, a strong knife was found concealed beneath the coals. This narrative, remarkable as it is, is not given in sufficient detail. It does not intimate whether the lady who



dreamed knew or not, at the time, that her aged relative had a negro servant. Nor does it say anything of the subsequent conduct and fate of that servant. Nor does it furnish the names of the parties. I am, fortunately, enabled to supply these deficiencies. While in Edinburgh, in October, 1858, I had occasion to submit this chapter to a lady—the daughter of a distinguished statesman, and herself well-known by numerous and successful works—who, in returning it to me, kindly appended to the above narrative the following note—“This lady was Mrs. Rutherford, of Egerton, grandaunt of Sir Walter Scott; and I have myself heard the story from the family. The lady who dreamed was the daughter of Mr. Rutherford, then absent from home. On her return she was astonished, on entering her mother's house, to meet the very black servant whom she had seen in her dream, as he had been engaged during her absence. This man was, long afterward, hung for murder; and, before his execution, he confessed that he had intended to assassinate Mrs. Rutherford.” The story, with this attesting voucher—giving the names of the persons referred to, and supplying particulars which greatly add to the value of the illustration—is, I think, the very strongest example of prevision in a dream I ever met with.

An old sea-captain said he never knew but one man who had a good excuse for going to sea; and that was Noah, for had he remained on shore he would have been drowned.

### TRUE POETRY.

[For elegance and beauty of simile, the following lines from the pen of Charles Mackay challenge the whole world of poetry.]

How many thoughts I give thee!  
Come hither on the grass,  
And if thou'lt count unfeeling  
The green blades as we pass;  
Or the leaves that sigh and tremble  
To the sweet wind of the west,  
Or the rippling of the river,  
Or the sunbeams on its breast,  
I'll count the thoughts I give thee,  
My beautiful, my best!

How many joys I owe thee!  
Come sit where seas run high,  
And count the heaving billows,  
That break on the shore and die—  
Or the grains of sand they foedle,  
When the storms are overblown,  
Or the pearls in the deep-sea caverns,  
Or the stars in the milky zone,  
And I'll count the joys I owe thee,  
My beautiful, my own!

And how much love I proffer!  
Come, scoop the ocean dry,  
Or weigh in thy tiny balance  
The star ships of the sky;  
Or twine around thy fingers  
The sunlight streaming wide;  
Or fold it in thy bosom,  
While the world is dark beside;  
And I'll tell how much I love thee,  
My beautiful, my bride!

### "BITE BIGGER, BILLY!"

A GREAT friend of the children, Mrs. Gildersleeve, Buffalo, N. Y., contributes the following touching and beautiful incident to the Boys' and Girls' Department of the *American Agriculturist*.

Walking down the street, we saw two very ragged boys with bare toes, red and shining, and tattered clothes, upon which the soil of long wear lay thick and dingy. They were "few and far between"—only jacket and trousers—and these solitary garments were very unneighborly, and objected to a union, however strongly the autumn winds hinted at the comfort of such an arrangement. One of the boys was perfectly jubilant over a half-withered bunch of flowers which some person had cast away.

"Say, Billy, warn't somebody real good to drop these ere posies jest where I could find 'em, and they's so poety and nice! Look sharp, Billy, and maybe you'll find something, bimeby. Oh, jolly! Billy, if here ain't most half a peach, and 'taint much dirty, neither. 'Cause you hain't got no peach you may bite first. Bite bigger, Billy, maybe we'll find another 'fore long."

That boy was not cold, nor poor, and never will be; his heart will keep him warm, and if men and women forsake him, the very angels will feed him and close their wings about him.

"Bite bigger, Billy, maybe we'll find another 'fore long."

What a hopeful little soul! If he finds his unselfishness illy repaid, he will not turn misanthrope, for God made him to be a "man," one to bear his own burdens uncomplainingly, and help his fellows besides. Want can not crush such a spirit, nor filth stain it, for within and about him the spirit of the Christ-child dwelleth always.

THE GLORY OF A LAUGH.—After all, what a capital, kindly, honest, jolly, glorious thing a laugh is! what a febrifuge, what an exorciser of evil spirits! Better than walk before breakfast, or nap after dinner. How it shuts the mouth of malice, and opens the brows of kindness!

Whether it discovers the gums of infancy or age, the grinders of folly or the pearls of beauty; whether it racks the sides or disfigures the countenance of vulgarity, or dimples the visage or moistens the eyes of refinement, in all its phases; and in all faces, comforting, relaxing, overwhelming, convulsing, throwing the human countenance into something approximate to Billy Button's transformation; under every circumstance, and everywhere, a laugh is a good thing.

"A thing of beauty" is a "joy forever." There is no remorse in it. It leaves no sting—except in the sides, and that goes off—even a single unparticipated laugh. If there is one laughter and one witness, there are forthwith two laughers, and so on. The convulsion is propagated like sound. What a thing it is when it becomes epidemic!

### HOW THE WORLD IS GOVERNED.

THERE are about one hundred separately organized governments in the world at the present time. Nearly one half are monarchies in Europe, and of these a large proportion are petty principalities and dukedoms, containing, altogether, about six millions of inhabitants. Of the governments of Europe, Great Britain is a limited monarchy; France is nominally constitutional, but in reality an absolute monarchy; Russia and Austria are absolute; Prussia, Spain, and Sardinia are limited, with two chambers of deputies. There are only four republics in Europe—Switzerland, San Marino, Montenegro, and Andorra. The three latter contain an aggregate population of not over 120,000 people. Switzerland, secure in her mountain fastness, is now, by common consent, left unmolested.

The governments of Asia are all absolute despotisms. Thibet has the name of being a hierarchy, but differs in no practical sense from a despotism.

In Africa, the Barbary States, and all the various negro tribes, of whatever name, are ruled despotically, except Liberia, which is republican, and may be an opening wedge of civilization on that continent.

The great islands in the Southern and Pacific oceans are mostly independent and despotic—such as Japan, with a population of 20,000,000, and Madagascar containing about 5,000,000. The Sandwich and Society islands are limited monarchies, and the other islands in the Southern and Pacific oceans belong mostly to the different European powers, and are ruled according to their respective forms of government.

On the American continent, there is but one monarchical government—that of Brazil—which is, however, liberally constitutional. In the three great geographical divisions of America there are now eighteen separate republics.

### PARODY ON THE DESTRUCTION OF SENACHERIB.

THE sheriff came down like a cat on strange kits;  
His pockets were full of starchings and wits;  
And the sound of his voice was as drear as the dun  
That makes a poor debtor in haste cut and run.  
And there stood the printing-press still as a dream,  
Propelled by no muscle, unawakened by steam;  
The furnace unlighted, the engine unheard,  
The cylinder empty, the piston unredred;  
And there lay the foolscap unwritten and pale,  
Upon it no stem, no leader, no tale;  
The lamps were unlighted, the *serenades* were still,  
With rust on the *stators* and dust in the *quill*;  
And there lay the horses with no paper upon't,  
No rule in the *stick* and no ink in the *font*;  
The cases were empty of *letter* and *spice*,  
No sheets on the *bank* and no form in the *chase*;  
The *platen* was still and the carriage moved not,  
No form in the *tye-trough*, no *tye* in the *pot*;  
The proof uncorrected, the leader unwrit,  
The *mat* unlifted, the *planer* unhit.  
For the Angel of Death—the Evangel of Law—  
Had found in the *True California* a flaw,  
And the journal, alas! like the swordfish that flew,  
Felt death in the touch, and turned corpse-like and blue;  
And there lay the mighty Colossus of Rhodes,  
With brass quite sufficient for nine hundred loads,  
And the glory of Caxton, in spite of his rhymes,  
Hath perished like frostwork, for want of the dimes.

(CONTINUED FROM PAGE EIGHTY-THREE.)

ility, and that after a certain stage of social enlightenment has been reached, they will be assiduously cultivated for their own sake, for the distinction which they will confer; and that, therefore, the desire of nobility, to preserve individuals who lack these high attainments in their minds, in possession of the outward advantages generally attending them, are not necessary for social welfare. I am a strong advocate for refinement, and clearly perceive that the higher classes possess much more of it than the middle and lower ranks; viewing it as one important element in a truly excellent and noble character, I am anxious to see it prized and more generally cultivated by the lower grades. But the best way to bring about this result is to dissipate the essentially vulgar illusion, that descent, or any artificial or accidental circumstance, can produce it, or exclude any individual from attaining it; and thereby induce all to esteem it for its own sake, and to respect those only who really possess it.

The third argument in favor of hereditary and artificial rank is, that admiration of it is natural, and has existed in all ages and countries, and that it must, therefore, be beneficial. I have already explained the faculties of Veneration, Self-Esteem, and Love of Approbation are all natural, and that one of their tendencies is to respect and admire ancient descent and superior qualities. The only difference between the admirers of things as they are and myself consists in this, that they present artificial objects to which these faculties may be directed, and which objects, when examined by reason, are found to be unworthy of enlightened regard, whereas I propose to have them directed only according to reason, to objects pleasing at once to the understanding, to the moral sentiments, and to these faculties themselves, and beneficial to society.

At present, it is the interest of artificial nobles to keep the people ignorant, rude, and superstitious; because men in such a condition are fitted to worship idols; and accordingly the agricultural laborers, who are placed by Providence directly under the influence of the degraded aristocracy, have, as a class, been most thoroughly neglected. While the lords of the soil have been wallowing in luxury, they, the instruments of their wealth and power, have been allowed to pine in squalor and poverty and ignorance. And the most purely aristocratic, uneducated, and poorly gifted among peers have always been the most ardent opponents of the emancipation, education, and elevation of the people; while, on the contrary, all the truly noble minds born among the aristocracy—those on whom nature has set the stamp of nobility as well as intellectual greatness—have been their friends and avowed benefactors. If there were no nobility except that of nature, the nobles would be prompted by interest as well as inclination to promote the improvement and elevation of all classes, because they would feel that their own rank, happiness, and usefulness depended upon having a cultivated, discriminating, moral, and intellectual community for their associates and admirers.

I have dwelt on this subject longer than some of you may consider have been necessary; but the same principles have a wide application. They lead us to the conclusion, that hereditary entails, as instituted in Scotland, ought also to be abolished. In England, an entail is limited to the lives of the heirs in existence at the time when executed; but in Scotland it may extend to perpetuity, if heirs exist so long. In this country an entail is a deed in law executed by the proprietor of an estate, by which he calls a certain series of heirs, without limitation, to enjoyment of the rents, or produce, or possession of the land, but without allowing to any one of them a right of property in itself. None of them can sell the estate, or burden it with a mortgage, beyond his own lifetime, or give it to a different order of heirs than that pointed out in the deed of entail. If, for example, the property be destined to heirs-male, the present possessor may have a daughter who is the apple of his eye and the treasure of his heart, but no male relation nearer than a tenth cousin, and this cousin may

be a profligate of the most disgraceful description; but the law is blind—the daughter can not inherit one acre of the vast domain, and the remote and unworthy male heir will take it all. This, however, is comparatively the least of the evils attending entails. Their existence maintains in an artificial rank, and in possession of great wealth and influence, individuals who, by their natural qualities, ought to stand at the bottom of the scale, and who, like the hereditary nobility, operate as idols on the minds of the aspiring and rising of the middle and lower ranks, leading them to an insensate worship of aristocracy.

Many persons may imagine that this is a small social evil, affecting only the individuals who give way to it, and who, they suppose, are not numerous. But it appears to me to be of greater magnitude, and to lead to more extensive consequences. It supports, by the sanction of the law, the erroneous principle of preserving social greatness and influence to individuals, independently of their natural qualities; which tends directly to encourage all classes to overlook or undervalue natural excellence, and to strive only to attain wealth, and to preserve it in their families, by the aid of legal technicalities, against the law of God and the welfare of their fellow-men. This averting of the general mind from the real principles of social improvement, and giving it a false direction, appears to be the worst evil attending all artificial systems for preserving family distinctions.\* The class which is thus supported has many powerful motives for improvement withdrawn from it; it leans upon crutches, and rarely exercises its native strength; and, as a natural consequence, it looks with an indifferent, if not a hostile eye, on all its inferiors who are laboring to attain that excellence which itself despises. A great deal of the lukewarmness, if not positive aversion, manifested by some of the higher ranks, to the instruction and refinement of the people, may be traced to the consciousness that their own pretensions rest, to a great extent, on an artificial basis, and on illusions which must inevitably yield before an advanced and generally diffused civilization.

The same arguments which I have now employed against artificial rank and entails, apply to all exclusive privileges and distinctions conferred by law on individuals or classes, independently of their merits. The social institutions of every country in Europe have been tarnished more or less by such abuses. In France, before the Revolution, every class of the people except the lowest, had its exclusive privileges, and every town and department its selfish rights of monopoly or exemption, which were maintained with all the blind avidity usually displayed by an unenlightened selfishness. The Revolution swept these away, and made all France and all Frenchmen equal in their rights and privileges, to the great advantage of the whole nation. In our own country, the spirit of reform is busy extinguishing similar marks of barbarism, but they are still clung to with great affection by the true adherents of the individual interest system.

The brief limits of this course prevent me from entering into further details on this subject; but I again beg of you not to misunderstand me. He who should go forth from this hall and report that the great object of my Lectures on Moral Philosophy was to recommend the abolition by force of hereditary nobility, entails, and monopolies, would do me injustice. The real object of this course has been, to show that men must obey the laws of God before they can be happy—that one of these laws is, that we should love our neighbors as ourselves, or, in other words, that individual enjoyment is inseparably connected with and dependent on social welfare; that, to promote the general welfare, it is necessary to render all the members of the community alive to its improvement, and to withdraw from them all

\* By a strange coincidence, while this sheet is in the press, the following advertisement has appeared in the newspapers: "A meeting of the proprietors of entailed estates in Scotland, for the purpose of considering the great national evils connected with the law of entail, and the propriety of an immediate application to the Legislature thereupon, is hereby requested to be held on Thursday, the 19th day of March, within the Hopetoun Rooms, Queen Street, Edinburgh, at one o'clock. (Signed) BRADLAUGH; D. BAIRD, Bart.; JAMES BOWELL, Bart.; W. D. GILLON, of Wallhouse; W. MACKENZIE, of Melrose. Edinburgh, 3d of March, 1844." Let us wish this effort every success!

artificial means of propping up their individual fortunes and rank, independently of virtue; that hereditary titles, entails, and other exclusive privileges of classes and individuals, are the fortifications in which the selfish principle intrenches itself, in order to resist and obstruct general improvement, and that, on *this account*, they should be undermined and destroyed. I have endeavored to show that the classes who now imagine themselves to be benefited by them, would actually profit by their abolition, by being directed into the true paths of happiness and virtue; and I propose, by enlightening their understandings, and elevating the standards of public approbation, to induce a voluntary surrender of these distinctions, and not a forcible abrogation of them. Ages may elapse before these results will be accomplished, but so did many centuries intervene between the painted skins and the laced coat; and so did generations pass away between the embroidered waistcoats and our own age; yet our day has come, and so will a brighter day arrive, although we may be long removed from the scene before it dawns.

Since the foregoing remarks were written, I have lived for twenty months in the United States of North America, where no hereditary nobility, no privileged classes, and no entails exist. It is impossible not to perceive that, in their absence, the higher faculties of the mind have a freer field of action. At the same time, truth compels me to remark, that as they were abolished in the United States by a sudden exercise of power, and as a system of equality was introduced as the result of a successful revolution, and did not arise spontaneously from the cultivation of the public mind and the development of the moral and intellectual faculties of the people, the democracy of the United States does not present all that enlightenment of the understanding, that high-minded love of the beneficial and the just, that refinement of manners, and that well-regulated self-control which constitute the most valuable fruits of political freedom. In the United States the selfish faculties appear to me to be as active and as blind as in Britain. The political institutions of the country are in advance of the mental cultivation of the mass of the people; and the most cheering consideration for the philanthropist, in the prospect of the future, is the fact, that these institutions having given supreme power to the people, of which there is no possibility of depriving them, it is equally the interest and the duty of men of all ranks and conditions to concur in elevating them in the scale of moral, religious, and intellectual improvement, so as, in time, to render them worthy of their high calling among nations. Much remains to be accomplished.

The great characteristic of the mixed form of government is its tendency to promote the interests of the classes who wield political power to the injury of the others. Ever since Britain apparently attained freedom, there has been an evident system of legislating for the advantage and gratification of the dominant class. The laws of primogeniture, of entails, and of the non-liability of heritable property in legacy-duty; the game-laws, the corn-laws, and the heavy duties imposed on foreign timber, are all instances in which the aristocracy have legislated for themselves, at the expense of the people. In proportion, again, as the mercantile classes acquired political power, they followed the same example. They induced Parliament to pass acts for encouraging the shipping interests, the fisheries, the linen-manufacture, and a great variety of other interests, by paying, out of the public purse, direct bounties to those engaged in them, or by laying protecting duties, to be paid by the public, on the rival produce of foreign nations.\* In the administration of public affairs, the same principle was followed. The army and navy, the church and the colonies, and all other departments of the public service, were converted into great pasture-fields for the sons and political dependents of the aristocracy; while there were combination-laws against the laboring classes, to punish them for uniting to raise the price of their

labor, and laws authorizing sailors to be impressed and forced to serve in the navy, at wages inferior to the common rate allowed in merchants' ships; and even the militia-laws, although apparently equal, were actually contrived to throw the whole burden of service on the lower orders. The penalty on men of all ranks for non-appearance to be enrolled was £20. This, to a laboring man whose income was 10s. a week, was equal to forty *weeks'* labor; or to an artisan who earned 20s. a week, it was equal to twenty *weeks'* wages. To a master-tradesman, a merchant, professional man, or small proprietor, whose revenue was £365 per annum, it was equal only to twenty *days'* income. To have produced equality, the fine ought to have been computed at the amount of a certain number of *days'* income for all classes. According to this rule, a man having £360 per annum of income, would have paid £140 of fine, when a mechanic, who earned 20s. a week, would have paid £20, or a laborer, with 10s. a week, £10. A great proprietor, enjoying £50,000 a year, would then have paid £20,000 of fine, for exemption from service.

If the operative classes had had a voice in Parliament proportionate to their numbers, there is no doubt that this would have been the rule; and if so, it would have rendered the militia system so intolerably burdensome to the middle and higher classes, that its existence would have been brief, and means might perhaps have been discovered for bringing the last French war to a more speedy termination.

In the British army the law allows a wounded officer a gratuity corresponding to the severity of his injury; while it not only provides no immediate compensation to the wounded common soldier, but actually charges him with hospital expenses during his cure. In virtue of a war-office order, when a soldier is received into a military hospital, 10d. a day at home, and 9d. a day on foreign service, is deducted from his pay while he continues a patient, and no exception is made in cases of wounds received in battle. See "Explanatory Directions for the Information and Guidance of Pay-Masters and Others; War-Office, 20th Nov., 1830." § 283, 284.

It is argued that impressment of seamen is indispensable to the defense of the country; but no such necessity exists, if justice were done to sailors. Let the country recompense equitably their services, and these will not be withheld.

The great argument in my mind for abolishing impressment is, that when seamen must be enticed by high wages and good treatment to enter into ships of war, it will be necessary for naval officers to become just, intelligent, and kind, because it will only be by such qualities that crews will be retained and authority preserved over them. Sailors themselves, by being well treated, will be improved. War will be softened in its horrors, when waged by men thus civilized; and I hope that the additional costliness of it, on such a system, will tend to induce the public generally to put an end to it altogether.

If I am right in these views, the mixed form of government is one adapted to a particular stage of civilization, that in which an intelligent class co-exists with an ignorant mass; but it is not the perfection of human institutions.

The next form of government presented to our consideration is the *democratic*, or that in which political power is deposited exclusively in the people, and by them delegated to magistrates, chosen, for a longer or shorter period, by themselves.

[TO BE CONTINUED.]

SEX IN EGGS.—A correspondent of the London *Field* talking on this subject, says: "In all eggs, whether of poultry or pigeons, there is to be found an indentation resembling the dimple in the chin often to be found in our own sex, in the round end of the egg. This mark will always be found directly on the top or to one side of the egg. If the breeder wishes to select eggs for hatching cock birds, let him pick those having the dimple immediately on the top of the egg; and if for hens, let him choose those eggs with the dimple to the one side. I have been assured by those who have observed this peculiarity in the marking of eggs, that no better method can be adopted to insure a hatch of the sex most to be desired. The process is at least a simple and cheap one, and I offer my information as I have it."

\* These selfish, erroneous, and prejudicial principles of legislation are now disavowed by Mr. Cobden, and all the enlightened leaders of the manufacturing and mercantile classes. 1846.

## PRINCIPLES OF PHRENOLOGY.

BY J. P. STOCKWELL.

PHRENOLOGY is the physical science of mind, the brain being an index of the diversified peculiarities of the mental principle.

Nature is composed of certain attributes and relations, each of which is perceived or recognized by a distinct department of the mental principle; thereby giving rise to what phrenologists denominate organs of the brain. Faculties are those mental principles or functions which correspond to the several organs of the physical brain. In other words, faculties are mental powers; organs, their corresponding physical instruments, through which they become manifested.

One attribute of Nature is *form*—another, *size*—another, *color*, etc.; and so with the brain, or mind. One faculty or organ we denominate *Form*—another, *Size*—and so on; because each mental faculty must correspond to the same attribute in Nature, as *Form*, *Size*, *Weight*, *Motion*, *Music*, etc.

The inevitable conclusion, therefore, is that there must be as many distinct faculties of mind and organs of the brain as there are distinct attributes in the system of Nature.

The mind is composed of faculties—and the brain, of organs, because Nature herself is constituted of distinct attributes or principles, as being, motion, forms, colors, etc. But if, instead of these distinctions in Nature, she was a system of perfect monotony or sameness, then the whole mind would be as one faculty, and the brain as a single organ, instead of being complex as Phrenology declares or demonstrates it to be.

Faculties or organs are distinct—have definite limits in the cranium, for the same reason that Nature's attributes are perfectly distinct.

Are not the attributes *Form* and *Size* perfectly distinct with respect to each other? *Form* is one thing; *size*, another; *color*, another—there is no blending of one into the other. So with the phrenology—one organ has as definite an existence from another as one attribute of Nature is distinct from another, and why not?

Indeed, the phrenology is a prototype of Nature—organ or faculty for attribute or principle of Nature; and therefore we must look to the constitution of external life and being to find a solution to the philosophy of Phrenology.

RAVENNA, O.

“**BUSINESS REVIVING.**—We are happy to see that business is again reviving. Our people who at first regarded the issue of the war with some doubt and misgivings, have come to the conclusion that the country is becoming safer every day; and are plucking up courage enough to let their money go out from its hiding-place once more. The consequence is a revival of business; one man's example starts another, so that in a very short time our merchants, mechanics, and artisans will be at their work again as diligently as ever. This will help very much to blunt the sharp edge of war, and instead of being gloomy and anxious spectators of the fight, we shall be doing

something toward insuring the success of our brave army. He who runs may read the signs of returning prosperity, so plain are they, and not the least significant evidence of the fact we have above stated, may be found in the increasing number of new business advertisements. There is no surer index to the business of a community than the columns of a daily paper published in it. When it is prosperous, everybody else is doing well, and the reverse is equally true.

## POSTAGE ON THE JOURNAL.

We are informed by a subscriber that the new postmaster of his place charges more postage on the JOURNAL than he has formerly paid, and he asks us to publish the legal postage.

On the PHRENOLOGICAL JOURNAL, any distance in the United States, California, Oregon, and Washington Territory included, the postage is six cents a year, if paid in advance for the year, at the office where received, not in New York, or one cent a number, which is twelve cents a year, if paid on receipt of each number.

The postage on the WATER-CURE JOURNAL is the same.

To Canada and other British North American Provinces, the postage is the same—six cents a year, payable in New York instead of at the office where received. Subscribers in the Provinces will therefore send six cents in addition to their subscription, to pay postage to the lines.

## To Correspondents.

J. W. W.—It would afford me great pleasure to see in the JOURNAL the phrenological character of Clay, Webster, Calhoun, and Burritt, the learned blacksmith; also, whether a certain vocation will change or modify the temperament of an individual.

Ans. We frequently have letters asking why we do not publish such men as you mention, but, of course, such inquiries come from persons who have not read the JOURNAL, as many have done, from the beginning. Clay we published in 1842, Burritt in 1839, Webster, Calhoun, and others, from 1839 to 1843. Were we to re-publish these to accommodate new readers, the old subscribers might complain that we were keeping our pages in the JOURNAL filled with topics not interesting to themselves, since in their files they have the same matter. When we published Clay, Webster, Calhoun, and others of their era, they were in the flush and glow of their efforts and achievements; now we publish such men as Scott, McClellan, Banks, Bishop Hughes, and others, whose connection with the incidents and interests of the day tend to make them, we think, more valuable to the reader than patriots of a former generation could be. Nevertheless, we may at some future time think proper to insert occasionally some portraits of the distinguished men referred to, for the benefit of the rising generation.

Yes, a change of occupation will modify the temperament.

A. J. M.—What physical and mental peculiarities would you ascribe to a temperament in which the Biliary and Lymphatic temperaments decidedly predominate over the Nervous and Sanguine?

Ans. The mental peculiarities which we would ascribe to such a person would depend upon the shape of his head. The physical qualities which such a temperament indicates are toughness and moderation, endurance and coolness; and, with a well-balanced head, these qualities would be exhibited in the mental manifestations. When highly aroused, the person would exhibit great force, but it would require much excitement to call him out.

E. S.—Yes, we shall be glad to have you write articles for the JOURNAL.



THE HIPPOPOTAMUS.

A PERSONAL inspection of the hippopotamus may be had, for the present, at Barnum's famous Museum, in this city, where one is being exhibited, a pretty fair likeness of which we give above. This animal was captured on the Nile, 2,000 miles above Cairo.

We have frequent opportunities of seeing many of the huge animals of foreign countries, but those who neglect the present opportunity to see a live hippopotamus, can judge of their chances of ever seeing one from the fact that this is the first one seen alive in America, and none were exhibited in Europe since the time of the Emperor Gordian III., in Rome, in the third century, until 1850, when one was presented to the British Zoological Society, by order of Abba Pasha, Viceroy of Egypt. It arrived in London in May, 1850, at which time it was supposed to be only about ten months old—it was then seven feet long and six and a half feet girth in the middle of the body. It is still comparatively young, and has not attained its full growth.

The hippopotamus is found in its native state inhabiting Africa. By the colonists of the Cape of Good Hope it is generally termed the sea-cow. The average length of the male from the end of the nose to the tip of the tail (the latter being about a foot long) is fourteen feet, but they have been known to be much larger. The girth is nearly equal to the length, and the height at the shoulders between five and six feet; the aperture of the mouth is about two feet wide, and the tusks are more than a foot long. The body is in form between that of an over fed pig and a fattened ox, and supported by four short stout limbs. The nose is broad and truncated, and the nostrils, on the end and capable of protrusion so that the animal may breathe when all the body is under water, may be closed during submersion. Its eyes are prominent, and adapted for use either under or out of water. The color, when the skin is dry, is a reddish gray, brownish on the back and lighter beneath; under water the colors are various shades of blue. The female is smaller than the male and is lighter colored. They spend most of their time in water, bellowing about in a dreamy manner, frolicking like a porpoise or wallowing like a hog. They frequently pass all day in the ocean near the mouths of rivers. They come on land chiefly at night, and eat the soft succulent grasses on the banks. Though clumsy on land their motions in the water are graceful and rapid. They are gregarious, and both sexes delight to congregate at all seasons of the year in small herds. They can remain under water walking on the bottom of rivers for some time. They are generally playful, peaceful, and inoffensive when undisturbed, but savage when assailed or wounded. Its sagacity, though inferior to the elephant, is considerable.

They are hunted for their flesh, which resembles pork; for the *speck* or layer of fat just under the skin; for their teeth, which are valuable as articles of trade; and for their tough skin, which is made into shields, and helmets, and whips. Their voracity is very great. For further information relative to this animal, reference may be had to "Appleton's Encyclopedia," and to the works of Cumming, Andersson, Livingston, and other travelers in Central and Southern Africa.



## 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 the one 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.

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PUBLISHER'S NOTICES.

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## FULTON'S FIRST PAY.

Among other anecdotes of the first experiments of Robert Fulton, the following is from the pen of R. W. Haskins, of Buffalo:

"Some twenty years since, more or less—for I can not fix the date with more certainty—I formed the acquaintance, on a steamboat on the Hudson River, of a gentleman who on that occasion related to me some incidents of the first voyage of Fulton to Albany, in his steamboat, the Clermont, which I had never met with elsewhere.

"I chanced," said my narrator, "to be at Albany on business when Fulton arrived there in his unheard-of craft, which every one felt so much interest in seeing. Being ready to leave, and hearing that his craft was to return to New York, I repaired on board and inquired for Mr. Fulton.

I was referred to the cabin, and found there a plain gentlemanly man, wholly alone and engaged in writing."

"Mr. Fulton, I presume."

"Yes, sir."

"Do you return to New York in this boat?"

"We shall try to go back, sir."

"Can I have a passage down?"

"You can take your chance with us, sir."

"I inquired the amount to be paid, and after a moment's hesitation, a sum, I think six dollars, was named. The amount in coin I laid in his open hand; and with an eye fixed upon it, he remained so long motionless that I supposed there might be some miscount, and said to him, 'Is that right, sir?' This aroused him as from a reverie, and as he looked up at me, the big tear was brimming in his eye, and his voice faltered as he said, 'Excuse me, sir; but memory was busy as I contemplated this, the first pecuniary reward I have ever received for all my exertions in adapting steam to navigation. I would gladly commemorate the event over a bottle of wine with you, but I am really too poor for even that just now; yet I trust we may meet again when this will not be so.'"

The following decidedly original epitaph appears on a tombstone, in the cemetery attached to one of our cities. The deceased was an engineer on the St. L., A. and C. R. R., and used to drive an engine famous for its speed. The epitaph was written by himself previous to his death:

"My engine now is cold and still,  
No water does my boiler fill;  
My coke affords its flame no more,  
My days of usefulness are o'er.  
My wheels deny their noted speed,  
No more my guiding hand they heed;  
My whistle—it has lost its tone,  
Its shrill and thrilling sound is gone.  
My valves are now thrown open wide,  
My flanges, all refuse to guide;  
My clacks—alas! though once so strong,  
Refuse their aid in the busy throng.  
No more I feel each urging breath,  
My steam is now condensed in death;  
Life's railway o'er, each station passed,  
In death I'm stopped, and rest at last."



LYMAN'S VENTILATING APPARATUS.

## VENTILATION OF ROOMS.

The ventilator consists of a pipe, which is open at the top, and is connected with the chimney flue at the bottom of the room, as seen in the cut.

In rooms warmed by stoves, the supply of pure air comes in at the windows and doors, and being colder than the air of the room, falls to the floor, as is represented in the cut by arrows without feathered ends; as this cold air comes in contact with the stove, the furniture, and persons in the rooms, it becomes rarefied and rises to the ceiling, as represented by the arrows with feathered ends. On its way up it becomes impure by the exhalations of our bodies and lungs, and, by the draft of the chimney, is drawn off from the upper part of the room down through the ventilator, and discharged into the chimney flue at the bottom of the room. If it entered the flue at the top, it would destroy the draft of the stove. In a room occupied by from three to six persons, the pipe should be seven inches in diameter, if round; if oval (as in the cut), ten by five inches, with a seven-inch round pipe to connect it with the flue at the bottom of the room. If the room is larger, eleven by five and a half inches, connected with the flue by an eight-inch round pipe, is none too large.

I have some thirty of them in operation, and none fail to do well. Some of them have been in use four years.

A round tin pipe, seven inches in diameter, costs from \$2 50 to \$3; if oval, about \$4.

All who have used it, prize it very highly. I think it a better ventilator than an open fire-place. It is not patented, and is free to all.

In rooms warmed by a furnace, the ventilation should be from the bottom of the room, because the supply air being heated, rises to the top of the room before it is used.

DAVID LYMAN.

MIDDLEFIELD, CT., Aug. 23, 1861.

UNGRATEFUL CHILDREN.—An Eastern proverb which declares that there are no ungrateful children, is nearer the truth than it appears. It is but another version of the Biblical maxim: Train up a child in the way he should go, and when he is old he will not depart from it. The parent who does really train up a child in the way he should go, is the parent who truly *deserves* the gratitude of his child, and he is the only parent who can hope to receive it in full measure. How many parents there are who, after indulging their children's every desire, are sincerely astonished to find them making no return of love and gratitude. Gratitude! For what should they be grateful? For an impaired digestion? For a will uncurbed? For an appetite unregulated? For a heart cold? For a mind empty? For hands unskillful? For a childhood wasted? For the chance of forming a noble character lost? There are poor claims upon the gratitude of a child. Bring up your child so that, at mature age, he has a sound constitution, healthy desires, an honest heart, a well informed mind, good manners, and a useful calling, and you may rely upon his making you such a rich return of grateful affection as shall a thousand times repay you for the toil and self denial which such a training costs. No—there are no ungrateful children, when there is anything to be grateful for.

EDUCATION.—Thewald thought it very unfair to influence a child's mind by inculcating any opinion before it should have come to years of discretion, and be able to choose for itself. I showed him my garden, and told him it was my botanic garden. "How so?" said he, "it is all covered with weeds." "Oh," I replied, "that is because it has not yet come to its age of discretion and choice. The weeds, you see, have taken the liberty to grow, and I thought it unfair in me to prejudice the soil in favor of roses or strawberries."—*Cotteridge*.



# AMERICAN PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED.



GALL

A Repository of Science, Literature, General Intelligence.

VOL. XXXIV. NO. 5.]

NEW YORK, NOVEMBER, 1861.

[WHOLE NUMBER, 275.

Published by  
**FOWLER AND WELLS,**  
No. 308 Broadway, New York.  
AT ONE DOLLAR A YEAR, IN ADVANCE.

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## GEORGE NIXON BRIGGS.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

### PHRENOLOGICAL CHARACTER.

THE late Governor Briggs had a predominance of the vital temperament, which gave a healthy constitution and a free supply of blood to the brain, and in his earlier days he had a fresh, almost florid countenance. He was a man of warmth, earnestness, and zeal, but these elements were tempered by prudence and by a harmonious balance of body and mind. As a speaker he was earnest, and often pathetic, but he never lost the command of himself or his subject.

His forehead was largely developed, indicating a strong and practical understanding. He had a good memory of facts, and could always command his knowledge when he most needed it. He had an excellent knowledge of character, understood mind and motive well, and knew how to adapt himself to the people in such a way as to call out from them that



PORTRAIT OF EX.-GOV. GEORGE N. BRIGGS.

which was good, and to suppress and check their opposing elements. He had a large development of Benevolence; the portrait shows it, but the head itself indicated it still more distinctly. The great height of the head from the root of the nose indicates Benevolence, and as we trace backward to the middle of the tophead, we find Veneration to be large.

position; and few men who have taken so bold a stand as he on the side of justice and humanity have lived and died with so few enemies. The organs in the side-head were not large, indicating frankness and an amiable temper. His desire for property was not very strong; still, through economy and uncompromising temperance, he was able, even in Washington,

He was profoundly religious and philanthropical, had a strong desire to worship, and to do good to God's creatures.

His Self-Esteem was rather low, and the dignity which he was able to evince arose more from moral uprightness and intellectual comprehension of his true position than from any feeling of arrogance and personal pride. He was plain in his manners, simple in his dress, open and direct in his style of expression, and always able to impress people and meet them with that strong, friendly spirit which so distinguished his character. Few men have lived to accomplish so much as he, and been able to do it with so little op-

to save the greater proportion of his salary, which laid the foundation of a considerable property. It was said of him, during his twelve years' residence as a member of Congress, that the dissipations of Washington society never reached him. An energetic and efficient Temperance advocate, he let his light shine, and in the midst of temptation, before which so many strong men fall, he maintained his integrity, and retired from that hot-bed of vice and dissipation untarnished. His head shows the friend, the honest man, the Christian, philanthropist, and the thinker, and from such a head we have a right to expect a character almost, if not quite, without blemish. His native State never had a purer patriot, a more upright man, a more patriotic executive, or a more unsullied judge.

## BIOGRAPHY.

George Nixon Briggs was born in the town of Adams, in the county of Berkshire, on the 12th of April, 1796. His father was a blacksmith, who reared his family by the hard labor of his hands. When George was seven years old, his father removed from Adams to Manchester, in the State of Vermont, where he resided two years; from thence he removed to White Creek, Washington County, N. Y., where he resided several years. At thirteen years of age George went to learn the trade of a hatter, and worked at it for three years, though in a very irregular manner, being the youngest person in the shop, and therefore the general drudge. Returning home, he went to an academy one year, which constituted his "education," according to a much misapplied term.

In September, 1813, he returned to his native village in Berkshire, with nothing but a small trunk, slung on his back, containing his scanty stock of clothing. He soon entered the law office of Mr. Washburn, in Adams, and began the study of his chosen profession. He remained there one year, when he removed to Lanesboro', in the same county, and studied laboriously at his profession for four years, at the end of which time he was considered qualified to commence practice as a lawyer in the courts; and accordingly, in October, 1818, he was admitted to the bar of the Common Pleas. At this time he was twenty-two years old, and had been married six months before the completion of his studies.

After having been admitted to the bar, he removed from Lanesboro' to his native town of Adams, where he put out his sign and opened an office. He remained in Adams five years, at the end of which time his business was such that he found it would be for his advantage to reside at the shire town of the county, and accordingly he removed again to Lanesboro', where he lived until the spring of 1842, when he removed to Pittsfield, where he lived till his death. In spite of his deficiencies

in early education, his natural acuteness, logical powers, industry, and prepossessing manners gave him an extensive law practice, and a high reputation in the profession.

In 1830 he was elected to Congress, and took his seat in the House of Representatives in December, 1831. He was but thirty-four years of age when he entered Congress. Although at that time Berkshire was generally regarded as a close district, such was the personal popularity of Mr. Briggs, and the satisfaction felt with his services, that he was continued in his seat through six Congressional terms, until, in 1843, he was called to the gubernatorial chair of Massachusetts. No man was more respected and esteemed in Washington, though he carried thither the sternest moral and religious principles of his New England nurture. He was for some time Chairman of the Post Office Committee, and did much for the cause of cheap postage. He was reputed to be one of the best presiding officers in the House, and was frequently called to the chair while the House sat in committee of the whole.

He was chosen Governor of the Commonwealth in 1843, and was re-elected every year till 1851. He brought to the administration of this office the same broad and conscientious views, careful habits, untiring activity, and genial deportment which had marked his whole public career. He was eminently successful, and it would take more room than we have to spare to enumerate all the useful measures with which he was identified, and of which we are all reaping the benefits to-day. In 1852-53 Mr. Briggs was appointed one of the judges of the Court of Common Pleas, and continued on the bench until the courts were changed during the administration of Governor Banks.

Since his retirement from public life, he had quietly pursued the profession of law at Pittsfield, enjoying to an eminent degree the confidence of all who knew him, and always ready to perform any service to mitigate human suffering, or to promote public virtue. He was, in the highest sense, a **PHILANTHROPIC MAN**. Every man, no matter where he lived or what his condition, was his **NEIGHBOR**—a man to be loved as he would love himself. This inherent benevolence of his nature, attuned and expanded by the power of genuine Christian principle, made his sympathies world-wide, while they were, at the same time, as warm and as active in his family, in his neighborhood, and in his church, as though no broader sphere was embraced within their mission of love; and the suffering which was near by was not permitted to shut up his heart against that which was far off.

Gov. Briggs was elected President of the Missionary Union, the largest and most important of Baptist organizations, at the Cincinnati annual meeting of 1847. His ability to

preside well was pre-eminent, and the consciousness on all sides that this ability was combined with the purest integrity, and the largest measure of practical good sense, gave his decisions the weight of oracles. No man ever appealed from them, however much he may have regretted that they were not more favorable to his side of the question.

The death of a man whose sterling excellences have adorned so many conspicuous positions, in the State and in the Church, through so many years of public service, is in every respect a great loss. But the influence of such a life as that of George N. Briggs can not die. So long as the youngest child that knew him lives, his name will live, to illustrate how beautiful is inflexible Christian principle, when combined with the best of practical every-day sense and a perfectly childlike tenderness of heart.

He died of no disease, but of a wound inflicted by the accidental discharge of a shotgun, while obeying one of the generous impulses of his ruling passion. A neighbor's family, whose carriage had broken down near his residence, needed help; and Gov. Briggs, finding that the broken carriage could not be made fit for immediate use, hastened to get his own, that he might himself convey the unfortunate family to their home. It was one of those acts of kindness in which he delighted. But in hastily taking his overcoat from a closet, the gun was in some way made to discharge itself in his face and neck, fearfully lacerating both, and producing death. How inscrutable is the fact that such a man should come to his end at such a time and in such a way! But mysterious as the Providence which ordered it might have seemed to him, he acquiesced in its wisdom; for when unable to speak a word, he wrote on a slate to his agonized wife, "IT HAS COME; BE STILL AND KNOW THAT I AM GOD!" He received the injury September 4th, 1861, and lingered till the 12th, when death relieved him from his sufferings.

## A PRODUCTIVE LIFE.

PART OF A LECTURE TO YOUNG PEOPLE, BY  
REV. J. L. CORNING.

I SHOULD suppose, in looking over the world, that God had constructed a small fraction of mankind for beneficent purposes, and the large residuo for their own selfish ends. To see the utter obliviousness of most people in regard to the world's uplifting, one would think that God had denied them any faculties suited to this high purpose, and had given all missions of beneficence to a small committee. Looking at great benefactors like Howard and Fry, you suppose that they had a certain set of natural endowments for doing good which most people have not. Now this is no such thing, and I believe there are thousands of men and women who, if in early life they had set about the cultivation of those faculties which are most available for men's good, might have had as splendid a moral organization, and perhaps, too, done as splendid a work as Howard or Fry.

But this is the radical fault with parental



education and self-culture, that they too much ignore any mental qualities except those which pertain to personal thrift. And our boys fully understand that we expect them to hew their way successfully through the world, and be the architects of their own fortunes; and this *bread-and-butter consideration* (for I can dignify it with no better terms) is, in the case of most people, from the very nursery, made to overtop and overshadow by its magnificence the idea of usefulness to the world. And the son of a rich man imbibes the idea with his mother's milk, that to be poor is of all things the most disgraceful; to walk out of his father's frescoed drawing-room into a "seven-by-nine," with a rag carpet on the floor, were about equal for ignominy to going to State Prison. But to be a young gentleman of elegant leisure, with nothing to do but go trouting, and hunt partridges and quail, and drive a fast horse, and die as little missed by the world as the hound that dogs his heels—*this* is not so very very bad! Ah, young man, I tell you poverty is not the brand of infamy in God's heraldry, but lazy irresponsibility and magnificent repose on sofas and divans in a great hospital world, reeking with wounds and bruises and putrefying sores, this in God's eye makes a man the offscouring, the peeling of his species.

Of all hideous sights, to my mind, on the globe, is a young gentleman or a young lady of elegant leisure. A young man, we will suppose, has been to college, is a connoisseur of paintings, an amateur in music, has traveled in foreign parts (better he had staid there!), has a fine library, has a smack of science, has skimmed over all the poets, can quote from Shakspeare and Homer *ad libitum*, accomplished, refined, polite, the star of brilliant coteries, very talented, and nothing to do but mope through the winter months with dyspepsia, hypochondria, and light literature, and go to "the springs" in summer to physic off the winter's surfeiting, and die in life's meridian with an aggravated form of that most unmedicable of all diseases, especially when it takes a chronic type—the disease of laziness. Out upon him! for I almost think the earth would begrudge his carcase six feet by two to rot in. And, in fact, such creatures do really more service by their death than they do in their life; for the carcase of an ape will fructify in decomposition as many clover heads as that of Moses or Solomon!

I wish I could apply this truth to our accomplished young ladies, who have graduated with honor from our seminaries in too many instances only to live a life of elegant idleness and bedizened etiquette. Suppose I should tell you, my refined sisters, that you have no talent for anything but leaving cards at front doors and waiting obsequiously on milliners, with a dismal episode of dusting the parlor furniture now and then. You would not think me very complimentary, and I should doubt-

less incur the wrath of your fond parents, who think that their daughters are rather more talented than the average. But judging from the diary of most elegant young ladies, I should think that they really supposed that God had cut them out after so stingy a pattern. And is it so? Or rather, have you not immured your noblest endowments behind the gilded walls of fashion? And I tell you such is the fashion of self-seeking in this world, that there is not one daughter of wealthy parents out of a thousand who makes herself of appreciable consequence to the world; and were it not for the accident, or rather the providence, of poverty, I am afraid nine tenths of our female teachers would desert their posts. And the instance of a rich man's daughter consecrating herself to any drudgery for the world's uplifting, as a nurse of the sick, as an angel visitress to the garrets of poverty, as a matron of orphans, as an admonisher and help to their fallen sisters in infamy, as a teacher of the ignorant—the instance of such heroic self-oblation to God and the world is more seldom met with than roses and violets on Sahara's hot bosom.

What if I should go into the hospital of the Sisters of Charity and find those self-styled nurses busy with crochet work, and embroidery, and promenades before the looking-glass and in garden lawns, while the groans of the sick and wounded were issuing from every ward! But not so. Contrariwise, I always find them attired for work, with homespun aprons and busy hands. Now do not understand me as inaugurating a crusade against embroideries and needlework and the employments of esthetic taste. By no means. These things have their place in life. But, after all, in a great hospital of a world where wounded hearts are to be bandaged and sin-sick souls lie all over on reeking litters—in such a world, I say that both for men and women *esthetics* should be the exception and *work* the rule.

Have you fine social powers, which make you the pet of the drawing-room? These are the very qualities which will make you a messenger of scraph tongue and wing to the squalid homes of want. Have you education and refinement? There is many a spot of rugged defilement in the world which waits to be gilded with their radiance. Have you a genial outflow of kindness, which makes the sparkle of your eyes the star-twinkles of domestic friendship, and your voice silver melody to human ear? Oh! there are breaking hearts in this world which from morn till night never hear a soft love-syllable or see a bright love-glance; and it is for just that quality which makes you a lovely daughter and sister that these forsaken ones are waiting and yearning. Was not this Christ's idea of life-productiveness? Not on verdant meadows and soft glebes did He distill his love-drops. But where were Afric sands from which life's

siroccos had swept all that was green and beautiful, there was the altar on which noblest traits lay billeted for an oblation. And every other life seems to me almost a blatant contradiction of that. Selfishness is our distemper, and the aggregations of force, which we might bless others are but the dross on which this damning lust feeds and fattens. We skim off the cream of life for ourselves, and even after this is done, most of us give the world only the milk that accidentally spills over the top of the pan. We cultivate our intellects for self; we go to college for self; we strive to be more erudite than the average; we learn etiquette and music for self; we study art for self; and I tell you, that in the case of most of us, life is little better than a holiday—*as God had ordained that it should be Christmas or Fourth of July from solstice to solstice, from the crib to the coffin.*

A few years ago a pea-kernel was found buried in a vase of an Egyptian sarcophagus nearly three thousand years old. It was brought to England and planted, and sprang up in a garden at Highgate with blossoms fresh and redolent as have decked any garden during the past summer. That buried germ of life and fruitage is a symbol of a consecrated life. Do you think the harvest of such a life will be gathered in a life-time or a generation? Verily nay. Paul's life is bearing more fruit to-day than it ever did when his heart throbbed in its mortal tenement. Luther's life is more energetic to-day than it was when he defied the Vatican in the Diet of Worms. The very fragrance of Wesley's name, suffusing the atmosphere of Christendom, has done more for religion than ever his preaching did; and the mere sound of the names of C. and Schwartz is worth to-day millions of dollars to the cause of missions. A real producer can never cease producing so long as earth has a spot of soil left on it for spiritual seed-sowing. If to-day you are an earnest laborer for the world, good generations yet unborn shall gather the sheaves which you have sown; away over the telegraphic lines of centuries, human hearts shall throb with purity and love and joy at your behest to-day.

Gird up your loins, then, young brethren, work. God and the world are waiting for you. For myself, I would to God I might die in harness, and that the last spasm of this mortal life might be an endeavor or a prayer for the world's uplifting toward goodness and heaven.

Of all curses beneath the stars this seems to me the chief, to outlive one's usefulness, to fondle the body so by self-indulgence that either in the retributions of mental senility or physical decadence one's longevity should outlive one's life-work for God. I think it is a thing that you may well pray for, to have the end of life and the end of toil coeval. What a curse to get through living and to find life a vacuum!

Said Theodore Parker on his death-bed, "I have had great powers committed to me, but I have but half used them." Do not say he was a villain, for I fear you and I can hardly say as much.

This is life's laurel crown, its amaranth chaplet, which autumn chills can not wither, to have our life a copy of the IDEAL LIFE, as its climax to say with the final gasp, with a truthfulness which even Omnipotence can not question, IT IS FINISHED.

## TEMPTATION.

BY HENRY WARD BEECHER.

[Extract from a sermon on the text, "Resist the devil, and he will flee from you."—Jas. iv. 7.]

THERE is no man who has not moral sovereignty over himself. The soul is a kingdom. We can suffer it to go by default, or connivance, or agreement, into the hands of evil; or by due exertion we may hold it for virtue and truth.

God has not ensnared us in life, and filmed the air with webs which catch our wings, and given us helplessly to be devoured by temptation. We have a reserved power, we have a personal will, we have a victorious ability, which, by the grace of God, will give us victory over every temptation, so that the triple alliance, the world, the flesh, and the devil, shall not have dominion over us, unless we choose to be in subjection to them.

Let us consider, then, the great Christian duty of resisting evil.

I. All men are clothed with ability efficiently to resist evil. Therefore I affirm the existence of a plenary power of men over themselves, by which they can control their whole being so that it shall be co-incident with natural law and with moral law. This is the side which has been made weak in every age of the world by philosophy. Different philosophies, springing from different roots and elements, have agreed very largely in attempting to show that men were in some way compelled to follow their nature. In our day, these philosophies, if possible, are more rife than they ever were before, for they are coming to be used on the side of physiology. A fuller knowledge of natural law, the introduction of many elements of knowledge that have hitherto been hidden from our understanding, is bringing the attendant evils of new discoveries in truth. There is a great deal of skepticism springing out of the bosom of a great deal of good.

Men once erred by giving too little influence to the constitution of things in men. There have been a great many that have taught that all men were born substantially alike. Certainly, the influence of their teaching has been to make it appear that all men were alike responsible—responsible, that is, as if each one was just as liable to temptation, and was endowed with just as much power of resisting temptation as every other.

But now the tendency is to go to the opposite extreme. Since men have found out that organization is a fact; that men differ from each other according to the various elements in the composition of their body and mind; that different men carry different qualities in them, in differing proportions; and that the responsibility of each man is to be estimated, not by any comprehensive philosophical principle, but by his own nature—since this truth

has become more popularly diffused and believed, there is a tendency among men to go over to laxity and demoralization on that side, and to argue that men are so made that their nature is inevitable and irresistible; that their being placed in certain conditions and circumstances will determine what they shall feel and will and do; and that their being good or bad is the result of the outworkings of two necessities, one psychological, within, and the other circumstantial, without.

Now, men's organization will certainly have great influence upon them. This I do not need to argue, because I have so constantly taught it in my instructions to you. A man's organization, for instance, will determine the relative strength of various parts of his mind and of his body. Some are strong in one part of the body, and some in another. Some are swift of foot, some are strong of hand, some are powerful in the chest, some have their power in their loins, and the power of some is equally distributed. Some have their power in the eye, some have their power in the face, and some have their power distributed equally. In some the muscular system predominates; in others the cerebral; and in still others the assimilative and circulatory.

And as it is with the body, so more signally is it with the mind. Men are organized differently in mental as well as in physical respects. Some are strong in the intellect—and of course in the intellect there are various gradations. Some are perceptively intellectual, and others are reflectively intellectual. Some are both perceptively and reflectively intellectual. Some are stronger in the moral than in the intellectual elements. Some are weak in the moral elements. Some are strong in the social faculties, and others are weak in those faculties. Some are strong in appetites and passions, and some are almost free from them. A great many men are so strong basilarly that they do not answer the end of life. They are too strong at the bottom, and too weak at the top to be of much use. Other men are too strong at the top and too weak at bottom, and are useless for that reason. They are strong in the moral nature, but they have no impelling force. They have neither courage nor power. Though they carry a good head, it is an inefficient head. It is good, but not powerful.

We must recognize these facts; and we must recognize them just in the proportion in which we teach by a knowledge of men rather than by a knowledge of books. Let a man learn his theology in the study, let him shape his views of truth according to the schools, and he will be apt to substitute mere philosophical ideas or conceptions for the truth. But let a man learn his theology from men, and let his business be not so much to authenticate certain systematic views, as to look at men individually and in classes; let him, like a physician, examine their nature, and see what they are,

how they can be made better; let him see where they are too strong and where they are too weak, and how their strength can be rightly distributed; let him make sermons from men and preach them to men again, with his eye upon the living, palpitating human heart, feeling first what they want, and then attempting to supply their deficiency—let a man do this, and in the proportion in which he does it he will have to recognize the difference between one man and another. True preaching can not be a thing of absolute unities, like medicine; it is a thing to be divided and subdivided according to the symptoms, the wants, the constitutional peculiarities, the temperament, the education of those to whom it is administered. Such was Scripture preaching.

It is supposed by some that this will lead to laxity; and that it will tend to make men feel that sinning is merely the result of their constitution. So it is. Sinning is the result of men's constitutions—and so is everything else that they do. When a man draws a bow and lets fly the arrow, and slays a man, the slaying is the result of the constitution of the bow. It is so whether the act itself is right or wrong. Is a man's hand given to strike down? Then the striking down is the result of the constitution of the hand whether it is employed in a just or an unjust cause. Everything a man does is the result of his constitution. But that does not touch the question. I hold that there can be no doctrine of freedom from moral responsibility based upon the peculiarity of a man's constitution.

This constitutional condition will determine which part of a man will be most active, and which part he can use with most facility. It will go far to determine whether he shall work by force, by feeling, by thought, or by imagination. It will determine whether he shall be engineer, philosopher, poet, orator, artist, or loving friend. It will determine whether he shall find his work chiefly in the household, in the forum, in the field, in the studio, or in the study. It will go far to determine what elements shall predominate in a man—whether caution, or hope, or vigor, or gentleness, or love, or courage, or firmness, or yieldingness. What part of a man's feeling shall act, will depend largely upon his organization.

But there we must stop. We have come to the end. Organization merely shows which of the instruments of a man are strongest. It does not determine either of these two things: first, the objects to which we shall apply our several mind-forces; and, secondly, the restraint of stronger feelings from excess. In these two things lies the whole of sinfulness—namely, wrong direction or wrong application of our faculties, and inordinateness or excess in them. Sin, traced back from the technical definition to the physiological, comes to be one of two things—either using right feelings in wrong directions, or using right feelings in wrong de-

gress. It is misapplication or it is excess—one or the other. There is not a sin or a vice that is not the misapplication of a normal feeling, or the excess of it.

Now organization does not touch either of these two things. It may determine that a man should be cautious, but it does not determine where his caution should work. It may give him the power of excessive caution, but it does not take away from him the power of limiting it and holding it within due bounds by other faculties. There is in every man who is fit to be out of the lunatic asylum a power by which every faculty may be held to right objects.

And here lies the popular fallacy. It is supposed by many who believe that phrenology reveals the true science of the human mind—I believe it is far from being a perfected science, but that it is further toward the truth than any other—it is supposed by many such, that a man's character is determined by his constitution. They teach substantially that if a man has large Secretiveness he must be a thief; that if he has large Cautiousness he must be a coward; that if he is swift of foot he must be always running away from danger. You might as well say that because a man is exceedingly ingenious and inquisitive, he must be a maker of false keys, and a pick-lock to open other people's doors! You might as well say that because a man is adapted to engraving, and has great powers of imitation, he must be a counterfeiter? Just as though there was but one way in which Secretiveness can act, and that the furtive way, the illicit way, the immoral way. Just as though it were not a faculty world-wide in its beneficence. Just as though it were not what walls are to defend a city, or what veils are to hide things sacred from the gaze of vulgar eyes. Just as though it were not a divine feeling, lent for a divine purpose. To use it for a wrong purpose is a sin. The sin is not in having the feeling, but in putting it to a wrong use.

Some men suppose that if a man is born with large Combateness he must be a pugilist. But are there no right objects in life that call for combative forces? Are there no duties in this world in the performance of which a man needs combateness? To him that tunnels the mountain, combateness is indispensable. In boring, and cutting, and grinding physical things we need combateness. Combateness is the engineer's dependence. You will find that contractors, nineteen out of twenty, have this faculty large. It is a gift peculiar to those whose business it is to subdue material things.

Some philosophers argue that because a man is born with a large brain behind the ear and above it, he must be a fighting man or a murderer. They say that some are born thieves, that some are born liars, and that some are born murderers. This theory may gain currency among people that are ignorant, but it

has nothing to do with the fact. The fallacy is this: the supposition that there is but one direction in which secretiveness, combativeness, destructiveness, or any animal appetite or passion, can act, and that that is inevitably the wrong way; whereas the fact is, that no man has any of these faculties in excess who has not also the power to direct them right as well as wrong. For each of them, and for every passion, there is a life-work, indispensable, and in its degree noble, and the very guilt of wrong use is that it prevents a legitimate right use.

Organization, then, will determine what part of a man is strongest, and indirectly it will determine what his tendencies and ambitions in life will be; but it does not determine the use to which his strength shall be put. Actions may be good or bad; regulated or unregulated; but whether good or bad, whether regulated or unregulated, they have nothing to do with organization. That inheres in every man. And there is where responsibility takes hold. God has given you great forces, not to be held for promiscuous, unregulated uses, but to be directed in right channels. In the stalls of the human soul, in all the lower range of faculties, there is not one steed for which there is not harness and bridle, and which, being bitted and trained, a man can not ride and drive.

[TO BE CONTINUED.]

#### IMAGINATION: PROCESSES AND FACULTIES.

NO. II.

BY LEVI REUBEN, M.D.

IN the former article on this subject, I aimed to find and to state the whole comprehension and extent of the intellectual activities, and the resulting intellectual products, now commonly and admissibly grouped under this broad and vague term, Imagination. Restricting the word, as should be done, to what is strictly intellectual in substance and character, we saw that, hence, all proper action and influence of propensities or sentiments—including the whole force and activities of *Ideality* proper—must be excluded from the field to be investigated. Besides these, it was found that certain processes of an intellectual character, even though often preparatory or auxiliary to the work of imagining, must be excluded; such are perception, memory proper in all its forms, including the act of recall or *recollection*, abstraction, judgment, and taste. Of course, operations of reasoning proper must also be rejected from the scope and meaning of the term. Finally, a very broad subject-matter being still left after these exclusions, a division or analysis, recognizing in this at least four *distinct processes*, and calling for the existence of certain corresponding faculties, closed that article. This preliminary division, a necessary convenience in the way of guiding our progress, must not be regarded, however, as controlling that progress, nor the results of our research. Its uses will have been served, although the consummation we reach may deviate somewhat from it.

In that division, the process placed first, because simplest, is that to which, though sometimes called by other names, metaphysical writers now more commonly apply the name of *CONCEPTION*, first distinctively given to it by Stewart. As an example of this intellectual act:—Suppose I see, for the first time attentively, a *triangle*. After a little, averting my eyes, or closing them, I find that, if such be my choice or will, I can still in a manner see, and can continue seeing, the triangle. Now, while, previously, I actually looked on it, impressions due to the light and dark spaces showing the figure had given rise within the sentient aspect of my mind to a consciousness of its presence (sensation), had thus drawn to it what I call my attention, *i. e.*, had caused my conscious perceptive faculties to be turned to the work of receiving and cognizing a knowledge brought within their reach by the sensation. But so soon as I averted or closed the eyes, impression and sensation ceased; and so, therefore, did *seeing* proper, or *perception*. The knowledge I had of the triangle while actually looking on it, is also called a *perception*, and an *idea*. When the perception ceased, the *seeing* became only a *seeming to see*; there still lingered in the mind what we may call a mental picture, or image, that is, the *idea* of the triangle. But this idea is now a *CONCEPTION*; and the act or process of holding it before the mind, whether perception has just ceased, or whether the image is recalled after any lapse of time, takes the same name. In the case of such recall, of course there has been a *retention* of the idea in its unconscious form, and afterward a *recollection* or reproducing of it in consciousness; but both these latter operations belong to memory, and are no part of conception proper.

In every case, then, what we properly term an act of conception is one and the same simple mental fact. It is the *holding of an idea proper*—a mental image or representation of some *quality, phenomenon, object*, or it may be, *relation* or connection of such—in the *mind's consciousness, and for the time during which the act is continued*. A conception, as a result, is the idea so held in consciousness. In either case it is exactly this, neither less nor more. The definition, I believe, agrees with the origin of the term: *conception*, from the Latin *CON*, in this class of words meaning *within*, and *CAPIO*, *I take, grasp, or hold*. Hamilton objects that the force of *CON*, here, is "together;" so that conception would be "a taking in bundles," "grasping into unity." Surely, in this, Hamilton forgot those everyday words, *conscience* and *consciousness*, in both the every-day and the scientific usage of which, *CON* does not at all mean "together," but *within, interiorly*. To distinguish the process now named from an allied one yet to be considered, let us call it Simple Conception.

This, for either the process, the act, or the result now considered, is the appropriate specific name; but Imagination, as a broader or generic term, is often with a good degree of propriety used to cover this ground. We can very properly say we *imagine* the triangle which we are holding in consciousness, as well as that we conceive it. However, to say "I *imagine* the triangle," is to express the meaning intended in this class of cases less specifically and distinctly than is done by the other term. Again, both the true sense and the more common use of "imagination" lean toward *image-making*, rather than simple *image-holding*. So that, on the other side, there would be an equal gain in the way of specificness and distinctness in our thinking and speech, by withdrawing this term from the whole region of conception proper, and confining it more narrowly to the higher work of the mind's combining, inventing, and originating processes.

To what and how many of the intellectual faculties are the act and result—conception—as now understood by us, possible? Naturally, we would begin with tracing the process through the lowest plane of our cognitions or knowings, or those coming to us directly through sense. You form at will a conception of the *triangle*, the *tree*, the hue of *green*, the *sound*, the *incident*, the *storm*, etc., that you distinctly perceived and well remember. We need not now inquire how far, in case the object perceived was complex, such conception may, or may not, be complete in detail. It is sufficient, here, that some parts or phenomena of the total object you did perceive; and some parts or phenomena of it—very likely a less number—you can now conceive or re-picture in mind. Now, you have often and very distinctly had the sensation of *hunger*. Strive, when that sensation is absent, to conceive it, that is, to form, picture, or in some way have in mind the idea that shall reproduce or represent to your consciousness now the hunger you once felt. It can not be done: to every human being it is impossible. Mark: I say the *idea*, *hunger*. For, to conceive mentally the fact, "at such or such a time I *felt* hunger," is only to hold in consciousness the idea of an *event*, or two events—namely, that at such or such a time a sensation of hunger arose in my bodily organization, but leaving after I had taken due nourishment; and that is entirely a different thing. The coming and the going of the sensation were two events—changes. As events or changes, these I suppose were at the time cognized by the faculty of Eventuality. Their substance is not any feeling or sensation, *per se*, but the circumstance that, at a particular time, of two states of feeling or sensation, both known to me when I experience them, and remembered by their names and by facts of their association with certain conditions, *the one took the place*

*of the other*, and afterward, gave place again to the other. The substance of these ideas or conceptions is simply CHANGE: Eventuality knows, remembers, and can conceive CHANGE: by associated *time*, *place*, *conditions*, etc., the mind knows the particular characters of the change, namely, from comfort to hunger, and then the reverse.

The actual sensation, hunger, then, however vivid, can leave nothing in the intellect that any faculty can afterward call up and realize as a conception. We shall find, on trial, the same thing true of the sensations we name *thirst*, *satisfaction* (from food or drink), *comfort* (the bodily feeling), *uneasiness*, *pain*; the *aching* to act of unused muscles, *fatigue*, and a host of minor muscular sensations, that show the place or movement of parts of the body; all sensations of *temperature*; many of the less distinct sensations of feeling or *touch* in the surfaces of the body; sensations of simple *tastes*, of *odors*, and of *flavors*. To affirm that we can not recall nor conceive sensations so vivid as those of *pain*, of *heat* or *cold*, of a *taste*, or of an *odor*, may at the first seem erroneous. But the most careful observation, the longest experience, will show that we can not. And, that the fact is such, is doubtless wisely ordered. Let any one strive to picture in mind or to hold in his consciousness the *smart* of a burn, the *piercing thrill* of toothache, a feeling of *warmth* in a cold atmosphere, the luscious flavor of a ripe *peach*, or the odor of *cinnamon* or of the *rose*; he will find these, from the moment when the present sensations vanish, to be wholly beyond his reach. But then, what if it were otherwise, and we *could* at will reproduce these sensations? Certainly the whole current of experience and thought as now realized by us, would be broken up by a very great, and apparently a very useless sort of disturbances.

Of all this large body of sensations, then, nothing (of their substance, that is) is left to be subject-matter for conception or imagination. But every idea proper, of which the mind has once distinctly and permanently enough possessed itself, can form subject-matter for conception and imagination. The having of an idea, representing any quality, phenomenon, object, or relation, in fact determines the possibility of our having a corresponding conception. And this being universally true, we come to use *conception* and *idea* as synonymous and interchangeable terms; they are the same thing, seen in different aspects. Of that of which there is now in the mind, due to perception or to the higher cognition of any non-perceptive intellectual faculty, and in the past or just now, an idea, of that, and of that only we can have a conception. It follows that the sensations above enumerated as incapable of being represented in conceptions, are such as never give rise to ideas proper—such as in their substance are never

perceived by any perceptive, nor cognized by any higher intellectual faculty. The only ideas we can have in respect to them are such as those given us by Eventuality, above alluded to; they are ideas *about* them, not of them. This large class of sensations leaves in the grasp of consciousness—of the faculties—of the mind (as we may choose to word it)—nothing having the dignity of an idea. They arise, are felt, and fade again, wholly in the organic, physical, or merely sentient aspect of the mind; at best, they never rise above keenly appreciated sensations. As they leave no permanent transcript of themselves in the intellectual storehouse, they are wholly left behind us when we address ourselves to the study of any properly intellectual processes; and of course, as to their substance, they will have no share in our consideration of the processes and results of imagination.

Thus, then, our sensations or simplest states of consciousness are in this important respect wholly divisible into two great classes: of these, those of the first class have no relation to intellectual faculties proper, or, more logically stated, the proper intellectual faculties have no relation to this kind of sensations; while to every sensation of the second class there is some intellectual faculty, *perceptive* in character, so related that through and by means of that sensation it can acquire a perception or idea, to be lodged among the stores of the mind's actual and proper knowledge; perhaps, upon occasion, to be recalled and held in consciousness, for the mere possibility of the thing, for simple inspection of the idea, or for the higher purposes of abstracting from it, generalizing it with its like, inferring from it, bringing it into new combinations, hypothesizing in respect to it, putting it in some of its known relations into speech or expression, or in certain cases working it out in that practical expression which we recognize as art, or which subserves other human uses.

Let us now ascertain with what distinctness this simplest phase of imagination has been discerned and recorded by authorities already quoted, or by others. The first characterization of "imagination" selected by Webster,— "The power or faculty of the mind by which it conceives and forms ideas of things previously communicated to it by the organs of sense"—is essentially a precise definition of *simple conception*; though it errs in making that a "faculty" which is in fact an *act* or *result* of any one of many faculties. Glanville's "imagination"—"Our simple apprehension of corporeal objects, \* \* \* if absent,"—is a definition precisely true of the perceptive part of the same field, without the error above pointed out. Reid's view, narrower than this, as will be seen, is quite inadequate. Webster's second definition of imagination—"Conception; image in the mind; idea,"—exactly tallies; but his illustrative quotation is not a

suitable one; for when we say of one, "His imaginations were often as just as they were bold and strong," we speak, not of simple conceptions, which can have no higher qualities than *truthfulness*, *clearness*, and *vividness*, but of the products of combining or creative imagination, which may possess *boldness* and *strength*, or the reverse. Morell's first or reproductive form of imagination, which "stores the mind with ideal images"—meaning those coming through sense,—is simple conception. So is the "passive imagination" of the French Encyclopedia. As this form has in it little of the enthusiasm—Shakspeare's "fine phrensy"—of the higher and creative form, the epithet "passive" at first seems well-chosen; but as the process is generally a voluntary one, the term is inapplicable. *Unimpassioned* would better designate the character had in view. Simple conception and the combining imagination have been by some writers distinguished as the Reproductive, and the Productive Imagination. The qualifying or adjective terms here used are highly appropriate; but we shall see abundant reason, as we proceed, for not regarding these as two varieties of one process, but as two wholly distinct operations, and so best characterized by unlike names. Among later metaphysicians the work of simple conception is coming to be, as a rule, pretty clearly and distinctively recognized; and the special application of the name is also becoming common.

To this well-grounded tendency, however, Sir Wm. Hamilton, standing among the highest authorities, constitutes a marked exception. Parceling out very nearly the same mental field that I have found as quite allowably remaining under the term, Imagination, Hamilton assigns all of such field to what he regards as one elementary power of mind—that which "holds up vividly before itself the thoughts which \* \* \* it has recalled into [and he elsewhere signifies that he would include also the thoughts it has *new-combined* or *produced in*] Consciousness;" and this one power he prefers to name the Representative Faculty. That mental act and result which in this discussion seems to have been found properly to come under the now generally used term, Conception (simple), Hamilton regards as only the imaging or Representative Faculty holding in consciousness one of the kinds of ideas it can deal with, those given it by perception and memory—the latter, his Reproductive Faculty. Elsewhere he concludes that the higher imagination, as yet only incidentally referred to here, "the Productive Imagination of the philosophers, is nothing but the Representative process *plus* that to which [he] would give the name of the *Comparative*"—that is, the process of comparison. But let us remark, at this point, that by no amount of philosophizing, by no effort of sagacity or thought, can we make the *comparing* of any two ideas, or any

two parts of ideas do the work of *combining* or consolidating these two ideas or parts into one new and totally differing idea. By comparing we may see whether or not two ideas or parts admit of joining; but we can not thus do the joining. If we could, the powerful faculty of Comparison, along with active memory or reproduction of ideas, would make the poet! But a sound metaphysics, not less than Phrenology, will refuse to accept this deduction, and by consequence, the supposition from which it flows. And if, in future articles, I shall be able to show that into the combining or productive imagination a special faculty must enter, and one that is neither found nor needed in the reproductive form or simple conception, then the refutation of Hamilton's views, on the subject of imagination generally, will be complete. We have already, however, detected enough of inconsistency with mental facts, and with true ideas of what constitutes a faculty, to warrant the statement that here at least, if in no other part of his metaphysical system, Hamilton clearly betrays the fatal deficiency that blighted much of the fruit of his great genius. That fatal deficiency was in *lack of the ability to discriminate*—to see asunder things that are inherently and essentially unlike, however they may be, phenomenally and in appearance, confused, or similar. The great metaphysician was wanting in due development of that elementary power which a Scotch phrenologist, Mr. Scott, first suspected that his co-laborers had lost sight of under the idea and faculty of *Wit*, and which it has occurred to me would fitly be named *Difference-knowing*, or *Discrimination*. The consequence here is, that his Representative Faculty embraces a heterogeneous assemblage of processes; and that, in spite of a certain plausible and deceptive show of perspicuity which pervades this as all his writings, he has nevertheless left this important field as he found it, in almost inextricable confusion. To advance securely and successfully through a subject-matter so broad, it appears to me that the true course is to individualize and detach from it stage after stage, or faculty after faculty, until we have as nearly as may be exhausted the material it offers to our consideration.

To return, then, to the lowest stage—that of Simple Conception. Having aimed to clear the special ground here to be investigated, let us next strive to find its limits; that is, to determine just how many and what faculties can form *conceptions* representing the appropriate objects of each. This will determine at the same time how many and what kinds of simple conceptions there can be.

1. *Effort-knowing* (Weight).—I find that, my eyes closed and muscular system wholly passive, I can imagine or conceive the quality and fact of *resistingness* (resistance), and the act or muscular *effort* by which I become

aware of such resistance; also, a resisting *object or thing*, as disclosed to me—not as seen, but as felt—through such resistance. I can conceive of *pressure*—the result of the effort when met by the resistance; and of course, when that pressure has to be exerted in an upward direction to keep a body from falling, I can conceive of the downward tendency the body has, and which we call *weight*. These conceptions, lying at the basis of our mechanical knowledge, are given us primarily by the *muscular sense*. The perceiving faculty gives the cognition or ground of the law—"Action and reaction are equal, and opposite"—that is, effort and resistance are so; and as both are in one sense efforts, the term *Effort-knowing* seems to give the essential of the perceptive faculty concerned. A simple perception. Primarily, the dynamic faculty.

2. *Place-knowing* (Locality).—I can conceive that *here* I meet a resisting body, and *there* none. This is the germ of our knowledge of *place*, and of *space*; it is not a simple perception, as is resistance, but is a cognition of an obvious or sensible *relation*—of this spot to that spot, etc. Fixed, by presence of or known relation, to certain objects, we conceive it as *position*. Taken to one side or other of a spot, we conceive it as *direction*. A collection of positions, marked by objects, gives us a concrete *surface*, *plan*, *map*, etc. I conceive also a change from place to place, *i. e.*, *motion*; and the motion of a given weight, *momentum*. Primarily, the topographic faculty.

3. *Magnitude-knowing* (Size).—With eyes closed and muscular system quiet as before, I can conceive the *how-greatness*—the amount—of a resistance or an effort; not as if definitely measured, but as *so great* in one case, less or greater in another. So, I conceive the quantity of place, *i. e.*, *size* proper, within certain boundaries or surfaces. A simple perception. The algebraic faculty.

4. *Configuration-knowing* (Form).—Form is a quality resulting from imposing on *place* or *space* the conditions of *direction* and *quantity*, or *size*. Simple, or considerably complex, it is readily and vividly conceived. I am yet in doubt whether to regard the knowing of form as in itself a simple perception, or as cognized through the relations that compose it, and hence, as a cognition of sensible relations. The geometric faculty.

5. *Color-knowing* (Color).—We vividly conceive *hues*, and also *lights* and *shades*, as well as degrees of mere *brilliancy*. Evidently in the three first-named aspects, at least, a simple perception. The optic faculty.

6. *Sound-knowing* (not generally recognized).—Simple perception of sounds, apart from any relations or qualities of melody, and whether they be *noises* or *tones*. We readily form conceptions of such of these as hearing has furnished us. The acoustic faculty.

7. *Thing-knowing* (Individuality).—This



power concretes various of the qualities now named, and separately perceivable, into individual objects. And we readily conceive such objects, as previously perceived, in infinite variety. Not a simple perception, but a concrete cognition. The specially descriptive faculty.

8. *Name-knowing* (Language).—This faculty recognizes that quality in a symbol by which it can be a symbol—feels and appreciates the *namingness* of a name. It retains and conceives *names*, in great number. A cognition of a relation fixed in our consciousness. The lexicographic faculty.

9. *Arrangement-knowing* (Order).—Given a number of things, of almost any character, it will be probable we shall find in them some mark or other by which we can place them consecutively in a rank or ranks. We easily conceive *orders* of known things—or, in the simplest sense, *methods* of putting them. Evidently a cognition of sensible relations. The classificatory faculty.

10. *Change-knowing* (Eventuality).—All events or actions are *changes* in some way, and to our perception, are *phenomena* proper. This is true, as seen above, of changes going on in our own bodies, nay, in our own consciousness, as well as of those known to us through the eye and ear. Given the substances or things, we readily conceive the changes we have witnessed in them. A cognition of simple or concentered sensible relations. The historic faculty.

11. *Number-knowing* (Calculation).—Given, things, the relation of *how-many-ness* is readily obvious or sensible among them; and this relation thus once learned, is also readily conceived; indeed, it is carried forward in conception to combinations infinitely beyond the reach of the perception that first assured it of its element—namely,  $1 + 1$ , or 2. A cognition of a relation. The arithmetic faculty.

12. *Duration-knowing* (Time).—Whether as the passage from moment to moment, or the lapse or interval embracing so many moments or durations of small given length, time is readily conceived in idea. Evidently, primarily known to us by the succession of events, such as our own sensations, or thoughts, or perceptions. Thus, it appears to be a cognition of a relation between our own mental states, accepted as corresponding with a succession in nature. The chronologic faculty.

13. *Melody-knowing* (Tune).—Recognizes and appreciates that quality, or rather relation, in *successive tones* which we term *melody*, and in case of the blending of two or more series of such tones, *harmony*. The ease and vividness with which these are formed in conception are well known. The musical faculty.

The reasoning faculties, as stated in my first article, cognize each a *relation* between things or events, that is of a higher, or we may say deeper sort; that is, a non-sensible, or recon-dite relation. When one of these faculties, for the first time in the experience of the child-

mind, cognizes the relation it has never before felt, or, as we may say, projects the idea of that relation into consciousness, the act is the one appropriately termed Original Suggestion, giving a mentally suggested, not a simply perceptive, idea; but, had it not been specifically assigned to another field, the name Original Conception would answer for this act almost or quite as well. After first projection or suggestion of any of these rational ideas, or ideas of non-sensible relation, they recur again as often as occasions in nature or in thought evoke them. When so recurring, they are named Suggestions (relative); but in common or in technical language, they are quite as often spoken of as merely *Conceptions* (higher relative); and I think no loss of clearness or truth can follow from our so regarding them in the present connection. Thus doing, we shall have:

14. *Resemblance-knowing* (Comparison).—Weight must bring or put together, *i. e.*, in the common meaning, *compare, hold in the conscious mind side by side, two or more* (conceptions of) *weights*; and so, Form must compare, *i. e.*, conceive at one time two or more forms; Color, two or more hues; Eventuality, two or more phenomena proper; and so on. Then, if there be in the nature of any such pair or group of things *resemblance*, and the corresponding faculty be active, it will cognize such resemblance, and pronounce (what the expression-faculty will be left to put into terms), a judgment of such or such degree of *identity*, accordingly. So, Individuality and Eventuality may bring forward in conception a *candle* streaming its light through the night, and also a *good act*, beaming (on men's minds) through a world recognized as full of wickedness. Now, if Combining or Poetic Imagination and the Expression-faculty stand ready to do their work, the resemblance which the Resemblance-faculty discerned may come forth to us in the following beautiful and beautifully-worded truth:

"How far that little candle throws its beams!—  
So shines a good deed in a naughty world."

This is a case of *analogy*, which is only a proportionateness or resemblance in pairs of relations between things or ideas. The faculty is, for speech and literature, the metaphoric, and for science and reasoning, the generalizing and inductive faculty.

15. *Dependence-knowing* (Causality).—The cognition suggested by this faculty, and repeated through life, we generalize and express in the axiom—"No event takes place without an adequate cause." Then the relation of *cause* is a thing to be found in an immense number of instances. *Reason*, meaning motive or determining antecedent, is also a thing extending to a wide range of instances. The *reason* of darkness is a certain position of the spectator and of the sun; but this is not the *cause* of the darkness, unless a positive cause can produce a negation of effect. *Because* is the word we most commonly employ, in assigning both *causes* and *reasons*. Now, there is a still broader element or idea in both these cases; the single element that constitutes them, in an essential particular, one; and I am led to think that this element is that expressed by the word *dependence*. Every cause and every reason is a dependence of this on that, of one fact on another fact. This idea of a relation of dependence is one in essence, in all the phenomena; and it is one that we readily and forcibly conceive, though, of course,

not in the manner of almost positive vision in which we mentally hold up a form or a color. The logical and deductive faculty.

16. *Difference-knowing* (an element under what has been called Wit).—The minds that most readily and continually see resemblances, and so tend to explain by illustrations, to group and generalize, and to reason by analogies, are not always nor necessarily the minds that best discriminate, divide, and distinguish in ideas, that abstract readily, and criticize with point and truth. More frequently than otherwise, the former ability is unattended, or much more feebly attended, with the latter. A part of what we call *wit*, and all that we recognize as *acumen*, especially of the metaphysical sort, is, I am persuaded, due to the discriminative faculty. Now, difference, not less than resemblance, is a relation of things and phenomena very widely present, and very continually met with. The relation, like resemblance, or dependence, is one, but met under an infinite variety of aspects and conditions. We readily and distinctly conceive in mind this idea of relation, *essential unlikeness*, or *difference*. The abstractive and specially critical faculty. The other reasoning faculties are, however, in a degree employed in criticism.

So far as we have now advanced, we seem, by the test of having clear conceptions of each sort, and each sort of a kind essentially unlike those possible to other powers, to have confirmed the existence of the following elementary faculties:

a. I. *Simple perceptsives*.—Those knowing Effort, Magnitude, Configuration (perhaps), Color, Sound; in all, 5.

II. *Relative perceptsives*.—Those knowing Place, Name, Arrangement, Number, Duration, Melody; in all, 6.

III. *Concrete perceptsives*.—Those knowing concrete Thing, and Change; in all, 2.—Perceptsives, 13.

b. I. *Ratiocinative faculties*.—Those knowing Resemblance, Dependence, and Difference; in all, 3.

The Perceptive faculties, then, receive the sensations resulting in ideas only through four of the senses; namely, the Muscular Sense, Touch, Sight, Hearing. But some of them appear to take cognizance, in part at least, of facts of consciousness, *in se*, and not, as in the larger number of cases, as mirroring impressions from the external world.

From this review we learn that there is no place whatever for a faculty of Simple Conception, whether objective or relative; and we find, in the very nature of the results arrived at, incidental confirmation sufficient of the truth of the phrenological view, that every intellectual faculty serves as both the *memory* and the power of *conception* for its own class of perceptions or cognitions. Further, let it be remarked that simple conception is here first treated of, not because it is in order of time always earlier than original conception, as probably in some instances it is not; but because in point of simplicity as an act, it stands lowest in the scale. Finally, we should remark that, in consequence of the necessarily more or less loose employment of terms, the word conception is sometimes taken to denote, not the precise acts—the simple and the original conceptive processes proper, which it is my aim first to individualize—but even the higher results of creative imagination. In such sense I may, for convenience, sometimes employ it.

## MORAL PHILOSOPHY;

OR,

## THE DUTIES OF MAN

CONSIDERED IN HIS INDIVIDUAL, SOCIAL, AND DOMESTIC CAPACITIES.

BY GEORGE COMBE.

[FROM THE LATEST REVISED EDINBURGH EDITION.]

[CONTINUED FROM OCTOBER NUMBER.]

If the world be really governed by God on the principle of the supremacy of the moral and intellectual faculties, our social miseries must arise from individuals and classes pursuing their separate interests, regardless of those of the rest of the community; and in this view, the sooner all ranks enjoy political power, the sooner will legislation assume a truly moral character, and benefit the entire nation. But keeping in view the other principle which I have endeavored to expound—that men are incapable of steadily pursuing moral and just objects until their moral and intellectual faculties have been well trained and enlightened—you will perceive that no nation can become fit for a republican form of government until all classes of the people have been adequately and nearly equally instructed. The ancient republics of Greece and Rome form no exceptions to this rule. They were confined to a very small territory, and the citizens of each republic were for many ages within reach of personal communication with each other, so that there existed some degree of equality of intelligence among them. Whenever their boundaries became extensive, their free government ceased, and was superseded by despotism. But these ancient republics never were moral institutions. Their freedom, so far as it existed, resulted from the equal balance of selfishness and power in the different classes of the community; or from the rivalry of their different orators and leaders, who destroyed each other, as they respectively attempted to usurp an undue share of authority. The people in their assemblies, and the senators in their senates, were often guilty of the most unjust and unprincipled tyranny against individuals; and altogether, the boasted liberties of Greece and Rome appear only as the concessions of equally matched combatants, always withdrawn when equality in the power of aggression and resistance ceased to exist. The reason of this is obvious. In those states there was no true religion, no moral training, no printing-presses, and no science of nature. The great mass of the people were ignorant; and experience teaches us that although a people, enjoying large brains and active temperaments, situate in a fine climate, but destitute of moral and intellectual training, may have been ingenious and acute, yet that they must have been turbulent and immoral; and such these ancients really were. Their monuments and records which have reached us are the works of a few distinguished men who arose among them, and who certainly displayed high genius in the fine arts, in literature, and eloquence; but these were the educated and the talented few. From the very necessity of their circumstances, without science, and without printed books, the mass of the people must have been profoundly ignorant, the slaves of the animal propensities. Their domestic habits, as well as their public conduct, show that this was the case. The popular religion of the ancient nations was a mass of revolting absurdities and superstitions. Their wives were reduced to the condition of mere domestic drudges, and the hours of recreation of the men were devoted to concubines. Their public entertainments were sanguinary combats, in which ferocious men put each other to death, or in which wild animals tore each other to pieces. All labor was performed by slaves, whom they treated in the cruelest manner. They pursued war and conquest as their national occupations, and in their public acts they occasionally banished or condemned to death their best and most upright citizens. These are facts, which we read of in the histories of Greece and Rome. They exhibit the vigorous ascendancy of the animal propensities, and the feeble power of the moral sentiments, as clearly as if we saw the barbarian crowds standing before us in all their prowess and ferocity.

In the middle ages, a number of small republics sprang up in Italy, and we are dazzled by representations of their wealth, magnificence, and freedom. One observation applies to them all. They exhibited the dominion of an oligarchy over the people, and the ruling classes practiced the most disgraceful tyranny, wherever they were not restrained by fear of each other. Most of them ultimately fell before the power of the larger monarchies, and are now extinct.

Switzerland presents a brighter prospect. As it was the first country in Europe which acquired freedom, so has it longest preserved the blessing. The moral and intellectual qualities of the people, which I described in my last Lecture, fitted them for free governments, and the Swiss nation constituted itself into a congeries of republics, acting in federation, but each independent in its internal administration. In the course of time, power fell into the hands of an aristocratic class there, as in Italy, but the native qualities of the Swiss mind seem to have warded off the consequences which in other countries generally ensued. "The members of the Sovereign Council of Bern," we are told,\* "were elected for life, and every ten years there was an election to supply the vacancies that had occurred during that period. The councilors themselves were the electors; and as old families became extinct, and as it was a rule that there should not be less than eighty families having members in the great council, vacancies were supplied from new families of burghers. Still, the number of families in whose hands the government was vested was comparatively small; and several unsuccessful attempts were made, in the course of the eighteenth century, to alter this state of things, and to reinstate the assemblies of the body of the burghers. The discontent, however, was far from general, and it did not extend to the country population. The administration was conducted in an orderly, unostentatious, and economical manner; the taxes were few and light. 'It would be difficult,' says the historian Muller, 'to find in the history of the world a commonwealth which, for so long a period, has been so wisely administered as that of Bern. In other aristocracies, the subjects were kept in darkness, poverty, and barbarism; factions were encouraged among them, while justice winked at crime or took bribes; and this was the case in the dependencies of Venice. But the people of Bern stood, with regard to their patricians, rather in the relation of clients toward their patrons, than in that of subjects toward their sovereigns.' Zschokke, a later Swiss historian, speaking of Bern, and other aristocracies of Switzerland, says, 'They acted like scrupulous guardians. The magistrates, even the highest among them, received small salaries; fortunes were made only in foreign service, or in the common bailiwicks of the subject districts. Although the laws were defective and trials secret, the love of justice prevailed in the country; power wisely respected the rights of the humblest freeman. In the principal towns, especially the Protestant ones, wealth fostered science and the fine arts. Bern opened fine roads, raised public buildings, fostered agriculture in its fine territory; relieved those districts that were visited by storms or inundations, founded establishments for the weak and the helpless, and yet contrived to accumulate considerable sums in its treasury. But the old patriotism of the Swiss slumbered; it was replaced by selfishness, and the mind remained stationary; the various cantons were estranged from each other; instruction spread in the towns, but coarseness and ignorance prevailed in the country.' The consequence of all this was, that when the storm came from abroad, it found the Swiss unprepared to face it. The French republic, in its career of aggression, did not respect the neutrality of Switzerland," but seized upon its territory and treasures, and inflicted on it the greatest calamities. In 1815, an aristocratical constitution was given to Bern, under the sanction of the allied powers who dethroned Napoleon; but in 1830, the canton of Bern, and several others, again changed their government, and became democratic republics. "The new constitution has now (1835) been in force for more than three

\* Penny Cyclopaedia, article *Bern*—vol. iv., p. 804.

ers; notwithstanding some heart-burnings and party ebullitions, they appear to be settling into a regular system, and no act of violence or open bloodshed has accompanied the change."

This account of Bern appears remarkable, when compared with the story of other republics, the ruling factions of which, when allowed the privilege of self-election, life-tenures of office, and freedom from responsibility, invariably became selfish and unprincipled tyrants, perverting the laws into engines of oppression, and the revenues of the state into sources of private gain. I can account for the superiority of the Swiss only by the larger endowment of the moral and reflecting faculties in their brains; which seems to have been a characteristic feature in the people from a very remote period, and which still continues. The Swiss skulls in the possession of the Phrenological Society, present higher developments of the moral and intellectual faculties than those of any other of the continental nations which I have examined. The Germans, who are originally the same people, in many respects, resemble them; but they vary much in different places. The Swiss brain, I may also notice, is not equally favorably developed in all the cantons. In Bern, Geneva, and Zurich, the combinations are the best; at least this struck me in traveling through the country. I introduce these remarks to direct your attention to the fact, that the development of the brain is a most important element in judging the adaptation of any particular people for any particular form of government; a principle which is entirely lost sight of by those philosophers who believe that all men are naturally equal in their dispositions and intellectual capacities, and that a free government is equally suited to all.

The conclusion which I draw in regard to the republican form of government is, that no people is fit for it in whom the moral and intellectual organs are not largely developed, and in whom also they are not generally and extensively cultivated. The reason is clear. If propensities being all selfish, any talented leader, who will press himself strongly to the interests and prejudices of an ignorant people, will carry their suffrages to any scheme which he may propose, he will speedily render himself a dictator and them slaves. If there be a numerous dominant class equally talented and enlightened, individuals among them will keep each other in check, but they will rule as an oligarchy, in the spirit of a class, and trample the people under their feet. Thus it appears that, by the ordination of Providence, the people have no alternative but to acquire virtue and wisdom; to embrace large, liberal, and enlightened views; and to pursue moral and beneficial objects—or to suffer oppression. This is another of the proofs that the moral government of the world is based on the principle of the supremacy of the moral sentiments and intellect; and when we turn where we will, we find suffering linked with selfishness, and government with benevolence and justice, in public as well as in private affairs.

The United States of North America present the best example of a democracy which has hitherto appeared in the history of the world. Every tier is there lodged with the entire people; and their magistrates, from the lowest to the highest, are truly the delegates of the national authority. Yet, in the older States of the Union, life and property are as secure as in any country in the world, and liberty is more complete. In my last Lecture, I traced, in the history of this people, their preparation for freedom. The founders of American society were moral, religious, and industrious men, flying from injustice and oppression; and were, therefore, probably men of the keenest moral and religious feelings to be found in the Old World, at the time when they emigrated to America. Their ranks continued to be recruited from the industrious and enterprising sons of Europe; and hence, when they threw off the yoke of Britain, the *material* of the States consisted chiefly of men of the best quality. Since they acquired their independence, they have continued to advance in education, morality, and intelligence; and the extent of education is considerably greater there than in any other country in the world, certain portions of Germany, perhaps, alone excepted. In Britain and France, you will find more

highly educated men; but beside them, you will perceive countless multitudes of human beings enveloped in the profoundest ignorance. In America, you will meet with few men of such eminent culture and attainments as England and France can boast of; but you will look in vain for the masses of uneducated stolidity which are the disgrace of Europe. The American people are *nearly all* to some extent educated. They are not only able, on an emergency, to read and write, but they are in the daily habit of reading; and they understand the great principles of morals, political economy, and government better than the uneducated classes of this country. The co-existence of the greatest freedom, therefore, with the highest general intelligence, in America, is in harmony with the doctrines which I am now endeavoring to expound.

[The foregoing observations were written before I had visited the United States, and were founded on such information as I had then obtained from communications with individuals who had lived in them, and from books. After enjoying the advantages of personal observation, I allow these remarks to remain, as essentially correct; but I find that I have over-estimated the attainments of the mass of the people in the United States. The *machinery* for education which they have instituted, and which they support by taxation, or voluntary contribution, is great and valuable, and rather exceeds than falls short of my preconceived opinions—but the *quality and quantity* of the education dispensed by it are far inferior to what I had imagined. The *things taught*, and the *modes of teaching*, in the public or common schools which educate the people, are greatly inferior to what are found in the improved schools of Britain. While, therefore, I retain the observation, "that the people generally understand the great principles of morals, political economy, and government better than the uneducated classes of Britain," I must add the qualification, that the difference between the two is only like that between moonlight\* and the light of the stars. In regard to the scientific principles of morals, political economy, and government, especially of the first and the second, the people of the United States appear to me to be greatly in the dark. At the same time, there are many enlightened philanthropists among them who see and deplore this ignorance, and are laboring assiduously, and I have no doubt successfully, to remove it. The impulse toward a *higher* education is, at this time, strong and energetic; and as the Americans are a *practical* people, I anticipate a great and rapid improvement. In Massachusetts, the Hon. Horace Mann is devoting the whole powers of his great and enlightened mind to the advancement of the common schools, and he is ably and zealously seconded by the Government and enlightened coadjutors. The results can not fail to be highly advantageous. The people of the United States owe it to themselves, and to the cause of freedom all over the world, to exhibit the spectacle of a refined, enlightened, moral, and intellectual democracy. Every male above twenty-one years of age among them, claims to be a sovereign. He is, therefore, *bound to be a gentleman*. The great cause of the extravagance and apparent unsteadiness of democracy in the United States appears to me to be referrible to the extreme youth, and consequent excitability and want of experience of the majority of their voters. The population doubles itself by natural increase every twenty-five years, and hence the proportion of the young to the aged is much greater than in European countries. The franchise is enjoyed at the age of 21, and the majority of their voters are under 35, so that the country is governed to a great extent by the passion, rashness, and inexperience, instead of by the wisdom and virtue of its people.]

The history of the world has shown nations degenerating, and losing the independence and freedom which they once possessed, and it is prophesied that America will lose her freedom and become a kingdom in the course of years, or that her States will fall asunder and destroy each other. It is supposed, also, that the civilized nations of Europe

\* An American gentleman, who is much interested in his country's welfare, on reading this passage remarked, "You may say moonlight when the moon is in the first quarter."

will become corrupt, and, through excessive refinement, sink into effeminacy, and proceed from effeminacy to ignorance, from ignorance to barbarism, and thence to dissolution. This has been the fate of the great nations of antiquity; and it is argued that, as there is nothing new under the sun, what *has* been, *will* be, and that the ultimate destruction of European civilization is certain; while it is admitted that freedom, art, and science may flourish in some other region of the globe. The principle in philosophy, that similar causes, in similar circumstances, produce similar effects, admits of no exception; and if modern Europe and the United States of America were in the same condition in which the monarchies and republics of the ancient world existed, I should at once subscribe to the conclusion. But in the ancient governments, the mass of the people, owing to the want of printing, never were educated or civilized; and even the attainments of the ruling classes were extremely limited. They had literature and the fine arts, but they had no sound morality, no pure religion, little science, and very few of the useful arts which have resulted from science. The national greatness of those ages, therefore, was not the growth of the common mind, but arose from the genius of a few individuals, aided by accidental circumstances. It was like the dominion of France in our own day, when the military talents of Napoleon extended her sway from Naples to Moscow, and from Lisbon to Vienna; but which, resting on no superiority in the French people over the people of the conquered nations, was dissolved in a day, even under the eye of the commanding genius who had raised it.

When we apply the history of the past as an index to the events of the future, the condition of *like circumstances* is wanting; for Europe and the United States are in the progress (however slow) of presenting, for the first time in the world, the spectacle of a universally educated people; and on this account I do not subscribe to the probability of civilization perishing, or modern nations becoming effeminate and corrupt. The discovery of the natural laws, and those of organization in particular, will guard them against this evil. It is true that only a few states in Europe have yet organized the means of universally educating the people; but Prussia, France, Holland, and Switzerland have done so, and Britain is becoming anxious to follow their example. The others must pursue the same course, for their own security and welfare. A barbarous people can not exist in safety beside enlightened nations.

For the same reasons I do not anticipate the dissolution of the union of the States of North America, or that they will lose their freedom. They are advancing in knowledge and morality; and whenever the conviction becomes general, that the interests of the whole States are in harmony, which they undoubtedly are, the miserable attempts to foster the industry of one at the expense of another will be given up, and they may live in amity, and flourish long, the boast of the world, so far as natural causes of dissolution are concerned. This expectation is founded on the hope that they will give a *real* education to their people; an education which shall render them conversant with the great principles of morals and political economy; so that they may know that there is a power above themselves, that of nature and nature's God, whose laws they must obey before they can be prosperous and happy. I assume, also, that means will be found to expunge the blot and pestilence of slavery from their free institutions. It is a canker which will consume the vitals of the Union, if it be not in time eradicated. These expectations may appear to some to be bold and chimerical; but truth's triumphs have no limits, and justice, when once recognized as a rule of action, which it emphatically is in the institutions of the United States, can not be arrested midway in its career.

The greatest dangers to the institutions of the United States are now impending over them. The people are young, prosperous, rapidly increasing, and still very imperfectly instructed. The natural consequence is, that they are rash, impetuous, boastful, and ambitious, ready to rush into contests with other nations about real or imaginary interests. Their institutions are calculated to prevent and remove causes of quarrel among themselves, but provide no adequate barriers to their

encroachments on other nations. The extension of their territory may render their bonds of union too feeble to hold them together, and ambition may ruin a fabric which, under the guidance of morality and reason, might endure forever. Their only chance of salvation lies in the success of their efforts to train and instruct a rising generation in virtue and knowledge. A cheering sign of improvement is presented in the superior works that are now prepared for the instruction of the people in the United States. "The School Library," published in Boston under the sanction and by authority of the Board of Education of the State of Massachusetts, contains volumes replete with instruction, and characterized by good taste. The State of New York, likewise, has established a fund for supplying schools with good libraries. Private individuals, also, are contributing important works to the education of the people. Among these I have recently seen one that was much wanted, and is now admirably supplied by E. P. Hurlbut, Esq., namely, a work on "Civil Offices and Political Ethics." The "Ethics" are obviously founded on the new philosophy.

From the principles now laid down, it follows that the tendency of all governments, in modern times, is to become more democratic in proportion as the people become more intelligent and moral. Since 1831 our own government has been much more under the influence of the people than at any previous period of our history. Those who feel alarm at the march of democracy read history without the lights of philosophy. They have their minds filled with the barbarous democracies of Greece and Rome, and of the French Revolution, and tremble at the anticipated rule of an ignorant rabble in Britain. On the other hand, the only democracy which I anticipate, to be capable of gaining the ascendancy here, will be that of civilized and enlightened, of moral and refined men; and if the principles which I have expounded be correct, that the higher sentiments and intellect are intended by nature to govern, it will be morally impossible that while an enlightened and an ignorant class co-exist, as in Britain, the ignorant can rule. The British aristocracy, by neglecting their own education, may become relatively ignorant, in comparison with the middle classes, and their influence may then decay; but should this happen, it would still be an example of the intelligence of the country bearing the chief away. In France, the dominion of the ferocious democrats was short-lived; the superior class gradually recovered their authority, and the reign of terror never was restored. In the ancient democracies there was no enlightened class comparable with that of Britain. I regard, therefore, the fears of those who apprehend that the still ignorant and rude masses of our country will gain political power, and introduce anarchy, as equally unfounded with the terror that the rivers will some day flow upward, and spread the waters of the ocean over the valleys and the mountains. The laws of the moral are as stable as those of the physical world; both may be shaken for a time by storms or convulsions, but the great elements of order remain forever untouched, and after the clearing of the atmosphere they are seen in all their original symmetry and beauty. The result which I anticipate is, that education, religion, and the knowledge of the natural laws will in time extend over all classes of the community, till the conviction shall become general, that the Creator has rendered all our interests and enjoyments compatible; and that then all classes will voluntarily abandon exclusive privileges, unjust pretensions to superiority, and the love of selfish dominion, and establish a social condition in which homage will be paid only to virtue, knowledge, and utility, and in which a pure Christian equality, in so far as human nature is capable of realizing it, embodying the principle of doing to others as we would wish others to do unto us, will universally prevail. These days may be very distant; but causes leading to their approach appear to me to exist, and to be already in operation; and I hope that, in giving expression to these anticipations, I am stating the deductions of a sound philosophy, and not uttering the mere inspirations of a warm imagination. At all events, this theory, which places independence, freedom, public prosperity, and individual happiness on the basis of religion, morality, and intelligence, is ennobling in itself, and can not possibly do harm. Indeed, it can scarcely disappoint us; because, however far mankind may stop short of the results which I have anticipated, and for the realization of which I allow centuries of time, it is certain that every step which they shall advance in this career will lead them nearer to happiness, while by *no other path* can they attain to permanent prosperity and power.

[CONTINUED ON PAGE ONE HUNDRED AND TEN.]



PORTRAIT OF PROF. DANIEL E. GROUX.

**PROF. DANIEL E. GROUX.**

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

**PHRENOLOGICAL CHARACTER.**

[This gentleman was brought forward for public examination at one of our lectures in the city of Washington, in March, 1869, and the following is the result as reported from the lips of the examiner.]

You have a remarkably active, intense, nervous organization. Are susceptible of almost the highest degree of mental action, and you will find it difficult to take life quietly. You have not sufficient strength of body and power of the vital system to go through with so severe tasks as you put upon yourself. Your digestive system is quite out of order, and you need to pay more attention to physical exercise.

You have a very ardent, intense, and excitable tone of mind. Your social brain being large and active, you are susceptible of rather strong love, are decidedly conjugal, deeply interested in children, strongly attached to friends, fond of home, and are continuous in mental action—are liable to be absent-minded. You have all the executive organs strongly developed; are combative and quick to resent injury or insult, and can not tamely submit to any interference with your rights.

Your appetite is strong and active, and you are in danger of eating too much or of indulging your appetite in some other form. You

are quite desirous of accumulating property; it may not be money, perhaps a library, pictures, engravings, or curiosities of different kinds. You are very frank, candid, and open-hearted, are scarcely cautious enough, but liable to trust to others too much; are very sensitive to praise, are decidedly ambitious, but somewhat wanting in dignity, pride, and self-love; you have more powers of mind than you have capacity to command respect and make an impression upon others.

You are conscientious, honest, and upright; are hopeful, sanguine, and enthusiastic; have a good degree of Spirituality and appreciation of subjects of a spiritual nature; have fair veneration and re-

spect, but your Benevolence is decidedly the more prominent and influential. Your sympathies are easily excited, and when they are awakened, you are quite generous.

You have ingenuity, imagination, and powers of imitation in a full degree of development; you have love of the sublime, fondness for the witty and mirthful, and are rather easily captivated by brilliancy and wit; but the most remarkable features of your organization are intellectual.

Very few men exist who have a better command of language, can tell more of what they know, or learn foreign languages more easily or rapidly than yourself. You have a remarkable memory of events and statistics, of places, localities, and the relative position of objects, and of all kinds of knowledge. You have very great powers of observation, you see all that is to be seen in your travels. You remember everything you do and say, as well as forms, faces, figures, shapes, and the adaptation of things. You measure by the eye, and judge of proportions with great accuracy. You have a correct idea of weight; remember colors and the order and arrangement of all you come in contact with, whether it relates to natural objects, to works of art and mechanism, or to scientific arrangements. You have a favorable talent for arithmetic and could make a good mathe-

matician. You think too much, and are occupied too much with your reasoning intellect.

You are a good critic, are particularly discriminative, and are remarkable for your discernment of character and ability to read the minds of others. You have an unusual degree of expertness of mind in becoming acquainted with coming events, and you become prophetic about persons and things. Your forte is in the languages and sciences.

If you wish to live long, to be healthy and happy, you must study less and work more, have more recreation, and devote yourself to more physical enjoyments.

**BIOGRAPHY.**

Mr. Groux is Professor of Numismatics and Modern Languages—French, Spanish, Italian, German, Swedish, Danish, Dutch, Russian, etc. Since his arrival in the United States, in 1844, he cherished the idea of publishing a work on American medals and coins, to qualify himself for which he has journeyed widely over the continent, and been permitted to inspect private and public cabinets. The work is proposed to be published in three large volumes, with ample illustrations, and, if realized, can not fail to be of great historical value, as well as most interesting and curious. In regard to his talents and attainments we have obtained from authentic sources the following interesting particulars:

As a child he was exceedingly precocious. Before he was three years old he had learned to read, and was so far capable of appreciating a subject that he fell in a fit of laughter in reading "Don Quixote" to his mother. He early showed the great passion of his life, for at the age of seven years he had nearly eight hundred French five-sous pieces. At the age of twelve he spoke Greek, Latin, French, and German very fluently. At the age of fourteen he traveled all over Europe, visited most of the museums and picture galleries of Italy, France, and England, where he learned the English language in six weeks; visited Russia, and learned its language in six months; visited Sweden, and mastered its language in a few weeks.

His memory is such that, after a lapse of sixteen years, he could point out all the remarkable objects of art he has seen, and state where the best pictures from Raphael, Van-dyke, Rembrandt, Murillo, Salvator Rosa, etc., may be found; in fact, time has no power on his memory either for localities, events, or dates. His capacity in languages, and ability to master them, is most remarkable; but the leading tendency of his mind is the knowledge of Numismatics. This science is to him the *ne plus ultra*. Any medal or coin once seen by him is never forgotten; and it is a fact well known, that he can nearly always tell the reverse of a coin when the obverse is shown to him. Some of his pupils brought 685 different coins in a box to try his powers of memory, and he readily told the reverse of all by being shown the obverse, with the exception of twelve, and the reason of his failure on these was that he had never seen the coins before. His memory of music is so great, that he can sing correctly from recollection over one hundred operas, in German, French, and Italian. In mechanism he is eminent; samples of his skill are treasured in different parts of Europe. A model of a "Swedish Mine" (Philipstad)



is in St. Petersburg, where 300 ducats (\$750) were paid to him for it. A beautiful "Gothic Palace," in stucco, is in the Royal Palace of Stockholm, for which \$1,000 were paid him. He cut in eight days, in cork, a "Model of the Mount St. Michel," for which he received \$200. It is in Hamburg. In 1853 he exhibited at the Mechanical Fair in Washington, D. C., an "American Temple" made of minute shells, which obtained the first prize.

### INSIGNIA OF RANK,

AND DISTINGUISHED MARKS AND BADGES IN THE ARMY OF THE UNITED STATES.

The highest rank in our army is that of lieutenant-general, and was conferred by Congress for merit on Winfield Scott, General-in-chief, who



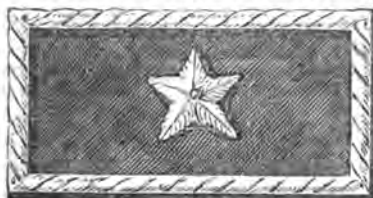
LIEUTENANT-GENERAL.

is the only one who has ever held this rank in the United States. The principal distinguishing marks of uniform are three stars on the shoulder-strap or



MAJOR-GENERAL.

epaulette—a large one in the middle, flanked by two smaller ones—a double row of nine buttons on the coat disposed in threes, a buff sash, a straight



BRIGADIER-GENERAL.

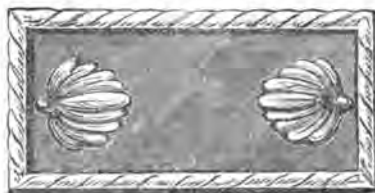
sword, and a sword knot terminating in acorns. A major-general is the same, but with only two stars on the shoulder. A brigadier-general has



COLONEL.

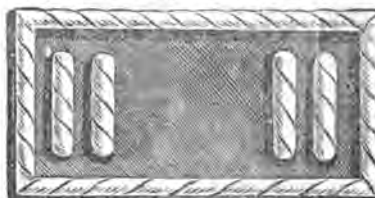
one star, and the buttons on his coat number but eight in each row, disposed in twos. The colonel is the highest in rank in a regiment, and wears

an eagle on his strap, the buttons on his coat in double lines numbering eight at equal distances. When this officer is placed in charge of a brigade he is called a colonel-commanding.



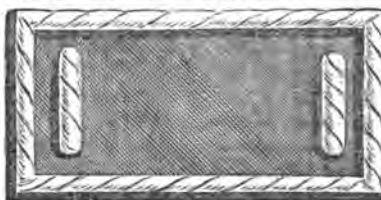
LIEUT.-COLONEL AND MAJOR.

A lieutenant-colonel is second in command of a regiment, and is known by the leaf on his strap, which is of silver, otherwise his uniform is the same as a colonel's. The major's is also the same, the leaf being of gold. His duty is to act as aide-camp of the colonel, and in the event of his two



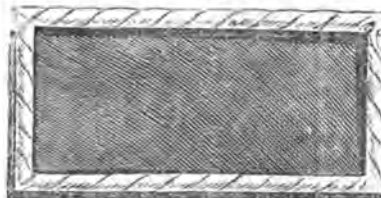
CAPTAIN.

superior officers being disabled or absent, he takes command of the regiment; these three constitute the field officers of a regiment, and are mounted. The adjutant, whose position is the same to the regiment as that of the orderly sergeant to a company, generally ranks as a lieutenant.



FIRST LIEUTENANT.

Captains are commandants of companies, and are distinguished by two bars of gold on the shoulder-strap, and eight buttons at regular distances in a single row on the coat; the first lieutenant the same, but with one bar on the strap, the second lieutenant having a plain strap without



SECOND LIEUTENANT.

marks. These last are called line officers; all regimental officers wear a red sash.

The surgeon ranks as first lieutenant in the volunteer service, and as major in the regulars, and has the letters M. S.—medical staff—embroidered on his strap, which otherwise is the same as

a first lieutenant; also wears a green sash. The quartermaster also takes a lieutenant's rank, and has the letters Q. D.—quartermaster's department—embroidered on his strap; the paymaster the same, with the letters P. D.—paymaster's department, and the commissary with the letters C. D.—commissary department.

These constitute (with the chaplain, who wears no marks, only plain clothes of uniform cut) the regimental staff, and are all allowed to have horses. The non-commissioned officers are hospital steward, whose business it is to attend to the hospital stores, and all the detail of the hospital department, under the orders of the surgeon. His insignia is a green band on the upper arm, with a serpent entwined round a winged staff embroidered on it.

The sergeant-major is second sergeant in the regiment, and acts as assistant to the adjutant. He wears on the upper arm a chevron (V) of three stripes, connected at the top by half circular continuations. The quartermaster manages the details of that department; his chevron is straight across the top. The orderly sergeant is first sergeant in the company, and commands it in the absence of commissioned officers; the chevron is of three stripes, without connection at the top, and a diamond or star above. The second sergeant takes charge of half a company, called a platoon, and has the same chevron as the first, but without a diamond. The corporals are in charge of sections or quarters of a company, and are distinguished by but two bars in the chevron. Of the swords the cavalry saber is longest, and has a steel scabbard. The field officers come next; the scabbard being of chocolate enamel, with gilt trimmings. The line officers, plainer and shorter, with sheath of black leather. A general officer's weapon is straight, with a gilt scabbard of the pattern in the engraving; regimental staff is straight and short. Musicians and non-commissioned officers being shorter still, and more for show than use.

The color of the shoulder straps denotes the arm of the service—infantry being blue; artillery, red; cavalry, orange; and rifles, green.

(For Life Illustrated.)

### WOMAN'S VOICE.

BY GREENLIEF S. MILLER.

LIKE a musical cadence that's borne from afar,  
As it vibrates along the depths of the heart—  
Like the ripple of waves on the calm summer seas,  
Like the soft, soothing tones of eve's gentle breeze,  
Like the hum of the bee 'mong the fair, fragrant flowers,  
Like the flow of the brook through nature's glad bowers,  
Falls the low voice of woman, devoid of all art.

There's a mystical balm in its magical thrill,  
As it drops its ambrosial delights on the ear;  
There's a power to restrain the dissolute youth,  
And his footsteps direct in the pathway of truth—  
A power to subdue man's obdurate will,  
And through his stern nature the fragrance distill  
Of tenderness, ardor, affection, and cheer.

If music is sweet, its sweetness abides  
In the low voice of woman, serene and subdued;  
Her soft modulations the bosom inspires  
With loftier aims and more holy desires:  
There's a mingling of melody, pathos, and love,  
Seraphic and pure, as from angels above,  
In the accents of woman with goodness imbued.

BROOKLYN, Aug. 18, 1861.

[CONTINUED FROM PAGE ONE HUNDRED AND SEVEN.]

## LECTURE XVIII.

## RELIGIOUS DUTIES OF MAN.

eration of man's duties to God, so far as discoverable by the light of nature—  
 natural theology a branch of natural philosophy—Not superseded by revelation—  
 Dr. Stewart, and Chalmers quoted—Natural theology a guide to the sound inter-  
 pretation of Scripture—Foundation of natural religion in the faculties of man—Dis-  
 tinction between morals and religion—The Bible does not create the religious feelings,  
 it is fitted only to enlighten, enliven, and direct them—Illustration of this view—  
 Utility of religion, even amid the downfall of churches and creeds—Moral and reli-  
 gious duties prescribed to man by natural theology—Prevalent erroneous views of  
 the worship—Natural evidence of God's existence and attributes—Man's ignorance  
 cause of the past barrenness and obscurity of natural religion—Importance of the  
 Book of Creation as a revelation of the Divine Will.

HAVING discussed the foundation of moral philosophy, the duties of  
 man as an individual and as a social being, and also the causes of the  
 dependence and freedom of nations, with the relations of the differ-  
 ent forms of government to the moral and intellectual conditions of the  
 people, I proceed to consider man's duty to God, so far as this can be  
 ascertained by the light of nature.

Lord Brougham, in his "Discourse of Natural Theology," main-  
 tains, with great truth, that natural theology is a branch of natural  
 philosophy. His argument is the following: It is a truth of physics,  
 that vision is performed by the eye refracting light, and making it con-  
 centrate to a focus upon the retina. The eye is an optical instrument,  
 and, by the peculiar combination of its lenses, and the different  
 materials they are composed of, produces vision. Design and adapta-  
 tion are clearly manifested in its construction. These are truths in  
 natural philosophy; but a single step converts them into evidences in  
 natural theology. The eye must have been formed by a Being possess-  
 ing knowledge of the properties of light, and of the matter of which  
 the eye is composed; that Being is no inhabitant of earth—he is supe-  
 rior to man—he is his Maker—he is God. Thus the first branch of  
 natural theology, or that which treats of the existence and power of  
 Deity, rests on the same basis with physical science; in fact, it is  
 a direct induction from the truths of science.

The second branch of natural theology treats of the duties of man  
 toward God, and of the probable designs of the Deity in regard to his  
 creatures. The facts of mental philosophy stand in the same relation  
 to this branch that the facts in physical science stand in relation  
 to the first branch. By contemplating each mental faculty, the objects  
 to which it is related by its constitution, its sphere of action, its uses  
 and abuses, we may draw conclusions regarding the divine intentions  
 in creating our faculties, and touching the *duty* which we owe to God  
 in the employment of them. It is obvious that as God has given us  
 an understanding able to discriminate the uses and abuses of our faculties,  
 moral sentiments leading us to prefer their *use*, we owe it to Him  
 to perform his duty to fulfill his intentions, thus obviously expressed in our crea-  
 tion, by using our powers aright, and not abusing them.

The second branch of natural theology, like the first, rests upon the  
 same foundation with all the other inductive sciences; the only differ-  
 ence being, that the one belongs chiefly to the inductive science of  
*facts*, and the other to the inductive science of *mind*.\* This dis-  
 tinction, however, is not perfectly accurate, because the evidence of  
 the existence and attributes of God, and also of man's duty toward  
 Him, may be found in both of these branches of science.

It has been objected that revelation supersedes the necessity of study-  
 ing natural theology. Dr. Thomas Brown, in his lectures on Moral  
 Philosophy in the University of Edinburgh, has furnished a brief but  
 powerful answer to this objection. "On this subject," says he,†  
 "it comprehends the sublimest of all the truths which man is per-  
 mitted to attain, the benefit of *revelation* may be considered to render  
 every inquiry superfluous that does not flow from it. But to those  
 who are blessed with a clearer illumination, it can not be uninterest-  
 ing to trace the fainter lights which, in the darkness of so many gloomy

ages, amid the oppression of tyranny in various forms, and of supersti-  
 tion more afflicting than tyranny itself, could preserve, still dimly vis-  
 ible to man, that *virtue* which he was to love, and that *Creator* whom  
 he was to adore. Nor can it be without profit even to their better  
 faith to find all *nature* thus *concurring* as to its most important truths  
 with revelation itself, and everything, living and inanimate, announc-  
 ing that *high and holy One* of whose *perfections* they have been privi-  
 leged with a more splendid manifestation."

Dugald Stewart, in his "Outlines of Moral Philosophy," also treats  
 at considerable length of natural religion. "The study of philosophy,"  
 says he,\* "in all its various branches, both natural and moral, affords  
 at every step a new illustration that the design which we trace in  
 creation indicates wisdom, and that it operates in conformity to one  
 uniform plan, inasmuch that the truths of natural religion gain an  
 accession of evidence from every addition that is made to the stock of  
 human knowledge."

Dr. Chalmers, in the fifth chapter of his "Bridgewater Treatise,"  
 discusses "the special and subordinate adaptations of external nature  
 to the moral constitution of man," and observes, "Notwithstanding  
 the blight which has so obviously passed over the moral world and  
 defaced many of its original lineaments, while it has left the material-  
 ism of creation, the loveliness of its scenes and landscapes, in a great  
 measure untouched—still we possess very much the same materials  
 for a natural theology in reasoning on the element of virtue as in  
 reasoning on the element of beauty." (P. 191.)

Further—I consider the study of natural theology as important in  
 leading to a sound interpretation of Scripture itself. Great differences  
 exist in the interpretations of its declarations by different sects; and,  
 as all truth must be harmonious, it appears to me that whenever the  
 constitution of man and the attributes of the Deity shall be ascertained,  
 so far as this is possible, by strictly logical inductions from facts cor-  
 rectly observed in nature, all interpretations of Scripture touching  
 these points must be brought into harmony with nature, otherwise  
 they will justly be regarded as erroneous. Every well-established  
 doctrine in moral philosophy and in natural theology founded on the  
 constitution of nature, will be a plumb-line by which to adjust inter-  
 pretations of Scripture. The Scriptural doctrine of the corruption of  
 human nature, for example, is one on which a vast variety of opinions  
 is entertained by Christians. Phrenology shows that every faculty  
 has received from the Creator an organ, and been furnished with legiti-  
 mate objects, although each of them has also a wide sphere in which  
 it may commit abuses. As the evidence of the organs is physical and  
 indestructible, the views correctly deduced from it must in time extin-  
 guish all interpretations of Scripture that are at variance with them.  
 When Scripture is interpreted in such a manner as to contradict the  
 sound conclusions of reason on subjects which lie within the legitimate  
 province of reason, such interpretations must be powerless, or posi-  
 tively mischievous. The Christian world at present (1846) appears  
 to be in a state of transition. In Germany, a large portion of the  
 people, under the guidance of Johannes Ronge, have thrown off Roman  
 Catholicism, also rejected the dogmas of the Protestant churches estab-  
 lished at the Reformation, and adopted Rationalistic interpretations of  
 Scripture. As a contrast to this movement, a number of the scholars  
 of Oxford, under the influence of Dr. Pusey, have gone over to the  
 Church of Rome; while the middle classes in Scotland have aban-  
 doned their ancient Presbyterian Church, reared a new one on the same  
 foundation, and embraced with fresh fervor the doctrines and opinions  
 of the sixteenth century, rejected by the Germans. In these evolutions,  
 no appeal has been made to the lights afforded by the New Philosophy;  
 but as the sound dictates of reason are the revelations of God's  
 attributes and will to the human understanding, through the medium  
 of our natural constitution and that of external nature, they can not be  
 neglected with impunity by any class of teachers, and the day is on the  
 wing when this philosophy will purify and control every Christian creed.

\* See Lord Brougham's Discourses, 3d edit., p. 96. His argument is not clear.

† Vol. iv., p. 401.

It is gratifying to trace the recognition of this principle in the works of divines. The Rev. Baden Powell, Savilian Professor of Geometry in the University of Oxford, in his work on "The Connection of Natural and Divine Truth," says, "Physical science is the necessary foundation of natural theology; certain of the truths it discloses are warnings against mistaking the purport of Scripture; and the right use of the caution thus inculcated applies widely in the interpretation of revelation. Inductive philosophy is subservient both to natural and revealed religion. The investigation of God's works is an essential introduction to the right reception of his Word."

In like manner there should be no philosophy that is not religious; that is to say, which should not be viewed as a chapter of the Creator's great book of revelation, addressed to the human understanding in the constitution of the universe.

I proceed, therefore, to consider the subject of natural theology without feeling that, if properly conducted, it will endanger any other class of truths.

The first point which I propose to investigate relates to the foundation of natural religion. I beg of you to observe, that religion emanates from sentiments or emotions, and that it does not consist of a collection of mere intellectual conceptions or ideas. The foundations of it lie in the organs of Veneration, Wonder, and Hope. A brief explanation will enable you to understand this view. War springs, originally, not from the human intellect, but from the propensities of Combativeness and Destructiveness, which give an instinctive tendency to oppose, to contend, and to destroy. There are legitimate spheres within which these propensities may act beneficially; but when they are too energetic, they carry captive the other powers, enlist them in their service, and then lead to the extensive destruction and horrors of war. Combativeness and Destructiveness, operating in savage man with very little intellect, produce war in which ambush and cunning, clubs and bows and arrows, are used as the means of assault. The same propensities, acting in the nations of modern Europe, lead to the employment of scientific principles in the construction of works of attack and of defense, and to the use of cannon and other ingenious and complicated instruments of destruction. Still, Combativeness and Destructiveness are the original sources in the human mind from which war itself, in all its forms and with all its weapons, flows. If these instincts were not possessed, men would feel no impulse to fight, any more than they feel an impulse to fly. In like manner, the whole art of music rests on the organs of Tune and Time as its foundation. In some individuals these organs are extremely defective; and they not only feel no internal impulse prompting them to produce melody, but are insensible to its charms when produced by others. In other persons, again, these organs act with such energy, that they impel them, as it were, to elicit music from every object. You may have seen individuals who, in want of a better instrument, have beat out passable tunes by a succession of blows on their chins. When the musical organs engage the intellectual faculties to assist them, they obtain, by their aid, instruments for producing music, refined and perfect in proportion to the degree in which the intellect is instructed in the various arts and sciences capable of being applied to the production of such instruments. Still you perceive that the origin or foundation of the whole art and practice of music lies in the organs of Tune and Time.

Further—You can readily infer that war will be practiced by any nation very much in the proportion which Combativeness and Destructiveness bear in them to the other faculties. If these propensities preponderate over the moral sentiments, the people will be constantly craving for war and seeking occasions for quarrels. If they be very feeble, public attention will be directed to other and more peaceful pursuits, and contentions will, as far as possible, be avoided. If we wish to tame a warlike people to the arts of peace, we must try to stimulate their higher faculties, and to remove all objects calculated to excite their pugnacious propensities. The same remarks apply to music. A native love of music will prevail in any people in proportion to the natural endowment of the organs of Tune and Time in their brains. If we

wish to cultivate music in a people, we must address the organs of Tune and Time by the sweetest and most touching melodies, and thereby call them gently and agreeably into action; because, by exercising them, and by no other means, can we increase their energy and augment that people's love of music.

Similar observations apply to religion. The foundations of religion lie in the organ of Veneration, which instinctively feels emotions of reverence and respect—in the organ of Wonder, which longs after the new, the astonishing, and the supernatural, and which, combined with Veneration, leads us to adore an unseen power—and in the organ of Hope, which instinctively looks forward in expectation to future enjoyment. These inspire man with a ceaseless desire to offer homage to a superior Being, to adore him, and to seek his protection. The inherent activity of these organs has prompted men in all ages to employ their intellectual faculties to discover as many facts as possible concerning the existence and attributes of superior powers or gods, and to institute ceremonies for their gratification. In some tribes of savages, we are informed that no traces of religion have been discovered; but you will find that in them the organs which I have named are extremely small. They are in the same condition as regards the religious feelings that other tribes, in whom the organs of Tune and Time are deficient, stand in regard to melody; these have no music in consequence of the extreme feebleness of the related organs in their brains. On the other hand, wherever the organs of the religious sentiments are large in a people, that nation or tribe will be found to be proportionably devoted to religion. If their intellectual faculties be feeble, if they have no science and no true revelation to direct them, they may be engulphed in superstition; but superstition is only the religious sentiments gone astray. They may be found worshipping stocks and stones, reptiles, and idols of the most revolting description; but still, this shows not only that the tendency to worship exists in them, but that it may be manifested in great vigor when the intellect is feeble or very imperfectly informed. It proves, also, that these sentiments are in themselves blind or mere general impulses, which will inevitably err, unless directed by an illumination superior to their own.

The religious sentiments may act in combination with the propensities or with the moral sentiments. In combination with the lower feelings they produce a cold, cruel, and selfish faith, in which the votary's chief object is to secure the favor of Heaven for himself, while he allots endless and nearly universal misery to the rest of mankind. In combination with Benevolence and Conscientiousness they lead to a faith in which justice and mercy, truth and humility, prevail.

There is a distinction in nature between morals and religion. The organs of Conscientiousness and Benevolence are the foundations of morals. When they are predominantly large, they produce the tendency to do justly and to act kindly toward all men; but if the organs of the religious sentiments are deficient, there will not be an equal tendency to worship. Thus we meet with many men who are moral, but not religious. In like manner, if the organs of the religious sentiments be large, and those of Conscientiousness and Benevolence be deficient, there may be a strong tendency to perform acts of religious devotion with a great disregard of the duties of brotherly love and honesty. We meet with such characters in the world. The late Sir Henry Moncreiff, minister of St. Cuthbert's Parish, in Edinburgh, is said to have described a person, with whom he had had many transactions, in these forcible terms: "He is a clever man, a kind-hearted man, and he seems to be a religious man—in short, an excellent man; only, somehow or other, he is sadly deficient in common honesty." Phrenology enables us to comprehend the combination of qualities which gives rise to such characters. The description indicates large intellect, large organs of the religious sentiments, and large Benevolence, but great deficiency in the organs of Conscientiousness.

According to these views, religion rests on the sentiments of Veneration, Wonder, and Hope as its foundations. The enlightenment of the intellect serves to direct these sentiments to their proper objects, but does not produce them, and therefore does not produce religion. It is

impossible that religion itself can be overset or eradicated from human mind. The forms and ceremonies by which the religious sentiments manifest themselves may be expected to vary in different and in different countries, according to the degree of development of the religious, moral, and intellectual organs, and the state of the intellectual cultivation of the people; but these emotions themselves constantly glow with a never-dying flame, and man will cease to adore when he ceases to exist.

After you understand that music springs from the organs of Time and Tune, you would smile if I were to assure you that it would perish if the Society of Professional Musicians were dissolved. You would at once discover that this society itself, as well as all the pieces which its members perform, and the instruments which they use, have sprung from the innate love of music in the mind; and that it is missing the effect for the cause, to imagine that when they cease to exist, a society, music will become extinct. The result of their dissolution would be, that the inherent activity of the musical faculties would prompt other individuals to establish other societies, probably on more improved principles, and music would flourish still.

It is equally absurd to mistake churches, articles of faith, and acts of Parliament for the foundations of religion, and to imagine that when these are changed, religion will perish. The day was when religion was universally believed to rest, for its existence, solely on the decrees of the Roman Catholic councils and Popish bulls, and when the priests threatened the world that the moment their church and authority were overthrown, religion would be forever destroyed. But we have lived to see religion flourishing vigorously in nations which disown that authoritarian church. If the churches and articles of faith now prevalent were to be changed, of which there is much probability, the adherents of the old will, after the fashion of the priests of Rome, proclaim that the foundation of religion has been sealed; but all men who are capable of looking at the true foundation of religious worship, firmly and deeply laid in the human faculties, will be unmoved by such alarms. They will let religion shine forth in ever-brightening loveliness and splendor in proportion to the enlightenment of the public mind, and they fear neither infernal nor terrestrial foes.

It would greatly assist the progress of improvement, if a firm conclusion could be carried home to the public mind, that religion has its foundations in the nature of man, because many excellent persons are thereby delivered from the blind terrors in which they continually live, lest it should be destroyed; and the acrimony of contentions, also, every one of which identifies its own triumph with that of religion itself, might probably be moderated.

The next question that presents itself is, Whether there be any natural or religious duties prescribed to man by natural theology? In answering this question, moralists in general proceed to prove the existence and attributes of God, and to infer from them the duties we owe to Him as our creator, preserver, and governor. They regard Him as the mighty God, and us as His lowly subjects, bound to fear, love, and obey him; I entirely concur in this view when applied to *doing the will of God*; but it appears to me that it has often led to misconceptions and abuse. Religious duty has, somehow or other, come to be too generally regarded (in the spirit, at least, in which it is practiced, if not in words) as a homage rendered to the Divine Being for his own gratification, the neglect of which he will punish, and the performance of which he will reward. Many persons have a notion of the Divine Being somewhat resembling that of an arbitrary sovereign, whom they may win and gratify by praises and prayers, and from whose favor they may expect to receive something valuable and advantageous in return. All this is superstition and error, and it partakes too much of the character of selfishness. I am sure that no rational Christian puts his religious faith and worship in the form of such propositions; but I fear that the spirit of them can be too often detected in much of the religion of the world.

It appears to me that the religious service of the Deity possesses, in the lights of nature, a totally different character.

The existence of a supreme Ruler of the world, is no doubt the first position to be established in natural religion; but the proofs of it are so abundant, so overpowering to the understanding, and so captivating to the sentiments, that I regard this as the simplest, the easiest, and the least likely to be disputed of all the branches of the subject. If reflecting intellect be possessed, we can scarcely move a step in the investigation of nature without receiving irresistible proofs of divine agency and wisdom. I opened the first book embracing natural science, that came to my hand, when composing this Lecture. It happened to be a number of the "Penny Encyclopedia," which had just been sent in by the bookseller; and I turned up the first page that presented itself (p. 151). It chanced to be one on Bees, and I read as follows: "In many instances, it is only by the bees traveling from flower to flower that the pollen or farina is carried from the male to the female flowers, without which they would not fructify. One species of bee would not be sufficient to fructify all the various sorts of flowers, were the bees of that species ever so numerous, for it requires species of different sizes and different constructions." M. Sprengel found that "not only are insects indispensable in fructifying different species of iris, but that some of them, as *I. Xiphium*, require the agency of the larger humble bees, which alone are strong enough to force their way between the stile-flags; and hence, as these insects are not so common as many others, this iris is often barren, or bears imperfect seeds."

This simple announcement proves to my understanding, incontestably, the existence and presence of a Deity in creation; because we see here an important end, clearly involving design, accomplished by agents altogether unconscious of the service in which they are engaged. The bee, performing, all unconsciously to itself, the work of fructification of the flowers—and the provision of bees of different weights for stile-flags of different strengths—bespeak, in language irresistible, the mind and workmanship of an intelligent contriver. And who is this contriver? It is not man. There is only one answer possible, it is the Deity; and one object of his selecting such a method for operating may perhaps have been, to speak home to the understandings of men, concerning his own presence, power, and wisdom. Nature is absolutely overflowing with similar examples.

But there is another species of proof of the existence of a God—that which is addressed to the poetic sentiments of man. "The external world," says Mr. Sedgwick, "proves to us the being of a God, in two ways, by addressing the imagination, as well as by informing the reason. It speaks to our imaginative and poetic feelings, and they are as much a part of ourselves as our limbs and our organs of sense. Music has no charms for the deaf, nor has painting for the blind; and all the touching sentiments and splendid imagery borrowed by the poet from the world without, would lose their magic power, and might as well be presented to a cold statue as to a man, were there no pre-ordained harmony between his mind and the material beings around him. It is certain that the glories of the external world are so fitted to our imaginative powers as to give them a perception of the Godhead and a glimpse of his attributes; and this adaptation is a proof of the existence of God, of the same kind (but of greater or less power, according to the constitution of our individual minds) with that which we derive from the adaptation of our senses to the constitution of the material world"—*Discourse on the Studies of the University of Cambridge*, pp. 20, 21.

Assuming, then, the existence of a Deity as demonstrable by means of the work of creation, the next question is, What can we discover of his character, by the exercise of our natural faculties?

In answering this question, I observe, in the first place, that we can not possibly discover anything from creation concerning His person, or personal history, if I may use such expressions, because there is no manifestation of these in the external world. If, for example, we were to present a thread of raw silk to an intelligent man, and ask him to discover, from its physical appearances alone, the individual characteristics of the maker of the thread, he would tell us that it is impossible to do so; because the object presented to him does not contain one element from which his understanding can legitimately infer a single fact in answer to such a question. In like manner, when we survey earth, air, and ocean, our own minds and bodies, and every page of creation that is open to us, although we perceive thousands of indications of the mental qualities of the Creator, we receive not one ray of light concerning his form of being, his personal history, residence, or individual nature. All conjectures on this subject, therefore, are the offspring of fancy or of superstition.

[TO BE CONTINUED.]

### GRACE DARLING AND HER ISLAND HOME

IN the German Ocean, near the northeast coast of England, there is a group of islands called the Farne Islands. At low tide twenty-five of these appear above the water, but at high tide most of them are completely hidden from view. The traveler, unless he saw the brilliant light from the lighthouses of two of them, would certainly think they were destitute of human beings, and still less that those dreary spots had ever been blessed by woman's smile and illumined by the halo of her affection. Without soil, presenting a surface of bare rocks, canopied by the blue vault of heaven, it would seem as if not even the sea-gulls would wish to alight there. Probably before the year 1837, comparatively very few individuals were familiar with the name or locality of these islands; and had it not been for a fair, gentle, yet heroic being, whose name should be inscribed on Memory's tablet in undying characters, these islands might have remained comparatively unknown.

It was a bright afternoon in July, 1861, when our party left Newcastle, England—a place famous for the magnificent bridge of George Stephenson, 120 feet high, under which ships pass with ease, also for its grindstones, coal and iron—to sail on the river Tyne, thence on the German Ocean for Scotland. Though smaller than our American rivers, those of England are well improved. On this noble stream we find sailing vessels of every variety, especially as we pass South Shields, a great coal region and shipping port, and Tynemouth, a famous watering-place. Emerging from the mouth of the Tyne we are upon the German Ocean, as smooth on this fine afternoon, as if the oracles of Delphi had smiled propitiously on our voyage. You may judge that we felt some trepidation at finding ourselves on these waters, having recently visited Hartlepool, a seaport some twenty miles southward, where, in one storm last spring, eighty ships were wrecked and nearly all the passengers drowned.

Some fifty miles north of the mouth of the Tyne, the Farne Islands are situated, and you may imagine my feelings as we approached the birthplace and early home of Grace Darling. I well remember how in childhood the story of her life and heroism touched my soul as the news was wafted over the Atlantic and echoed to every coast; and these recollections were refreshed, when recently I saw a beautiful drawing of her face in the Crystal Palace at Sydenham, near London, and the picture affected me more than any other in the gallery. I was spell-bound for the moment, for it revived all the associations of her heroism. It was a face so sweet, so ethereal in expression, with so much more of heaven in it than of earth, that a casual observer, even, would never pass it unnoticed. With Grace Darling it was

the soul that lit her features with a glowing light, for there is a beauty of the soul that makes indelible impressions on the countenance after the features have lost the regularity of youth and beauty of outline. Why is it that we like to visit the birthplaces of our heroes and heroines, where their childhood was nurtured, and where their successful achievements made their names imperishable? and why does it give us a sad pleasure to drop reverential tears on their graves? Because illustrious virtue by its godlike qualities consecrates the barren rock and makes the dreary waste resplendent with a beauty not its own.

The father of Grace was a lighthouse keeper on one of the Farne Islands, as his father had been before him. Grace, the seventh child of the family, was born in 1815, and passed her childhood on this lonely island. For objects of contemplation she had the sea birds, the encircling ocean, the shifting clouds by day and the starry vault by night—or the moaning winds or the howling storm which seemed in the thunder of its power to rock the foundations of the island speck on which she dwelt. There are some persons so constituted that they derive more knowledge from Nature than from books.

But let us recall the deed of heroism as history records it: One dark, stormy night in the month of September, 1838, the Forfarshire steamer, carrying forty-one passengers and a crew of twenty-two men, started from Hull for Dundee. A leakage in her boiler which had been insufficiently repaired prior to her starting, reappeared, increasing rapidly until the fires were extinguished and her engine ceased to move. The captain endeavored to prevent the boat from drifting ashore, but it was tossed about at the mercy of the storm, and was finally driven upon the rocks, while the efforts of the captain to steer it between the islands and the shore were unavailing. At four o'clock in the morning, the fog being dense and the rain descending in torrents, she struck a precipitous rock, where the water is said to be 100 fathoms deep. Some of the passengers were so terrified that they immediately left the ship in a small boat. Some fell into the angry vortex and perished. A heavy sea broke the ship into two pieces. Those who were in the cabin were at once irretrievably lost, while four passengers and five of the crew who were on the other part of the vessel which still adhered on the rock, remained till morning, exposed to the relentless fury of the waves, staring death in the face, expecting every moment to be swept into eternity. The long hours passed away till seven o'clock in the morning, when by the aid of a glass the wreck was seen by the Darling family. The father, mother, and Grace were the only occupants of the lighthouse at the time. Wm. Darling, born and bred on these islands, accustomed all of

his life to the mysteries of the deep, from the rippling, dancing wave, as it reflected the sun-light in rainbow colors, to the deep bass-toned roaring of the furious breakers as they rose mountain-high, threatening to carry off the rocky foundations of his humble abode—he, a child of the sea, was now afraid of his own foster-mother, the ocean. Though in his nature kind and sympathetic, he was disinclined to brave the furies of that storm. But the gentle, modest Grace, twenty-two years of age only, to whom, perhaps, the opportunity to develop the strongest yearnings of her soul to do good had never before come, said, "Let us go, father; I can help you row, and we will save, we *must* save, these helpless beings!"

With the mother's assistance, the father and daughter were launched forth upon the deep at the ebb-tide, knowing full well that unless they had extra assistance on their return they could not stem the returning tide, which would probably be at its height, and consequently they would be obliged to moor their own little boat (a mile from their own island) to the rock where the shipwrecked mariners were awaiting their destiny. We can well imagine the feelings of that wife and mother as they left her to encounter the waves.

A thrill of joy went through those desolate hearts as they saw their deliverers approaching. The survivors, nine in number, were taken from the rock to the lighthouse, and had to remain there from Friday till Sunday on account of the roughness of the sea; also a boat's crew that came to the lighthouse from Sunderland for their rescue, were obliged to remain there several days, making, in all, twenty persons who were entertained in their little abode, the mother and daughter cheerfully giving up their beds to the passengers, while the crew slept on the floor around the fire.

Fame soon began to weave a chaplet for the brow of Grace. But she bore her honors modestly. Many visited that humble abode to see the unassuming heroine, but it was not hers long to enjoy the homage which the world was willing to bestow; for consumption, that terrible yet insidious disease, marked her for its victim; it became evident that her work was finished, and she breathed out her pure, gentle life only five years after she became known to the world. She was buried in her own parish, Bamfborough, on the mainland, opposite the lighthouse. The gentry and noblemen of the neighborhood attended her remains to their last resting-place. But she will never be forgotten so long as there is an instinct in the human soul to appreciate genuine heroism and goodness. Some might feel that England ought to rear a monument to her memory on Langstone Island, where the lighthouse stands; but as long as there is a wave of the ocean to beat upon those rocks, so long will a glorious funeral dirge be sung to her memory—a requiem to her worth more sublime



and enduring than the measured melodies of Mozart.

Those who have never seen the ocean, especially in a storm, might say, "Oh, any kind-hearted woman would have done the same," and will never appreciate that act in its fullest, highest aspect. I, who have been cradled on an island around which the ocean beat the symphonies of my childhood, was electrified when I first heard the tale. And now when I see these rocks, and perceive more plainly the really imminent danger those brave hearts encountered, it seems to me that Grace Darling, as she came from that peaceful fire-side and descended into the little boat, taking the oar and risking her own life to rescue human beings that she had never seen before, was a sublime act of moral heroism honorable alike to her womanhood and her humanity, and it is with great pleasure that I point to the life of this English girl by way of inciting my young countrywomen to noble deeds for the happiness of others.

My true ideal of woman is the blending of affection and courage. Our Saviour had these two attributes in a pre-eminent degree, and every human being who is deficient in either, lacks an indispensable requisite to perfection of character.

The portrait of Grace Darling, of which I have spoken, gives her a predominance of the mental temperament, Benevolence, Intuition, Spirituality, refinement, Sensitiveness, Imitation, Ideality, and strong social feelings. Had she been born on the classic soil of Italy, her name might have been wafted on the pinions of Fame as a poet or artist; but the chimes of her childhood were the waves and the storms, and from these she drank her inspirations, and under their influence was her nature developed. Some say there is no disinterested benevolence. Methinks Grace Darling's magnanimous deed sprang impulsively from a kind spirit, unconscious of its depth and of the opinions of the world. She did not stop to reason. Her generous impulses, her intuitions were better than reason. She did not stop to argue—her keen sympathies were more telling than arguments, her enthusiasm as boundless as the deep. She had doubtless felt the want of ordinary privileges, but her privations had developed her soul; for from sorrow in some form every great and noble spirit is born. As no flower blossoms without a preparation, so no heroic deed springs into life except from a nature prepared for it by circumstances waiting only for a favorable opportunity for its manifestation. Else how is it that a whole nation will pour out its sympathies for the woes of others at a single call? Some natures are more receptive than others, and are more rich in their ministrations of wisdom and goodness, as some flowers in the same field receive more dew than others, and give forth more aroma or perfume to the world. *Au revoir.* *MATER.*

## THE KEY FOUND.

### PROPER TREATMENT OF THE VICIOUS.

VISITING one of the State prisons, a few years since, in company with the governor or superintendent, I was much interested by his remarks upon several of the convicts, their manifestations of character, and the effect upon them of the discipline to which they were subjected. Some were cheerful at labor, and appeared to find it a relief from painful thought; others submitted to it patiently, but yet with evidence that it was irksome to their feelings, their habits—it was endured only, not welcomed. Others, again, were always reluctant, sometimes refractory at their toil; their faces wore a sullen expression, and they contrived a thousand expedients to retard the progress of their work, yet without exposing themselves to punishment by actual neglect or evidently willful perversion of duty. The conversation of the governor, suggested by these varieties of conduct and disposition, had an intrinsic interest, resulting from the clearness and sagacity of his views in relation to the varying elements with which he had to deal. I soon discovered that he was a quick and shrewd observer of men's minds; naturally endowed with a penetrating glance at the inward, sharpened and perfected by long practice until it afforded him a knowledge that seemed almost intuitive. I perceived, too, by the demeanor of the convicts in his presence, that he exercised over them that quiet authority which superior power of intellect always commands. Their manner toward him, their very aspect and movement when he was among them, though indicating neither servile fear, nor that shrinking avoidance which is generated by habitual harshness and severity, told more plainly than words could do that they knew him as their ruler; as one whose vigilance they could not elude or his authority resist, while yet they had nothing to apprehend from wanton severity or capricious tyranny. He had not been very long in the prison, and report said that his predecessor, though an upright and well-meaning man, had been so lacking in decision and tenacity of purpose that under his control the institution had become very much disorganized; but whatever the faults of the previous administration had been, and however injurious they had proved to the moral and physical discipline required in such a condition of society, I needed not the evidence of general commendation to assure me that under its present head the prison was governed and controlled with perhaps as near an approach as it is possible to the difficult attainment of the two desired objects in all penal institutions—punishment and reformation—punishment for the good of the community at large, as a means of deterring others from the commission of crime, and reformation for the good of the individual criminal.

In the course of our progress through the various wards and workshops, the governor requested me, as we were approaching one large apartment, to take especial notice of the person whom he should call when we had entered, and from whom he should ask an explanation of the process carried on in that part of the prison. I of course complied, and soon found myself listening to the intelligent remarks of a man apparently about thirty or thirty-five years old, well made, of middle height, and strongly marked, though far from unhandsome features. His eyes, of a rich, bright hazel, were yet singularly soft and mild in their expression, contrasting remarkably enough with that of his mouth, which betokened an uncommon degree of energy and firmness; the lips, though well formed, closing upon each other with a fixedness than which nothing could more plainly indicate strong will and self-reliance. The character of the face and head generally was good—such as to please both the physiognomist and the phrenologist, who would respectively pronounce the features and developments attractive.

What struck me particularly, however, were the appearances of personal attachment to the governor that rather escaped from him occasionally than were exhibited. They were perceptible in the tone of his voice, in his look of affectionate respect, in the air of delighted but deferential interest with which he listened when the governor addressed him; perhaps more than all in the eager alacrity with which he hastened to afford any explanation requested by the latter on my behalf; for the room in which we were was occupied by machines of various kinds, employed in the formation or preparation of different fabrics, and from the tenor of the questions addressed to him, and of his answers, I judged that the man of whom I speak was to some extent charged with their management or superintendence. At all events, he appeared to understand them thoroughly, and his explanations of their nature, their construction and performances, were singularly intelligent and satisfactory, adding much to the interest with which I had been inspired by his appearance and manner.

It may be supposed that after we had left him, and were on our way to another part of the prison, I inquired with some eagerness whether there was anything peculiar or remarkable in his history; and the answer I received was substantially as follows:

"That man, when I first took charge of the prison, was the veriest black sheep of the whole flock. His sentence was fourteen years, of which three had elapsed, and my predecessor, when he turned the prisoners over to me, assured me that he had less trouble with all the others than with him; that he was incorrigible and utterly unmanageable. The utmost severity of punishment had been inflicted on him to no purpose; neither hunger, nor

stripes, nor the shower, nor solitary confinement, nor kindness, nor expostulation had an effect upon his indomitable temper. His sentence was for an aggravated and wanton assault with intent to kill, which he barely failed to accomplish; and this was but the last of several, in the perpetration of which he had exhibited a ferocity, a recklessness and desperate courage that made his name actually a terror to the police as well as to the frequenters of the low haunts where he was generally to be found. The same violent and indomitable spirit he had exhibited ever since his arrival at the prison. Coercion seemed only to harden him, and gentle means were but wasted on his obduracy. Work he would not, except at intervals when he was in the humor; his fellow-prisoners all stood in awe of him, and even the keepers were reluctant to meddle with him, three of them having at different times sustained severe personal injury at his hands in attempts to subdue his refractory spirit. In short, according to the account of my predecessor, Harding—for that is his name—was more like a wild beast than a human being, and like a wild beast ought to be shut up in a cage where he could do no mischief; to repeat the expression made use of to me, he was as untamable as a hyena, and deserved no better than a hyena's treatment.

"I do not mean to compliment my own sagacity, but I will say that I could not help doubting the entire accuracy of all this. I had had plentiful experience of refractory convicts in other prisons—had had occasion to deal with depraved and brutal men in almost every conceivable variety of wickedness—and I had never yet found one for whom there were not some available means of correction and reformation, if we could but find them out.

"This man, I felt confident, had a heart—a human heart, with true sympathies and right emotions—but it was locked up, and nobody had been able to discover the key that should lay it open. Perhaps, in the course of his short but violent and stormy life—for then he was but little beyond the age of legal manhood—no one had fallen in his way who would have been willing to apply the key, had it been in his possession; I could easily conceive that a childhood and youth of neglect and hardship, without sympathy, without the softening influence of care or kindness, without joys or pleasures except the most sensual and base, might have been the ferocious manhood of brutal and desperate ferocity. You have seen Harding, and can understand me when I say that his features seemed even then to indicate the existence of better elements within than were believed to form his character; I felt assured that with a countenance so befitting a man was not associated the nature of a beast, and I resolved to spare no pains for the education and development of that nature of a

man which I believed to exist beneath his outward show of heartlessness and depravity.

"My first step was to watch him carefully, yet in such a way as not to excite in him suspicions of my observance. I noted heedfully his actions, his manner, his countenance—at work and at meals, in the chapel and when allowed to exercise in the prison-yard—in every situation I brought him to view I studied his appearance and bearing with unremitting vigilance. Whether it was that report of my success in governing other prisons had reached him, and produced some effect of apprehension even on his obdurate disposition, or that he felt the influence of the quiet but energetic regularity which pervaded the prison, I know not; but it so happened that for some weeks he was unusually peaceable and diligent, performing his tasks in the workshop well and cheerfully, and giving no annoyance to his fellow-prisoners, and the consequence was that I had no occasion to hold direct communication with him. I was not sorry for this, as it gave me ample time for the watchful observance to which I have alluded; and perhaps all the results I could expect from it had been attained, when at length some neglect or violation of duty on his part made it proper for me to notice him personally. I was careful, however, not to engage in conversation with him, to ask no question, for my object was merely by a few words of admonition, to suggest rather than announce that the treatment he might expect from me was to combine the resolute and undeviating firmness of control with the kindness of sympathizing humanity. I wished him to draw this inference from my manner of speaking—grave, earnest, indicative not so much of determination to be obeyed as of assurance that to be disobeyed was impossible; but carefully divested of harshness or the least appearance of resentment. This was the lesson I wished him to receive and ponder, and I had reason to believe that my object was accomplished.

"But I will not take up your time by going into the detail of my various experiments upon Harding, and their results. Suffice it to say, that in the course of five or six months I became convinced of the truth of my original impression, that there was something more and better in him than had been supposed; but as yet this conviction was the only good fruit of my endeavors. He was still willful, intractable, and sometimes fearfully violent; punishment was still thrown away upon him, and so sure was I that it even aggravated his faults of temper, that I regretted the necessity of inflicting it for the sake of maintaining the general discipline of the prison. I made some important discoveries, however, in relation to the course of early life which, as I had from the first suspected, had been largely instrumental in the formation of his character. In his furious moods he would often let fall ex-

pressions, disjointed indeed, but capable of being put together and wrought into a connection full of significance. They generally took the form of maledictions and reproaches upon society—upon mankind at large—for cruelty and injustice of which he had been the victim; and from them, as reported to me by the keepers, I gathered that his father, an Englishman, had been transported for a crime of which, after his death at Van Dieman's Land, he had been ascertained to be innocent; that his mother, coming to America, had died in prison of a jail fever while detained as a witness merely; and that himself, thus left an orphan when little more than a child, had struggled on to manhood through penury, and suffering, and evil companionship, and temptations of the coarsest and most debasing kind, such as are but too much incident to the career of indigent and neglected orphanhood in the squalid haunts of all large cities.

"I ascertained, moreover, by inquiries of the police in the city where his life had been passed, that no crime had ever been alleged against him, except those acts of violence which at last brought him to the prison. He had figured repeatedly in the annals of the criminal department as a rowdy, a ruffian, a leader in riots and aggravated breaches of the peace, but never as a thief, a shoplifter, a burglar, or in any other grade of felonious rascality. This was encouraging; and still more so were accounts that had reached me of several instances in which Harding had been known to exhibit a sort of rude and reckless generosity, not out of keeping with the darker features of his character. I felt more and more assured that there must be a way of reclaiming him; but I was still forced to acknowledge that as yet I had made little or no substantial progress toward the discovery of that way.

"At length, however, a fortunate accident befriended me. I had conceived the idea, and was strongly impressed with its truth, that if Harding could be made to feel himself useful, a great step would be gained. My theory was, that want of self-respect—the failing of a generous nature perverted by circumstances—was the root of his depravity; and that if he could be induced to believe there was good in him capable of being called into action profitable to his fellow-men, this belief might without much difficulty be nurtured so as to bring forth abundant fruit.

"It happened one day that he was called in to assist, with others, under the direction of the engineer, in putting together a new piece of machinery; that is, he and the other convicts, three or four of them, were required to lift and place in certain positions various parts of the engine, while the constructor adjusted them and applied the fastenings. I observed that Harding, who had been for some days in a remarkable good humor, bestowed much attention upon the putting together of the

machinery, and seemed to be interested in its construction and object, as one who understood them. While the others merely did what was required of them with careless indifference, his eyes closely followed the movements of the engineer; and I noticed that when the latter two or three times made a trial movement of a principal wheel, Harding quickly turned his attention to another part of the machine, where the effect was to be looked for, showing that he comprehended the principle of its action.

"My plan was quickly formed, and circumstances took just the turn most favorable to its application. There was something wrong in the engine, something had been omitted or misplaced in its construction, and it did not work to the satisfaction of the engineer. Repeated trials were made to remedy the defect, whatever it was, but still the same check occurred when the wheels were put in motion. You may suppose that I watched Harding more vigilantly than I did the machine, and I was delighted at perceiving that he seemed to be as deeply interested in the matter as the professional machinist. His eyes followed every movement of the latter, and it was evident from the intent expression of his countenance that everything but the engine and the difficulty was forgotten. At length there was a flash of the eye—a lighting up of all the features—succeeded in a moment by an earnest and thoughtful gaze at one part of the engine, whence I inferred, and rightly, that Harding had conjectured the cause of the failure and was seeking to verify his idea. Stepping to his side quietly, and looking for a few moments at the spot on which his attention was fixed, I said, in a kind of abstracted way and rather as if thinking aloud than addressing myself purposely to him, 'What can be the matter with this thing? Can't you find it out, Harding? I dare say it is some very slight defect which could be remedied in ten minutes.' If I had spoken in any other way, it is probable that his thoughts would have been recalled to our relative positions; but my remark had so casual and matter-of-course an air—conveyed so perfectly the idea that I was thinking only of the machine, and chimed in so well with his own similar pre-occupation—that he continued to forget the prison, the governor, and his own position as convict; and he proceeded at once to point out what he supposed to be the cause of the difficulty. He was right; the engineer saw in a moment what was wanted, and, again most fortunately for the success of my effort, acknowledged the fact with a brief but hearty expression of thanks to Harding for his discovery. Sir, the key was found to the true and better nature of the man. The gratification he felt at that moment in the consciousness of having rendered a valuable service, aided no doubt by some uprising of self-esteem at his sagacity and success where a

skillful machinist had been baffled, afforded all that I wanted for his regeneration, as I may call it. My course with him henceforth was clear, though requiring much caution and skillful management. I had but to encourage and develop to full action his feeling of self-respect, perhaps now called into existence, but certainly for the first time fostered and rightly guided. By slight occasional allusions to his acuteness, made incidentally and as if merely suggested by some occurrence of the moment, I not only kept alive in his mind the recollection of the pleasant feeling he had experienced, but at length induced him to express a wish for employment in the machine department, for which he had evidently a natural aptitude, and the promptness with which I acceded to his wish, aided by an encouraging, half-jocular remark upon the certainty of his becoming a skillful engineer, put him in precisely the right frame of mind for working out all the good which I had hoped and expected. Henceforth his progress was rapid and scarcely interrupted. You have seen him the foreman of the machine department, in which he has introduced several very ingenious and valuable improvements; you have seen him grateful, gentle, assiduous, and self-respecting; and I have only to add, that when he receives the pardon which I have solicited for him, though society will gain a useful member, I shall lose my most excellent and esteemed assistant."

Such was the story related to me by the humane and judicious governor of a State Prison—a man who had sagacity to perceive and a heart to feel that even in the most perverted nature there might be a germ of good still subsisting, which needed only gentle and wise culture to quicken and expand and ultimately bring forth golden fruit. Let parents learn a lesson from this narrative.

COMPLIMENTARY PHRASES IN PERSIA.—The style of the complimentary phrases used in Persia, we learn from an account of an interview with the governor of Oroomiah. "We found the governor occupying a splendid mansion, and surrounded by numerous attendants. He received us with much civility, and apparent kindness; and as we entered the great hall, he beckoned us to the upper end to sit by his side, and then inquired after our health in the usual Persian manner. '*Karf-uz yokhsheer dur?*' (Is your health good?) '*Damaghun chokh dur?*' (Your palate—appetite—lusty?) '*Karf-uz koek dur?*' (Are you in hale, fat, keeping?) And all this so rapidly, that we could only reply by an inclination of our heads. When he had finished, we inquired after his health, to which, while solemnly stroking his beard, he replied—'By your auspices' 'Only let your condition be prosperous, and I am of course very well.' He then reiterated his expressions of welcome, saying—'Your coming is delectable.' 'Your arrival is gladsome.' 'Upon my eyes you have come.'"

#### THE RIGHT MAN.

We clip from the New York *Tribune* the following paragraph relative to a prominent and useful public man, and annex with pleasure some further description of his method of management:

REPAIRS OF THE ERIE RAILROAD.—It is but an act of simple justice to Mr. Minot, Superintendent of the Erie Railroad, to call the attention of the public to the wonderful energy and expedition with which the repairs upon that road have been completed. That materials can be transported, and men got together and organized into working parties, so as to build such bridges as were washed away in the late great flood, on the western division of that road, and have the trains passing over it again in a period of four days, shows an executive ability that would be of immense value to an army, if engaged in its service.

While fully indorsing the favorable opinion expressed with regard to Mr. Minot, we believe that he could not serve the interest of the public in any other way so fully as in his present situation. Others there unquestionably are who in some respects equal or perhaps surpass him, but the opinion has been frequently expressed to us by railroad men fully competent to judge in the matter, that for general fitness and ability in all the qualities necessary in a superintendent, he is without an equal. Always the friend of those under his control, they obey his orders with cheerfulness and alacrity, because his orders are his wishes. In working the road, he obtains the greatest possible amount of service from the cars and locomotives employed. To accomplish this, he introduced during his former management of the road, a thorough system of classification and duplicates, and by this means kept constantly on hand all the parts necessary for the repair of any and every kind of locomotives on the road.

To such perfection was this system carried, that when an engine came to the shop crippled by the failure of some important part of its machinery, it was again ready for service as soon as the defective parts could be removed and new ones substituted. It was the wish of Mr. Minot to extend this system of duplicates as far as practicable to all the machinery and structures of the road, including bridges, which, according to his views, should be constructed in classes, the number of classes being as few as possible, and by keeping constantly on hand all the parts of a bridge of each class, to be ready at all times to meet a sudden demand.

Whether with the great amount of labor and expense consequent upon the depreciated condition of nearly everything belonging to the Erie Road when he last accepted the superintendency, he has been able to extend and perfect the system of repairs above referred to, we do not know, but from the great dispatch with which new bridges were erected over swollen streams in the recent case, we infer that he has.

NEW SUBSCRIBERS and renewals for the next year are already flowing in upon us. Friends, we thank you for this ready and cordial support. Those who send in their names for either JOURNAL for the year 1862 before the 1st of January, we will send to them, gratis, the December number, thus giving them *thirteen* numbers, instead of twelve. Subscribers, however, can begin at any time; but the first of the year, we think, is preferable.

THE ILLUSTRATED PHRENOLOGICAL AND PHYSIOLOGICAL ALMANAC for 1862, containing, besides the usual calendar matter, a great number of portraits of eminent persons, with their history and character; also, articles on health and other interesting topics, will be ready on the 10th day of November. Price, by mail, postage prepaid by the publishers, 6 cents single, or \$1 for twenty-five copies. Usual terms to the trade. Orders may be sent in at once. Address FOWLER AND WELLS, 309 Broadway, New York.

LEWIS' GYMNASIUMS.—Dr. Lewis, of Boston, is doing a great and good work for the physical development of the American people. His means for effecting this are, the publication of a "Journal of Physical Culture" in Boston, which explains the importance of training the body, and the methods by which it may safely and properly be done; and the establishment, not only of a gymnasium for the use and instruction of the citizens of Boston and vicinity, but a NORMAL SCHOOL for the education of teachers of gymnastics, and with a competent corps of teachers, gives to pupils of both sexes a thorough education in this noble and useful art, giving, at graduation, diplomas to all pupils qualified to receive them. On the 5th day of September last the first commencement exercises took place at the Institution, on which occasion President Felton, of Harvard College, occupied the chair, and conferred the diplomas, when Dr. Lewis, Edward Quincy, Esq., Rev. Dr. Kirk, Mr. Hagar, and President Felton addressed the class and the audience. It was an occasion of great interest, and we hail with pleasure this great move in the right direction and with the right means.

## To Correspondents.

E. W. F.—1. What trait or talent is indicated by a brow that overhangs the eyes, when the eyes themselves are not deeply sunk or thrown back from the surface of the face?

Ans. Sometimes the face is very small, as if its development had been arrested, while the brain itself is not extra large. In such a case the apparent overhanging of the region of the perceptive talent may not exhibit an excessive development of those organs; but if the brain be of fair size and the brow is pushed forward, or the whole forehead is overhanging, it indicates intellectual capacity. If the lower part only projects, it indicates perception, off-hand talent, power to gain knowledge from the external world, to pick up information readily. If the upper part is equally prominent, it indicates also ability to reason, think, plan, and philosophize.

2. What trait or character is indicated by very heavy lips, accompanied by a mental temperament, the other features being fine, appropriate for that temperament?

Ans. The lips may be heavy, or thick and large, while the other features are small and delicate, and, at the same time, the individual possess a fine-grained mental temperament—the lips may be large without being coarse. For example, suppose that the father has a strong, hardy constitution, has large teeth and thick lips, and other members of the face in harmony, we sometimes find a child resembling its mother in all its features but its eyes or its nose, its mouth or its chin. The mother may be very fine-grained while the father is not, and the child inherit the

fineness of the mother's temperament, with all her features but the mouth, and that apparently coarse mouth may still be fine-grained, delicate in its organic quality, though not delicate in its form and magnitude. We sometimes find a person with all the elements of fineness in feature, in grain of skin, in lightness of bone, etc., while the hair is wiry, and hard, and coarse, being inherited from one parent, while the other qualities resemble those of the other parent.

3. Have L. N. Fowler's Lectures on The Moral Bearing of Phrenology yet been published?

Ans. They have not yet been published.

4. Does the central or middle line portion of Philoprogenitiveness give the love of children, and the outer portion of the organ the love of the lower animals?

Ans. We have no evidence that such division exists. The lower part of the organ has been supposed to give the love of pets and little helpless infants, while the higher portion, toward Adhesiveness, gave the tendency to love offspring as they approximate to maturity, and afterward.

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There should be fuller recognition than there is yet of the set of truths that run from such a starting-point. Complete health of body is rare, though we know pretty well what to eat, drink, and avoid, in the way of corporal nourishment, and have not much power of interference with the growth of our own legs and arms. But we commit minds to absolute starvation; we bend, dwarf, maim, and otherwise disfigure or distort the ideas of the young, looking at schools too often as if they were jelly molds, and the young mind a jelly. The result to the mind is very much what it would be to the body if we grew infants in molds for the improvement of their figures. We do not get improvement of the figure, but distortions of an unexpected form, and lasting sickness. The mind, which every word which reaches it affects, is meddled with so easily, so hardly understood, the signs of health or sickness in it are so undetermined by the multitude, that we should fall into the most hopeless confusion of wits but for the truth underlying social intercourse of every sort, that men and women are good fellows in the main, and that there is an unseen guiding and sustaining hand upon the instincts and the strivings of their nature.

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[CONTINUED ON LAST PAGE.]





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[CONTINUED FROM PAGE 117.]

these conditions lunatics share with the criminals, who are all persons of diseased mind, although not the less righteously punishable for their offenses. To the other class how many of our friends belong! What rash speculation, indiscreet and unjust quarrels, stupid prejudices, and idiotic credulity cause men to bring their worldly state to ruin is not to be learnt only in the Bankruptcy Court.

We would not, of course, convert the jail into a lunatic asylum. There can be nothing wholesomer than the determination to push human responsibility to the utmost. With the unsound bit in the mind, there is commonly more than enough of serviceable reason to control a pet excess within the bounds of common justice and morality. When, as happened lately, a soldier of marked eccentricity spends a night in cutting the throats of his wife and six children whom he loves, and prepares also to blow up the fort in which he is stationed, a just pity recognizes the plea of insanity. But when, as also happened lately, a schoolmaster with a perverted sense of duty flogs a boy to death, though we may understand the twist of his mind, we condemn him to the uttermost. The law, in fact, admits already too often the plea of insanity, or unsoundness of mind, in bar of responsibility. The obvious rarity of a sound body, which is so much easier of acquisition than a sound mind, is enough to suggest to us how constantly and universally more or less unsoundness of mind must live subject to full responsibility. There is no line of demarcation between sane and insane, the healthy and the sickly hues of mind shade one into the other by the most imperceptible gradation of tint. But there is to be drawn somewhere an arbitrary line, and we believe the number to be very small of those whom such a line can safely or wisely put on the side of the irresponsible. Men with a tendency to go wrong in any particular direction, are not to be kept within bounds by removal of the common restraints of society.

When we accept fairly this doctrine, we get rid of one bar to the improvement of a dangerous class of sick minds, in the terror with which people still regard insanity. And yet insanity is but the Latin term for "want of health" of mind. This is a terror left from the old days of whips, chains, cells, and straw pallets. There is an extreme insanity of mind dependent upon well-marked bodily diseases altering the condition of the brain, with which the physician now knows how to deal. But minor differences in the health and constitution of the brain, to be recognized only by their effect on the workings of the intellect or temper, are innumerable. In their first arising, they are influenced by a wholesome treatment, physical and mental, to a most remarkable degree, and so it is that the first movements of the minds of children may be regulated to their

life-long advantage, in a quiet, wisely-ordered home. Prejudices, everybody knows, may be removed easily when they are but a few months old, hardly, or not at all, when of long standing. As of prejudices, so of all mental unsoundness. Of cases of insanity brought into the York Retreat, the recoveries were four to one from attacks not more than three months old, but only one in four from attacks older than a twelvemonth.

Until we have bridged over with a little better knowledge and some honest admissions the gulf now set between insanity and sanity of mind, the repugnance to whatever looks like an admission even of a possible insanity will keep a vast number of diseased minds out of asylums during those earlier stages of infirmity in which they are to a considerable extent open to remedy. Moreover, as it was urged at the last meeting of the Social Science Association upon this topic, Mr. Samuel Gaskell, now Commissioner in Lunacy, most insufficient means of help are offered to the laboring and middle classes when attacked or threatened with disease of the mind. The law has already done much for the insane pauper, but in England and Wales for those who are not paupers, there is lamentable want of proper means of care and treatment. Mr. Gaskell believes that for the support of such asylums adequate funds could be derived from the patients, if the land and buildings were once furnished by the public, and there are few ways in which expenditure would lead to as much return of public good.

But Mr. Gaskell urges also that view of the case on which we are now more particularly dwelling, when he reminds us "that diseases of the mind, as well as diseases of the body, assume an infinite variety of forms, varying both in kind and intensity." He thinks it unwise that "the same certificates, orders, returns, restrictive regulations, and penalties are applicable to all patients, whether affected merely by the slightest aberration, or suffering from total loss of mental power and self-control."

"How marked a difference," he says, "is here observable in respect to bodily complaints, for which we have hospitals both general and special, dispensaries for milder cases, as well as convalescent and sea-side houses. And why, it may with good reason be asked, have we not asylums adapted to the slightest as well as the most severe form of disease?"

The particular suggestion made by Mr. Gaskell is for the legal sanctioning of a sort of asylum in which, under wise medical supervision, and with quiet oversight, care might be had of slight affections, or the slight beginnings of disease, that neglect only, or mismanagement, would cause to be severe. This should be a recognized asylum, lying outside the operation of the present lunacy laws, and use might be made of it as a sort of probationary house for insane patients, discharged as

cured from asylums of the present sort. In such a house assurance might be had that the discharged patients are reasonably safe against those relapses which are now perpetually bringing them to the bar of our courts for wild distressing crimes. There are a thousand suicides among us every year, of which the greater number come of an uncontrollable diseased impulse.

There never will be room for all who require treatment. Perverse temper, wrong-headed action, undue distress over trifles, and almost uncontrollable impulses to do this or that wild thing, never can, to their full extent, be practically recognized as what they are. It is, on the whole, quite right and necessary to consider them as points of character to which a full responsibility attaches. We only urge, in aid of Mr. Gaskell's argument, a consideration that should soften very greatly our impression of the difference between soundness and unsoundness of mind. If houses of voluntary retirement, under any sense of infirmity or trial of mind, are to be established, let us have with them, we say, a fair sense of the fact that in variety and extent mental disorder is like bodily disorder, and that there is a wide range of mental as of bodily affection very far short of mutilation, nay, that there are whole pieces of mind that many a man contrives to do without, as he might do without an arm or an eye, or both his eyes. Let men feel that there is a common lot to them all in mental as in bodily affliction, and let nobody suppose that, although like people in hospital he also is liable to his headaches and sicknesses, his mind never feels any of the infirmity over which science and humanity keep watch in lunatic asylums. We must not only dismiss the strait waistcoats and the chains, but also much of the old vague horror of insanity. In this, as in other matters, there is to be established a yet closer sense of fellowship among men than was recognized in the old days that are gone. Who knows? We may live to see a Committee of Physicians managing a Sulky Club, a physician taking out his license for an Hotel of the Thousand Passions, and the best half of the town may spend its holiday under the doctor in a School for Scandal.

The extent of the old error is suggested by the phrase left to us for insanity, that it is a man's being "out of his mind," or "beside himself." He and his mind are, of course, not parted, but his mind is out of some part of its health, and, as was said at starting, I should like to know how many people in the world have absolutely healthy minds.

Again, however, let it be urged that this view of the general condition of men's brains contracts instead of extending the bounds within which pleas of insanity are justifiable in bar of criminal responsibility. No man would commit a willful crime being right-minded; and as long as a man is wrong-minded he is best warned into self-restraint by certainty of penalty for hurt inflicted on his neighbors. Let the pleas of infirmity be met by the general persuasion that we are all more or less infirm, and let us abide by the wholesome maxim of law, that every offender must be answerable for a crime of which he has sense enough to know that he committed it. To knock out a man's brains under the real belief that one is breaking a glass bottle, is, for example, the only kind of insanity that should protect homicide from punishment.—*All the Year Round.*

# AMERICAN PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED.



A Repository of Science, Literature, General Intelligence.

VOL. XXXIV. NO. 6.]

NEW YORK, DECEMBER, 1861.

[WHOLE NUMBER, 276.]

Published by

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### TERENCE BELLEW McMANUS.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

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PORTRAIT OF THE LATE TERENCE BELLEW McMANUS,  
BORN, IRELAND, 1818—DIED, SAN FRANCISCO, JAN. 15TH, 1861.

his feelings. When not excited, his intellect was the ruling quality; but when his feelings were interested, he did not stop to consider economy, safety, or philosophy. In other words, he acted from the heart rather than from the head; from the feelings rather than from the intellect and the will. In the family, in the social circle, in business, he was cordial, affectionate, confiding, faithful, and upright.

#### BIOGRAPHY.

The talent, energy, patriotism, and eloquence of the Young Ireland Party is conceded even by the English press; and by some distinguished English minds, such as Lord Jeffrey, Thomas Carlyle, Miss Mitford and others, the genius of Davis and Mitchel is enthusiastically acknowledged. The party was distinguished for its elevation of character, and could not do otherwise than win the respect even of its antagonists. It was composed of men who could have entered the army or navy and won distinction; who in their professions certainly would have earned reputation, if not fortune, at the bar, in the laboratory, in the studio; who, applying their clear intelligence, untroubled by politics, would have risen in mercantile status, and brought a vigor to mercantile pursuits which would have insured ease and success. Such men they were as with the axe, the shuttle, the peatle, the pencil, or the pen in hand, form the soul and sinew of society, enriching it as well by the products of the brain as the energy of the hand. They were not enamored with politics, but they loved Ireland. They had nothing to gain, much to lose.\* However people may differ as to the wisdom or expediency of the revolutionary movement in 1848, the truthful purposes of the leaders are not for a moment doubted, while the actual good done by them can not be overlooked. They accomplished much arduous labor, gave an impetus to Irish art and manufacture, pushed the history of the country into the studios of the one, and exhibited in a hundred points of view the necessities and resources of the other. Their teaching seduced the young tradesman from the tavern, and the young professional man from the gambling-house.

The name of Terence Bellew McManus has been brought prominently before the American public of late by the devotion of his countrymen on the Pacific and Atlantic shores of the continent. A member of the Young Ireland Party, and an exile for its principles, it was his fate to die on the golden shores of California, and the spirit evinced since his death must be taken as no slight evidence of the extent to which the teaching of Young Ireland has traveled.

Unlike most of the chief members of "Young Ireland," McManus was not a poet, an orator, a journalist, a writer, or speechifier of any kind. He was an energetic, able, capable business-man, who entered politics because he thought them patriotic; and expecting to make nothing out of them, lost everything he possessed in them. With every prospect of becoming a "solid man," if not a merchant-prince, already indeed having attained competence and the confidence of the commercial community of the north of England, where he had for years resided, he disinterestedly threw himself into the Irish cause

with all that energy and enthusiasm which had so far steadily led him to success in life.

McManus was born in Monaghan, in the northern province of Ulster. The descendant of a gallant, proud, and unconquerable race, which in the olden time beld sway over ford and fastness, gray hill and glorious valley, in the north, Terence was an epitome, so to say, of the daring, the self-reliance, the pride, the manhood of the chiefs that went before him. In boyhood he was distinguished for character and energy more than for scholarly attainments. Indeed, his education was not formed in the routine of colleges or the philosophies of schools, but what was omitted in this respect was more than made up by the activity and grasp of a quick brain, which was hearty if not brilliant, and truthful if not profound. The discordant elements of the north at the time of his youth—the contests between the "Orangemen" and the Catholics—soon aroused the hereditary fire of his race within him, and being an earnest Catholic, he deeply felt the intolerance of the more dominant sectionalists of that day; and it is stated, that even in his youth he was present, if not a participant, in more than one skirmish on the 12th of July, that being the anniversary of the battle of the Boyne, and celebrated as such by the latter-day partisans of the Prince of Orange.

But the boy McManus looked abroad and outside of this factious provincialism for a future life-track, and bidding good-bye to his native place and country, soon found himself in Liverpool, and deep in the mysteries of mercantile life. His bright brain and active habits soon mastered all obstacles, while his energy and personal popularity gave him business facilities beyond his compeers. His success was commensurate. Incessant attention to his duties and sterling honesty of character and purpose impressed all those with whom he became associated, until in the spring of 1846 he was in a position of considerable commercial distinction. He had won not merely the good-will of the great commercial community which surrounded him, but he was intrusted with as much profitable business as he could attend to. His commercial relations with Ireland were most extensive. The forwarding agent of many of the largest houses in the north and south of Ireland—houses importing the woollens of Yorkshire and the cotton goods of Lancashire—merchandise to the annual value of a million and a half pounds sterling (seven and a half million dollars annually) passed through his hands. Yet, with all these marks of confidence, with all these glowing results of his industry, with all these teeming indications of a millionaire future, his love for Ireland was irrepressible. He conceived it to be his duty to be not absent from any movement for the regeneration of Ireland which seemed to have the sanction of the Irish people.

In 1843, when it was supposed that O'Connell would "show front" against the government attempt to put down the monster meetings—especially that to be held in October on the shores of Clontarf, where the great monarch of Ireland, Brian Boru, eight centuries before, had driven the Danes, under Sitric, into the sea—the Irish of Manchester and Liverpool determined to come to the aid of their country, and for this purpose chartered steamers. At the head of the Manchester Repealers sailed Bernard Sebastian Treanor, now a lawyer in Boston; and at the head of the Liverpool men was Terence Bellew McManus.

O'Connell did not meet the crisis as was expected, the armaments returned, and McManus was at his desk again. Meagher gives us a graphic picture of him—the impressions of many visits to Liverpool. He invariably found him "mounted on a tall, spindle-legged, black leather-bottomed stool, in a dusky little room, in a gloomy, vast, overwhelming sort of warehouse," up to his eyes in business, at an old mahogany desk, dashing through "letters, bills of lading, bills of sale, orders on Huddersfield, orders on Manchester, drafts, advices, railway receipts, invoices, columns of figures two feet in height, policies of insurance—a perfect labyrinth of business."

"There he was, dashing through his multifarious business, full of pluck, teeming with brain, and having a fond, proud, dutiful, chivalrous thought for Ireland all the while. On a shelf in that dusky little office of his there was a large tin box, painted in imitation of bronze, with the initials, 'T. B. Mc.' in white upon the lid. That box contained his green-and-gold uniform, a brace of pistols, and a rifle. He never wheeled round on his tall, gawky, leather-bottomed old stool without his eye flashing on that box; and as surely as it did, off went his bounding heart right into the romantic hills of Ireland—into the thick of a tempest of fire and smoke—and he was charging and cheering for the freedom of the land that bore him, ringing out with a reckless ecstacy—

"A soldier's life's the life for me—  
A soldier's death so Ireland's free!"

Strange to say, these dreams and transports never disturbed his tamer calculations. His hand never played the truant while his heart was on the wing. He had the faculty of combining the mechanism of business with what may be called the spiritualism of politics. With all his social impulsiveness, McManus was a persistent drudge, when there was occasion for drudgery. He never left until he was through with his business for the day.

In 1846, when O'Brien was imprisoned for alleged contempt of the Commons, McManus was one of a deputation sent to present an address to him from the celebrated '82 Club. From this time forward he took a more active part in the politics of Ireland, at the same time that his business attention was unflinching, and in this respect he is a worthy and rare example for young men who, longing to figure in the world of politics from the impulses of ambition or principle, almost invariably sacrifice all the honest ways and means of life to the desire for notoriety.

When the Habeas Corpus Act was suspended for Ireland, McManus crossed the channel in the same vessel that carried the Suspension Act. He lost no time in following the chief leaders to the south, and was sharing their councils in Tipperary almost before he was missed from Liverpool. He was foremost in whatever of good was attempted. Full of daring, manliness, pluck, and patriotism, he impressed his sincerity on his comrades in a manner which never ceased to inspire their heartiest and most loving adulation. "Intrepidity which knew no fear," says Smith O'Brien, "resolution of purpose directed by intelligence and accompanied by promptitude of action and personal prowess, these were the qualities which he displayed during the few days which we spent in Tipperary—qualities which, if our struggle had been sustained even for a few months, would have placed the name of McManus in the catalogue of those warriors whose deeds have given to our country

\* See "39 and 43, Modern Revolutionary History and Literature of Ireland," Third Edition. New York, 1899.



the fame of heroism." After the failure of the movement he wandered about the mountains for some time, and succeeded in getting to sea on board the N. D. Chase, an American vessel; which, however, being overhauled by an English vessel, the gallant fellow was arrested on the 7th September, 1848, in the Bay of Cove, and taken on shore. He was brought to trial at Clonmel on the 9th of the month following, and having been found guilty of treason, was brought up for sentence on the 23d. His speech in the dock, in reply to the Judge's query, "if he had anything to say why sentence of death and execution should not be passed upon him?" was thoroughly characteristic of his soldier-heart and manly nature, and being brief is worthy of reproduction here:

"My lords [he said], I trust I am enough of a Christian and enough of a man to understand the awful responsibility of the question that has been put to me. My lords, standing on this, my native soil—standing in an Irish court of justice, and before the Irish nation—I have much to say why sentence of death, or the sentence of the law should not be passed upon me. But, my lords, on entering this court, I placed my life, and what is of much more importance to me, my honor, in the hands of two advocates; and, my lords, if I had ten thousand lives, and ten thousand honors, I would be content to place them under the watchful and the glorious genius of the one, and the high legal ability of the other. My lords, I am content.

"In that regard I have nothing to say. But I have a word to say which no advocate, however anxious, can utter for me. I have this to say, my lords, that whatever part I may have taken through any struggle for my country's independence; whatever part I may have acted in that short career, I stand before your lordships with a free heart and with a light conscience, ready to abide the issue of your sentence.

"And now, my lords, perhaps this is the fittest time that I might put one sentiment on record, and it is this: Standing, as I do, between this dock and the scaffold—it may be now, or to-morrow, or it may be never; but whatever the result may be, I have this statement to put on record—that in any part I have taken I have not been actuated by animosity to Englishmen. I have spent some of the happiest and most prosperous days of my life there, and in no part of my career have I been actuated by enmity to Englishmen, however much I may have felt the injustice of English rule in this island. My lords, I have nothing more to say. It is not for having loved England less, but for having loved Ireland more, that I now stand before you."

He was then sentenced to be hanged, drawn, and quartered, according to the formula of the barbaric ages.

A writ of error was sued out, principally on the ground that the principles of constitutional law were violated. The House of Lords finally quashed the error and confirmed the judgment. Meanwhile petitions were in circulation praying the Queen and the Lord-Lieutenant for a free pardon. The petitions were spurned; "but Her Majesty [says Mr. Doherty], yielding to the powerful sentiment of abhorrence against punishment of death for political offenses, commuted the sentence on O'Brien, Meagher, McManus, and O'Donohoe into transportation for life." This final sentence was carried into effect on the 9th July,

1849, when the exiles named were sent on board the war-ship *Swift* to Australia.

When in Australia, a mercantile friend desiring the assistance of his talents and energy, McManus applied for the necessary permission. It was refused; and he, resolving to test whether he was or was not to be allowed the same privileges which were accorded to other holders of tickets-of-leave, proceeded to Hobart Town on business, and made a visit to O'Brien at New Norfolk. For this offense a magistrate warned him that he must not again leave his district, but the Governor of the colony, Sir William Denison, set aside the decisions of the magistrate, and ordered McManus to be sent to a probation station. Here he was clothed in the dress of a convict, and subjected to hard labor for a period which, by the Governor's command, was to extend to three months. Under the cruel treatment to which he was exposed, the health of McManus gave way, and the colonists, who, for the most part, showed the warmest sympathy for the Irish exiles, being apprehensive that his life would be sacrificed, caused a motion to be made in the Court of Supreme Jurisdiction at Hobart Town for a writ of habeas corpus to try the legal validity of the commitment. It was decided by the court that the commitment was illegal, and he was discharged from custody without any renewal of his parole. He returned to Launceston in a very exhausted state, and his friends there having learned that it was the intention of the police authorities to recommit him to prison, carried him off from his lodgings, and placed him on board a ship, by which he was conveyed to California. As McManus had rendered himself very popular during his stay at Launceston, the exultation evinced by the inhabitants of that town on the occasion of his escape was universal, and it is only fair to say, that this exultation was shared by the English inhabitants of Launceston to as great an extent as by the Irish residents.

He arrived in California in 1851, and resumed his old business, but not with the success of his days in Liverpool. It was conducted on a wilder and more speculative system in California; and into the wild, hazardous, and desperate style he was too conscientious to enter. "Hence [says Meagher, who met him there] his days in California were days of poverty, and the proud face that once was full of light, and light alone, now had heavy shadows crossing it at times." He died in the early part of the present year, and O'Brien has no hesitation in ascribing his premature decease to the mental and bodily sufferings brought on by his imprisonments in Ireland and Van Dieman's Land, and the corroding disappointment incidental to a life of compulsory exile.

His friends in California determining to send his remains to mingle with the dust of his native country, their desires were met in a congenial spirit by a large number of prominent gentlemen in New York, Boston, Philadelphia, and other cities. The remains were received at the hands of a deputation from the Pacific shore, and a delegation, headed by Messrs. M. Doherty and John Savage, was appointed in New York to convey them to Ireland. On the 18th October a most impressive public funeral procession conveyed the body from its temporary resting-place to the steamer *City of Washington*, and on the following day it left these shores for the "Isle of Sorrow."

## TEMPTATION.

BY HENRY WARD BEECHER.

[Extract from a sermon on the text, "Resist the devil, and he will flee from you."—Jas. iv. 7.]

[CONCLUDED.]

II. EXPERIENCE shows that our text is philosophically true—namely, that wrong tendencies may be overcome by resistance to them. I have argued that a man has power to resist moral evil in himself; and if a man has power to resist evil in himself, he has power to resist it everywhere else. For it is in the man that evil is intrenched in its might. It is victorious there if anywhere.

I proceed now to show that experience implies what is taught in the Bible—namely, that this moral resisting power is adequate to the quenching of evil. "Resist the devil, and he will flee from you." Resist his works, and you can overcome every single one of them. We are not to attempt to suppress the faculties with which God has endowed us. It is a capital mistake to suppose that they must be rubbed out to be kept from sinning. Many men seem to think that we must pen them, and lock them up, as we do dangerous animals, and not allow them to go out.

We must teach a better doctrine than this. There is nothing given to man that he does not need. There is no part of a man's nature that is not useful. Regulation, not destruction; right use, not inordinate use; right objects, not illicit and wrong ones—let these conditions be observed in regard to our faculties, and their results will be good, and only good.

No man will succeed in resisting evil in himself who undertakes to do it in a manner subversive of the laws of his being. There are well-meaning men who set about doing what never can be done—who weary themselves and discourage themselves in attempting to do things that they can not do, and that they ought not to do. Here is a man that is proud; and he seems to think that his business is to crucify pride. Mistaking the figure of Scripture, which is eminently true in its proper sphere, he seems to think that to crucify pride is to root it out; so he goes to work to root it out. He sings more hymns, prays more prayers, cries more tears, and puts forth more effort, to do a wrong thing, than would be necessary to enable him to do the right thing over and over again. Do you suppose that when God wove the fabric of your being he put into it one thread too many? Do you suppose that he created you with one faculty which you do not need? Do you suppose that when he implanted pride in your nature he meant that it should be rooted out? You might as well take the backbone out of a man, as to deprive him of this faculty. What is a man without a backbone? and what is a man without this central element of self-respect? It is called self-esteem. When it is perverted



it works mischief, but when rightly directed it is beneficent in its effects. It is to be, not eradicated, but properly controlled.

Many think that in order to live a good Christian life, they must subdue their vanity—their hankering after other people's applause—their desire to appear well in the sight of others. Now, if God has given you a feeling of that kind, you can regulate it, you can prevent its working in a wrong direction; but you can wrestle with death, and throw him, easier than you can wrestle with it, and throw it! It will color your life, and you can not help it. You can control it, you can make it take a higher place, you can say to it, "Here you may go, but not there;" but you never can throw it out. If you attempt to get rid of it, you will spend your time in attempting to do an impossible and useless thing, instead of doing what you might do and ought to do.

There are some men that, as the saying is, turn whatever they touch to gold; and they think that this propensity to gain is a worldly propensity, and that they must root it out. But you can not expect to root it out. It is a part of your original nature, and it will more or less shape your life. You can regulate it, and determine what uses it shall subserve, but its existence in your mind you can not help.

Imagine a dove saying, "I dislike this glossy green on my neck," and trying to remove it. It may rub the feathers off, but they will speedily come green again. It can not eradicate the color from its feathers. The sunflower will be yellow, however much it may prefer to be violet. Everything will have its own peculiar form, its own peculiar color, its own peculiar juices, its own peculiar odors, and its own peculiar constitution. God meant that it should be so; he watches to see that it is so; he holds things down in their places, and you among them, and your faculties in you. He gives you liberty to control one faculty by another, but he never gives you liberty to rub out one figure. The problem you are to work out in life requires that you should use everything put into you. You think you are not doing it, but you are. God laughs to see how deceived you are—to see you think you are not doing what you are, and to see you doing what you think you are not.

You must go through this world with just such faculties as God has given you. Every man, looking at himself, should say, "With just this hull, with just these spars, with just these sails, with just this compass, I must make the voyage of life." Are you finely built? Are you an object of beauty? Do you sit like a duck on the water? It will be comparatively easy for you to make the voyage. Are you—the next one—blunt at the bow? Are your spars clumsy? Is your rigging unwieldy? You need not cut your bow. You may cut it till the vessel sinks, but you can not change her form. And you need not attempt to change the spars and rigging. You must take that bow, those spars, and that rigging, and make the voyage with them, as they are. Do you find that you are built after the pattern of

a scow? It is useless for you to wish or try to be anything different from what you are. God shoves you out, and says, "There, put to the other side!" and you must go through the same storms and the same currents that those of better build are obliged to go through. Some are built like noble steamers, some like fine sailing vessels, and some like scows, and each is to take what God has given him, and go across the ocean with it.

Now many men are lying on the beach, whining, "Oh, if I were built so!" That has nothing to do with it. You are built just as you are. "Oh, if I could change!" That has nothing to do with it, either. Your form is just what it is, and you can not change it. If a man's power is basilar, it is worse than useless for him to lament that it is not intellectual. The true course for him to pursue is to say, "I will accept the powers that belong to me, and I will glorify God with them." If he does this he will solve the problem of his being. Whether a man has large endowments or small ones, if he accepts them, such as they are, and applies them to their highest use, he answers the object for which he is created. We are not to attempt to make ourselves over, we are not to struggle to change our nature; we are to take what God has given us, and make our voyage heavenward with it. That is the end of life.

Well, now, in order to do this, there is of course to be resistance in some spots, and solicitation in others. We can not change the fundamental elements of our nature, but we can change the results of those elements upon our character and conduct. By a timely thorough, persistent determination in the use of all proper means, men can resist evil. That is, they can put all their faculties on good courses. They can resist every tendency to deflect and go to wrong courses. Of course casual and momentary inducements to evil can be resisted; but I affirm that dispositional causes tending toward evil can be restrained, can be rightly directed, can be entirely controlled.

Or, to come right to the matter, a hot, irritable nature may not be made to be an even and calm one. But a man who has a great deal of nerve, who is like a living flame of fire, who is constitutionally quick and imperious, can teach his nature to work in such a way as to make his quickness and imperiousness a benefit and not a curse.

When a steed is first brought into the ring to be broken, he is wild and fiery; he snorts at the sight of the bridle and saddle; he is restless under the rider; there is nothing at which he does not shy; he has no such thing as a regular gait. But patient, firm, diligent training by-and-by subdues him, so that he becomes docile. His original frantic efforts become nimbleness and fine action. He is not changed so that he has other than a quick, sensitive disposition; but his quickness and sensitiveness are disciplined, so that he is steady and easily manageable. He is broken, not in his absolute nature, but in the way in which he carries that nature, which is tantamount to the eradication of it.

Nobody is without his equivalents. If a man is very impulsive, he says, "Oh, if I could be as cool as that man is!" The equator is always talking about icebergs, and icebergs are always talking about the equator. If a man is very phlegmatic, he says, "It takes me longer to get a-going than it does my

neighbor to get through. I wish that I was quick." The other says, "I am like powder, and I go off like powder. I wish I was cold like this man." Nobody, I say, is without his equivalents. If you are phlegmatic, you have disadvantages which an impulsive man has not; but you also have advantages which he has not. You have your platform, and he has his; and you are not to stand looking and coveting each other's peculiarities. You are to accept your nature such as it is, and study how you can carry it in such a way as to glorify God and serve your fellow-men.

There is a most memorable instance of the efficacy of the power of men to overcome the evil tendencies of their disposition, in the case of St. John. If I were to ask you who of all the Scripture characters had the ripest, the richest, the noblest, and the sweetest nature, you would probably say St. John. And as such he is always painted. All the old painters, when they attempted to represent Christ, represented him as a woman, not as a man—a compliment to the sex, but not to the painters! All the authoritative delineations of the features of Christ were more feminine than masculine. In order that their types might be those of purity and love, they took them from that side. And as St. John was conceived to have a nature characterized by these qualities, they were made prominent in representations of him.

Now, St. John had a nature most caustic and revengeful. You will remember that it was he and his brother who, encouraged by their mother, ambitiously wanted to be raised above the other disciples, and to be allowed to sit on the right and on the left of Christ. He was the one that called down fire on the head of those who were not of his faith. He had a hot, revengeful, bitter, ambitious spirit. But that spirit was so transformed, that, for nearly two thousand years, the impression has prevailed that he had a sweet and loving nature. His old nature was not lost, but he learned to control it; and he showed what a nature such as his, being controlled, could be made to be and to do. As we look at our rude, undeveloped faculties, we do not imagine what grace and glory will be brought out of them when, by Divine help, and by the exertion of our own powers, they are brought into right courses and right uses.

Now, are there any persons here who are saying to themselves, "I was made with sandy hair, blue eyes, and a white skin, and my nerves are outside, and it is of no use for me to attempt to restrain my faculties; other people, with less sensitive natures, may be able to restrain theirs, but I can not mine?" Stop! "Resist the devil, and he will flee from you," even if he is in the shape of nerves. You must learn how to direct the elements of your being aright, and then you must make your physical, intellectual, social, and moral powers co-operate in the accomplishment of that object. You must use the whole man to build up the whole man.

Men may go far toward equalizing their very moods. The disposition to have moods will never change, any more than the disposition of the ocean to have tides will change. If a man is so made that his blood courses in his veins like tides in the Bay of Fundy, how can it be otherwise than that when the tides go out he should be on the sand? So long as a man's constitutional tendency to have moods is uncultured and uncared for, he will be unable to

control them, but let that tendency become a matter of culture and care, and he can keep them within bounds, so that he shall be habitually in a joyful state of mind, instead of a dismal one. Such control over men's moods can be attained, but not without pains and time.

Men may overcome stinginess, closeness, avarice itself. Not by defending it; not by saying they do not care; not by building up excuses out of other men's examples; not by hoping and praying, and putting forth no effort; but by authenticating God's promises by making use of all proper agencies to fulfill his commands. A man can change himself from being avaricious, so as to be really generous. He can so far restrain his disposition as to overcome the littleness which that disposition begets. Carefulness becomes avarice, and avarice corrected may be but carefulness again.

It is very strange how the same disease stands differently in men's regard. If a man was known to be afflicted with that most awful and loathsome disease, the itch, he would be scouted, and pointed at. His physician could scarcely get practice while attending him. This would be the case if it was on the body, but if it was on the soul, no notice would be taken of it. Now when a man has avarice, he has the itch stuck in. It is life-long, unless he betakes himself to remedies, and is healed. But even so desperate a disease as that can be cured. Men must not compare their own peculiarities with their neighbors, and say, "Their constitutional tendencies are such that they can easily restrain their faculties from working in wrong directions, and they ought to do it; but I am so organized that I can not do it, and it is of no use for me to try." I assure you that by faith and patience you can do it. There is release for you from your evil inclinations if you will but employ the powers which God has given you with which to overcome them. The crooked can be made straight. As a crooked piece of timber can be made straight though its nature can not be changed, so a man's faults can be corrected though his natural disposition can not be rooted out.

Men may overcome timidity and cowardice, so that they shall not appear to be what they are. Timidity when rightly manifested is beautiful, but when wrongly manifested it is hateful. Where a man ought to be bold it is hateful, but where a man ought to be timid it is beautiful. On the field of battle, where a man should be fearless, it is despicable, but in places where timidity is becoming it is admirable. In many situations it is beautiful in men, women, and children—or was, when children were timid!

Indolence, carelessness, heedlessness—all these spendthrift tendencies men may overrule and readjust.

Men may so direct and modify those two opposites, that yet always work together, self-esteem and love of approbation, or vanity and pride, that they shall be wholesome, and religiously abundant in whatever is pure, and noble, and right. Approbateness—it is the broad road through which God sends angels down to the soul. The love of approbation, if wrongly directed, leads a man to want to be loved for things low and ignoble; but love of approbation, if rightly directed, leads a man to want to be loved for things high and noble. It is harmful or benevolent, according as it works up or down. And so it is with pride.

Men may overcome passions and appetites. Not by simply letting the sun shine on them, any more than great swamps can be improved by simply letting the sun shine on them. The engineer, by striking channels through the low, level morass, where nothing thrives but noxious reptiles and insects, can drain it, and make it capable of yielding luxuriant growths useful to men. A man may subsoil and drain himself. To succeed he needs to take hold of the work with discretion and firmness. Physicians and ministers are consulting engineers in such a work. It is a work which requires to be carried on in the body and in the soul co-ordinately.

Are there those who are addicted to degrading lusts and illicit courses which they do not willingly obey, and which they would fain abandon? You may abandon them, and withdraw your obedience from them. Not only may you do this, but you may over-ride them. Hitherto they have been the masters and you have been the subjects. Henceforth you may be the masters, and make them the subjects. God crowns you heir-apparent in your own selves, and there is no need that you should ever be subjected to the worst part of yourselves. Hope, patience, courage, and perseverance are all that are necessary to enable you to assert supremacy over those propensities which threaten to bring mischief upon you.

In order that men may succeed in this great work of overcoming what is evil in themselves, they must have such a sense of being, here and hereafter, as to make it seem worth their while to employ every motive of time and eternity in endeavors to control the powers of their nature, and put them to right uses. They must make the right ordering of themselves a business of life, as much as engineers do the undertakings to which they devote their energies in physical things.

All about the island of Great Britain, on every out-jutting rock, in every mountain district, along every river, and at every shipyard, there are indications of what engineers can do. Smeaton could take a rock against which the whole ocean seemed to thunder a declaration of war, and build thereon a light-house. During many a wild and screaming storm has the light which he kindled in Eddystone light-house shone forth to warn from danger the imperiled mariner.

And think how by means of immense banks half of the kingdom of Holland has been reclaimed from the ocean. Now, like a vast spirit of evil, that scowling enemy lurks, raging along the coast, beating in every bay, and estuary, and river, and undermining with every tide, seeking to regain its lost possession. But the same watchful eye, the same bold heart, the same industrious hand which put it out, has kept the ocean out.

And is there not here an image of that lurking foe, temptation, by which every man is beset? If you keep out the ocean of evil, you must throw up dikes of resistance. In that way you can exclude it; and once having excluded it, by watchfulness, and boldness, and industry, you can keep it out. No man can by indolence overcome evil, but for him that has a will to do it, there is a way. No matter what our organization may be, we may keep ourselves from going wrong if we are willing to faithfully employ the powers which have been given us for that purpose. "Resist the devil, and he will flee from you."

## PHRENOLOGY ASSAILED.

In an article entitled "The Life Battle," contributed to the *Independent* for October 17th, the writer, Rev. T. L. Cuyler, steps entirely out of his way to make a thrust at Phrenology. He introduces as a topic of discussion the words of Saint Paul, "So fight I, not as one that beateth the air, but I keep under my body, and bring it into subjection."

In the development of his subject he makes the following captious digression:

"Paul—like other men of energetic make and ardent temperance—it was very probably tried with strong temptations to excesses of the passions, both physical and moral. He has not chosen to let us into all the secrets of his character. He knew nothing of the pseudo science of Phrenology, nor would he have been one whilst the wisest of his kind. He does not tell us how often 'Acquaintiveness' tempted him to pocket the 'collections' sent up to the saints at Jerusalem; or how often he fell through the sore stress of 'Destructiveness,' his 'Amativeness,' or his 'Combativeness.' Such jargon he leaves for modern empirics in the mysterious science of the mind."

There are many modern sciences and arts of which Paul had no knowledge, and as he was only an apostle, not a prophet, we never supposed his ignorance of these sciences was any evidence of their falsity or want of value. Astronomy, geology, the circulation of the blood, the art of printing, the existence of the American continent, the science of steam and steam navigation, the magnetic telegraph, the power loom, the science and art of photography, as well as phrenology, were alike unknown in the times of the Apostles; but this is no disparagement of the truth and importance of all these sciences and arts. Since Paul is to be held responsible only for the right use of the knowledge that was available in his time, it is not considered fair to blame him for not having been acquainted with modern sciences, nor to quote his ignorance against them, and we here and now enter our earnest protest against the narrow and bigoted idea that he would not have been "one whilst the wisest" if he had known them.

Now, if Phrenology explains the mind better than any other system, if its names and analysis of the various faculties and passions are more correct than any other which the world has known, we think that Saint Paul, even, would have been much more than "a whit the wiser" for an acquaintance with it. To show that Phrenology has done something for the science of mind, we beg leave to call attention to the testimony of some persons who would not be, generally, regarded as "empirics," nor their statements set down as "jargon."

Archbishop Whately, so celebrated for his works on logic and rhetoric, says that, "even if all connection between the brain and mind were a perfect chimera, the treatises of phrenologists would be of great value, from their employing a metaphysical nomenclature far more logical, accurate, and convenient than Locke, Stewart, and other writers of their schools."

The late Hon. Horace Mann, President of Antioch College, who, as an educationalist, did more for his countrymen and the world than any other man has done, and was thoroughly acquainted with Phrenology, as well as with all other systems of mental philosophy, deliberately put on record this significant statement:

"I declare myself a hundred times more indebted to Phrenology than to all the metaphysical works I ever read." Again: "I look upon Phrenology as the guide to philosophy and the handmaid of Christianity. Whoever disseminates true Phrenology is a public benefactor."

Horace Mann studied Phrenology under the great Spurzheim, and understood it theoretically as well as any man of his time; and he taught it, practiced upon its teachings, and made it the basis of his entire system of instruction and mental culture. The world is reaping the fruit which he planted, and his writings, inspired by Phrenology, shall illumine the path of the true teacher in all coming time.

Mr. Robert Chambers, one of the editors of the *Edinburgh Review*, who can hardly be supposed to be an "empiric" and a dealer in "jargon," says:

"To me Phrenology appears to bear the same relation to the doctrines of even the most recent metaphysicians, which the Copernican Astronomy bears to the system of Ptolemy. By this science the faculties of the mind have been, for the first time, traced to their elementary forms."

Robert Hunter, M.D., Professor of Anatomy, etc., in the Andersonian University, Glasgow, says:

"For more than thirteen years I have paid some attention to Phrenology, and I beg to state, the more deeply I investigate it, the more I am convinced of the truth of the science. I have examined it in connection with the anatomy of the brain, and find it beautifully to harmonize. I have tested the truth of it on numerous individuals, whose characters it unfolded with accuracy and precision. For ten years I have taught Phrenology publicly, in connection with anatomy and physiology, and have no hesitation in stating that, in my opinion, it is a science founded on truth, and capable of being applied to many practical and useful purposes. I am convinced that Phrenology is the true science of the mind. Every other system is defective in enumerating, classifying, and tracing the relations of the faculties."

"I candidly confess," says Sir William Ellis, M.D., late physician to the great lunatic asylum for Middlesex, England, "that until I became acquainted with Phrenology, I had no solid foundation upon which I could base any treatment for the cure of the disease of insanity."

Dr. Vimont, an eminent man of science, was appointed by his fellow-members of the Royal College of Medicine, of Paris, to investigate Phrenology and report upon its claims. He spent two or more years, and went into a most elaborate analysis of the whole subject; col-

lected thousands of specimens of animal phrenology, and, finally, contrary to the expectation of his friends who appointed him, and contrary also to his own original predilections, he made a most elaborate and overwhelming report in favor of Phrenology. What a freshness and cordiality he evinces in this statement!

"The indifference which I first entertained for the writings of Dr. Gall gave place to the most profound veneration. Phrenology is true. The mental faculties of men may be appreciated by an examination of their heads."

The celebrated Dr. John Elliottson, F.R.S., President of the Royal Medical Society of London, Professor of Principles and Practice of Medicine, and Dean of Faculty in the University of London, lent the strength of his great name and eminent scientific attainments to the support of Phrenology, and was for years President of the London Phrenological Society. He said that he "had devoted some portion of every day for twenty years to the study of Phrenology," and adds, that "he feels convinced of the phrenological being the only round view of the mind, and of Phrenology being as true, as well-founded in fact, as the sciences of Astronomy and Chemistry."

Phrenology has met with ridicule and abuse before the year of grace 1861, by men of varied abilities, but it is not always that they have the magnanimity to acknowledge their error when fairly convinced. We record with pleasure a signal instance of manly frankness in the following from Sir G. S. MACKENZIE, *Fellow of the Royal Society of London, and President of the Royal Society of Edinburgh*:

"While I was unacquainted with the facts on which it is founded, I scoffed with many others at the pretensions of the new philosophy of mind as promulgated by Dr. GALL, and now known by the term Phrenology. Having been disgusted with the utter uselessness of what I had listened to (on mental science) in the University of Edinburgh, I became a zealous student of what I now conceive to be the truth. During the last twenty years I have lent my humble aid in resisting a torrent of ridicule and abuse, and have lived to see the true philosophy of mind establishing itself wherever talent is found capable of estimating its immense value."

Every medical man who has within the last thirty years gained any considerable eminence for his success in the treatment of insanity in our public asylums, has not only understood Phrenology, but been guided by its teachings in the treatment of the insane. To this fact, mainly, may be attributed the great success of modern times in treating that terrible disease.

Columns of testimonials could be given to the truth and utility of Phrenology from eminent physicians, jurists, and clergymen in our own country and in Great Britain, but it is not necessary. Whatever persons unacquainted with Phrenology may think of it, they will not hesitate to accord the highest respect to the candor and judgment of the eminent authorities above quoted, for they are known to have

brought to the investigation of Phrenology the highest intellectual power and the most unflinching integrity, guided by the most liberal culture. Nor have either of these men been devoted to the science as a profession, so that self-interest, personal bias, or professional pride can not be supposed to have influenced their verdict.

The *Independent*, which contains the article of Mr. Cuyler to which we refer, also contains each week a sermon by the Rev. Henry Ward Beecher, who regards Phrenology as the only true basis of mental philosophy, and employs it in those skillful dissections and vivid descriptions of mind and character for which he is so famous; and it is a little singular that the gentleman whose assault we are attempting to repel should select as the medium through which to make it the same columns in which may be found such brilliant and faithful vindications of this science at the hands of one at once so able and so celebrated. Our readers have perused some of his discourses, which we have copied in the JOURNAL (the present number, in fact, containing a part of one), and they can vouch for the fact that they are decidedly phrenological, and to them as to us it must appear amusing to read such a fling at Phrenology by a writer in a paper which weekly carries such an able and triumphant vindication of the value and power of the science in the hands of so eminent a man.

Though St. Paul "does not tell us how often Acquisitiveness tempted him to pocket the collections, or how often he fell through the sore stress of his Destructiveness, Amativeness, and Combativeness," it is very evident from his own confessions that he was sorely tempted by all, or nearly all of the lower passions, though he might not have had an appropriate name for them; for he says, "When I would do good, evil is present with me." We have often thought, while perusing his writings, that if the "great Apostle of the Gentiles" could have been in possession of that beautiful analysis of mind and character which Phrenology gives, he would have understood better than he did his complex, and often contradictory, states of mind. With such a philosophy to aid him, his great mind would have thrown a flood of light upon the struggles of "the old man" with the "new" in himself and others.

In the quarter of a century in which we have endeavored to maintain and defend Phrenology against the assaults of prejudice or ignorance, we have noticed a striking similarity in the principal class of persons who oppose it. For the most part they are men with comparatively small heads and bodies, but who have an active temperament, a wiry constitution, and promptness, clearness, and readiness, but not greatness, of mind. They have heard the phrenological doctrine, which indeed is the unflinching law of nature, that *Size* is the measure of power, other things being equal,

and not being large, and believing themselves *smart*, they conclude that this doctrine of Size the measure of power, and Phrenology, as a whole, must be false, and they are instinctively led, in self-defense, to oppose it. These wiry men have keen feelings, and generally large perceptive organs, which give readiness in gathering facts, and an entertaining, pertinent, racy way of stating them, and though not profound and far-reaching in their thoughts, they captivate the public mind and become very popular. As teachers, physicians, ministers, merchants, and mechanics, they are quick, smart, practical, and useful, use their knowledge to excellent advantage, and frequently become distinguished. But they are generally surface-men, they follow routine, have few great original ideas, and do not add much to the world's knowledge. Phrenology, however, is perfectly vindicated in their organization, when the *quality* of their constitution is considered. It is this which gives smartness and activity, and these are the characteristics which being manifested by persons with comparatively small heads, lead some persons not well versed in the subject of *temperament* to regard Phrenology at fault in their cases. Such persons *seem* to be exceptions to the doctrines of Phrenology as understood by those who do not take into account "*other conditions*" besides size. Hence smart, small-headed men have for years been thrust upon our attention, just as also have been certain big-headed, dull men, each being urged as fatal to Phrenology, when, in fact, each is a verification of it when the *quality* or *temperament* is considered. When, therefore, this objection is made to our science, or it is opposed by men of small size but of active, wiry temperament and corresponding smartness, we regard the opposition as quite natural, and only wish to convert the objector by a correct explanation of his difficulty respecting a great truth which he honestly, but ignorantly, opposes.

#### TALK WITH READERS.

##### HEREDITARY PECULIARITIES.

W. Z. Why is it that certain children, in a family in which both parents have dark complexions, or one dark and the other light, the children have deep red hair? I have recently seen two such cases, one in which both parents had straight black hair and dark skin, while both children had coarse, straight, red hair, and skin to match. In the other case, the father had black, curly hair, dark eyes and skin, while the mother had flaxen hair, light skin and eyes, a plump and very beautiful form. In this family three boys had light hair, and forms like the mother; two girls had dark hair, and forms like the mother, while one girl, who resembled the father generally, had red curly hair, blue eyes, and light, freckled skin.

Ans. Red hair belongs to people of light complexion, though we have seen persons with red hair and blue eyes that are called negroes; that is to say, they were in part of African

origin, they had features resembling the African to some extent, were much darker in color than any dark-complexioned white man, and had hair about as curly as the ordinary mulatto, or half white and half negro. Still, the child had inherited from its white, red-haired, light-complexioned, freckled parent enough of his qualities thus to be marked; while the negro element, which was not probably more than an eighth, had insisted upon being represented by pouting lips, a flattish nose, and very crooked hair. Again, dark-complexioned parents sometimes originate in families where one parent is dark and the other light, and partake in their appearance of the dark-complexioned parent, while they carry enough blood of the light-complexioned parent to transmit those qualities to their children. A dark-complexioned man might marry one woman of light complexion, and all his children by her would have dark complexion and wiry hair, like his. He might marry another light-complexioned woman, with a different degree of constitutional strength, and his children by her would perhaps have red hair, though her own might not be red, but flaxen or auburn. She might also insist upon giving to the children her own features, her tone of voice, her phrenology, her walk. We remember a case (which we think has been published in the JOURNAL) which interested us much at the time, because we had not then given attention to this subject, and it seemed a mystery. The case referred to was a young lady with bright blue eyes, exceedingly white skin, with freckles and flaxen hair. She was the daughter of parents noted for the darkness of their complexions, and especially for their piercing black eyes and glossy, Indian-like hair. On expressing surprise to a friend of ours, an acquaintance of the family, we were told that the daughter, though apparently a speckled bird in the flock of eight children, resembled her father's father so perfectly that her very walk and tone of voice were recognized as being like his by all who had known the grandfather. The grandmother had black hair and eyes, and the father had taken these qualities, but he had also taken enough of the nature of his father to transmit to this daughter the perfect image and complexion of her grandfather.

Does not our correspondent know that the Morgan horses, which in New England and in the State of New York have been so deservedly popular, are raised from dams of every color, form, and size? yet the colts have the figure, action, size, characteristics, and generally the color of the male parent. Are we asked, Why? From the simple fact that the male in these cases was, in constitution and nervous force, the stronger parent, and his qualities dominated over those of the dam.

It is a fact that in the north of Ireland the Scotch element prevails, not because it was

entirely peopled by the Scotch Covenanters who fled in days of persecution from Scotland to the north of Ireland, but because the kind of men who had character enough to hold such opinions as would be troublesome to government or the controlling power, and who, for the sake of these opinions, would expatriate themselves, would be likely to impress upon their posterity qualities of endurance, fortitude, pride, self-reliance, conscience, and courage. To such a degree have they thus transmitted their peculiarities of phrenology, as well as of feature and form, even, that we can generally recognize the descendants of these old Scotch emigrants; and nothing is more common for us to say when we have a head in hand than, This is a Scotch head, and one will contradict us by saying he is a native Irishman, and that for four or five generations his parentage is Irish. One such case we remember, and the argument seemed to be going against us, so far as statements were concerned, when we bethought ourselves to ask his name, and his prompt reply was, "Gregor Macdonald," which name, of course, is Scotch from beginning to end.

Let such an emigrant as went from Scotland to the north of Ireland, at the time and for the reasons mentioned, marry a native of ordinary character and mental caliber, and his children would be eminently Scotch; and should one of his daughters marry an Irishman of ordinary character and talent, her children would be more likely to resemble herself and carry the Scotch outline, though they might bear an Irish name; and thus, for ten generations, and we know not how much longer, the inherited qualities of the strong parent will assert themselves, unless it may chance to meet some extraneous stock, which is difficult to be diverted or combined.

Speaking of expatriated Scotchmen as being men of character and power, reminds us also that pioneers of New England, who came for opinion's sake, furnish another instance of the power of individual character upon the posterity and the institutions which they leave behind them. Let it be remembered that the weak in constitution and courage seldom are found planting colonies on Plymouth rocks, or penetrating the wilds of the West, or thronging the coasts of Oregon and California. To overcome obstacles and conquer difficulties such as beset the path of the pioneer, requires all the stronger and bolder elements of human character, and those who lack these are swept away by discouragement and failure, or return to their native land, to curse all new countries, to live unknown, and to die forgotten.

If our friend is a farmer, he is aware that if there be sown two or more kinds of grass seed which may appear the first year in equal degree, the second year one or more kinds will seem to predominate, and finally one seems to run out all the rest. He need not be told that it is because this is the more hardy and persistent species of grass. There are many laws which pertain to vegetables, which are equally applicable to men, but they have not all yet been traced and classified. If our friend will read the work entitled "Hereditary Descent," he will find several hundred pages of facts and explanations which would amply answer his questions, and qualify him for understanding thousands of other questions which frequently arise in the minds of observing persons.



PROF. H. W. LONGFELLOW.

**HENRY W. LONGFELLOW.**

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

## PHRENOLOGICAL CHARACTER.

MR. LONGFELLOW appears to have a full development of the vital and motive temperaments, which give nutrition, bulk, bone, strength, and the power not only to manufacture nourishment for body and brain, but power to perform the labors of life, physical and mental. He has a large brain and general harmony of constitution; he is more quiet, consistent, and well-balanced in body, mind, and character than most persons.

The portrait shows a very strong development of the perceptive intellect. The forehead projects forward of the eye-ball to the root of the nose greatly, and the middle of the forehead from the root of the nose upward to where it joins the hair is specially prominent, showing very large Individuality, Eventuality, Comparison, and Human Nature. These traits he exhibits very strongly in his writings. He individualizes everything; nothing escapes his attention. He has an excellent memory of events, and is very successful in coloring historical reminiscences, so as to make them appear life-like and real, by weaving into them all those little events that the general thinker would be likely to overlook. His large Comparison makes him analytical and clear, and gives that talent which he possesses in so high a degree to draw nice distinctions and discriminations in respect to subjects and objects, while his organ of Human Nature, which is signally prominent, is the foundation of his love for the study of character, and his power to portray it in its true colors.

His moral brain appear to be large, espe-

cially his Benevolence and Reverence; and while he is a natural philanthropist, his large Veneration gives him fondness for antiquity, for legends and traditions. He has a considerable amount of dignity, strong social affections, and fondness for home and society.

His selfish propensities appear to be only average, and not very influential. The reader will observe very great length from the ear forward, as well as height of head from that point. He has a long, high, and comparatively narrow head, showing great predominance of the intellectual, moral, and social development over the selfish and animal propensities, and the consequent refinement and elevation of mind and character.

## BIOGRAPHY.

Henry Wadsworth Longfellow was born on the 27th of February, 1807, in the city of Portland, Maine. He graduated in 1825, at Bowdoin College, and then went to Europe, studied in Gottingen, traveled in France, Spain, Italy, Germany, and England, and returned to America in 1829. During the same year he received the professorship of Modern Languages in Bowdoin College, and entered immediately upon its duties. In 1832 he was married. Three or four years after this he was proffered the professorship of Modern Languages in Harvard University, made vacant by the resignation of George Ticknor, which he accepted, resigning his post at Bowdoin, and again visiting Europe to perfect himself in the language and literature of the northern nations, and spending considerable time in Sweden and Denmark. During this visit to Europe he lost his wife, who died suddenly at Heidelberg. On his return to America, in 1836, he entered upon the duties of his professorship at Harvard University, where he remained in that capacity till 1857. His principal works are "Outremer," "Hyperion, a Romance," "The Spanish Student, a Play," "Poets and Poetry of Europe," "Evangeline," "Kavanagh, a Tale," "The Golden Legend," "Hiawatha," and various collections of poetry. He is the best known and most popular, if not the greatest, of American poets. He manifests great artistic skill, almost unrivaled command of rhyme and expression, and a nice appreciation of both material and spiritual harmonies.

**COL. MICHAEL CORCORAN.**

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

## PHRENOLOGICAL CHARACTER.

THE temperament of Colonel Corcoran is mental-motive. He has a strong, bony frame, but is slim, with but little flesh, a large head, and an active, excitable, nervous system. His feelings are very positive; he is bold, courageous, executive, and firm to the last degree; and though he is sometimes excitable, his intellectual developments, along with Firmness, are sufficient to keep his feelings steady, so that he is comparatively cool in the hour of danger, and there understands his position, and can execute as well under the pressure of respon-

sibility as in the calmer passages of life. If he had a large development of the Vital temperament his feelings might swamp his judgment, but with his constitution his feelings are employed mainly as agents for executing his will and carrying out the purposes of his mind. He has naturally a comprehensive mind, is able to grasp subjects of magnitude, and, indeed, would enjoy the management of a large business, or a large body of men, better than a small one. With large perceptive, he has also a practical mind, can attend to all the details and keep himself fully advised of everything which is transpiring around him. He thinks rapidly, and his decisions when formed are firm and earnest; he is satisfied with his own conclusions, and willing to stand or fall with them. He is not only qualified to govern men and win their confidence, but also to insure their respect. The weak points of his organization relate to the nutritive apparatus: he has hardly power enough in his constitution to manufacture nourishment for the body and the brain; is liable to dyspeptical tendencies, and is thereby rendered comparatively delicate. Still, organically, he is tough, enduring, and hardy, but needs more digestive and assimilating power to manufacture blood for the support of his constitution. This is evinced by the slimness of his body, especially in the region of the waist; also, by the narrowness of the face and sunken condition of the cheeks. Let the reader compare this face with that of MacManus, through the middle, and indeed the entire temperament of the two, and he will see a marked difference: one was a sanguine, impulsive, ardent, enthusiastic man, full of impulse and zeal; the other, thoughtful, persevering, wiry, persistent, and as calm in intellect in a pinch or emergency as in the retirement of the study, so far as accuracy and consecutiveness of thought are concerned.

## BIOGRAPHY.

In conformity with a custom, to which the wisest and best men have given their sanction, it will not be deemed inappropriate, in giving a biographical memoir of the heroic Colonel of the gallant 69th Regiment of the New York State Militia, to preface it with a brief record of his genealogy. While it gives us pleasure to show that Col. Corcoran is intrinsically the founder of his own fortunes, it may not be overlooked that he is a scion of a stock which is distinguished in the history of his native land, and never recreant to a cause involving principles of freedom similar to that in the sustenance of which the subject of this notice is so worthily prominent.

One of the most brilliant pages of Irish history was written in the heroism of General Patrick Sarsfield, Earl of Lucan, and the whole range of history records no more touchingly devoted burst of patriotic feeling than his death-scene. Exiled from Ireland after



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VOLS. XXXIII.

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New York:

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No. 308 BROADWAY.

Boston: 142 Washington Street.]

1861.

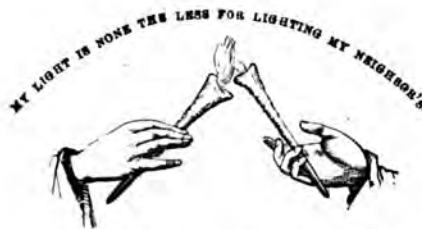
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"WHILE I was unacquainted with the facts on which it is founded, I scoffed, with many others, at the pretensions of the new philosophy of mind as promulgated by Dr. GALL, and now known by the term Phrenology. Having been disgusted with the uselessness of what I had listened to in the University of Edinburgh (on mental science), I became a zealous student of what I



now conceive to be the truth. During the last twenty years, I have lent my humble aid in resisting a torrent of ridicule and abuse, and have lived to see the true philosophy of mind establishing itself wherever talent is found capable of estimating its immense value."—SIR G. S. MACKENZIE, F.R.S. *London, and President of the Royal Society, Edinburgh.*



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

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the famous siege of Limerick, he continued, with increased glory, his military career on the battle-fields of Europe. Stricken down at Landon, and dying on the field, he caught the blood which flowed from him in his hand, and contemplating it, exclaimed: "Oh! that this were for Ireland!" From this hero, who fought for his nationality at home, and added splendor to the Irish name and fame abroad, Col. Corcoran—from the testimony of records still kept in his family—is descended.

Sarsfield's daughter was married in 1656 to Col. Brown, of Malahide, in the county of Dublin. Col. Brown's daughter was married to William Fitzgerald, of Cloonmore, in the county of Roscommon, in 1678, and by whom he had five daughters and one son. The latter died at the age of eighteen, and William Fitzgerald divided his property—still in possession of his descendants—between his daughters, who married as follows: The eldest to Mr. Gardner, the second to Mr. Kelly, the third to Mr. Frazer, the fourth, in 1746, to Patrick McDonogh, and the fifth to Mr. Dowling. The fourth daughter, named Dorothy, wed Patrick McDonogh. The son of this pair, Patrick McDonogh, Jr., was born 1749, and married in 1777 to Mary, daughter of Owen Sweeny, of Castletown, in the county of Sligo. A daughter of this union, Mary McDonogh, was married to Thomas Corcoran in the year 1824, after his retirement from the West Indies, an officer on half-pay. This gentleman was the father of Michael Corcoran, now so eminently distinguished among the citizen-soldiery of New York.

Michael Corcoran was born on the 21st of September, 1827, in Carrowkeel, the seat of the McDonoghs, in the county Sligo. After receiving the benefits of an English education, he spent some three years in the Irish Constabulary establishment. He resigned his place in August, 1849, and emigrated to America. The position of emigrants, of even the most cultivated nature, need not be illustrated by us in this place. They all have to undergo vicissitudes, which are proverbial. From these, however, it seems Mr. Corcoran was singularly exempt, owing to his directness of purpose and energy of action. After some time he entered the employment of Mr. John Heeney, of "Hibernian Hall," in the city of New York, and on the retirement of Mr. Heeney, Mr. Corcoran succeeded him as proprietor of the establishment, which he held until March of the present year.

The military career of Col. Corcoran in America may be dated from his entrance into the 69th, as a private in Company I (which has been since changed to Company A). Here



PORTRAIT OF COL. MICHAEL CORCORAN.

the passion which has been so strongly developed was not dormant. He soon was elected Orderly Sergeant, and rose by the voice of his comrades to be successively First Lieutenant and Captain, receiving from the Company, during his upward progress, several substantial testimonials to his fitness and ability in every position.

Capt. Corcoran was a faithful servant of the State in what is known as the "Quarantine War;" being then Senior Captain of the 69th; and the Inspector-General's return pays a distinguished tribute to his military character. In this official recognition of true and modest merit the Inspector said: "What I might say of Capt. Corcoran, commanding Company

A, as to his military knowledge, would not add to his already well-known reputation as among the best, if not the very best, officer of his rank in the First Division." This was high praise, and occurrences since and recently show that it reflects not less credit on the officer who conferred than on him who received it.

Capt. Corcoran was elected to fill the vacant colonelcy of the 69th, August 25th, 1859. Since that date his name has been synonymous with the designation of the regiment. It was especially brought forward on the occasion of the visit of the Prince of Wales to New York. Col. Corcoran declined to parade the Irish-born citizens whom he commanded, to do honor to the son of the sovereign under whose rule the best men raised in Ireland for half a century were



banished. He was consistent with the history of the hero from whom he sprang, and the traditions of the stalwart corps he represented. It is unnecessary here to go into the details of this affair. His trial and defense are now matters of pride, not only among the hundreds of thousands of his adopted fellow-citizens, but in the hearts of the people of Ireland. Nor was it overlooked when a necessity arose for a display of the American fealty of his gallant regiment; and here let us remark, that Col. Corcoran's action at the time was singularly devoid of personal feeling. Many of the officers of the 69th were doubtful of the propriety of "turning out" while their Colonel was undergoing a court-martial for what they thought and felt to be an act which they completely justified. Immediately Col. Corcoran, in a letter (published in the *Tribune*), implored them not to take him into any account, but to stand by the flag of the Union and the sacred principles involved in its sustenance. The result is known. The court-martial was quashed, the 69th left for the seat of war attended by one of the most enthusiastic multitudes ever chronicled in our city history, and its gallant conduct has kept the eyes of the entire people centered on it until its term of service expired.

All through the service of the regiment its indomitable Colonel gave it unceasing examples of courage and patriotism. He greatly distinguished himself at Bull Run; and if we err not, is the only one chronicled in an official report (see Report of General Sherman) as having brought his regiment off the field in a hollow square. A private letter from a soldier, which found its way into the papers at the time, gives a graphic glimpse of the fact. "Sherman," says the writer, "told the bravest of colonels (Corcoran) to form square. The gallant Colonel said: 'I have not as many as I like to do so, but we'll do the best we can.' The brave and determined Colonel formed us into square, and so we retreated, receiving a fresh flanking fire from our adversaries as we went along." It was in this fire Colonel Corcoran was wounded, which led to his capture. For some time he was held prisoner in Richmond, but was subsequently sent to Castle Pinckney, Charleston Harbor. He was offered his liberation if he would pledge himself not to take up arms again against the traitors. He indignantly repelled the overture, avowed his enthusiastic faith in, and devotion to, the cause of the Union, and declared his intention to take up arms for it as soon as circumstances would permit.

In the progress of the arduous and honorable labors which were assigned to his command, Col. Corcoran won the esteem of the heads of the War Department and the enthusiastic applause of the United States officers with whom he co-operated. As the bulwark and *avant garde* of the brigade, having in special charge the defense of the principal entrance from Virginia into the capital of the United States, Col. Corcoran's command won enduring honors. Their fortifications will remain a lasting monument of their zeal and patriotism, and by its designation, "Fort Corcoran," a name conferred by the War Department—not less than by the watchful promptitude and military decision of him after whom it was called—will carry the name of Col. Corcoran into the imperishable chronicles of his adopted country.

## EDUCATION AND TRAINING PHRENOLOGICALLY CONSIDERED—No. 5.

### APPROBATIVENESS.

MAN is constituted to live in society, and it is necessary to his happiness that he should enjoy the good-will of his fellows. To gain that good-will one needs to restrain the energy of his own will to some extent, in order to accommodate himself to the wishes and will of others. This sacrifice of individual feeling for others, or rather the modification of it, is the basis of politeness. The faculty which we call Approbativeness lies at the basis of the desire to please; and perhaps no faculty of the mind is more influential than this; its effects on feeling and character are immense. In the majority of mankind in civilized countries the love of praise is both the strong and the weak point. It renders a person weak when it becomes the avenue of flattery, it renders him strong when it serves to create an ambition for eminence or noble attainment. It fires the merchant and the mechanic, the farmer and the artist, the lawyer, the physician, the poet, the author, the orator, and the devotee of fashion; and those who stand on the highest summits of moral elevation are by no means free from its influence, nor should they be.

This faculty has in it a social quality. Men who live apart from their fellows, whose business or circumstances almost hermetically estrange them from society, have very little culture or development of this feeling. Those who live scattered and are very little in society are usually not well endowed with it, and what they have is inactive, while as we advance toward a higher state of civilization, to villages and cities, we find the manifestation of this feeling in its highest degree of activity and power. In large cities, where men expect to meet strangers almost exclusively, they feel the necessity for a tidy garb, and for the maintenance of manners that are polite and unexceptionable. Indeed, it is next to impossible for a person entirely removed from society to maintain, in appearance and manner, those refinements and elegances which are deemed indispensable in well-cultivated social life. The great error of society in respect to this faculty arises from its paramount activity and perversion. Like Alimentiveness, Approbativeness has been greatly abused by training and the force of custom. While it exists in proper strength and in harmony with the other faculties, while it is directed to proper objects, and subordinated to the intellectual and moral powers, its manifestations are not only pleasurable to its possessor, but productive of virtue and good order. Its cultivation has been such that it is predominant in the character, and the majority of mankind are thus made slaves to a perverted public sentiment, to a false standard of fashion, to fashion right or wrong. Nothing is more insatiable than the desire to see and

obtain a new fashion, and to be first in it occupies the attention and engrosses the care of the wealthy class, while the laboring million struggles to keep up appearances by endeavoring to follow in the wake of the rich.

This faculty should not be crushed out, but allowed a healthy and harmonious development with all the other powers, so that it may blend with them in giving the true shading to the character. It should have such action as the reason and the moral feelings will approve, then it will become an aid to virtue, and an accessory of morality and good order. In the training of this faculty there are grave errors to be met and mastered. In ten thousand ways it is inflamed without any knowledge or intention on the part of those who have the care of the young. Suppose it be large in the head of a little girl who, perchance, is beautiful and interesting. Persons delighted with her appearance and anxious to please her parents as well as herself, speak of her beauty in her presence, praise her good looks and pretty dress. All she says or does is repeated in her hearing and applauded, which serves to make her vain and selfish. She becomes morbidly sensitive to applause, and literally lives upon it as she does upon the vital air. If she does not receive it she is miserable, and this chagrin excites Approbativeness quite as much as praise. If she is sent to school gayly attired, her good looks attract the attention and awake the partiality alike of teacher and pupils, and as a natural consequence she becomes the favorite and the pet of all. If she is selfish, sharp, and perverse in temper, it is regarded as smartness, and is therefore tolerated, if not excused. Such a child will be too much elated with attentions to study, and if she neglects her lessons, the teacher overlooks an imperfect recitation, especially since she is so sensitive to censure. Being popular without effort, and caressed without deserving it, she sees no necessity for being amiable or studious. If she is wayward and vicious in disposition, a little flattery on the part of others serves to smooth her countenance and restore it to smiles, when, in fact, she ought to be held responsible, morally and intellectually, for her imperious temper and breach of good manners. When she is old enough to go into society, she then meets with flattery, seeks it, expects it, lives upon it. She may be rude, fretful, and impolite, yet her beauty palliates her defects and captivates her admiring associates. If she attends church, her fevered Approbativeness makes her more alive to the admiration of observers, more solicitous to display her elegant dress and sparkling eyes, than to attend to the true object of church-going. At school, indifferent to intellectual culture, she is shallow and barren in education; in the social circle she curbs not her selfish propensities, and fails to become polite and attentive to the wants and happiness of others; in morals she is defective,

because she has been praised and caressed without deserving it, and popular without the exercise of moral feeling—indeed, while contravening every canon of politeness and refinement. What are we to expect but that such a girl so trained should become, as a woman, selfish, peevish, deceitful, hypocritical, ignorant, and wanting in all the noble virtues of wife and mother? Who would not be surprised if she were to exhibit all the higher and better qualities belonging to her sex and station?

We can hardly estimate the influence which powerful Approbativeness produces upon a girl whose beauty calls out praise and admiration, and the consequent undue culture of Approbativeness, unless we study the action of that faculty by way of contrast. Let us suppose a little girl with a plain face, which has no quality to attract attention or win admiration. Her mother never told her she was beautiful, she is not decked with gaudy dress, nor is she flattered at school, and therefore she has nothing to do but to attend to her studies. If she has Approbativeness, and desires to gratify her ambition, she sees no way open for her to do it but to seek excellence as a scholar, and social favor through amiability and gentleness of manners. She becomes, therefore, a good scholar, and cultivates the qualities which refine and ennoble the mind, since it is only through the action of these that she can attain to a position of respectability. When she goes into society she is not the observed of all observers, the special pet of strangers, and is not inflamed by vanity. To make herself acceptable, she aims to cultivate and exemplify the amiable virtues; not expecting to be particularly admired at church, she has nothing to distract her attention from moral and religious instruction. At home she has something to do besides to dress and receive company; she becomes industrious, practical, and domestic, and in general disposition all that a woman should be, and simply because not being beautiful she was not flattered, and therefore her Approbativeness did not absorb or overpower all the other faculties, and thereby warp and derange her whole character.

When this faculty is excessively active, it perverts every thought, tinges every emotion, and modifies every action; it gives to the whole mind a feverish susceptibility, and makes its possessor keenly alive to reproach, eager to gain praise and popularity, and a slave to all that affects reputation.

Like Alimentiveness, the faculty of Approbativeness is enlarged by the food it feeds upon, and like that, it becomes more and more a ruling element in proportion as one's habits are calculated to excite it. Teachers and parents should never let this element sleep in the children under their care, nor should they allow it to be lashed into absorbing wakefulness. While acting in a subordinate sphere, its influence is

most excellent, like the fire while kept on the hearth; but when it breaks away from its due sphere of action, it is like the conflagration which becomes the master of all. In many families and schools, Approbativeness is made the nucleus of all influence; praise and censure are the only influences brought to bear upon the conduct of the young, and the result is, this feeling becomes almost literally the only conscience which the child has, and it would seem that the parent and teacher thought so by the constant appeals which are made to it as a means of controlling and restraining the disposition. Whatever brings praise to such a child seems right; whatever brings censure and disgrace is accounted as wrong. At Thrace, under the laws of Lycurgus, to steal was no disgrace, but to be found out was infamy. A child who is attempted to be restrained from wrong-doing only by an appeal to his sense of shame, regards such vices and irregularities as can be concealed from public knowledge as scarcely a crime, and is led to think the sin consists merely in being found out, and virtuous actions are virtuous only because they win applause. These ideas, whether based on truth or error, become their governing influence.

When a child's Approbativeness is large, that faculty should rarely be addressed; but an appeal should be made to conscience, intellect, benevolence, and particularly to the fitness and propriety of things. Let the child be trained to feel that no praise has value except it be sanctioned by the abstract principles of reason, righteousness, and truth. We are aware that the great trouble in the training of children is, that those parents who have Approbativeness large are apt to feel that an appeal to the same feeling in children constitutes the strongest hold which they can have upon their characters; thus they employ flattery almost exclusively as a means of control. Children from such parents are also liable to inherit an excessive amount of this susceptibility to praise, and therefore they obtain an excessive amount of training in this faculty which is already by nature too active, and it is not strange that they become excessively vain. Hence it is that children removed from parental influence, and trained by persons whose organizations are somewhat different from their own, are often better trained than they can be at home. Children who inherit but little of this faculty require training by those who have a larger degree of it. It is difficult not to conduct toward children according to our own stronger feelings and impulses, especially if they be sympathies and amiable affections; it is difficult to be guided by the philosophy of our organization, and contrary to our sympathies and inclinations in the application of this philosophy to the training of children, especially when such a course crosses our path and renders the children temporarily unhappy. But

we trust the day is coming when a general knowledge of the principles of Phrenology will be possessed by all parents and teachers to such an extent, at least, that a great majority of the errors of education will be corrected, and facilities for drawing out the minds and dispositions in the right direction, opened to the world—facilities for the want of which mankind from the earliest ages have suffered, and still suffer.

NOTE.—This series of articles will be continued in the volume for the coming year, showing how to train and educate all the passions and mental powers.

### PATENTS AND THE WAR.

SINCE the commencement of the rebellion, applications for patents have, until recently, fallen off rapidly. Our citizens are so accustomed to peace, that to them a state of war seems like a state of anarchy, and a feeling of uncertainty has seemed to prevail, particularly among inventors. Some few, in view of the threatening attitude of the rebel army in Virginia, have apprehended danger of the loss of Government fees in applying for patents. This, in any case which may be reasonably presumed, was a groundless fear to applicants having their business done through agencies in this city, as it is not the custom of solicitors of patents here to send money to the patent Office at Washington, but the money is paid into the office of the assistant treasurer in Wall Street, and his certificate to that effect answers as well as the gold at Washington. Should anything happen to the mails, no loss to the applicant can then occur, for Government is already in possession of the money, and has given its receipt therefor, which receipt is duplicated to cover any possible contingency. Others have supposed that in the present state of affairs patents will not be as valuable as formerly, and have questioned the expediency of applying, on that ground. It is true that enterprises in patents have had to suffer as well as other branches of business, but it can be perhaps scarcely said that they have suffered more than the generality of other pursuits, and this reason if applied generally would lead us to sit with arms folded, waiting for the war to close and general prosperity to regain its sway, without any sort of effort to produce that result—or any other. This is not the way for Americans to treat difficulties. Instead of idle imbecility in the matter, we should look our troubles squarely in the face, and set about devising ways and means to keep the industrial pursuits of the country in a flourishing condition, and to be ready when the war closes to ride again the tide of success. The war, we apprehend, will be of short duration, and then in what condition are our industrial interests to be found?

It has been very properly said, "in time of

peace prepare for war;" we say, in time of war prepare for peace. When the rebels shall have laid down their arms, and peaceful industry shall again assume its accustomed tone, valuable opportunities will be presented for the introduction of useful inventions. The very changes which the war will have produced will, many of them, have a tendency to facilitate such introduction. But suppose they are not patented. Suppose an inventor waits till everything is settled before venturing to apply for a patent. When peace comes, it will find him unprepared. His invention not patented, he is in no condition to operate advantageously, and the more diligent, and consequently more fortunate, inventor will be able to take advantage of the flood-tide, while he must linger behind for his patent before he can be ready to proceed to business.

We are glad to learn that our inventors are to a certain extent beginning to look at this matter in a more proper light than was the case when the war commenced, and that applications for patents are on the increase, we mean among inventors and their agents. At the Patent Office the change is not yet very great. This is right; improvements in the industry of the country should go on, and inventors will find it much to their advantage to be prepared for the investments that will of necessity be made when the war is over.

### INDIAN SUMMER.

BY T. HULBERT UNDERWOOD.

FAIR Nature, at rest in this scene,  
Is dreaming sweet dreams of the year.  
Soft visions of purple and green  
Are captured and beautified here.  
Boozy Light, on the crest  
Of the mountain, at rest,  
Is dreaming this dream of the year.  
While Light is asleep on the hill,  
Sly Shadow creeps down to the vale,  
In search of the lolling Rill,  
To rest while she whispers a tale;  
But the Bill is a-doze  
In the arms of the Rose,  
And Shadow may wait in the vale.  
The harps of the Oriole swing,  
Unstrung, on the auricle leaves;  
Not a wood-pigeon ventures a wing,  
They drowsily nod under eaves  
Of the forest-roof old,  
With its cornice of gold,  
Its flags, and its lances in sheaves.  
A curtain, whose name is "Surcease,"  
From the fingers of air-spirits near,  
Descends with a mission of peace,  
And quietly covers all here:  
By its soft folds oppress'd,  
All the earth is at rest  
In this sweetest sweet dream of the year.

**VOLUNTARY AGENTS.**—Any and every subscriber or reader is requested to act in behalf of the JOURNAL, by forming clubs or otherwise. *Now is the time for its friends to manifest their interest in the JOURNAL and the cause it advocates, either by obtaining new subscribers, or inducing others to act in its behalf.* If any lose or wear out numbers in *showing the JOURNAL*—that's the best way to get subscribers—we will duplicate them in order to make their files complete for binding.

THE JOURNAL is published strictly upon the CASH SYSTEM; copies are never mailed to individual subscribers until paid for, and always discontinued when the subscription expires. Hence we force the JOURNAL upon none, and keep no credit books, experience having demonstrated that the cash system is altogether the best for both subscriber and publisher.

### WHAT MOTHERS CAN NOT FORGET, AND WHAT BOYS OUGHT TO REMEMBER.

Boys, do you ever consider how much that dear mother of yours thinks of the kind words you spoke to her this morning? She can't forget them! She carries them with her from room to room. Up-stairs and down-stairs, and yet she *is* forgetful. She has so much on her mind she can't remember half the time where she laid her scissors or thimble. But that kind word spoken by her thoughtless, and sometimes disobedient, boy, she remembers that well enough. She knows where she can find it, too. Close in her loving heart it is locked safe. There has been plenty of unkind, rude, and thoughtless words spoken, and they knock hard against the door of that heart to get in and lodge, but they're not harbored. That kind word, that dutiful act, covers a multitude of sins. When she retires for the night it goes with her. It cuddles closer even than the baby on her arm, and when a voice at her side exclaims, sternly, "Something must be done with Willie, he is getting so disobedient and willful," then comes up from the overflowing heart to the eloquent lips all the tenderness of the mother pleading for her erring boy.

Boys, cherish that dear mother before she is laid beneath the sod. It will be too late then; speak another kind word to-morrow morning, as you kiss her pale cheek—to-morrow night, oftener and oftener, until it becomes so natural to speak gently and act dutifully toward her that it becomes second nature. If you would prosper in business, enjoy long life, a happy and serene old age, and, above all, a peaceful end, cherish thy mother, and don't forget the *kind word*!

MRS. M. A. KIDDER.

### THE TRUE SPIRIT.

MESSRS. FOWLER AND WELLS: I can not do without the PHRENOLOGICAL JOURNAL, war or no war. I am endeavoring to get up a club among my neighbors. But few persons have any just sense of the great benefit arising from a knowledge of the science of Phrenology, while other works of a fictitious character are freely read, and more important reading matter is almost wholly discarded. I shall, however, use my best endeavors to get the JOURNAL, and the noble cause it advocates, into notice here, for some who think themselves unable to take the JOURNAL spend enough in one year to pay the price of fifty subscriptions to the work, and that, too, for things which can be of no sort of benefit to either body or mind. For the coming year you will send the JOURNAL to my address, as heretofore, and find inclosed one dollar, the price of subscription. Yours, for the cause,

W. C.

### SHALL WE SEPARATE?

WITH the new year, 1862, THE AMERICAN PHRENOLOGICAL JOURNAL will enter upon its thirty-fifth volume. Many of its readers have adhered to it from the first. Then their youthful locks were auburn or black—they are now gray with age; yet it seems to us but a short time since the JOURNAL was launched a tiny boat. Its build was unique, its flag unknown; it is no longer a stranger. It was devised as a messenger of a better mental philosophy than the world had known. Its mission has been felt. Its teachings pervade the best literature of the day; ministers incorporate its doctrines into their sermons; lawyers and judges speak the language of Phrenology in their arguments and charges in court; asylums for the insane are blest by its philosophy in the comprehending and treatment of insanity; teachers have learned to study their pupils, guide their action, and control their dispositions by the aid of Phrenology. The question is, shall this JOURNAL be allowed to languish even in war times, for a want of support? Though the times are dull, can our countrymen afford to do without it? Hitherto it has been sustained by individual effort; each subscriber has used personal exertion to secure another; some have obtained as many as five or six hundred in a year. To such voluntary agents we appeal. Let each reader get one new subscriber; he needs no certificate of agency—his neighbor knows him and will trust him to send the money. Men are social beings, and each can influence another. Thousands who never have read the JOURNAL would thank any of our subscribers for impressing upon them the propriety and profitableness of becoming readers of the JOURNAL. There is no citizen who is capable of earning his living, or exerting any influence in society, who would not be in more ways than one benefited by a year's perusal of these pages. Will not our friends try the experiment? and will they not make the effort at once? At the beginning of the new year is the best time to subscribe. Our terms are extremely low, and the matter which we print is of permanent value. Every volume of the JOURNAL, though ten years old, would read like a fresh book in a family that had never perused its pages. Unlike the newspaper, the value of which passes with the date of its publication, the JOURNAL is rendered even more valuable by long keeping, espe-

cially the biographical part. The JOURNAL will be profusely illustrated, published on the first of every month, and couched in such language as will adapt it to all classes of readers. This was the first pictorial paper in America; nowhere else, twenty years ago, could be found the portraits and biographies of men in a serial publication. Many of the pictorial papers of the present day publish merely the likenesses of persons without any biography, while the JOURNAL gives the *phreological character and biography*, and thus maintains those peculiar characteristics which combine to make it of incalculable value in the present, and a rich source of reference for all future time.

### WHO WILL DO IT?

The proprietors of the PHRENOLOGICAL JOURNAL and WATER-CURE JOURNAL offer the following inducements to VOLUNTARY AGENTS.

The one who shall first send twenty subscriptions for the Journals, for the year 1862, and Ten Dollars, shall receive as a premium TEN DOLLARS in books, *prepaid by mail*, which he may choose from the list published in the present number. To the one who shall send the second

twenty subscriptions, NINE DOLLARS in books, as above.

For the third Twenty Names, EIGHT DOLLARS in books, as above.

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For the ninth Twenty Names, Two Dollars in books, as above.

For the tenth Twenty Names, One Dollar in books, as above.

Our friends can send names for either or both Journals, to make up their numbers, and they may be sent to any number of post-offices, as desired. A list of the successful competitors will be published so soon as their claims shall be decided. *Who will be the first?*

**POSTAGE ON THE JOURNALS.**—On the PHRENOLOGICAL or WATER-CURE JOURNALS, any distance in the United States, California, Oregon, and Washington Territory included, the postage is six cents a year, if paid in advance for the year, at the office where received, not in New York, or one cent a number, which is twelve cents a year, if paid on receipt of each number. To Canada and other British North American provinces, the postage is the same—six cents a year, payable in New York instead of at the office where received. Subscribers in the Provinces will therefore send six cents in addition to their subscription, to pay postage to the lines.

We send specimens gratuitously with pleasure; but our friends must not be disappointed if they do not receive the particular number desired. We do not make any numbers to serve us as specimens, but intend that any month's issue shall be a fair index of the year, and consequently use for distribution those of which we have a surplus after supplying subscribers.

### WOMAN CAN DO IT.

FROM the earliest ages the very best things have been done by woman. Now that thousands of our countrymen are off for the war, and the women have to a greater extent than ever before the home-interests to manage and care for, we appeal especially to our female reader-friends to act as agents for the JOURNALS. Some of our most efficient and successful agents for obtaining subscribers have ever been women; and now that woman has increased responsibilities, she needs more than ever before the aid which the PHRENOLOGICAL JOURNAL would give her in guiding the education of her children, and the health-advice contained in the WATER-CURE JOURNAL to enable her to keep her family well, and thus avoid doctors' bills and death. What maid or matron realizing this truth will not get one or more subscribers for the new volume. We mean to make the JOURNAL the coming year richer in good counsel to all than ever before.

### To Correspondents.

**CORRESPONDENT.**—1. Can nervous vitality be increased?

*Ans.* We think it can.

2. Can a reclusive or hermit cultivate the organs of Benevolence, Human Nature, Agreeableness, Approbativeness, Secretiveness, and Adhesiveness, without any intercourse with society?

*Ans.* He would not be likely to do so.

3. Can Organic Quality that is marked average become large by a rigid course of life? or can it be improved at all in a person eighteen years of age?

*Ans.* It might be much improved, though it might be difficult to make a great change.

T. A. B.—I am naturally extremely diffident and bashful; so much so as to make it next to impossible for me to express a thought in public. Where is the deficiency or excess? and what the remedy? In some of your works you state that this arises from deficient Self-Esteem. I think this incorrect in my case. My Self-Esteem is large, and, I think, active. I have an uncommonly large head, but lack force of character. What organs are lacking? What means can I use to stimulate my powers to the utmost that nature will endure, and at the same time constantly and naturally.

*Ans.* You ask almost too much to be answered on such slight data as you give. You may have a very sensitive temperament, and that made more sensitive than is natural by your habits. You may have excessive Cautiousness and Approbativeness, and small organs of courage and energy; this latter you confess. We doubt your Self-Esteem being large and active. You should use abundant exercise in some manly vocation. Eat nutritious, but not stimulating articles of food. Your head being very large, requires more bodily power than you possess to give it adequate support. Also not less than eight hours of sleep, to give rest and quietness to the nervous system. It might be well for you to send your portrait, and have a full written description of your character, when we can answer all your questions. If you will give us your address, we will send you "The Mirror of the Mind," which will give the particulars relative to such examinations.

**CHICAGO.**—Send for the "Mirror of the Mind," which will be sent free by mail, and this will explain everything respecting examinations by the portrait, with directions how the likeness should be taken. The lecture you mention has not been published, though the essence of it is embodied in various works of ours. We can not now tell relative to future labors.

THE article entitled "What Becomes of all the Motion?" is not regarded as sound in theory, and therefore it will not be published.

### Business Notices.

#### TO FRIENDS AND CO-WORKERS.

IN JANUARY and in JULY we begin new Volumes of this JOURNAL. Those whose subscriptions close with the last number, can now forward, with their request for renewal, the names of their neighbors as new subscribers. May we not hope for a very large accession to our list to begin with the new volume? We will print the man-elevating truths, and trust to our co-working friends in every neighborhood to find the readers. Now is the time to begin the good work.

THE JANUARY number commences the THIRTY-FIFTH VOL. OF THE AMERICAN PHRENOLOGICAL JOURNAL.

TEACHERS, EDITORS, CLERGYMEN, and others, are invited to obtain subscribers in the neighborhood where they reside. Traveling Agents may obtain Certificates from the Publishers, on presenting suitable recommendations.

SUBSCRIBERS may remit for one, two, three, or more years, as may be convenient. The amount will be credited, and the JOURNAL sent the full time.

CLUBS may be made up of persons receiving their Journals at different post-offices. It often occurs that old subscribers are desirous of making a present of a volume to friends at a distance.

HAVING BEEN a member of a club at some previous time does not entitle persons to renew their subscriptions at club rates, except a new club is formed. Our terms are: for 10 copies, ordered at once (and one copy extra), one year, \$5; 5 copies, \$3; single copy, \$1.

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FRIENDS—CO-WORKERS—VOLUNTARY AGENTS, in every neighborhood, are invited to engage in the good work of extending the circulation of these unique and valuable periodicals. A little well-directed effort, just now, will double our list of readers, and thus scatter invaluable blessings among thousands. May we not hear from you?

BE CAREFUL.—If those ordering the JOURNAL would write all names of persons, post-offices, etc., correctly and plainly, we should receive less scolding about other people's errors. We are not infallible, but most of the errors about which agents complain are not attributable to any one in the JOURNAL office. People who forget to date their letters at any place, or to sign their names, or to give the name or address for copies ordered, will please take things calmly and not charge us with their sins of omission, etc.

To get an idea of what a whaling voyage really is, without encountering its perils and hardships, one has only to visit the fine panorama of Capt. Williams, now on exhibition at Hope Chapel, 720 Broadway, where an evening can be pleasantly spent, and many things learned, for "only a quarter."

NEW POST-OFFICE.—A new post-office has been established in Columbia County, N. Y., and named "Mount Lebanon." This is the address of the Shaker Society in that vicinity.

POSTAGE STAMPS.—As the old stamps are no longer received in payment of postage, our friends will oblige us by sending new ones instead, any quantity of which will be received in payment of books or subscriptions.

PRESENT SUBSCRIBERS are our main reliance. Those who know the utility of the JOURNAL will work for it, and recommend it to their friends and neighbors, that they too may participate in the benefits of its teachings.

We will club with any newspaper or magazine published in New York, Boston, or Philadelphia.

REMITTANCES.—Checks, Drafts, or Bills on New York, Boston, or Philadelphia, properly indorsed, may be remitted.

## Special Notices.

IMPROVEMENTS made in the machinery for manufacturing Gold Pens, and secured to the subscriber by Letters Patent, have enabled him to overcome the many imperfections hitherto unavoidable in their production, and also to bring the cost within the reach of all. The writing public should know the following facts:

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TEETH, upon Allen's system, can be obtained at 23 Bond Street. By this method the teeth, gums, roof, and rugae of the mouth are so accurately formed as to display a perfect prototype of the natural organs, restoring the true expression of the mouth and original contour of the face.

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J. PARRISH, 323 Canal Street, New York, manufacturer of Shirts, Bosoms, Wristbands, and Collars, is now selling at prices to suit the time:  
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SCHOOL OF ART FOR LADIES, 863 Broadway, New York.—Miss S. E. FULLER respectfully announces that the School of Art for Ladies reopened on Monday, September 18, 1861. Thorough instruction given in Drawing and Painting from the human figure, natural objects, models, etc., by competent artists. Drawing and engraving upon wood thoroughly taught. Arrangements are being made to enable pupils, as soon as qualified, to receive profitable employment. Saturday classes, for Teachers and pupils attending other schools during the week.

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## 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 the one 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.

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**RAILROAD SYSTEM OF ILLINOIS.**  
 Over \$100,000,000 of private capital have been expended on the railways of Illinois. Inasmuch as part of the income from several these works, with a valuable public fund in lands, go to diminish the State expenses, the TAXES ARE LIGHT, and must consequently every day decrease.

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 The State Debt is only \$10,105,398, 14, and within the last three years has been reduced \$2,969,746 80, and we may reasonably expect that in ten years it will become extinct.

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The State is rapidly filling up with population; 868,025 persons having been added since 1850, making the present population 1,723,663, a ratio of 102 per cent. in ten years.

### AGRICULTURAL PRODUCTS.

The Agricultural products of Illinois are greater than those of any other State. The products sent out during the past year exceeded 1,500,000 tons. The wheat crop of 1860 approaches 35,000,000 bushels, while the corn crop yields not less than 140,000,000 bushels.

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Nowhere can the industrious farmer secure such immediate results for his labor as upon these prairie soils, they being composed of a deep rich loam, the fertility of which is unsurpassed by any on the globe.

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Since 1854, the company have sold 1,300,000 acres. They sell only to actual cultivators, and every contract contains an agreement to cultivate. The road has been constructed through these lands at an expense of \$5,000,000. In 1850 the population of the forty-nine counties through which it passes was only 335,598; since which 472,293 have been added, making the whole population \$14,891, a gain of 143 per cent.

### EVIDENCES OF PROSPERITY.

As an evidence of the thrift of the people, it may be stated that 603,000 tons of freight, including 8,503,000 bushels of grain, and 250,000 barrels of flour, were forwarded over the line last year.

### EDUCATION.

Mechanics and workmen find the free school system encouraged by the State, and endowed with a large revenue for the support of schools. Their children can live in sight of the church and schoolhouse and grow with the prosperity of the leading State in the Great Western Empire.

### PRICES AND TERMS OF PAYMENT.

The prices of these lands vary from \$4 to \$25 per acre according to location, quality, &c. First-class farming lands sell for about \$10 or \$12 per acre; and the relative expense of subdividing prairie land as compared with wood lands is in the ratio of 1 to 10 in favor of the former. The terms of sale for the bulk of these lands will be

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at six per cent. per annum, and six interest notes at six per cent. payable respectively in one, two, three, four, five and six years from date of sale; and four notes for principal, payable in four, five, six and seven years from date of sale; the contract stipulating that one-tenth of the tract purchased shall be fenced and cultivated, each and every year, for five years from date of sale, so that at the end of five years, one-half shall be fenced and under cultivation.

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EDITOR'S NOTE.—We had intended to give the closing chapters of the MORAL PHILOSOPHY, and also an article in continuation of the subject "Imagination," with a review of Herbert Spencer and J. D. Morel respecting mental elements, but a pressure of other matter, and the necessity of publishing title-page, etc., in the present number, made it impossible. When completed we shall issue the MORAL PHILOSOPHY in book form.

[For Life Illustrated.]

## PRIDE AND WORTH.

BY MRS. M. A. KIDDER.

A TINY leaf, one autumn day,  
Went slowly fluttering to the ground,  
Where clothed with grief and shame it lay,  
Nor hardly dared to look around.

One who had felt so very proud  
And haughty in her robe of green,  
Who always praised herself aloud,  
And now to feel so very mean!

What could she do? She glanced around,  
With more of hate, and less of grace,  
When, lo! she met upon the ground  
Her next-door neighbors, face to face.

She tried to toss her dying head,  
(So much of pride was left within.)  
"I think, my friends," she faintly said,  
"Some great mistake there must have been."

It'll become a leaf like me,  
Who lived upon the topmost bough,  
To linger in such company  
As seems to gather round me now.

I felt the sun's first morning ray,  
My cup the earliest filled with dew;  
While here, degraded, I must lay,  
And share the fate that's meant for you."

A leaf, much wiser than the rest,  
Still green, and lingering on the tree,  
Who always loved the shade the best,  
Felt grieved such foolish pride to see.

"My friend," quoth she, "come down we must,  
Both young and old, both high and low,  
And mingle with unsightly dust,  
Or find a grave beneath the snow.

For He who paints the humblest leaf,  
And notes the helpless sparrow's fall,  
Appoints a slumber, deep, though brief,  
A lonely grave alike to all.

But when the spring-time comes again,  
He'll visit every leaflet's bed"—  
She paused—her speech had been in vain:  
The proud and silly leaf was dead!

### MORAL.

He who with vain and empty show would rise,  
May blind his own, but not his neighbor's eyes;  
Sooner or later, first or last, depend,  
True worth will shine, and pride will have an end.

OPIMUM.—One of the curious facts recently revealed by the publication of Custom-House tables is, that there was imported into this country last year three hundred thousand pounds of opium. Of this amount, it is estimated from reliable data, that not more than one tenth is used for medical purposes. The habit of eating opium is known to be spreading rapidly among lawyers, doctors, clergymen, and literary men; and enormous quantities are used by the manufacturers of those poisonous liquors which are dealt out in drinks in the saloons and groggeries that infest every city and village in the country.

REMARKABLE WORKS OF HUMAN LABOR.—Nineveh was 15 miles long, 8 wide, and 40 miles round, with a wall 100 feet high, and thick enough for three chariots abreast. Babylon was 50 miles within the walls, which were 75 feet thick and 100 high, with 100 brazen gates. The temple of Diana, at Ephesus, was 420 feet to the support of the roof. It was a hundred years in building. The largest of the pyramids is 481 feet high, and 653 on the sides; its base covers 11 acres. The stones are about 60 feet in length, and the layers are 208. It employed 330,000 men in building. The labyrinth in Egypt contains 800 chambers and 12 halls. Thebes, in Egypt, presents ruins 27 miles around, and 100 gates. Carthage was 29 miles round. Athens was 25 miles round, and contained 359,000 citizens and 400,000 slaves. The temple of Delphos was so rich in donations, that it was plundered of \$50,000,000, and Nero carried away from it 200 statues. The walls of Rome were 13 miles round.

FORKS.—Forks came into England for the first time in the reign of James I.; prior to that period, people used their fingers, as Oriental nations do to this day. There is an allusion to this fact in an old book entitled "Coryat's Crudities, hastily gobbled up in Five Months' Travells in France, Savoy, Italy, Rhœtia (commonly called the Grisons country), Helvetia (Switzerland), some parts of High Germany and the Netherlands." The author of this book describes a custom among the Italians, "not used in any other country." He says: "The Italians, and also most strangers in Italy, do always at their meals use a *little forke* when they cut their meate; for while with their knife, which they hold in one hand, they cut the meate out of the dish, they fasten their forke, which they hold in the other hand, upon the same dish. . . . This form of feeding is, I understand, generally used in all places in Italy, their forkes being for the most part of yron or Steele, and some of silver, but these are used only by gentlemen. The reason of this their curiosity is, because the Italian can not by any means endure to have his dish touched with fingers." Ridicule directed its shafts against forks when they were first brought into England. Beaumont and Fletcher cast their jokes at the "fork-carving traveler;" and Ben Jonson makes one of his characters allude to "the laudable use of forks, brought into custom here as they are in Italy, to the sparing of napkins."

DEAN RAMSAY, in his "Reminiscences of Scottish Life and Character," tells us of an old lady who liked a party at quadrille, and sent out her servant every morning to invite the ladies required to make up the game, and her directions were graduated thus: "Nelly, you'll ging to Lady Carnegie's, and mak my compliments, and ask the honor of her ladyship's company, and that of the Miss Carnegies, to tea this evening; and if they canna come, ging to the Miss Mudies, and ask the pleasure of their company; and if they canna come, you may ging to Miss Hunter, and ask the favor of her company; and if she canna come, ging to Lucky Spark, and bid her come."

THE ILLUSTRATED PHRENOLOGICAL AND PHYSIOLOGICAL ALMANAC FOR 1862, containing, besides the usual calendar matter, a great number of portraits of eminent persons, with their history and character; also, articles on health and other interesting topics, is now ready. Price, by mail, postage prepaid by the publishers, 6 cents single, or \$1 for twenty-five copies. Usual terms to the trade. Orders may be sent in at once. Address FOWLER AND WELLS, 308 Broadway, New York.

CORN BREAD.—A few years since, half the bread eaten in New England was made of corn and rye meal; now the majority of families see nothing but wheat bread, except on very rare occasions, from one year to another. The farmers of the West and the planters of the South live on corn bread, and sell their wheat to us, because corn bread costs only half, or less than half, as much as wheat bread. Yet there are thousands of poor families in New England who do not know one week where the next week's supplies are to come from, who would feel a sort of degradation in living on corn bread; and if they resort to it occasionally, eat slyly and by stealth, that it may not be known they are so poor as to live on Indian meal.

There is a mistake in this. There is nothing more palatable than corn meal properly cooked. There is a variety of articles for the table that may be prepared from it, that are highly toothsome, and will be preferred to anything else by many people, almost universally by the children. Here is an opportunity for considerable economy, and one at the same time productive of health. Let Indian meal be partially substituted for flour, and the expenses of the table can be very considerably reduced by this one change.—*Springfield Republican*.

COLLEGES IN THE UNITED STATES.—By the annual statement just printed, it appears that in forty-seven colleges of the land there are 8,540 students, of whom 3,082 are professors of religion. There were during the last year 492 hopeful conversions. There were 987 who intend to become ministers. According to the fullest report we have ever seen, there were 122 colleges in the United States, of which 113 are Protestant and 9 Roman Catholic. Of the Protestant colleges, 16 are controlled by the Baptists, 18 by Methodists, 8 by the Episcopalians, some 11 by the Congregationalists, 2 by the Unitarians, and 1 by the Universalists, and the remainder by the various branches of the Presbyterians. Of all the colleges, 15, or about one eighth of the whole, are situated in New England. The Free States have 65 of the colleges, and the Slave States 57.

A LITTLE girl, showing her little cousin, about four years old, a star, said, "That star you see up there is bigger than this world." "No, it aint," said he. "Yes, it is." "Then why don't it keep the rain off?"

LORD BROADLANDS, who was a fast man, once asked dear old Mr. Justice Mellow, of convivial memory, if there was any truth in that old saying, "As sober as a judge." It was a good hit, and we all laughed heartily at it. "It is perfectly true," replied the judge, "as most of those old saws are. They are characteristic, at least; for sobriety is the attribute of a judge, as inebriety is of a nobleman. Thus we say, 'As sober as a judge,' and 'As drunk as a lord.'"