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ILLUSTRATIONS FOR VOLUME 33.

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GUISEPPE 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 Popo. 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 unmoving 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 Appenines 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—Ciccerovchio, 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 Cesanatico, 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 Calatafimi? 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 irreverent view of things altogether blasphemous, that it is deeply blameworthy will hardly be denied. Those who harbor it through the blindness of fear, seem 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 the enemies of the human race. Of this class of calumniators, 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, mangled with rigid professional habits, and a caste of belief exclusive and limited, too often unfits them for liberal research of any description. Such men, I say, have figured as the most rancorous foes, and the most vehement mathematizers 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 teach-ed 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 delicate accusers. But that charges to this effect have been, for the last forty years, broadly and unintermittedly 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 inquirers, 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 was the mad Knight's assault on the windmill, it was sober 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 chimera 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 specting *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 seen 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 melodeon 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 ready 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 gratify these, we may hope still to advance.

There are two views of human nature relating to this subject, both 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 animal nature, adorned by such graces as are compatible with its supremacy. Life, for example, may be regarded as given to us that we may enjoy 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, self-interest, individual aggrandizement, and intellectual attainment would be the leading motives of all sensible men during life; and the moral faculties would be used chiefly to control and direct these selfish propensities in seeking their gratifications, so as to prevent them from unduly injuring their neighbors and endangering their own prosperity. There would be no leading moral object in life: our enjoyments would not necessarily depend on the happiness and prosperity of our fellowmen; and the whole duty of the higher sentiments would be to watch over 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 related directly to his moral and intellectual faculties; the propensities acting 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; either 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 moral 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 born to 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 according to the place which they hold in relation to their fellows. It is proximity to the station of dux that is the grand distinction, and this implies the 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 to 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 bargains than his rival, that he may attract an increased number of customers. If a house is to be built, or a steam-engine fitted up, 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 several public commissioners, who received offers for building a bridge, the highest of which amounted to £21,936, and the lowest to £15,749. Of six offers which I received for building a house, the highest was £1,975, and the lowest £1,560. 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 insolvent; 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 good. As long as he can proceed in trade, he obtains the means of supporting and educating his family, and every year passed in accomplishing this

object is so much gained. He can preserve his trade only by obtaining a regular succession of employment, and he secures this by underbidding every man who has a shilling of capital to lose. Bankruptcy is the inevitable end of this career, and the men who have property ultimately sustain the loss arising from this unjust and pernicious course of action; but it serves the purpose for a time, and this is all that the individual who pursues it regards. Another and a more legitimate cause of low bidding is the reverse of this. A trader has accumulated capital, 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 to a master tradesman thus qualified, compared with that to one in other circumstances and of more expensive habits and lax dispositions, differs to the extent of from 15 to 20 per cent.

Viewed on the principle that the object of life is self-aggrandizement, all this order of proceeding appears to be proper and profitable. But if you trace out the moral effects of it, they will be found extremely questionable.

The tendency of the system is to throw an accumulating burden of mere labor on the industrious classes. I am told that in some of the great machine manufactories in the west of Scotland, men labor for sixteen hours a-day, stimulated by additions to their wages in proportion to the quantity of work which they produce. Masters who push trade on a great scale, exact the most energetic and long-continued exertion from all the artisans whom they employ. In such circumstances, man becomes a mere laboring animal. Excessive muscular action drains off the nervous energy from his brain; and when labor ceases sleep ensues, unless the artificial stimulus of intoxicating liquors be applied, as it generally is in such instances, to rouse the dormant mental organs and confer a temporary enjoyment. To call a man who passes his life in such a routine of occupation—eating, sleeping, laboring, and drinking—a Christian, an immortal being, preparing, by his exertions 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 the higher attributes of his nature, he shall be laid exhausted with toil, more like a jaded and ill-treated horse than a human being. Yet this system pervades every department of practical life in these Islands. If a farm be advertised to be let, tenants compete with each other in bidding high rents, which, when carried to excess, can be paid only by their converting themselves and their servants into laboring animals, bestowing on the land the last effort of their strength and skill, and resting satisfied with very little enjoyment from it in return.

By 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 forced to submit to a most jading, laborious, and endless course of toil; in which 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 other 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 pursues his speculations secretly, so that his rivals may know as little as possible of the kind and quantity of goods which he is manufacturing, of 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 observation 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 cumulating 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 hundred and seventy-five dollars—afterward made up to six hundred dollars—for the best papers upon ten different topics on social science written by working-men. The adjudicators were the Earls of Shaftesbury and Carlisle, Lords Brougham and John Russell, the Bishop of Carlisle, Sir Benjamin Brodie, Sir Fitzroy Kelly, Mr. Napier, the ex-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, Mr. 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 career of two individuals of opposite qualities and tendencies.

But it has been in the career of education that Mr. Cassel's efforts have exerted the greatest influence and been attended by the most marked success. A large portion of the working class of England is uneducated. In 1851, out of a juvenile 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. For the thousands of youth and young men who had but barely learned to read, "Cassel's Popular Educator" was issued (sixteen pages weekly) for two cents. Each weekly number was filled with lessons upon all the popular branches of education. How the people of England appreciated this undertaking may be gathered from the fact that a circulation of two hundred thousand was attained. This was followed by the Historical 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 is considerably over half a million per week. Their circulation of educational works in volumes is very great.

Mr. Cassel visited this country during the last year for the purpose of bringing out here the "Illustrated Family Bible," a work which has 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. Of the issue of one number alone a circulation of two hundred thousand has been attained in England. This is unquestionably the greatest success yet achieved in a field in which Mr. Cassel's labors have already made him *facile princeps*—the art of 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 of England and France, a result which, of course, any publisher could accomplish; but Mr. Cassel is the only publisher in the world who would offer thirty-two quarto pages of such a work, in large print, with copious notes, and copious marginal references, for fifteen cents. It is not often the world is called upon to admire the union of great commercial success with untiring philanthropy, and Mr Cassel's career presents so remarkable an example of it, that we shall almost be ashamed if he does not reap as much honor and reward on

PORTRAIT OF JOHN CASSEL, THE CELEBRATED LONDON PUBLISHER.

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.

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 [illegible], and speaks with [illegible] to the point. He has a first-rate

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 [illegible] 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 unmixed 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 all spirits on board but his. Passengers and sailors mutinied and threatened the life of the commander. He entreated without avail—they were resolved in carrying 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, what harrowing reflections must have crowded upon his troubled spirit! He was beginning to despair as the day advanced toward noon, when high among the roaring of the sea there arose a wild 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 conspicuous 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 Ogdensburgh, 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 Ogdensburgh, 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 Ogdensburgh 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 H. Jane Hartshorn. This school is unique in character, embracing the manual labor system, the vegetarian system of diet, and seeks to be, emphatically, a Christian household. The school is yet young, but we are informed that it is succeeding admirably. The proprietors and teachers of 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 a 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 their 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—not alone, it is true, for multitudes on either hand are 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 in 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. Earnest 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 into such habits as will enable them to enjoy life, and be a blessing to society, may be assured that no pains will be spared to procure that result. We believe cheerful and prompt obedience to every reasonable requirement to lie at the basis of all 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 *et 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.

EDWARD B. HARTSHORN,
AMHERST, N. H. H. JANE HARTSHORN.

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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 Harmonites, 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 prolong 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 a 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 a 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

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* 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 unsettled 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 Combativeness, Approbativeness, 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 blameable 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 texts 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 to 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. For, 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 lock his granary and refuse to use any of his wheat, even as seed for another crop, but sit and croak over his past 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 and the presentation of the season of bankruptcy, and at such times, unfortunately, 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 healthful enterprise. He leads thrifty men to hoarding and keeping their energies and their capital from business and the market. He is like an infected sheep in a flock. It is not that such men are merely valueless as do nothings, but they spread the contagion of their fears and their hopelessness to healthier minds, and as a consequence, three fourths of all the trouble of our panics comes from these croaking panic-makers.

A herd of buffaloes or wild horses, quietly feeding on the prairie, can be panic-stricken in an instant. If one of them throws up his head and utters a terrific cry of fear and starts off at full speed, the contiguous animals catch the spirit which seemed to animate the croaker, and off they dash at headlong speed. This panic spreads through the whole drove, though it may contain a hundred thousand individuals. If one should chance to fall, or if the leaders, pressed by 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 croaking among animals.

We all remember the panic of 1857. Many business men of the present day remember also that awful panic of 1837, and we take occasion now to say, that though there was cause in both instances for a stringent money market and a comparative stagnation of business, we verily believe that nine tenths of all the trouble and loss and depression was occasioned by croaking. We cause it to 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 wealth of showers, the earth smiles and reflects its rainbow of hope, but it does not crow nor shout. When in death every green thing seems parched and withered, we hear no croaking, no complaint, but witness a patient, tenacious endurance; and if we could visit the willow tree upon the hill-side and study its patient effort for sustenation, we should find it reaching its infinite roots to drink from 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 by its intimate and attenuated rootlets it has found the brook and drank its fill, it employs the mysterious fellaw, which it thus acquires as a shadow for bowed heads and weary men. It uses its success as a benediction, not in self-vaunting; therefore we end as we commenced, CROW NOT, CROAK NOT.

ACQUISITIVENESS DISGUSTED.—Mr. Gershom Tolcott, 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 wealth, owning one of the finest and most valuable farms in Milford, he persisted in living in a state of the most 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 heavy amount of gold. The specie was taken to the Milford Bank for safe keeping. Nearly the last words uttered by the expiring miser were to request a neighbor who stood by him to leave the room, for fear he would steal the money. His wife abandoned him many years ago, and recently, for a 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, amid 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 bad judgments 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 eternal truth, rising above prejudice, selfishness, or the "armed 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 development, 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.

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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 [illegible] 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 publications, 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.

PHRENOLOGY—SCIENCE OF MIND.

UNTIL the introduction of Phrenology by Gall, Spurzheim, Combe, and others, we had no system of Mental Philosophy worthy of the name. All treatises were mere speculations, and as subsequent investigations have shown, were impractical and almost valueless. PHRENOLOGY, as now taught, appeals to the common sense of every one, and is so easily proved to be both theoretically and practically all it is claimed to be, that but very few who have given any considerable attention to the subject deny the truth of its principles, or their ready application to the common affairs of life. THE LEADING PRINCIPLES OF PHRENOLOGY ARE:

Mind is the primal power of the human system.

The body is simply the instrument through which the mind manifests itself while on earth.

The mind is manifested through forty or more organs. Each is primary and independent in its functions, doing its own work, and not doing the work of any other.

Each of these powers resides in, and is manifested by or through a particular portion of the brain.

The power of each organ, all other things being equal, is in exact proportion to the size of that portion of the brain which manifests it.

The mental powers are possessed originally in different degrees by different individuals, and also by the same individual.

Each mental power grows stronger and becomes more skillful by proper exercise.

Each mental power was created for the purpose of doing good, and was intended to be used.

The Intellectual, Moral, and Spiritual powers fulfill the design or end of man's creation; the other powers and propensities, which are also possessed by the animals, are subsidiary and to be subservient to them.

Such use of all the mental organs insures right Development, Power, and Happiness.

The functions of these several organs are governed by fixed laws.

Phrenology is the science that explains these laws, and consequently enables us to govern the mental powers in accordance therewith.

The state or condition of the body affects the action of the mind.

No part of the body can be affected without a corresponding effect on every other part. So the brain partakes of the physiological condition of every other part.

There are three Temperaments, states, or conditions of the body, when in health, known as the Vital, Motive, and Mental.

The practical uses of Phrenology, then, are—

First, to teach us how to bring all parts of the system into harmonious and well-directed action.

Second, to understand the function and uses of each separate organ.

Third, to enable us to govern and educate each faculty and each propensity, increasing the power of some and properly directing others.

And, *fourth*, by combining these lessons, it enables us to know ourselves, and to account readily for each motive, thought, and act, on scientific principles.

THE AMERICAN PHRENOLOGICAL JOURNAL was established in 1838, for the purpose of diffusing among the public a knowledge of these principles, and of the value of their practical application. Its popularity and success is an index to the reception of its teachings. Everywhere, all classes have learned that to "know thyself" is man's bounden duty, and that his success in life depends much on his understanding of the principles that govern his action.

THE PHRENOLOGICAL JOURNAL aims to reform and elevate the race by teaching man his duty to his God, himself, and his fellow-men—to teach him his capabilities, and how to make the most of them—the reason of his faults, and how to correct them—and how to understand and obey all those natural laws which serve to secure the highest physical and mental well-being.

A LEADING FEATURE of the Journal is the theoretical and philosophical consideration of Phrenology, and especially its application to Home Education, Domestic Government, Self-Culture, Selection of Pursuits, Choice of Apprentices, Clerks, Associates, and Partners in Business.

A NEW VOLUME commences with this number. Terms, $1 a year; ten copies for $5.

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Advertisements.

[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 £160,000 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, or 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 *dire* scarcity in the potato crop, is now afflicting unhappy Ireland, at the time when this edition is in the press (April, 1846.)

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Contents.

DR. LEVERETT BRADLEY.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

PORTRAIT OF DR. LEVERETT BRADLEY,
THE IMPROVER OF THE TELEGRAPH.

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 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 friendship is such that you try to do more than you ought for your friends; and when they are unhappy, you bear 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.

Your are not quarrelsome, but are disposed to debate, discuss, and criticise the errors of others, and try to build up a better thought in their minds; but when it comes to physical conflict, you dislike to grapple. If you were really compelled to go into warfare, you would contend for a just victory to the death. You are not severe in disposition; your censures and criticisms of people are rather sharp, because your conscience is strong, and your Firmness large, but you are not overbearing and morose and cruel. It is no virtue in you to be temperate. 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 a

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.

You 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 Painsville, 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 puncheon 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, whitewoods, 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 went 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 as 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 at 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.

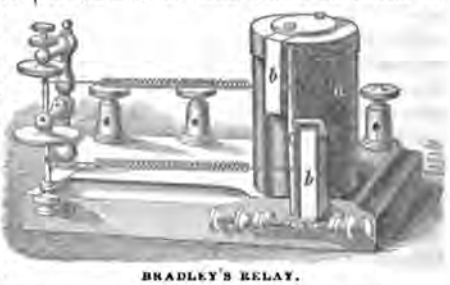
Afterward, to avoid and suppress litigation, this and the opposing company went into consolidation under the name of the Eureka Ditch Company, and the united canals are now supplying their thousands with the indispensable element for the development of the immense auriferous resources of that extensive 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.

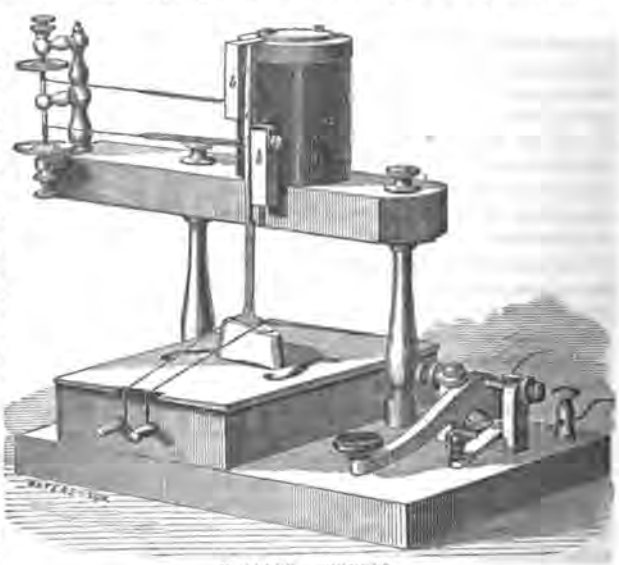
The cut illustrates this simple little magnet as used in the relay. *a* is the helix, *b*, *b* two elbows of iron having connections with the extremities of a bar passing through the helix, and *c* the naked armature, hung at its center upon the lower elbow or pole, by means of a delicately flexible 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.



BRADLEY'S RELAY.

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 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 represented in the cut, is all that is needed for an office, the local battery being entirely dispensed with.



BRADLEY'S SOUNDER.

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 necessaries for the indigent, such as medical hospitals, to receive them when in disease, or baths to preseve 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 divines 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 thereby confer on them mental energy, fortitude, and a rational ambition—after which it might be expected that they would not consent to labor, like 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, as the recompense of their industry and skill. As long, however, as the system of individual aggrandizement is maintained, it will be the interest 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 duties 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, toiling patiently through this life in poverty and obscurity, and looking forward to heaven as their only place of rest and enjoyment. Under the selfish system, religion and morality do not aspire to the establishment *on earth* 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 these 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 shall 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 main 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 be 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; and that, if enlightened in regard to his own constitution and the sources of his own welfare, he would desire to labor, for his own gratification, even independently of the reward, in the form of food, raiment, and physical abundance, which it is the means of procuring. Again, the 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, the wonder is that he has wandered in error and misery so long. Some

* 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 instructors, 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 ascendency, 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 criticise 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 105th 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. 22d*, 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 listed 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 cider 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.

RALPH FARNHAM, 104 YEARS OLD
THE LAST SURVIVOR OF THE BATTLE OF BUNKER HILL.

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 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 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

HOUSE OF RALPH FARNHAM, AT ACTON, ME.

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 his departure.

After his return to his home he wrote the following letter:

ACTON, ME., *Oct. 23d*, 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 lancers, and Mayor Dane, of Charlestown, and Mr. Gilmore's Concert Band, for their liberal presents.

Though I am in my 105th 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 †

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.

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* 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 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 33. Among 100 women, 49; and the mean of both, 41. As it is estimated that the number who marry annually is only about 3 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.

SCHOLARSHIP OF ENGLAND.—Of 100 of each sex who marry, the number who sign with *marks* is—

	Males.	Females.	Mean.
South-eastern counties	31	40	36
South-midland do.	43	53	48
Eastern do.	45	51	48
South-western do.	31	47	39
Western do.	40	54	47
North-midland do.	39	70	41
North-western do.	39	63	51
Yorkshire do.	34	49	41
Northern do.	21	41	31
Monmouth and Wales	48	70	59
The Metropolis	12	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. *Registrar-General's Second Annual Report of Births, Deaths, and Marriages, for England*, in *The Scotsman* of 22d 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 bestowed 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 co-operated with them in the commission of sin. And, ou 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

—"Usurp the balance and the rod;
Rejudge His justice; 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. Yes. 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 obviating 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 perceptives, 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.

G. W. W.—Your description of the Temperaments is not so clear as to warrant us in deciding precisely what they are; but so far as we can judge, there would be no palpable objection to their union. For fifty cents you could procure, by mail, the ILLUSTRATED SELF-INSTRUCTOR, which would instruct you how to judge of the subject of Temperaments.

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LATE JUDGE OF THE SUPREME COURT OF THE STATE OF NEW YORK.

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, Combativeness, 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 irrationally 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.*

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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.

LOLA MONTEZ—FROM A PHOTOGRAPH BY MEADE BROTHERS.

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.

You are susceptible of strong congujal 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 the society of gentlemen and seek their company, and, with the right kind of a companion, you would be a very devoted and loving wife; but whoever attempts to govern you will make a mistake, for you never were, and never will 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 several 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 Alemanui, constituted themselves her protectors. These chivalrio 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. 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 29.]

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 subtile 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 subtile; 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, cavil, 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 subtilty. 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 he 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 Rammohun 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, ingenuousness, 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, intellection, 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 denaturalized as were the Houyhnnms 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 necessaries 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 necessaries 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 education 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 rov'st;
> 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 extensive failures among bankers, merchants, and manufacturers; and how universal was the individual suffering throughout all classes! Laborers could find no employment, and the shopkeepers who depended on them had few customers, and of these many were unable to pay. The great manufacturers who supplied these classes with clothing and articles for domestic use were idle; the house proprietor suffered for want of solvent tenants, and the landed proprietor found a dull and 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 pursuit of individual interest, the real welfare of each individual is much 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 lesson 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 Christianity which commands us to love our neighbors as ourselves, is actually written in our individual and social constitutions, and must be practically realized before individuals can become truly prosperous and happy.

The precept has been generally interpreted to mean that we should 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 kindred; but, although this is unquestionably one, and a very important application of it, the principle of the precept goes much farther. It enjoins us to arrange our social institutions and our whole practical conduct in such a manner as to render all simultaneously and, as nearly as may be, equally, happy; and apparently our nature has been constituted to admit of this being done with unspeakable advantage to all, 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 their 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 spread devastation and misery among millions of people. These could not have been waged if the millions of persons on whom the calamities 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 history of the slave-trade. It proceeded from individual rapacity, and constituted the foulest blot that ever stained the fame of Britain. It enriched a few individuals at the expense of every principle of humanity, and in defiance of every Christian precept. At no period was it 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 increasing morality, in the great body of the people, did produce this co-operation; and, after ages of crime and misery, it was extinguished, by the nation paying £20.000,000 for the freedom of the slaves. If the British people had been able earlier to insist on the cessation of this odious traffic, how much of human misery, besides the loss of the £20,000,000, would have been avoided! If we trace narrowly the great causes why our rulers have been permitted to waste the public resources, and incur 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 yield to them. War created a demand for farm produce to maintain fleets and armies, for cloth to clothe them, and for iron to arm them, and so forth; and men shut their eyes to the fact that it was destroying the 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 leave 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 course of Lectures, the audience has diminished in proportion as I have left the interests of individuals, and proceeded to discuss those of the public. This indicates a humble degree of mental cultivation.

[TO BE CONTINUED.]

THE LATE DR. JOHN W. FRANCIS.

DR. JOHN W. FRANCIS.

DR. JOHN WAKEFIELD FRANCIS, whose portrait accompanies this notice, has just completed his earthly career. He died at his residence in East Sixteenth Street, this city, on the morning of February 8th. He had for some time been slightly out of health, but was thought to be convalescent, and his death, at the time it occurred, was unexpected by most of 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 live in 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 entire 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 soon after commenced the study of medicine under Dr. Hosack. After taking his degree, which was in 1809, 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 visited Europe for the purpose of perfecting his qualifications for the professorship. He there became acquainted with several of the most distinguished 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' Cyclopedia*. 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 Rutger's 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 theMedical 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.

JOHN S. RAREY—THE HORSE-TAMER.

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 success 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 immediately following this was, that he could catch and halter colts with perfect ease, while others could not come within their reach by 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 eminent officials in authority of his undoubted power to perform the wonderful feats which rumor ascribed to him, that permission was given to 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 Com-

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 Swacliffe.

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 Swacliffe, 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 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.

ONCE, in that lofty capitol of thought,
The cranium, a long debate arose,
In which old timid CAUTIOUSNESS was brought
To tears; COMBATIVENESS 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 in 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 and 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, pinched-up mummy of a man,
With gimlet eyes, and lips like the black leech,
And skin too stingy 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.

Rothschild, 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 MIRTHFULNESS, brimmed over with a joke,
Cried, "Lock your chest, 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 move 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 starry skies,
The cuticle 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 crinoline.

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 CAUTIOUSNESS, 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 HOPE 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 brow 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 agape 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 shall 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 rose 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 skeins 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,
Spirit 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 hand upon his pulsing heart,
Arose, 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 with wasting 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 Eastems, 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 funny 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?"
Barnum 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 slapped his little knees,
When CALCULATION, counting number one,
Said man was not designed for scenes like these.
He should *add* to his graces, and *divide*
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.
"Man," 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 crystalized 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 syllables—
His lips, like the responding mocking-bird,
Could never put the thought in what it tells.

AGREEABLENESS 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 hurls 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 scars upon his breast,
And lifts his arms to wrestle with the gale
That comes with lightning armed across the waste.
Amid 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 MIRTHFULNESS 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 ants, his head of ant-hill shape;
WIT said, "Combe on the Head" would suit com-
Although he had the forehead of an ape, [plete;
He had vast understanding in his feet.

COMBATIVENESS 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."
INHABITIVENESS said he would go home;
While ALIMENTIVENESS just took a drink;
Old CAUTIOUSNESS fled from the noisy room;
CAUSALITY implored them all to think.

ACQUISITIVENESS 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;
BENEVOLENCE held out a friendly hand;
There SELF-ESTEEM his love of self maintains;
AGREEABLENESS tried to console the band.

WIT cracked his jokes at other folks' 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 sublunary matters here below;
If nature has omitted noble souls
For bodies here, she marks it on the brow.

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 experience 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 criticisms upon customers, than are persons from thirty to fifty years of age, especially the latter. 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 market, 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 manufacture something which they call wit out of any apparent want of knowledge or experience 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 obtain 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 particular vocation, or such a question as they may not suppose exactly relevant to their particular 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 youngsters, ninety times in a hundred you will not only get a civil, but a gracious, answer; and on going into a store, hotel, railroad station, daguerrean saloon, or other place of public 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 question for our own convenience. A few gray hairs, a little baldness, or some honest wrinkles 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 certain 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 Charleston 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 stepping 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 suppose 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 venture 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 affirmative, he would reply in a way that would show his earnestness to communicate anything which would minister to the information or the pleasure of the stranger. When a man has traveled over nearly every available degree of latitude, he will learn that everything does not grow in the place of his nativity; will learn that the orange, the palmetto, and the pineapple are not to be found alongside 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 particular 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 importance 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 wiseacre 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 uncared-for. 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.

THE PEOPLE LIKE IT.

Yes, the people like the Journal. In some houses it has found a home for twenty years, and will for twenty years to come. We like old friends. Good wine, like true friends, improves by time. He whose heart is in the right place does not think the less of his friends because the snow that never melts has fallen on their locks.

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:

G. F. R. writes, "You may regard me as a regular subscriber for the Phrenological Journal to the end of my life, for I consider it worth to me more than five times the amount it costs; indeed, I prefer it to any journal or periodical with which I have any acquaintance."

A subscriber from Stockton, Mo., writes, "Those who have taken the Phrenological Journal are highly pleased with it, and will continue to be, so long as it pursues that high and independent course which characterizes its past history, and remains entirely neutral in respect to politics."

J. S. B., of Ohio, writes, Feb. 9, "I should not send you so small a remittance, but it is very difficult to get up clubs these times. I have taken the Journal, without intermission, for the last fifteen years, and hope to continue to do so through life."

A PREMIUM.

Reader, if you will send us a club of Twenty New Subscribers for the Phrenological Journal, and Ten Dollars, before the first day of May next, we will send you, as a Premium, post paid, a copy of our work, entitled Education Complete, price Two Dollars Fifty Cents, for a description of which see advertisement in the present number. This offer will hold good until the first day of May, and no longer. New subscriptions for the Water Cure Journal may form a part of clubs as above, if convenient.

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 to assume his place without just cause or right.

2d. Does large Form delight in colors, without reference 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, snugly 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, snugly-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, Approbativeness, 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 medicaments, 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.

Advertisements.

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TO DOCTORS.—TO KNOW THE

temperaments and mental organization of the sick, is of as great importance as the mere knowledge of their physical condition. For, often the disease is in the mind, or even when the body is troubled, much good could be accomplished, especially with irritable people, by a correct knowledge and application of the principles of Phrenology. For a further examination of the subject call upon

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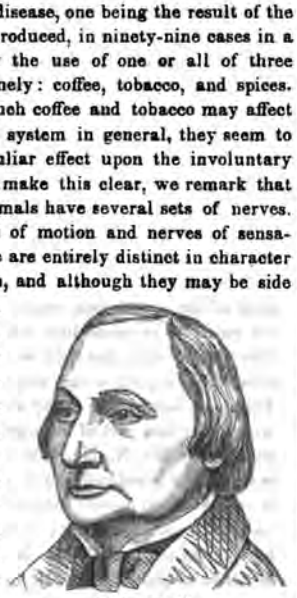
Contents.

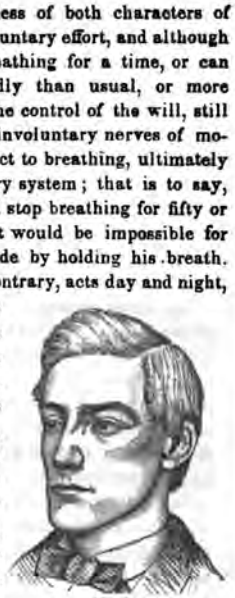
COFFEE AND APOPLEXY.

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 narves," 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.



No. 1.—Mr. N.

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 characters of voluntary and involuntary effort, and although a man can stop breathing for a time, or can breathe more rapidly than usual, or more irregularly, under the control of the will, still we think that the involuntary nerves of motion would, in respect to breathing, ultimately master the voluntary system; that is to say, though a man could stop breathing for fifty or 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 stopped, although, by inviting exciting thoughts, by working up the imagination, the whole system can become excited, and with it the circulation—but this is excited only in sympathy with the other parts of the body. For example, if a man is angry or afraid, and has either to fight or run, his whole system will become agitated, and the heart's action will increase, so as to send through the system the re-vitalizing element of the blood more rapidly than common, to invigorate the man for the exigency. But who, by saying, "Heart, beat faster," can insure obedience, or who, by saying, "Beat slower," will be obeyed?



No. 2.

We have said that the use of coffee, tobacco, and spices appears to affect the involuntary system of nerves which operate on the heart

and some other organs. Now, if this be so, aside from all other questions of health and propriety in respect to the use of these articles, it comes 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 and early death therefrom? We believe that at least one third of the human race of to-day are liable to palpitation of the heart, and to such spasmodic action of that organ as to throw the blood unduly upon the brain, and thus produce apoplexy, from the habitual use of the three articles named. We believe that we can point out individuals thus specially liable to apoplexy, almost as rapidly as men 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 nothing is more common than for persons thus addressed to reply, "Oh, yes, I gave up coffee six 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 interdicted it, and I find that it injures me very much."

We know persons of robust constitution, of active habits, and excellent general health, who can bear all the fatigues of hard labor, either 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 will be seen, has a very broad face at the cheek-bones. It is also full through the middle of the cheek, and then suddenly tapers off, showing an exceedingly small chin. The other portrait, No. 2, Mr. ——, presents a face in many respects the reverse of the first. The cheek-bones are not broad or prominent. The middle 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 large and vigorous lungs; they will, as it were, live on air, and can not endure to be where they can not have an abundance of it. In consumption, 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 cinnamon, 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 Approbativeness, 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 sympathetical 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 19¾ 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	19¾
From ear to Individuality "	5¼	5¼	4
" " Benevolence "	6	5¾	4½
" " Firmness "	6	6	5
" " Philoprogenitiveness	5	5	4
" Individuality to "	8	8	6½

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 hind 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 disquisition, 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 misappliance, 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 cradles. 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 gratification 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 if he were awakened at any hour of the night, and often has been awakened by his friends on a wager, 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 proscribe 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 ascendency 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, M'Culloch, 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 I 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 Cautiousness 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 counselor 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 compliance, respect, tenderness of other people's feeling and standing. Your Hope renders you strong in anticipation, and your Cautiousness 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 Alimentiveness, 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.

Ling.

[FOR BIOGRAPHY AND CHARACTER SEE NEXT PAGE.]

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 born in Roxbury, Norfolk County, Mass. The last-named James Draper had a son James, who was born in Dedham, Mass., in the year 1720. He removed to Spencer in 1742, 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 a direct line of descent. This James Draper was the father of the subject of this biographical sketch, who is the sixth of the same name, and was born at Spencer, as before stated.

The subject of the present notice having received a farm from his father, cultivated it as the principal means of subsistence until he was about thirty years old. Having been born in the stirring times of the American Revolution, when the ravages of war had so impoverished the whole country that the great mass of the people were obliged to toil and struggle hard to obtain the bare necessaries of life, the means of obtaining even a good common-school education were exceedingly limited.

Possessing a strong and almost unconquerable desire for the acquisition of knowledge during the years of his early manhood, he has, by diligently improving his leisure moments, demonstrated the truth of the old adage, that "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 Bailey's Dictionary, Noah Webster's Grammar, and Perry's Spelling Book, which latter book, 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 1832 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 perceptives 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 necessaries.

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 upon the bodily and psychological condition of man, a knowledge which can be obtained only by investigating human nature as a whole, and by the most careful and untiring analysis of details.

Not only to himself, but to others also, must the gymnast be able to give an account of the application of his art. Ling opened a new field for physical investigation, hitherto untried, and almost unknown, even to the most learned physicians and naturalists. He conducted his researches with the most scrupulous exactness, and in the most earnest manner frequently recommended his companions to do the same. He did not acknowledge a new movement to be a good one until he was able to render an exact account of its effects. His intention was not merely to make gymnastics a branch of education for healthy persons, but to demonstrate it to be a remedy for disease.

Herein we find the explanation of the strong public interest taken in Ling's ideas. Laymen who had always looked upon bodily movements as a deception, in their sickness, anxious 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 disregarded nor treated with neglect at Lund.

During his stay at Stockholm, a change 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 had the happiness to be appointed by a royal ordinance, with a regular salary of 500 rix-dollars, as the founder and director of this Institution, for the setting out and preparation of which not more than 200 rix-dollars were voted.

The important increase of public support which was accorded to the Institution in the year 1834, was a mark of the increasing general favor conferred on him and it by 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 first nor the insignia of the latter. He was much gratified by the proof of the love of his friends and pupils, when on a festive occasion they presented him with a silver medal. He had the deeper gratification of seeing at length his ideas realized, his art established in Sweden,

made use of in every grade of society, and incorporated, as an important element, in the education of the people.

Ling's gymnastics were introduced many years ago, not only into all the military academies of Sweden, but into all town schools, colleges, and universities, even into the orphan institutions, and into all country schools. In the rooms of the Central Establishment at Stockholm, persons of every condition and age, the healthy as well as the sick, executed, or were subjected to, the prescribed movements. The number of those who adopted their use increased every year, and among them were physicians who, in the beginning, had been the most opposed to Ling.

In the Central Institution clever teachers are educated, and no one obtains a diploma, or an official license to act as a practical teacher, without having finished the course, and passed an examination in anatomy, physiology, and the bodily movements.

Ling being convinced of the unity of the organism, and of the importance of the mechanical and physical laws to be observed in its education and remedial treatment, based his system 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 "An Exposition of the Swedish Movement-Cure," 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*, or *music*, etc. Teachers in the latter branches, *if they understand what they teach*, need no preparation. Even if in the more difficult problems 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, provided—we repeat the conditions—he understands his subject, has previously received himself a regular course of instruction, and is not studying the subject at the same time he is teaching it. This latter—we are sorry to confess it—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 demonstrating 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.]

RESPECTABLE kinds of dissipation often undermine health and destroy life quite as effectually as those vices which are coarse and abhorrent. Read our first article this month.

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 unfitting 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?

Ans. This question, compounded as it is, would require an entire volume of the JOURNAL to answer. We will give you, however, a skeleton answer, which is all we have the space to do. He was born Jan. 29th, 1688, in Stockholm, Swedan. He died in London, March 29th, 1772, aged 85. His writings, setting forth his religious views and philosophical researches, amount to some sixty volumes. In regard to his religious sentiments, no brief statement can fully set them forth. He did not lay claim to inspiration, but to the opening of his spiritual sight, and a rational instruction in spiritual things, which was granted, as he said, to enable him to convey to the world a real knowledge of the nature of man's future existence. In many respects, his ideas correspond with modern Spiritualism. He had a large head, a very large forehead, a strong intellect, and high moral and religious developments; but his selfish nature was comparatively weak.

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.

[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 electrotyper, 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 further 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.* 17*th*, 1860.

PHRENOLOGY AND MACHINERY IN THE NURSERY.

AMERICAN PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED.

A Repository of Science, Literature, General Intelligence.

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Contents.

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."

PROFESSOR LOUIS AGASSIZ.

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. 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 most excellent constitution and admirable health, sends forth thoughts which are clear, normal, distinct, and true, like the sun's rays, which pass through a perfect medium. We could almost count on our fingers all the real

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 stinted 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 Heidelburg. 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 Heidelburg, 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 task-

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 equaled 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 country. 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 Approbativeness 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 entertainment. 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. - Eds. Phren. 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 radicate in the spirit the scions 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 further 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 propension 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 sentiment 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 orime. 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 oppressor, 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 philosophy. 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 Spurzhiem, 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 Hurlbut, 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.*

* See note on next column.

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—Irresistible 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 pittances 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 tempers, 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 purlieus 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. 202-3. 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.

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.

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

* 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.

* 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 1888, 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 sociоty 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 maintenance of the poor in all their forms. There are voluntary societies for supporting the destitute sick, a House of Refuge, the Deaf and Dumb Institution, the Blind 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.]

* 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 suscribers 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 93.

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. Interminable 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 over-ingenious 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

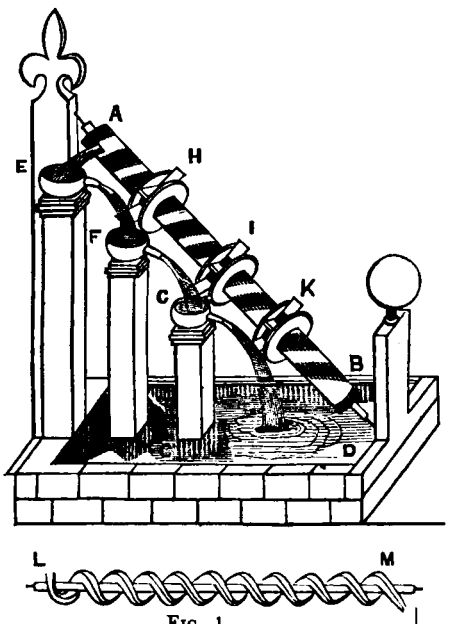

FIG. 1.

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 fallacy 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, *A B*, has cut in it a helical cavity or Archimedes' screw, as shown at *L M*—its lower extremity being supposed to dip into the water of the reservoir, *C D*. 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, Orffyreus' 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,

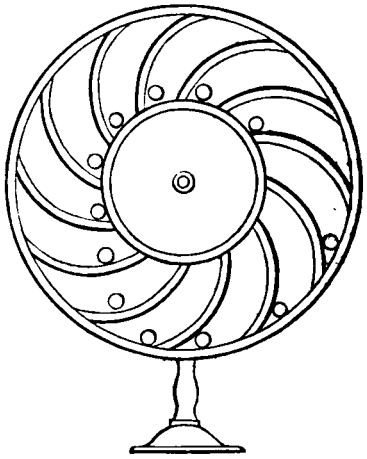

FIG. 2.

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

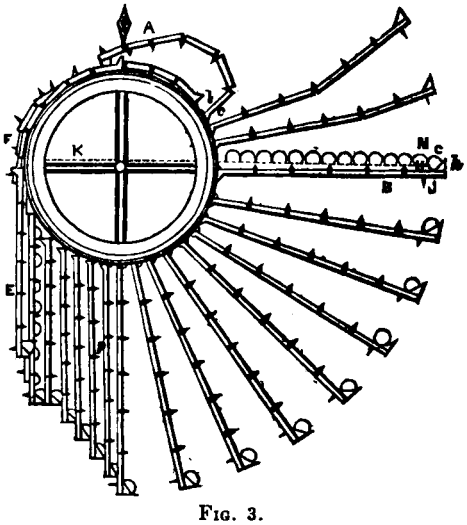

FIG. 3.

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 Cyclopedia, 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 Combativeness, 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 statements 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 Fejee 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 drank 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, Diptheria, 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 ascendency, 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 by magistrates and public officers to provide houses of refuge and reclamation for young offenders; and by Captain Maconochie 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. 1846.

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 acceptation 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 consideration, 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 the 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.]

* In October, 1839, I visited the State Prison of Connecticut, at Weathersfield, 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 deficient, and the animal organs large. Mr. Pilsbury, 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.

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, ladened 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.*

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 uncrowned 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. JEWETT.

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, 365¼. 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 Natura," the whole number of animals then known by him from all parts of the world did not amount to 8,000.

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 respectable 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.

THE WAR.

Until Fort Sumter was fired on by the South Carolina troops, we had not allowed ourselves to believe that a collision would really take place between the seceded States and the old Union. On the 12th of April, the anniversary of the birth of Clay, the South Carolina troops, under the command of Gen. Beauregard, late of the United States army, opened fire with seven forts and batteries on Fort Sumter, under Major Robert Anderson, U. S. A., with about sixty men. Several vessels had been dispatched from New York with a view to re-provision the garrison if it could be done without a collision, but if resistance was offered it was the design of the administration to re-enforce as well as to re-provision the garrison, if possible. A storm at sea delayed the vessels, and the attack was made in anticipation of their arrival. Major Anderson and his gallant officers and men fought bravely for thirty-six hours, after having eaten their last loaf, and having become exhausted from long serving their guns as well as from want of food and repose, the wood work of the interior part of the fort having been set on fire by hot shot and shells from the assailants' batteries. The heroic commander of a band of heroes capitulated after being urged to do so by a deputation from Beauregard under a flag of truce. This capitulation allowed the Major and his garrison to salute their flag and take it with them with all their side arms and personal property, and to have a free passage to any parts of the country they might desire. This form of capitulation was offered by Major Anderson before a gun was fired, he being out of provisions and seeing no means of a supply. On Sunday, April 14th, the fort was evacuated. Major Anderson reached New York by sea on the 17th. President Lincoln on the 15th, by proclamation, called for 175,000 troops to repel insurrection and to protect the capital. To this call all the Northern States promptly responded, and two days afterward several regiments from Massachusetts were on their way to the Federal city. In Baltimore, April 19, there was a collision between a riotous crowd and the Massachusetts 7th regiment as it was passing through that city, and two or more soldiers and several of the rioters were killed. The New York 7th regiment, the pride of the Empire City, left on the 19th amid the shouts and benedictions of hundreds of thousands, and the whole city was decorated with flags from roof to pavement. On the 23d, four regiments left New York and Brooklyn for the city of Washington.

Whatever may be the result of this struggle, there is but one feeling north of Mason and Dixon's line, and that is enthusiasm for the honor of the stars and stripes, the flag of Washington, of Jackson, and Scott.

To Correspondents.

C. A.—Is there any objection to the union, by marriage, of two persons with extreme black eyes?

Ans. The chief objection is, that the temperaments are probably too much alike; besides, very black eyes are not as strong as blue or gray, hence the children, both of whose parents have very black eyes, would be likely to have weak eyes.

E. W. T.—1. Is an organ inherited very large, or is it made so by cultivation? and then in old age, when its highest power fails, does it come down to full size, and is it then at full more powerful than if it never had been more than full?

Ans. The tendency to become very large, or to remain only full or average, is inherited, just as the tendency to be six feet tall, or only five or five and a half feet; but the six feet of height must grow by normal physical culture. The whole brain sometimes becomes smaller and less powerful in age, even as the muscular system becomes smaller and weaker. We think an organ having grown less by age is not as strong at full as it would have been at full in the prime of the man's life; but had it been full only at the man's prime and diminished one size by age, it would be weaker than an organ having descended from large to full. Impressions made upon a young brain and mind are more lasting than those of subsequent age, because the brain is more susceptible, the mind has fewer knowledges, and, as it were, lives them over and over. When children know but few persons, their names and countenances are made ineffaceable, partly because seen and conned over and over; in later life, names and faces become so multiplied that the mind can not keep track of all. It is supposed that facts and experiences of an important character, or those apparently important, because made on the fair, unoccupied tablet of the mind, are in some way treasured in the central portions of the brain, and will there remain fresh after the outer substance of the brain has ceased to be delicately susceptible to outward impressions, in some manner analogous to the fact that the man whose sight has become feeble or is entirely lost can recall, by memory, the beautiful visions of form and color which he had received in early life, through the agency of his now sightless eyes.

E. R. S.—The "Onguent," to make whiskers grow on smooth faces in six weeks, to which you refer, is, most undoubtedly an unmitigated humbug. It has been on sale for years, and of course is sold to beardless persons who hope to realize a crop, and when they find themselves sold they pocket the loss and say nothing, and another crop of green ones follow suit, and so the thing prospers.

Messrs Editors Phrenological Journal: The believers of Phrenology are being surprised by newspapers asserting that "Blind Tom" is a practical illustration of the absurdity of the science, and that a professor sent to examine his head (*by you*), found him deficient in the organs of Time and Tune; will you gratify an old subscriber by an explanation in the next number?

Reply. The report of such an examination by us, or any one sent by us, is entirely without foundation.—Eds. Journal.

Acknowledgment. Our excellent likeness of Prof. Agassiz is from an original photograph by Whipple, of Boston, whose popularity as an artist is broadly based on substantial merit and we cordially commend him as an artist to all our friends.

For the use of the portrait of Ling in our last number, we are indebted to the courtesy of Dr. Charles F. Taylor, of New York, author of the "Theory and Practice of the Movement-Cure." Dr. Taylor was among the first to introduce the Kinesipathic or Movement-Cure Treatment in this country, and is one of its most successful practitioners.

Dr. Buttolph, the successful and popular superintendent of the New Jersey Lunatic Asylum, located at Trenton, is one of the very few men fitted by constitutional organization, culture, and experience to understand and manage the insane. The Annual Report of the Institution above-named for the last year is received, and it exhibits the most satisfactory evidence of excellent management, and we are glad to see that the Legislative Committee appointed to examine into its affairs, and the State Managers in their report, cordially concur in regarding the institution and its able superintendent as equal to the very best in the country. It is a rare gift to be able to understand the peculiarities of insane persons and to manage them successfully, and in this class of persons, which could almost be counted on one's fingers, we must count Dr. Buttolph.

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.

THE TRIBUNE FOR 1861.

PROSPECTUS.

THE WEEKLY TRIBUNE is now in its XXth Volume. During the last year THE TRIBUNE has been obliged to devote quite a large proportion of its space to Politics, but we shall henceforth be able to limit our space devoted to Political discussion, and devote most of our columns to subjects of less intense, but more abiding, interest. Among these, we mean to pay especial attention to

I.—EDUCATION.

The whole subject of Education, both Popular and General, will be discussed in our columns throughout the year 1861, and we hope to enlist in that discussion some of the profoundest thinkers and ablest instructors in our country. It is at once our hope and our resolve that the cause of Education shall receive an impetus from the exertions of THE TRIBUNE in its behalf during the year 1861.

II.—AGRICULTURE

We have been compelled to restrict our elucidations of his great interest throughout 1860, and shall endeavor to atone therefor in 1861. Whatever discovery, deduction, demonstration is calculated to render the reward of labor devoted to cultivation more ample or more certain, shall receive prompt and full attention.

III.—MANUFACTURES, ETC.

We hail every invention or enterprise whereby American Capital and Labor are attracted to and advantageously employed in any department of Manufacturing or Mechanical Industry as a real contribution to the Public Weal, insuring ampler, steadier, more convenient, more remunerating markets to the Farmer, with fuller employment and better wages to the Laborer. The Progress of Mining, Iron-making, Steel-making, Cloth-weaving, etc., etc., in our country, and the world, shall be watched and reported by us with an earnest and active sympathy.

IV.—FOREIGN AFFAIRS.

We employ the best correspondents in London, Paris, Turin, Berlin, and other European capitals, to transmit us early and accurate advices of the great changes there silently but certainly preparing. In spite of the pressure of Domestic Politics, our news from the Old World is now varied and ample; but we shall have to render it more perfect during the eventful year just before us.

V.—HOME NEWS.

We employ regular paid correspondents in California, at the Isthmus of Darien, in the Rocky Mountain Gold Region, and wherever else they seem requisite. From the more accessible portions of our own country, we derive our information mainly from the multifarious correspondents of the Associated Press, from our exchanges, and the occasional letters of intelligent friends. We aim to print the cheapest general newspaper, with the fullest and most authentic summary of useful intelligence, that is anywhere afforded. Hoping to "make each day a critic on the last," and print a better and better paper from year to year, as our means are steadily enlarged through the generous cooperation of our many well-wishers, we solicit and shall labor to deserve a continuance of public favor.

TERMS.

DAILY TRIBUNE (311 issues per annum)..... $6
SEMI-WEEKLY (104 " " ")..... 3
WEEKLY (52 " " ")..... 2

TO CLUBS.—*Semi-Weekly*, two copies for $5, five for $11 25, ten copies to one address for $20, and any larger number at the latter rate. For a club of twenty an extra copy will be sent. For a club of forty, we send THE DAILY TRIBUNE gratis one year.

Weekly: Three copies for $5, five for $8, ten for $12, and any larger number at the rate of $1 20 each per annum, the paper to be addressed to each subscriber. To clubs of twenty we send an extra copy.

Twenty copies *to one address* for $20, with one extra to him who sends us the club. For clubs of forty we send one copy of the *Semi-Weekly Tribune*. For each club of one hundred, THE DAILY TRIBUNE will be sent gratis one year.

Payment always in advance. Address
THE TRIBUNE, No. 154 Nassau Street, New York.

GARDEN SEEDS.

The following, put up in packages at 10 cents each, will be sent, prepaid by mail, on receipt of price to any Post-office in the U. S., by FOWLER AND WELLS, N. Y.:

Artichoke,
Asparagus,
Extra Early Turnip Beet,
Early Blood Turnip do.,
Long Blood do.,
Long Smooth Blood do.,
Early Purple Cape Broccoli,
Early York Cabbage,
Early Wakefield do.,
Early Ox Heart do.,
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Large Late Drumhead do.,
Large Late Flat Dutch do.,
Fine Drumhead Savoy do.,
Red Dutch do.,
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Long Orange do.,
Long White do.,
Thorburn's Nonpareil Cauliflower,
Early London do.,
Late do. do.,
Early Waterloo do.,
Early Short Green Cucumber,
Early White Spined do.,
Early Green Cluster do.,
Long Green Prickly do.,
West India Gherkin, do.,
Improved New York Egg plant,
Curled Scotch Kale,
White Cabbage Lettuce,
Ice Drumhead do.,
Early Curled Silesia do.,
Hardy Green do.,
Fine Nutmeg Musk Melon,
Green Citron do.,
Skillman's Netted do.,
Canteloupe do.,
Ice Cream Water do.,
New Orange do.,
Carolina do.,
Apple Seeded do.,
Citron do., for preserves,
Long Green Okra,
Improved Dwarf do.,
Large Red Onion,
Large Yellow do.,
Large White do.,
Extra Curled Parsley,
Improved Parsnip,
Cherry Pepper.
Long Cayenne do.,
Large Squash Pepper,
Sweet Spanish do.,
Sweet Mountain do. (for Mangos),
Large Cheese Pumpkin,
Mammoth do.,
Long Scarlet Radish,
Scarlet Turnip do.,
White do. do.,
Yellow do. do.,
Chinese Winter do.,
Black Fall do.,
Victoria Rhubarb,
Linnæus do.,
Salsify,
Scorzonera,
Round Spinach,
New Flanders do.,
Prickly do.,
Early White Bush Squash,
Summer Crook Neck do.,
Lima Cocoanut do.,
Boston Marrow do.,
Winter Crook Neck do.,
Large Red Tomato,
Large Red Smooth do.,
Large Yellow do.,
Red Cherry do.,
Yellow Cherry do.,
Pear shaped do.,
Yellow Plum do.,
Early White Dutch Turnip,
White Globe do.,
White Norfolk do.,
Yellow Stone do.,
Yellow Aberdeen do.,
New Yellow Finland do.,
Improved Ruta Baga,
Sage,
Summer Savory,
Winter do.,
Sweet Marjoram,
Thyme,
Lemon Balm,
Coriander,
Fennel,
Lavender,
Rosemary,
Hyssop,
Pennyroyal,
Catnip,
Elecampane.

In addition to the above we can furnish most of the rare seeds in market at lowest prices.

FLOWER SEEDS.

We are enabled to offer our friends an assortment of flower seeds, which we think will meet the approbation of all. We get them from the most reliable sources, and believe there is no variety in the whole which is not attractive and worthy of cultivation.

We shall furnish five assortments, put up in packages, as follows:

No. 1 will contain 20 varieties.
" 2 " 16 "
" 3 " 12 "
" 4 " 10 "
" 5 " 5 "

Those packages in which is the least number of varieties, will contain the choicest, newest, and rarest seeds.

The price for each package sent post-paid, by mail, will be ONE DOLLAR. Persons sending five dollars will receive all five assortments, and a copy of our work, "The Garden," which is the best book of the kind published.

No package contains any variety that is found in any other. So he who purchases the whole will have sixty-three different kinds. Each paper contains more seeds than is usually desired for one garden, and it is often the case that neighbors join in sending for them.

PACKAGE NO. 1.—TWENTY VARIETIES.

Ageratum, fragrant.
Sweet Allyssum.
China and German Asters.
Double Mixed Balsams.
Belvidere or Summer Cypress.
Campanula, Lorey's.
Candy Tuft, fine mixed.
Clarkia.
Convolvulus major, mixed.
Gilly, mixed.
Globe Amaranth, mixed.
Hawkweed.
Hyacinth Bean.
Love Grass.
Lupins mixed.
Mignonette.
Nigella—Love in a Mist.
Ornamental Oats.
Sweet Peas, mixed.
Sweet Sultan.

PACKAGE NO. 2.—SIXTEEN VARIETIES.

Sensitive Plant.
Venus' Looking-Glass.
Larkspur.
Silene, or Catchfly.
Zinnia, mixed.
Rose of Heaven.
Love Lies Bleeding.
Cypress Vine.
Dwarf Chrysanthemum, mixed.
Lavatera.
Marvel of Peru, mixed.
Briza Gracilis, quaking grass.
Acroclinium, Everlasting flower.
Canary Bird flower.
Datura Wrightii.
Hollyhock, dwarf, Italian, mixed.

PACKAGE NO. 3.—TWELVE VARIETIES.

Polyanthus, mixed.
Portulaca mixed.
Sweet Rocket.
Phlox Drummondii, mixed.
Petunia, mixed.
Ornamental Gourd.
Globe Asters, finest mixed.
Amaranthus, Joseph's coat.
Canna Indica, or Indian Shot.
Musk plant.
Monkshood.
Mexican Poppy.

PACKAGE NO. 4.—TEN VARIETIES.

Forget-Me-Not.
Hollyhocks, double, mixed.
Ice plant.
Poor-o'-clocks.
Foxgloves.
Lantana—beautiful.
Chrysanthemum, finest mixed.
Camelia-Flowered Balsam.
Dutchman's Pipe.
Honesty.

PACKAGE NO. 5.—FIVE VARIETIES.

Tree Mignonette.
Ten Weeks' Stock, double mixed, extra fine.
Smith's Prize Balsam.
Dwarf Chrysanthemum, flowered aster, 8 varieties.
Clematis flamula.

FOWLER AND WELLS, 308 Broadway, New York.

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 *fall*. 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 unsolicited 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 25th, 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. Vose, manufactured by the American Hydropult Company, at 151 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 querist, 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 pharmacopœia, 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 flowrets 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,
Affrighted at the sound.

The thunder-cloud, the snow-capped hill,
The light'ning'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 stating 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.*

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A Repository of Science, Literature, General Intelligence.

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AT ONE DOLLAR A YEAR, IN ADVANCE.

Contents.

LIEUT.-GEN. WINFIELD SCOTT.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PORTRAIT OF LIEUT.-GEN. WINFIELD SCOTT, U. S. A.

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 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 complicate 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-

cumstances 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 approbation. 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 Antonia; 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 imperious 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.

MESSRS. EDITORS—There is in Covington, Kentucky, opposite this city, a musical wonder, a negro boy known as "Bind 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 ungentlemanly 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.

J. C. ADAMS, THE GRIZZLY BEAR HUNTER.

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 Rokitansky 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 probability 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.

* A fine skin, like that which covers the lips and mucous membrane. The dura mater is the membrane which incloses the brain.

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.

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 potatoes boiled by steam, within fifty years from the day he wrote, and the latter to declare thas 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 prophesies 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 accomplished. 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?"
Redder 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 Calliope; 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 gintleman was provided with all writin' convaniences, 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 gintleman 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, enlightened 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 ascendency 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 consulting 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.

* 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.

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 organs 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 ascendency 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 had treated the whole subject referred to in the text in a masterly manner, in Letters 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 ascendency, 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 ascendency, 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 Mackinnon, 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 did rouse 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 moral, intellectual, and religious impressions, she was in a condition similar to that in which a person with an extremely small organ of Tune 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 reply, 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, *moral 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 like 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. This 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 found 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 this 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 find arguments and opinions stated against arguments and opinions; and the result is mere unprofitable disputation. In the present case, I adduce facts—in other words, God's will written in his works; and 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 now insisted on, by men who were, and are, entirely ignorant of the facts 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 sin-

cerity, 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 the warrant of Scripture for maintaining that they *can not be true.* This conduct is unphilosophical, and sheds no luster on religion. It impedes 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 men 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 it will be applicable only to religious men who are, at the same time, ill-informed and dogmatical. But only the enlightened and the candid will give effect to this distinction; and it therefore becomes every sincere friend to the best and holiest of causes, not to give occasion to the scoffer 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. If, 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 by a thorough and all-pervading training and education, moral, religious, and intellectual; by well-regulated social institutions providing steady 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 saved 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.

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 elosses 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

* I 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 sheds 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, the evangelical subscribers should withdraw their contributions! 1846.

* 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 subserviency, 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 depredations; 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 ascendency, 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 steadying 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 Cautiousness; 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, sololy 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.

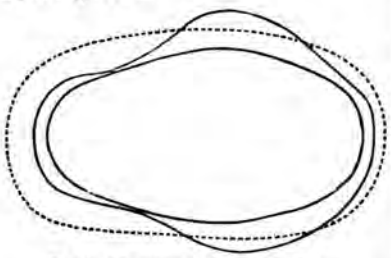


FIG. 1.—HORIZONTAL OUTLINE OF HEADS.

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 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. 2.

FIG. 3.

Fig. 3 is the likeness of a young man whose head we examined the next day after that of Mr. T., Fig. 2, and as he had a somewhat singular head, we requested him also to sit for a daguerreotype, that we might have it for publication. In both these portraits the hair was wet and brushed down smoothly, so that we obtained a perfect outline of the heads as presented in the engravings.

This young man has fair, though not large social organs, the back part of his head (below the index or projecting line) being light. He has also a narrow head around the ears, and also upward and backward from the ear; hence his force of character, animal impulse, and selfish feeling are comparatively weak. But upward and forward of the ears the development is great. A line drawn from Firmness forward, and another from the root of the nose upward, would form an acute angle instead of an obtuse one, as in the case of Mr. T., Fig. 2. Across the brows, as will be seen, the perceptives are not large, and that inexpressive look, as contrasted with the piercing expression of Fig. 2, is very marked and apparent. The upper part of his forehead is very large, 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-

aginative. The other man is practical, independent, and energetic. In these respects they are contrasts in character.

Now let the reader compare these two heads, and we think a broad difference will be perceived even by the most unpracticed eye. To detect these differences it does not require, as people often express it, "a very nice sense of touch." When differences are so great that they may be expressed by *inches* in an object no larger than the human head, it ought not to require very sharp judgment to do it. A person who can discern the differences between houses with a sharp roof, a flat roof, or the gambrel roof, ought certainly to see a difference in such heads as those of Fig. 2 and Fig. 3, or such as are represented by Fig. 1. If we had a horizontal form of Fig. 2, like those in Fig. 1, it would be found widest just over the ears, and to taper off almost to a point in front, indicating, phrenologically, energy and force of character, with concentration and intensity of mind. Fig. 3, if taken in like manner by the hatter's instrument, would be widest in front, narrow over the ears, and terminate in a point behind, precisely the reverse of the other.

Fig. 4.

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.—Lord Liverpool.

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 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 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.

Fig. 7.—Fanny Forrester.

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.

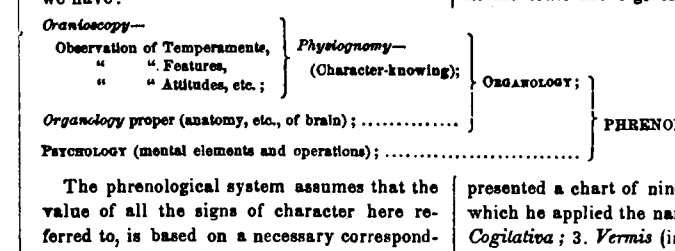
PHRENOLOGY, a term compounded from the Greek words, φρην, *mind*, and λογος, *discourse*, may be concisely defined as *a system of philosophy of the human mind, founded on the connection of mental manifestations with their physical organism—the brain.*

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 *præcordia*. 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:



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 Montagnana 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. *Æstimativa;* 7. *Memorativa;* 8. *Olfactus;* 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 chapter 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—a view 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 the different intellectual faculties; and he is led to answer this question affirmatively, though without assuming to have determined the real location of any one of the faculties.

Thus we find an increasing, and at length almost complete, unanimity of opinion among scientific men in regard to special connections of mind and brain—a growing tendency in the very direction in which at the last Phrenology, as a definite system, made its appearance. But when Dr. Gall came out with his claims of having inductively established the doctrines of plurality of mental faculties, and of corresponding cerebral organs, and of having discovered the actual places of many of the latter, then only, and for a multitude of readily 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 from a perusal of the article respecting its advocates and claims in the *Edinburgh Review*, 1815; and by the fact that men like Lords Jeffrey and Brougham went so far as to deny that there is any reason whatever for supposing the action of mind *through material organs*, save in perception and voluntary movements, or any influence of body on mind, save [remarkable exception!] in disease or injury. Our largest experience shows us that the facts could not well have been otherwise. Human nature, subject to limitation as it is, is still ever true to itself; and, as Mr. Herbert Spencer well shows, a long step of intelligence in any direction is quite sure to awaken in multitudes of minds a reaction and hostility proportionally energetic. Besides, to enter into special causes, while the leaders of opinion and of affairs disliked the lucid revelation of motives which Phrenology presented, the clergy as earnestly dreaded the supposed tendencies of the newly embodied doctrine to materialism and individualism.

Dr. W. B. Carpenter, with many other prominent physiologists, still rejects Phrenology, though the former acknowledges that there is a general correspondence between diversities of form and size of the brain and diversities of character. But it would be strange if the brain, the noblest organ in man, were but a chaotic mass of fibers; and in truth, no generalization of science rests on a firmer basis

than that stated by Spencer in the words: "Localization of function is the law of all organization whatever." To give the thought its most recent as well as broadest expression, *Differentiation* [individualization] of both structure and function, coördinately carried forward, is the law of all organic development. At the very acme, therefore, of organic life, this differentiation should surely be begun and markedly present, even if not yet complete. 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 procedures with incompleteness and insufficiency, and that the new science arises in the attitude of a rival system to teachings flowing in a widening stream down from the fountains of Greek philosophy! Even the latest, and one of the acutest of philosophical writers, Mr. Spencer, is quite chary in the recognition he awards to phrenological principles and doctrines; but to this fact is it not a sufficient reply, that Mr. Spencer, notwithstanding his acumen as a reasoner, and the large extent to which scientific facts and laws enter into the material with which he has undertaken to deal, still treats these in the spirit of *philosophy* rather than in that of *science*, and stands to the methods insisted on by Bacon and Comte rather than in the attitude of admirer, than of exemplar?

As already implied, the observations of Dr. Gall were in the outset incidental, and the results wholly unexpected; but the seeming establishment of one coincidence between form of cranium and mental capacity naturally led a mind, possessed of high generalizing power, to look for other such correspondences. It was not, however, until after he had, by "the multiplied observations of many years, and the concurrence of thousands of examinations and comparisons of cerebral development with mental manifestation, ascertained the existence of several organs of the brain," that he attempted to bring the subject to the notice of others, by means of a course of private lectures; and it was still later in life that the full number of twenty-seven organs had been arrived at and named by him. Dr. Gall's first 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 repetition was forbidden. In course of his duties as a physician, aided by the opportunities afforded by access to the hospitals, especially to a *Hospital for the Insane*, of which he was in charge, Dr. Gall continued diligently 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 discoveries.

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 Longuich, 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, Gottingen, Brownschweig, Hamburgh, 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 pleasurably 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.

Approbativeness—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 Cautiousness 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 pleasurably excited.

The love of home, Inhabitiveness, 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 fireside, 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 home-sickness? Those who have felt it need no explanation; those who have not, could not apprcciate 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 reflection of this faculty! When friends prove treacherous, or suffer, what sadness ensues. Combativeness 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, hy 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 tyrrany 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 FORRESTER.

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,
Prelusive 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 pierced 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.

No! 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 their 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 likewise 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 PEASANT 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—flown
Like a "streak o' lightning" by.
What a racket! how we clack it, as we track it
O'er the rails!
But our pony needn'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 cinders 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 taown 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 heartfelt 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 demonstrations 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 Kaffir 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 punnished 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 Combativeness, 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 Combativeness, 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 revery, 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 Massachusett'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!"

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 arousement 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 perceptives. 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 wiser conclusions from them than his canine companion can do.

2. Is the organ of Wit the foundation of risibility, 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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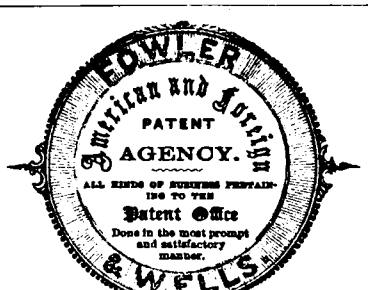

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PORTRAIT OF ARCHBISHOP HUGHES, OF NEW YORK.

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 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, and memory of historical facts and personal experiences. Nothing eludes his attention, and very little escapes his memory; and the combination of these perceptive and retentive faculties, joined to discrimination, knowledge of character, and general strength of organization, gives him the great power he is able to wield in his important post of duty. All he has ever learned from experience and observation, or from books, he can call up to aid him in decisions or guide him in action. Hence he is a man who is remarkably ready, prompt in answering, quick at repartee, and one who, for every emergency that may arise, always has at hand every fact and every argument which has ever come to his knowledge. His head indicates less profoundness of thought and scope of mind in argument than it does of practical, administrative power; and for his 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,

he is not so strong as many who are less brilliant, ready, and available in talent.

His Ideality and Sublimity appear to be large, giving him a love of the beautiful and grand in art and nature, and great facility in the use of figures of speech.

His Order and Constructiveness appear to be large; hence he is systematical and orderly in everything, and readily comprehends the interplay of complicate affairs, and those things which, to some persons, would appear mixed up and confused, are clear to his mind. Hence he is able to control discordant elements, and bring order out of chaos when necessary. These organs, joined to his perceptives generally, give him excellent judgment of mechanism and art, and talent to excel in either.

His Firmness and Self-Esteem appear to be large. He has a strong will, a firm temper and determination, and a strong inclination to persevere in whatever he attempts to do. Opposition generally tends to make such a man strong, because it arouses his energy, awakens his ambition, and all those qualities which give breadth, courage, and positiveness of character.

His Cautiousness appears to be fully developed, and his Combativeness comparatively large. He is not wanting in courage, either personally or mentally. He is willing to defend himself and his cause against opposition, and engages in it promptly and spiritedly. Such a man is not afraid of hardship and trial, of care and responsibility, but rather enjoys labor, care, and burden, seldom seeking ease and retirement.

His organ of Language appears to be above average; and with such a finely organized general constitution, combined with such readiness and freedom of thought, he has the elements for a ready and eloquent public speaker; and his reputation in these respects corresponds with his organization.

His moral and religious organs appear to be large. His large Hope and Conscientiousness give cheerful anticipation and love of justice, determination to secure his rights, and a tendency to protect those whose rights are committed to his care. His Veneration appears to be larger than his Benevolence, imparting more of a religious than philanthropic tone to his mind.

He would have excelled in almost any secular department of business. He has those practical qualities necessary for a business man, and, so far as we can learn, he exhibits talent of this character in the administration of affairs as connected with his office. He could have succeeded well in art or mechanism, as an editor, as an advocate, or as a legislator. It is not strange, with such an energetic, high-toned organization, with such firmness and independence, such positiveness and administrative qualities, joined to so ready and harmonious 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 Strongbow 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 Inhabitiveness. 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, quarrelsomeness.
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 tune.
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 NOMENCLATURE OF SPURZHEIM.

I. PROPENSITIES.

1. Destructiveness. (5)
2. Amativeness. (1)
3. Philoprogenitiveness (2)
4. Adhesiveness. (3)
5. Inhabitiveness.
6. Combativeness. (4)
7. Secretiveness. (6)
8. Acquisitiveness. (7)
9. Constructiveness. (19)

II. SENTIMENTS.

10. Cautiousness. (10)
11. Approbativeness. (9)
12. Self-Esteem. (8)
13. Benevolence. (24)
14. Reverence. (26)
15. Firmness. (27)
16. Conscientiousness.
17. Hope.
18. Marvelousness.
19. Ideality. (23)
20. Mirthfulness. (22)
21. Imitation. (25)

III. INTELLECTUAL FACULTIES.

(1.) *Perceptive.*

22. Individuality. (11)
23. Form. (13)
24. Size.
25. Weight.
26. Color. (16)
27. Locality. (12)
28. Order.
29. Calculation. (18)
30. Eventuality. (14)
31. Time.
32. Tune. (17)
33. Language. (14, 15)

(2.) *Reflective.*

34. Comparison. (20)
35. Causality. (21)

Probable Faculties.

Desire to live.
Alimentiveness.

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, Adhesiveness; 5, Combativeness; 6, Destructiveness; 7, Alimentiveness; Love of Life; 7, 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 [retained from 2d edition]: 22, Individuality; 23, Form; 24, Size; 25, Weight; 26, Coloring.

Genus III. PERCEPTIVE FACULTIES, noting obvious relations of objects: 27, Locality; 28, Number; 29, Order; 30, Eventuality; 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:

E, Vitativeness—love and tenacity of life, dread of annihilation;
6, Combativeness—impulse to resist and oppose, resoluteness, courage;
7, Destructiveness—readiness to inflict pain, to destroy, or to exterminate, executiveness;
8, Alimentiveness—appetite for food;
F, Bibativeness—fondness for water or other beverages;
9, Acquisitiveness—desire to possess and own, impulse of getting and hoarding;
10, Secretiveness—instinct of reserve and evasion, cunning, policy;
11, Cautiousness—sense of danger or evil, desire of safety, watchfulness;
12, Approbativeness—love of approval or of praise, love of display, sense of reputation, ambition;
13, Self Esteem—sense of self-appreciation and self-respect, dignity, pride;
14, Firmness—tenacity of will and purpose, perseverance.

(3.) MORAL GROUP:

15, Conscientiousness sense of right and truth, feeling of justice and obligation, integrity;
16, Hope—sense of and happiness in future good, anticipation;
17, Spirituality—sense of the unseen, faith, [love of the marvelous, credulity];
18, Veneration—sense of Deity, adoration, worship;
19, Benevolence—desire of human well-being, love of others, self-sacrifice.

(4.) SELF-PERFECTING GROUP:

20, Constructiveness—instinct of building, ability to combine or construct [synthesis?];
21, Ideality—sense of the beautiful and perfect, of the pure and elegant [imagination?];
B, Sublimity—love of the vast and grand, sense of the infinite;
22, Imitation—ability to pattern after, copy, or mimic;
23, Mirthfulness—sense of the absurd or ridiculous, wit, humor.

DIVISION II. INTELLECTUAL FACULTIES.

(1.) PERCEPTIVE GROUP:

24, Individuality—perception of things or individual objects, curiosity to see;
25, Form—perception of shape, or configuration, including features;
26, Size—perception of dimension or magnitude, and quantity generally, sense of space;
27, Weight—perception of effort or pressure, of force and resistance, of gravity and equilibrium;
28, Color—perception of hues, tints, lights, and shades;
29, Order—cognizance of arrangement, method, system;
30, Calculation—cognizance of numbers, and their obvious relations;
31, Locality—cognizance of place, and of situation;
32, Eventuality—cognizance of events, occurrences, or facts;
33, Time—cognizance of succession and duration;
34, Tune—cognizance of melody and harmony;
35, Language—cognizance and use of all signs of thought and feeling, words included, power of expression.

(2.) REFLECTIVE GROUP:

36, Causality—cognizance of dependence, and of efficiency, or the relation of effect to cause;
37, Comparison—cognizance of resemblances, of identity and difference, discrimination, power of analysis and of criticism;
C, Human Nature—discernment of character and motive;
D, Agreeableness—suavity, 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—what 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 380 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 discord 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 $130,000,000 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 housekeeper, 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 reproving 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 knowledge 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 unfrequent, 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—Arty, to adorn.

My daughter Delia, 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.

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 o simple imprisonment—Effects of transportation—Examples of humane treatment of criminals in Germany and France—Failure of the tread-mill—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—Silent 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 prefcrable 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	538	708	1261	688	713	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	424	881	564	432	996
Whereof in custody for the first time	360	209	569	444	189	633
Old offenders	97	215	312	120	243	363

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.	6 months' confinement, about	10 per cent.
30 days' confinement, about	60 "	9 " " "	7½ "
40 " " "	50 "	12 " " "	4 "
60 " " "	40 "	18 " " "	1 "
3 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 26th 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 Perceval, 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 clew. 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 sympathetical 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, untrammeled 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, Duchess 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 jobwork, 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 foundery, 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 Bourgeoise capital, in another spot an Italic 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 Shakspeare'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 foundery 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 foundery 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 foundery *the* type foundery 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 foundery. 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 foundery 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 Foundery 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 Combativeness and Destructiveness in combination. Courage is the exercise of Combativeness 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. Combativeness 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 Combativeness, 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 Combativeness, 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, Combativeness, 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 Combativeness 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 detrimeutal 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 landsman 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 *Paixhan* (pronounced payzan) 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 artillerists 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 15,916 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 breastwork 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; 2½ oz. beans, or 1 3-5 of rice; 1 5-6 oz. sugar; 1 oz coffee, ground; ½ gill vinegar; ¼ oz. candles; ½ oz. soap; ½ 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:

96½ lbs. fresh and salt beef; 57¾ lbs. pork; 86½ lbs. soft bread or flour, or 56¾ lbs hard bread; 11½ lbs. beans or 7¾ lbs. rice; 8¼ lbs. sugar; 4¾ lbs. coffee, ground; 3½ quarts vinegar; 8 pecks potatoes; 3¼ lbs. soap; 1 quart salt; 3 pints soft soap.

Company rations are served daily, and each company has its own cooks, who can, 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 DIBDIN.

One night came on a hurricane,
The sea was mountains rolling,
When Barney Buntline 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 folks 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 tiles 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 landsmen 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 struction 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 indecently 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 Maconochie 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. *Tempers 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 ascendency 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 hardier 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 Maconochie for having lifted up the vail 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 nights, 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-findings 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 complacence 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 'sacrilegious innovatious' 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 petulancy, 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, mobileness, 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 action, 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 hits 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 subtile 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 thralldom 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—the statesman—the minister does not dine off what he says and does! We should be very content indeed to find men in other departments of the social circle devoting as much time and energy and money to the cause of human emancipation as do Messrs. FOWLER and WELLS. Society would soon be on the "rails" instead of the "road." We should soon begin to see a millennium of goodness dawning, rather than see men stand idly by, "gaping" for some external, indescribable, unphilosophical jumbling up and destruction of nature before men can be happy; and instead of the hard, and chilling philosophy of a deathly materialism, man would merge into that spiritual "beauty for ashes," which is now only too often aimed at through a mysterious and spurious process. There are more preachers than those who get into the pulpit; and if it is only the one lesson we may learn from these gentlemen and their lectures, worthy the attention of us all, it certainly is—that *every man* may help to 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 to me probable that a considerable portion of the existing opposition to Phrenology arises from its tendency to *humble* us, and perhaps there are few whose heads have been examined by FOWLER and WELLS who have not felt more or less mortified by the report of their phrenological development, in certain respects; but surely, it is a great advantage to be made aware of our deficiencies—indeed, it seems to me the great advantage desirable from Phrenology, for we are generally, at least sufficiently, conscious of our better qualities. * *

I am respectfully,

(Signed) J. S. SOUTHALL.

NOTTINGHAM, ENGLAND, *May 3d*, 1861.

To Correspondents.

J. L. H.—1. What temperament, and the development of what organs, are requisite to insure success in the study of Phrenology, human nature, psychology, and also to insure success in poetical composition?

Ans. The phrenologist requires a temperament of a high order—quick, yet strong, to impart both mental activity and power, and enable him to appreciate and give due place to all the conditions and forces which go to make up character. He needs an ample intellect to give power of mind—in short, he needs a good development of all the organs, so that he may comprehend their action in others, and have language enough to give utterance to his conclusions. The poet requires the above, with a predominance of Ideality, Sublimity, Spirituality, and perceptive intellect, joined to an exalted and excitable temperament.

2. The development of what organs is necessary to produce large Concentrativeness?

Ans. Large Continuity, Firmness, and Individuality, and a strong, but not excitable, temperament.

3. Why is it that some persons bear malice in opposition to their wishes and better judgment?

Ans. Because they have very large Destructiveness, and their "better judgment" is not strong enough to control the malicious feeling.

S. B B.—I am in the habit of washing my head thoroughly every morning with cold water. Is it injurious to the brain?

Ans. It is not injurious, unless your hair is very long and allowed to be matted together, so as to keep continually damp. As a habit, wetting the head every morning is beneficial. When the hair is very long, it should be allowed to hang loose and flowing, so that it will soon become dry after the ablution.

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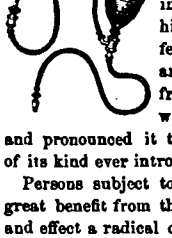

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Contents.

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 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

PORTRAIT OF STEPHEN A. DOUGLAS.

embodied the public sentiment of the West relative to him who bore it; and we interpret it to mean the active manifestation in his character of five or six of his leading phrenological developments.

Combativeness and Destructiveness were large in him. These made him ready in discussion, 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 action of the faculties already enumerated as they were called into vigorous exercise on the stump in the West, doubtless suggested to his admirers the title which with so much pleasure 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 of 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 roughest 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 led him sometimes to be dogmatical and overbearing 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 Combativeness, 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 admission of slavery. This brought on the Kansas troubles, and it is thought by many awakened the spirit which has since culminated in revolution. Mr. Douglas doubtless intended to conciliate the South by his popular sovereignty doctrine, and thus secure the union of the Northern and Southern wings of the Democracy, and thereby secure his own election. He, however, opposed the "Lecompton Constitution," and the admittance to the Union of Kansas, under that constitution, against the will of her people, and this estranged from him 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 of whom history speaks. Before he was 35 years of age, he held the offices successively of State's 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, after being once defeated, and finally entered the Senate of the United States when but 35 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 president) on the final ballot. He received a large 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 three children, two of whom are living. She died Jan. 19, 1853. He was again married, Nov. 20, 1856, to Miss Adele Cutts, daughter of James Madison Cutts, of Washington, D. C.

Mr. Douglas was unwell when he returned from the seat of government to Chicago, on 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 cadences of patriotic devotion to his country as they never rolled before. His great heart swelled in grief at the thought that this goodly land was soon to be made the scene of fratricidal strife, and his counsel was to 'strike quickly, strike surely, strike fatally, and at a blow crush treachery from the land.' Those who then

heard his soul-stirring eloquence will, to the end of life, remember it; how he appealed to the latent energies of the people, both native and foreign born; how he wept when he portrayed 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 stoical 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 most glorious, and successful effort. His immense audience, with one heart and one accord, rose, as if swayed by some more than human agency, and with shouts of ovation to their speaker and their common country, pledged life and honor and purse, and everything that man holds dear on earth, to the perpetuity 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 this great speech he was carried home and laid on his death-bed. His disease soon assumed a typhoid form, and he gradually sunk till the morning of June 3d, when he quietly breathed his last. Being asked by his wife what word he wished to leave for his two boys, Robert and Stephen, and for his mother and sister, he replied: "*Tell them to obey the laws, 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 relations of the parts or organs of the brain to the mental faculties, has received the name Organology, while that which treats of the mental elements and operations, without regard to their connection with the brain, takes the quite as apposite term Psychology—already familiar in other, but in some instances less appropriate meanings. Both these subjects will 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 topics of the previous papers.

As it is now developed, the system of Phrenology involves, as among the most important of its first principles, the following:

1. Mind and body are in this life inseparable, and must be investigated together. Man proper is not a *merely* immaterial, but a "concrete *Ego*"—that is, he appears, so far as the present life is concerned, to consist of both an immaterial and a physical being, presenting themselves 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 perceptives, in the way of memory and suggestion, and the affective faculties generally, may be active.

4. Idiocy 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, Amativeness, 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 cranioscopy, 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 th e 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 Hamburgh, 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 4*s.* 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 unbeneficed 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 prinoiples 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 Chretienne*, 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 subfamilies, 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 necessaries, 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 douht 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:

* Simpson on Popular Education, p. 274. First edition.

In order to weaken the animal propensities, it is necessary to withdraw from them every exciting influence. The discipline of the 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 well 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 he, when liberated, shall be able to restrain his own propensities amid 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 much if he can read, for want of light; but assuming that he can, reading is a very imperfect means of strengthening the moral powers. They must be exercised, trained, and habituated to action. My humble 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 vigorous 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 converse and action, for a certain time on each week day, and on Sundays, in presence of the teachers, and in these *conversationes*, or evening parties, they should be trained to the *use* of their higher powers, and habituated to restrain their propensities. Every indication of over-active propensity should be visited by a restriction of liberty and enjoyment, while 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 Maconochie's system of marks embraces all these advantages; and by such means, if by any, the convicts would be prepared to enter into society with a 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 influences, 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 in Auburn of social labor in silence, enforced by inspectors, and solitary confinement after working hours, is more conducive to the ends of criminal legislation. The principles now stated lead to the following conclusions:

Living in entire solitude weakens the whole nervous system. It withdraws external excitement from the animal propensities, but it 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 there can be no vigor. Solitude, even when combined with labor and the 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 passions

[continued on page forty-two.]

PORTRAIT OF I. K. BRUNEL.

I. K. BRUNEL.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

The portrait of Brunel shows that he possessed the following qualities and characteristics. In the first place he had a firm, enduring temperament, excellent digestion, and a large head. His circulatory system was not equal to the digestion and the respiration, as indicated by the smallness of the chin. He was constitutionally liable to apoplexy. He was an incessant smoker, as his biographer informs us. Tobacco being calculated to disturb the action of the heart, and to interfere with healthy circulation, tending to produce apoplexy, and paralysis of the brain and nervous system, we are not surprised that he died of this disease, though his biographer concludes that the disease was "in consequence of an undue degree of mental labor." We prefer to hold his habit of incessant smoking responsible, at least equally with excessive mental labor, for inducing the disease which produced his early death; but however we may 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 fogy 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 his latest and greatest work was the Great Eastern steamship, whose triumphs he has not lived to witness. He died of paralysis, the natural result of the overtasking of his brain and the undue excitement of the system. He was a man of indefatigable industry and perseverance; of unbounded reliance on his own 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 remarkably 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 all 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 1835 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 Institute 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 the French, 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; nor did he covet those artificial emblazonments on which men of small minds set so much store. 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 works testify of him. But he has been condemned by many for the extravagance of the means he employed to accomplish his ends, and certainly few of the shareholders in any of his vast schemes have much cause to congratulate themselves on the amount of their dividends.

He had a remarkable narrow escape from death on one occasion. He had invited a

THE POLAR BEAR.—(See Page 38.)

juvenile party to his house, and by way of amusing the children was performing some conjuring tricks. One of these consisted in pretending to swallow a piece of money and bring it out at the ear. He took a half sovereign (a coin about the size of a half dime) and jerked it into his mouth, but so violently that it entered the windpipe, where it stuck edgewise. Surgeons were sent for, but all their efforts to extract it proved fruitless. He remained two days in a state of choking, but at last cured himself by means of a frame that he caused to be constructed, which was so contrived as to hold him upside down; and while in this position, by incessant patting on the back, the obstinate coin was at last dislodged, and Mr. Brunel recovered from his imminent danger. We believe this to be the only known instance of a substance remaining in the windpipe without causing death.

We close the biographical sketch of this remarkable man with the following anecdotes, taken from the London *Guardian*, which illustrate his boldness and presence of mind:

"On one occasion he was crossing in a basket which, some years ago, hung from a rope stretched from rock to rock, answering the purpose of a suspension bridge across the Avon, at Clifton. Some hitch occurred in the tackling, and the basket remained fixed in the middle, swinging frightfully over the river, some 350 feet below. Brunel coolly climbed the rope, disengaged the knots, and was drawn back in safety. Audacity was one leading feature of Brunel's engineering character. An anecdote is related which illustrates this strikingly. Brunel held views in contradiction to those of his brethren, as to the employment of a certain kind of Roman cement in railway bridge building. Other engineers objected to its use, as it hardened too fast to allow the work to settle properly. Not so Brunel. Trusting to his own view, he used this mortar in one of his first large bridges, constructed by them for the Great Western line. It fell soon after its erection. Brunel entered the room where the directors were assembled in discomfited conclave, to discuss the accident. 'I congratulate you, gentlemen, on the fall of —— bridge,' was Brunel's entry on the subject. 'Congratulate us! on an accident involving disaster and the loss of £——?' was the angry and amazed rejoinder. 'Certainly,' said Brunel, coolly, 'I was just about to put up two hundred bridges on the same principle.'"

Anti-Tobacco Organization.—An organization is now forming throughout France, and the men that give tone to society there belong to it, such as physicians, lawyers, savans, academicians, state councilors—all resolved to wage unceasing warfare on that enemy to the health and pocket of man—the weed. If these reformers curtail its consumption, the result will be speedily felt in the public revenue, for the annual income from that source alone comes very near $40,000,000.

Wisdom is a defense that can neither be stormed 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 messmates, 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 miner'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 19th 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 cotched 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 unequaled 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 formatory 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.—*Germantown 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 prairies,
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 this lock, so soft and fair.

Ah! it 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-tired 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 depredating 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 prosperity—Suretyship for good conduct—Precautions applicable to this—Duties of jurors—Few men capable of their satisfactory performance—Suggestions for the improvement of juries—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 exculpatory 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 protection 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., Fab. 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 it 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.

BY MRS. GEORGE WASHINGTON WYLLYS.

THERE is nothing so terrible as a breach of etiquette in this world of starch and paste-board. Never trust to your instincts of natural politeness—if there is any doubt, run to your etiquette-book. To gentlemen, this rule is especially applicable.

Don't commit the unpardonable blunder of speaking to a lady without an introduction. No matter if her collar is dropping off—no matter if her lace 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 manners to address the lady.

Never offer the shelter of your umbrella to an unknown female, if a sudden shower comes up, and you happen to be provided for. No! Don't allow common humanity to have anything to do with the affair. No matter if, in the words of the unlettered, it rains "pitchforks with the tines downward." Ten to one, if you venture any such rash offer, it will be refused with *such* a look. Wormwood and crab-apples! who would want to undergo it twice? For it isn't "proper" to walk under the umbrella of a gentleman who has not left his oard. And ladies must be "proper," even at the risk of catching a cold which will last from the Fourth of July to Christmas Day.

The same precaution must be observed in a day's ride in a railroad-car. It may be exceedingly dull—it probably will be—to sit twelve mortal hours beside a lady, without allowing the corner of your eye to wander in that direction, or opening 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 clouds betokened a storm, she might be sufficiently horrified to faint away. *Then*, where would you be?

Be very cautious how you offer your hand to assist a lady out of a stage. It is a free country, and if she prefers going out head foremost to the usual method of descent, do allow her the privilege. We have seen a gentleman's polite assistance refused with such a "vinegar and lemon-juice" look, that we really thought he would have been quite justified in giving the affronted dame a gentle impetus into the street!

We are tired and sick of these nonsensical formulas and cut and-dried rules. Are we to run to the authorities to know when it is proper to sneeze and when to cough? Are we to wink and breathe and yawn only according to advice? A gentleman will be a gentleman, and a lady will be a lady under each and every circumstance, and we have just about as much confidence in the varnished surface of "manner" imparted to one who enfolds himself in the prim maxims inculcated by "society," as we have in a piece of veneered furniture. It will chip and scale off, and there is the original wood visible underneath!

We like a gentleman who is not too polite to render any little impromptu service to his fellow-creatures, and a lady who, instead of resenting any interference with a frigid stare, says, "Thank you!" with such a beam out of her bright eyes, as 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:
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 vail 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 M'Cormick 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 cotemporary 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 wet 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 wailing, 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 eclipse,
  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.

Advertisements.

COTTONIZED FLAX—FIBRILIA.

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 shove 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. When, 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 shove 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 shove 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 56 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 324 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.

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Contents.

MAJ.-GEN. GEORGE B. McCLELLAN.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY

PHRENOLOGICAL CHARACTER.

MAJ.-GENERAL GEORGE B. McCLELLAN.

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 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. 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 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

his own course, to superintend and to execute his own affairs. He is well organized for an engineer, for a mechanician, for a superintendent of business, and to be a controller of other minds. He understands character, knows men at a glance, and is able to rule almost despotically without giving offense, or seeming to abridge the rights of those who are governed. He has active sympathy, warm affections, is considerate of other persons' feelings, and, still, when duty calls, would face a cannon's mouth without flinching. He is a smart, sound, clear-headed, long-headed, persevering, courageous, forcible, self-reliant man, and capable of making his mark anywhere.

BIOGRAPHY.

GEORGE B. MCCLELLAN, the son of Dr. George McClellan, an eminent surgeon late of Philadelphia, was born in that city, Dec. 3, 1826. At the age of sixteen, or in 1842, he entered the West Point Academy, and graduated in 1846, at the age of twenty, at the head of his class. On the first of July of this year his title 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 adding a company of sappers, miners, and pontoniers 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 the different materials used in sieges, running saps and forming ponton bridges; and through the exertions of three officers only, when they sailed from West Point (Sept. 24), seventy-one strong, the Colonel says they were "in admirable discipline." This company was first ordered to report to General Taylor, and went to Camargo; but were then ordered to countermarch to Matamoras, and move with the column of Patterson. Here Captain Swift and nineteen men were left in the hospital, and from 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 Matamoras, the company, then reduced to forty-five effectives, executed a great amount of work upon 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 then 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 reconnoisances, 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 Antonia 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 Cherubusco, 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 Chepultepec, 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 Chepultepec, 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 Alamada, and reported at daylight that no enemy was to be seen. The sappers then moved forward, and had reached two squares beyond the Alamada, 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 Chepultepec, and the followiug 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 reconnoisance 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 reconnoisance 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 trinary 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 coextensive 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 vertebræ; 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.—*Encyclopedia.*

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. Encyc.*

The two latter definitions give quite clearly certain senses of the word, as now understood.

2. Conception; image in the mind; idea.
His *imaginations* were often as just as they were bold and strong.—*Dennis.*
3. Contrivance; scheme formed in the mind; device.
All their *imaginations* 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."—*Feuchtersleben.*

"*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 ecstacy 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 *perception*, *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 concreted (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 perceptives, 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 waken 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. Approbativeness—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—mere 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 children thus fed who do not become irritable, feverish, and dyspeptical.

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 dishonesty, 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

elements of ultimate success. These men ask only the means of a fair commencement, and afterward give no trouble, either to the public or to 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 appeal 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 men 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 loss on their sureties. I have seen deplorable examples of families absolutely ruined by one of their number possessing this character. By brilliant representations 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 life—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 however sincere may be his intentions of being prosperous, yet, that if he involve 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 suretyship merely to increase the quantity, or accelerate the march, of prosperity, if your friend, by the aid of time, prudence, and economy, have 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 you are 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 injuring yourselves. Suppose, for example, that a young man has any latent seeds of intemperance in his constitution, or that he is fond of a wandering and unsettled life, and that, by becoming surety for his faithful 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 intromissions 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 *Atheneum*, 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 Vinctus." 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 *oi'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 cothurns trod majestic
> Down the deep iambic lines,
> And the rolling anapæstic
> 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 poem. Its conception is daring, its execution is generally powerful, and its moral is admirably wrought out; but for all these qualities, so requisite for a *great* poem, the "Drama" is not "popular" in the same way that "Aurora Leigh" has since become, and for the reason that its lofty ideality places it beyond the taste of the great majority of readers. But to the students and lovers of poetry it is a mine of exhaustless wealth, which will yield stores of beauty so long as the ideal has its worshipers. The other poems which helped to fill the volume in which the "Drama" was printed are of various character, and betray the wondrous fertility of the poet's pen. In all moods and measures she is almost uniformly self-possessed, and touches each theme with an ease and flow of expression truly astonishing; while every page, nay, almost every line, bears the imprint of her mannerisms and idiosyncrasies.

In all these years Miss Barrett was an invalid, confined almost entirely to home. The confinement she turned to profit, however; for while others idled, she shrank away to her study, and there pursued her readings and labors, storing her mind with the best of what a very choice library could afford. Before the appearance of her last-mentioned volume, in 1844, Miss Barrett was ordered to the sea-side for the restoration of her failing physical powers, and, in company with a favorite brother, resorted to Torquay Beach, Devonshire. There, in sight of her window, she beheld that beloved one drown, and suffered, in consequence, a relapse, 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, thus:

> "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-mute
> 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 lute
> Sounds on behind this door so closely shut,
> A strange, wild music to the prisoner's ears,
> Dilated by the distance, till the b[illegible]
> 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 train
> Of sunlit hills, transfigured to Divine."

And again:

> "When some beloved voice, that was to you
> Both sound and sweetness, faileth suddenly,
> And silence, against which you dare not cry,
> Aches round you like a strong disease, and new—
> What hope? What help? What music will undo
> That silence to your sense? Not friendship's sigh;
> Not reason's subtle count; not melody
> Of viols, nor of pipes that Fauns blew;
> Not songs of poets, nor of nightingales,
> Whose hearts leap upward through the cypress trees
> To the clear moon; nor yet the spheric laws,
> Self-chanted; nor the angel's sweet 'All-Hails,'
> 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 her being, and in a very novel manner. In 1845,

Elisabeth Barrett Browning

Miss Barrett received from Robert Browning one of that poet's last compositions—a play—which he hoped would serve to amuse her for an hour. The lady acknowledged its receipt by writing the poet a Greek letter. To this Hellenic epistle Mr. Browning replied in the same language. The correspondence continued, all in Greek, and soon grew warm and loving, as Greek verbs so well know how to move. The consequences were an interview, a real love-match, and a wedding—all to the utter astonishment of the literary, as well as of the social, world of London. Of this most singular courtship the poet-wife has given us many records. Her "Portuguese Sonnets" are not translations, as they purport, but her own heart utterances.

Let us quote, to teach our readers how poets woo:

"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,
Slow to world-greetings, quick with its 'Oh, list!'
When the angels speak. A ring of amethyst
I could not wear here, plainer to my sight
Than that first kiss. The second passed in height
The first, and sought the forehead; and half missed,
Half falling on my hair. Oh, beyond meed!
That was the crysm of love, which Love's own crown
With sanctifying sweetness did precede.
The third upon my lips was folded down
In 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-mindedness 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 nature, 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 stinted, 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 rather 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 heroic 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, weighing, we judge, about one hundred and seventy-five 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 Combativeness and Destructiveness are not predominant qualities, though they are rather strong. We judge that he would never quarrel nor exercise cruelty if he could well avoid it, but that he would be executive and 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 these

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 "catched" 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 naïve 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 Engaddine, 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 all to 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 forms no part of either Germany or Italy, but is a portion of the hereditary possessions of the house 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 about one third. The Italian portion is much more populous in proportion to its extent, and abounds in larger and better built towns and villages. It is said by some tourists, that the character of the inhabitants of the southern or Italian portion of the Tyrol falls very far short in the attributes of manly independence which so eminently distinguish those of the northern or Germanic portion. This, however, if it be the fact (and it requires corroboration), is very 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 nature 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 country be densely populated, and if it be at the same time purely agricultural, so that farms 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. Still, though 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 ever at the beck of this servile tyrant, that he is constantly under close surveillance, that his most careless expressions are noted, almost his very thoughts put upon record, has to act by rule and speak by measure; the moral elasticity of a freeman departs from him, and in its stead comes that stiffness, and often dissimulation, which is akin to military discipline, until at last he dwindles down into a passive slave apparently, contented with his condition; in short, he becomes a human volcano, whose exterior is covered with snow, but whose interior is a mass of liquid fire. In the fullness of time comes the eruption which at once covers up with its overwhelming torrent not only agrarian despotism, but also the landmarks of social order, leaving the fabric of the state to be again constructed out of the *debris*. The peasant proprietor, on the other hand, certain that even a revolution can not deprive him of

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 threepence 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 sentineling 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

> chew the cud
> 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, uneulightened, 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 Génie 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 purchasers, 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 nighest, 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 *material* 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.*

Business Notices.

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," *i. e.*, 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 formularies 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 callipers.

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 Lucinda; 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 should be sent in at once.

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A CARD.—TO THE PUBLIC.—

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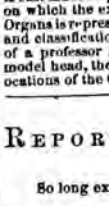

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[CONTINUED FROM PAGE SIXTY-SEVEN.]

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 swayed the destinies of F[illegible]. It was only when the great body of the people, who were not [illegible]pted 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 interes[illegible] public welfare. You can easily understand that, however [illegible]e the individuals of a nation may be, if they should be so defic[illegible] intelligence as to be incapable of joining in a general pla[illegible] 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.

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 ruffian 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, hating 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.]

* 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 1826. 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. Morton, 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, 1839, 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 1834, 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!

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Contents.

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 th 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 equable 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

width to the head just above the opening of the ears. In carnivorous animals and birds, every head is widely developed in this region; witness the cat and owl, the eagle, the bulldog, and the shark. We mention these extreme cases, because the passion is very strongly manifested, and the organ largely developed. We refer to these animals, also, because this is the crowning quality of their character. Some of them seem to possess almost nothing else, if we except appetite, as in the case of the shark. Combativeness, which is the foundation of courage, boldness, and intrepidity, gives width to that part of the human head just backward of the top of the ears. Some animals appear to possess very large Destructiveness and but limited Combativeness. They come into a contest reluctantly, but are terrific when engaged. Others assail boldly, but are not cruel; and we see these traits in the human race in nearly every degree of modification.

In the education of these faculties the effort should not be to suppress or crush them, but to train them to act in obedience to, and in harmony with, the higher powers of the mind. They are propelling forces, and need guidance; we would, therefore, make them a team, and harness them to Benevolence, Conscientiousness, Friendship, Constructiveness, and the intellectual faculties. The energy of Combativeness and Destructiveness may be legitimately worked off upon laborious pursuits that require force, and thus become indispensably useful. The best method to sober a high-tempered boy—and it applies equally well to a horse—is to give him a plenty of hard work to use up his superabundant energy. It is only the perversion of the propelling forces that produces fighting, wrangling, and wrath.

As soon as a child is old enough to show anger, his education in that respect should begin. Care should be taken to discriminate between mere Combativeness or Destructiveness acting singly and the combination of these powers. When only Combativeness is excited, all that is necessary is to employ a calm and quiet manner. If Destructiveness be excited at the same time, or alone, producing bitterness and a spirit of cruelty, it is necessary not only to be calm, but very firm and very kind, so as to awaken opposite feelings in the child. It is the nature of mind to be affected by feelings corresponding to those which are exercised toward us or in our presence. It is the nature of Mirthfulness to excite merriment. We can not be in the presence of a person of mirtbful disposition, especially if that faculty be at the time active in him, without having the feeling become contagious. We laugh because the other laughs. In like manner, Self-Esteem exhibited by another arouses in us a spirit of dignity. Friendship awakens affection, Benevolence makes us sympathetical, and anger excites our anger. If a child shows anger, it awakens the same feeling in the parent, especially 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 treated 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 Combativeness 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 tormenting others. We have known many instances where children have been roughly and severely treated, in whom the organs of Destructiveness and Combativeness were doubtless unduly developed by this means, and the natural consequences, wrangling and quarreling, 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 subsequent children, and with the best results. Not only have the organs been kept calm and uninflamed, but they have not been expanded 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 Destructiveness and Combativeness. 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 equally 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 uniformly kind. It is rarely the case that an angry child can be managed, without great injury to its disposition, by one who is not cool and self-possessed. Soothing tones and amiable 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 rebellious 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 prompting the activity of the opposite class of faculties.

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 older, 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 ridiculous. 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 statement of the case, so that the intellect and the moral feelings of the child will be fully awakened to sit in judgment upon the previous 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 administered, 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 passions, 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 morality, no intellect, no sympathetical spirit, but only mere physical force, inspired by the passion 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 Passeyer, 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 peasantry. 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 Mercey, 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 retard 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 might 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 Dantzic attempted to force a passage through a narrow gorge in the neighborhood of Sterzing, they destroyed nearly the whole of his vanguard, though composed of 4,000 picked Bavarians. This last exploit deserves a few words of explanation, inasmuch

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 orushed, 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 Dantzic 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 Dantzio 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 Innspruck. On the 22d 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, Innspruck. 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 1¼ 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 23¾ 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 10¾ 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 Phœnix Iron Company, at Phœnixville, 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.]

As a contrast to these events, the history of the Swiss and the Dutch may be alluded to. Both of these people have large brains, and considerable development of both the moral and intellectual organs. The Swiss were early distinguished by the simplicity of their manners, and their moral devotion and determination; while Holland was peopled from various countries by individuals flying, like the British Americans, from civil or religious persecution. The Swiss had been free from 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. Rodolph, 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. But Albert aimed to govern the Swiss as an absolute sovereign, and had 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 rougher 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 obeisance on pain of death; or the sequel of that story, in which the illustrious William Tell nobly dared to disobey this imperious command. This example determined Melchtat of Unterwalden, Straffacher of Schweitz, [and Furtz of Uri to put in execution the measures they had concerted for the delivery of their country. And here we perceive the power of combination which a people possesses who 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 17th 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 defy the power of the house of Austria and of the head of the empire. They surprised and seized the Austrian governors, and with a moderation unexampled in the history of the world, they conducted them to the frontiers, obliged them to promise on oath never more to serve against the Helvetic nation, peaceably dismissed them, and thus accomplished their important enterprise without the loss of a single life.'"

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 greater spirit for their liberty than the Swiss. They purchased it by above fifty battles against the Austrians, and they well deserved the prize 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. After 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 12*s.* 6*d.* sterling to the ounce); or £3,950 a year. "Due weight was assigned to the commons by fixing the qualifications of members for districts at 300 ounces (or £187 10*s.* 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 5*s.*; 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 Pancratic 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 resuscitate 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 ascendency.

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 tatooed 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 NINETY.]

* The subject was Free Trade and Abolition of the Corn-Laws, March, 1846.

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 sympathetical 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 Combativeness 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 Cautiousness, 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 resident 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 Atheneum. 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 unhealthful 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 Ronioni, 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, starred 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.

PORTRAIT OF CATHERINE HAYES BUSHNELL.

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 and strength, but less compass, pathos, and pliability of voice than had Catherine Hayes. The voice of the former is majestic, but rather cold and wiry, while that of Catherine was soft, liquid, sweet, blending deliciously with the sentiment of the subject, but lacking breadth and power.

It must be remembered that Jenny Lind is the standard by which these vocalists are criticised. They are great, nay, glorious, when compared with public singers generally; but when one comes to the fountain-head of song, to the Pierian spring itself; when his ears are once blest with those angelic tones which none other than the Swedish Nightingale can reach, all other efforts at touching the glory-smitten summit appear feeble.

When Jenny Lind strikes the lyre, every string seems to leap with a joy so rich and full, now rising with a comprehensive sublimity, now melting away into such a bewitching sweetness, such Eolian mellowness, yet so clear and distinct that not the softest breathing of her matchless melody is lost to the most distant ear, one stands amazed, and bows with a full-souled adoration before the impersonation of all that is possible in the empire of song. Jenny Lind plays with every note she touches as if it were completely in her power, nor does she seem to labor up with a weary wing to her matchless flights, but rather to stoop with an easy grace, as if her pinions were equal to vastly more than she attempts.

In nothing did Catherine Hayes remind us of the matchless Swede, except in the closing of the "Casta Diva," from the opera of Norma.

This is alike the favorite and master-piece of both, and had Catherine the breadth and volume of voice which Jenny possesses, she would in this piece rise to a comparison with the latter. But the comparative thinness of her voice, and the consciousness in the listener that his conception of what is possible in the piece is not realized, is not fully compassed, makes one think of Jenny as the imperial monarch 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 among us before Jenny Lind, she would have been regarded as the best singer who had visited our shores; but Jenny coming after her, would have been like 'the glorious king of day' compared with the gentler queen of night.

SELF-RELIANCE AND SELF-DISTRUST.

BY JOHN NEAL.

[CONCLUDED FROM JUNE NUMBER.]

Never boast. A character for modesty is worth having, if it can be obtained innocently. No matter 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 for a modest man. You may even be obliged to do so at the expense of truth. You may be urged to declare what you know to be true of your own doings, discoveries, or inventions—and this by your best friends, many of whom may think more highly of you than you do of yourself, or by strangers, who have been puffing you to the skies—but beware! let nothing, let nobody persuade you to acknowledge the truth! "Affect a virtue, if you have it not," or you are ruined forever. The world will never forgive you for a distinct revelation of your self-reliance. They have got behind the scenery—they have had a peep at the wrong side of the canvas—and from that hour to the day of your death you are nobody but the man who thinks so highly of himself as to be the laughing-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 to let the world catch glimpses, few and afar off, but glimpses nevertheless, of the sustaining power within you—of that unquenchable and magnificent self-reliance which to the great man 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 organic power—reasonable Firmness, moderate Self-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 in 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 timidest 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?

"*I'll 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 Europe (Rome excepted), were destitute of this great advantage till almost the 12th 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 Herculanæum 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.

Upon 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 fail 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 know 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 Mackey challenge the whole world of poesy.]

How many thoughts I give thee!
Come hither on the grass,
And if thou'lt count unfailing
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 fondle,
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 trowsers—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 pooty 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, contorting, 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 laugher 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 Andorre. 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 differenr 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 attachments and writs;
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* unstirred;
And there lay the *foolscap* unwritten and pale,
Upon it no *item*, no *leader*, no *tale;*
The *lamps* were unlighted, the *sanctum* was still,
With rust on the *scissors* and dust in the *quill;*
And there lay the *horse* with no paper upon't,
No *rule* in the *stick* and no *ink* in the *fount;*
The *cases* were empty of *letter* and *space*,
No *sheets* on the *bank* and no *form* in the *chase;*
The *platten* was still and the *carriage* moved not,
No *form* in the *lye-trough*, no *lye* in the *pot;*
The *proof* uncorrected, the *leader* unwrit,
The *mal et* 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.]

nobility, and that after a certain stage of social enlightenment has been reached, they will be assiduously cultivated for their own sake, and for the distinction which they will confer; and that, therefore, patents 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; and 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, title, or any artificial or accidental circumstance, can produce it, or can 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 the admiration of it is natural, and has existed in all ages and countries, and that it must, therefore, be beneficial. I have already explained that the faculties of Veneration, Self-Esteem, and Love of Approbation are all natural, and that one of their tendencies is to respect and esteem 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 best fitted to worship idols; and accordingly the agricultural laborers, who are placed by Providence directly under the influence of the landed 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 abject poverty and ignorance. And the most purely aristocratic, unintellectual, and poorly gifted among peers have always been the greatest 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 moral as well as intellectual greatness—have been their friends and willing benefactors. If there were no nobility except that of nature, her 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 on 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 to have been necessary; but the same principles have a wide application. They lead us to the conclusion, that hereditary entails, as constituted 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 it is 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 debt, beyond his own lifetime, or give it to a different order of heirs from 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, and 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 12th day of March, within the Hopetoun Rooms, Queen Street, Edinburgh, at one o'clock. (Signed) BREADALBANE; D. BAIRD, Bart.; JAMES BOSWELL, Bart.; W. D. GILLON, of Wallhouse; W. MACKENZIE, of Muirton. Edinburgh, 3d of March, 1846." 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 10*s.* a week, was equal to forty *weeks'* labor; or to an artisan who earned 20*s.* 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 20*s.* a week, would have paid £20, or a laborer, with 10*s.* 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, 10*d* a day at home, and 9*d* 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.]

* 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.

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."

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 Bilious 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, lolling 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 in 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.

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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."

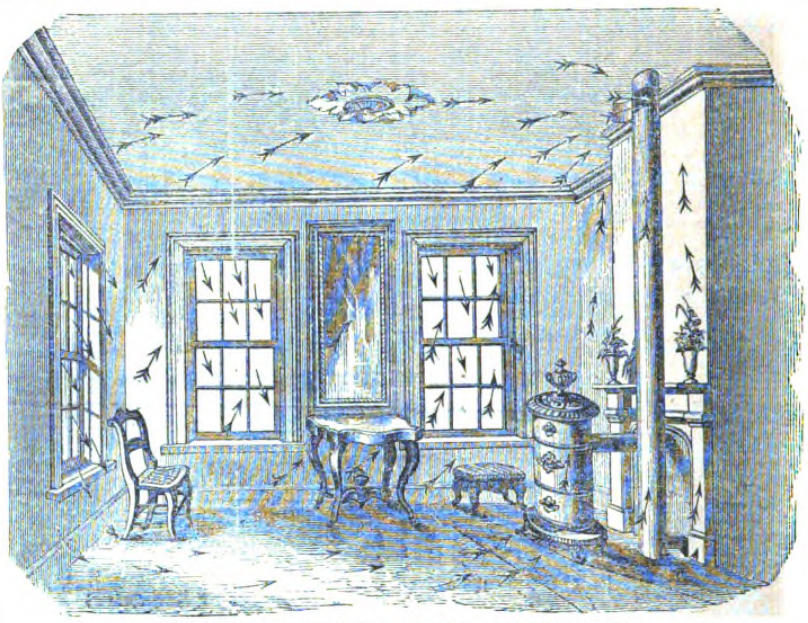
"Can I have a passage down?"

"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 revery, 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? These 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."—*Coleridge.*

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PHRENOLOGICAL CHARACTER.

PORTRAIT OF EX.-GOV. GEORGE N. BRIGGS.

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 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. 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 opposition; 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,

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, attempered 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 residue 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 doubtless 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 seraph 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 his noblest traits lay billeted for an oblation. And every other life seems to me almost a blank contradiction of that. Selfishness is our dire distemper, and the aggregations of force by which we might bless others are but the diet 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 to 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, just 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 if 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 sprung up in a garden at Highgate with blossoms as 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 Cary 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 the centuries, human hearts shall throb with purity and love and joy at your behest to-day.

Gird up your loins, then, young brethren, for work. God and the world are waiting for us. For myself, I would to God I might die in the 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 survive 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. Oh! what a curse to get through living and find find life a vacuum!

Said Theodore Parker on his death-bed, "I have had great powers committed to me, 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 amaranthine chaplet, which autumn chills can not wither—to have our life a copy of the IDEAL LIFE, and as its climax to say with the final gasp, and with a truthfulness which even Omniscience 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-

grees. 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 vails 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 Combativeness 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 combativeness? To him that tunnels the mountain, combativeness is indispensable. In boring, and cutting, and grinding physical things we need combativeness. Combativeness 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 every-day 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, hypothetizing 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 classific 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 concreted 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 recondite 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 idea, that abstract readily, and criticise 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 perceptives.*—Those knowing Effort, Magnitude, Configuration (perhaps), Color, Sound; in all, 5.

II. *Relative perceptives.*—Those knowing Place, Name, Arrangement, Number, Duration, Melody; in all, 6.

III. *Concretive perceptives.*—Those knowing concrete Thing, and Change; in all, 2.—Perceptives, 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 ascendency 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 Cyclopedia, article BERN—vol. iv., p. 804.

years; notwithstanding some heart-burnings and party ebullitions, things 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 history 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, converting 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 organs 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 organs than those of any other of the continental nations which I have seen. The Germans, who are originally the same people, in many districts, 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 of 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. The propensities being all selfish, any talented leader, who will address himself strongly to the interests and prejudices of an ignorant people, will carry their suffrages to any scheme which he may propose, and he will speedily render *himself* a dictator and *them* slaves. If there be a numerous dominant class equally talented and enlightened, the 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 knowledge; 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; for, turn where we will, we find suffering linked with selfishness, and enjoyment 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. Power 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 *materiel* of the States consisted chiefly of minds 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, being 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 forevor. 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 ascendency 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 sway. 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, 1860, 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 respect, 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 mathematician. 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, Vandyke, 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" (Philipstadt)

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.

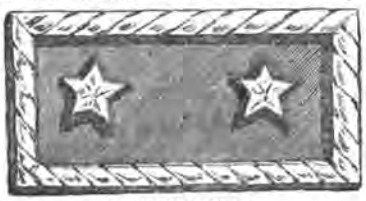
INSIGNIA OF RANK,

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

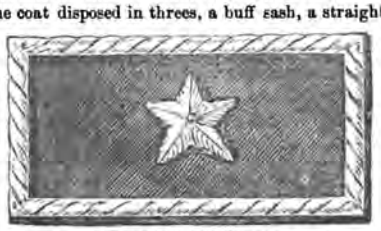
LIEUTENANT-GENERAL.

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

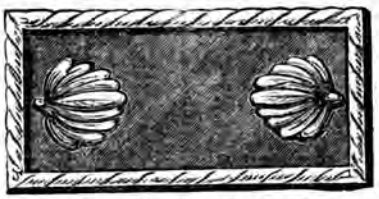


BRIGADIER-GENERAL.

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

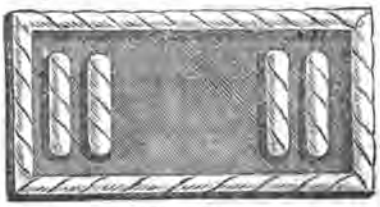
COLONEL.

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 aid-de-camp of the colonel, and in the event of his two

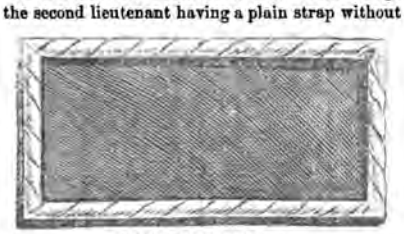


CAPTAIN.

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 B. 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.

Consideration 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—Brown, Stewart, and Chalmers quoted—Natural theology a guide to the sound interpretation of Scripture—Foundation of natural religion in the faculties of man—Distinction between morals and religion—The Bible does not create the religious feelings, but is fitted only to enlighten, enliven, and direct them—Illustration of this view—Stability of religion, even amid the downfall of churches and creeds—Moral and religious duties prescribed to man by natural theology—Prevalent erroneous views of divine worship—Natural evidence of God's existence and attributes—Man's ignorance the 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 independence and freedom of nations, with the relations of the different 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 discovered by the light of nature.

Lord Brougham, in his "Discourse of Natural Theology," maintains, 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 converge to a focus upon the retina. The eye is an optical instrument, which, by the peculiar combination of its lenses, and the different materials they are composed of, produces vision. Design and adaptation 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 possessing 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 superior 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 the 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 understanding able to discriminate the uses and abuses of our faculties, and moral sentiments leading us to prefer their *use*, we owe it to Him as a duty to fulfill his intentions, thus obviously expressed in our creation, 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 difference being, that the one belongs chiefly to the inductive science of *physics*, and the other to the inductive science of *mind*.* This distinction, 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 studying 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,† "that comprehends the sublimest of all the truths which man is permitted 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 uninteresting to trace the fainter lights which, in the darkness of so many gloomy ages, amid the oppression of tyranny in various forms, and of superstition more afflicting than tyranny itself, could preserve, still dimly visible 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, announcing that *high and holy One* of whose *perfections* they have been privileged 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, insomuch 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 materialism 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 correctly 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 interpretations 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 legitimate 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 extinguish 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 positively 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 established 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 abandoned 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. 98. His argument is not clear.

† Vol. iv., p. 401.

* Page 271.

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 engulfed in superstition; but superstition is only the religious sentiments gone astray. They may be found worshiping 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 predominently 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

thus impossible that religion itself can be overset or eradicated from the human mind. The forms and ceremonies by which the religious sentiments manifest themselves may be expected to vary in different ages 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 evidently glow with a never-dying flame, and man will cease to adore only when he ceases to exist.

After you understcnd 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 mistaking the effect for the cause, to imagine that when they cease to exist as 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 Roman Catholic councils and Popish bulls, and when the priests assured the world that the moment their church and authority were subverted, religion would be forever destroyed. But we have lived to see religion flourishing vigorously in nations which disown that authority and church. If the churches and articles of faith now prevalent shall be changed, of which there is much probability, the adherents of them will, after the fashion of the priests of Rome, proclaim that the doom 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 expect religion to shine forth in ever-brightening loveliness and splendor, in proportion to the enlightenment of the public mind, and they will fear neither infernal nor terrestrial foes.

It would greatly assist the progress of improvement, if a firm conviction could be carried home to the public mind, that religion has its foundations in the nature of man, because many excellent persons might thereby be delivered from the blind terrors in which they constantly live, lest it should be destroyed; and the acrimony of contending sects, 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 moral 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, tremble, 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 earthly sovereign, whom they may win and gratify by praises and flattery, and from whose favor they may expect to receive something agreeable and advantageous in return. All this is superstition and error, and it partakes too much of the character of selfishness. I am aware that no rational Christian puts his religious faith and worship into 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, under 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 preordained 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 auswer 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 seagulls 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, Bamborough, 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 fireside 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, acks 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 expressions, 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 iu 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 tbat 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 tbe 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 splended 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. '*Kaef-ux yokhshee dur?*' (Is your health good?) '*Damaghun chakh dur?*' (Your palate—appetite—lusty?) '*Kaef-ux 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 railraad 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, 308 Broadway, New York.

LEWIS' GYMNASTICS.—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 of 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.

Special Notices.

OF RIGHT MIND.

I SHOULD like to know how many people in the world have absolutely healthy minds. I reckon up my friends and enemies upon my fingers, and beginning with my best friend, or worst enemy, myself, find one with a twist here, one with a soreness there, one with this eccentricity, and one with that infirmity. Ideal health of body is not possessed by one in a million of civilized men, and I almost doubt whether there be a man in Europe with an absolutely healthy mind. If there be such a man, rely upon it he stands at the head of the class of social bores. For he must have, to be healthy, that abomination of desolation, a well-balanced mind, in which, because there is everything in equal proportion, there is nothing in agreeable excess. Anything like exclusive regard for a particular idea upsets the balance; and so it is that to the men whose minds are not whole, round, and perfect, we owe all the progress of the world.

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.

Perkins' temper is an asthma to his mind; Wilkins' nervous sensitiveness a tic doloreux; Jones' eternal talk about himself is an obesity of consciousness that retards all the movements of his wit; fidgety Smith has St. Vitus's dance in the brain. A hermit's cell—perhaps the nutshell within which so many things are said to lie—would contain all the absolutely sane men in the land. But if this be true, or if anything like this be true, what becomes of the broad line that is drawn between the man in the lunatic asylum and the man on 'Change? The law declares men lunatics when they are dangerous to society, or when they are incapable of managing their own affairs. One of

[CONTINUED ON LAST PAGE.]

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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[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 demarkation 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 by one of the best practical authorities 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.

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AT ONE DOLLAR A YEAR, IN ADVANCE.

Contents.

TERENCE BELLEW McMANUS.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

The portrait of McManus indicates a stout, well-set person, with a predominance of the vital and mental temperaments, producing very strong feelings, great ardor of emotion, earnestness of impulse, and clearness and strength of thought. The head being large, he evinced more than ordinary mental powers. His strong points, intellectually, gave him great power of analysis and discrimination, good judgment in business affairs, memory of details and particulars, freedom of speech, knowledge of character, and ability to influence men strongly with his own spirit. He appears to have had very large Benevolence, which gave him strong sympathy for suffering; very strong social organs, which made him a devoted friend, and capable of winning his way socially to the confidence and affection of people. His ardent temperament tended to make him very sympathetical—to be too much governed by

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, unruffled 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 pestle, 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 held 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 woolens 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 ecstasy—

"'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 "'98 and '48, Modern Revolutionary History and Literature of Ireland." Third Edition. New York, 1860.

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. Doheny], 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. Doheny 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 ont 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. Approbativeness—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 beneficent, 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 noisome 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 coordinately.

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 temperament—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 whit the wiser if he had.* He does not tell us how often 'Acquisitiveness' 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 whit the wiser*" 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; 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. 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 examinati n 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 sound 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, especially 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 "Outre-Mer;" "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 responsibility 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 perceptives, 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 sustainment 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

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 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

PORTRAIT OF COL. MICHAEL CORCORAN.

banished. He was consistent with the history of the hero from whom he sprung, 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 sustainment. 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 struggle 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 smoothe 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 there 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.
Rosy 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 loitering Rill,
To rest while she whispers a tale;
But the Rill 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 aureate 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 oppressed,
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 *phrenological 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.

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For the tenth Twenty Names, One Dollar n 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 country*men* 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 recluse 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 right 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.

☞ OUR terms are, PAYMENT IN ADVANCE. No Journal sent before or longer than paid for.

IF you want to have your correspondence do you credit, study "How to Write," and use the Adjustable Steel Pen.

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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He is now selling Gold Pens at prices varying from 25 cents to $1, according to size, the average wear of every one of which will far outlast a gross of the best Steel Pens.

Sold by all dealers in the line throughout the country. Wholesale and retail at the store, No. 25 Maiden Lane, where all orders, inclosing cash or post-stamps, will receive prompt attention, and a pen or pens corresponding in value, and selected according to description, will immediately be sent by mail or otherwise, as directed.

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TEETH, upon Allen's system, can be obtained at 22 Bond Street. By this method the teeth, gums roof, and rugæ 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.

It is the height of art to conceal art. This we do most positively, as our numerous patrons can attest.

A descriptive pamphlet may be obtained by addressing Dr. J. ALLEN & SON, 23 Bond Street, New York.

J. PARRISH, 323 Canal Street, New York, manufacturer of Shirts, Bosoms, Wristbands, and Collars, is now selling at prices to suit the times:

Men's and Boys' White Shirts, 50 cents; Linen Bosom do., 75 cents, $, $1 75; and superior made, to measure, cut by a practical shirt-cutter, and fit guaranteed, six for $9, $10 50, and $ 2.

☞ Ladies will find at this Establishment a large stock of Bosoms, Collars, and Wristbands, for shirt-making, at very low prices.

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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 ill becomes 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.

Opium.—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 liquids 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 300 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 Carnegy'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*."

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, 13 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.*'"