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ILLUSTRATIONS FOR VOLUME 35.

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ILLUSTRATIONS FOR VOLUME 36.

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Contents.

COMMODORE CHARLES WILKES.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

THE organization and temperament of Commodore Wilkes indicate hardihood, endurance, activity, and efficiency. He is muscular, lithe, and wiry in constitution, and these qualities of temperament give great intensity and positiveness of mind and character. His head is high, indicating moral feeling, elevation of sentiment, pride and determination of mind. He has a kind of General Jackson head, and, indeed, his features are marked and distinct, and the expression of his countenance reminds one of the hero of New Orleans. He evidently has moderate Secretiveness, and great directness and frankness of disposition. He appears to have a full share of Destructiveness, and large Combativeness, showing courage, executive force, and the disposition to be prompt in action, and thorough in all that he does. His Cautiousness is fully developed, evincing fair

PORTRAIT OF COMMODORE CHARLES WILKES,
THE CAPTURER OF MESSRS. MASON AND SLIDELL.

ut not excessive prudence. His forehead nows uncommon talent for planning, reasoning, nd comprehending principles. He has fair ractical ability, but is not so much distinuished for his knowledge of particulars as for ne soundness of his views and the appropriteness of his plans. He would enjoy making cientific investigations, and would not be likely o be misled in regard to any facts which might e presented to him, because he would fall ack on principles, and subject the examination f facts to the criticism of a sound philosophy. His Language appears to be only fair; he has nore ideas than words, and when he talks, he lways says something—every word is loaded vith idea. He has excellent judgment of charcter, reads men at the first sight, knows how o select the right man for particular duties, nd though not by nature suspicious, he has he talent to understand the motives and dispoitions of persons; hence he is seldom deceivd. If there is anything he despises more than nother, it is a secretive, slippery, tricky person. If a man will be fierce, hard, selfish, and quarrelsome, he knows how to understand and reat him; but one who is non-committal, full f duplicity and smooth words, he would avoid.

Benevolence appears to be decidedly large. With all his openness and energy he has a mellow spirit, a sympathizing and kindly nature. He is upright, truthful, just, and has the power of controlling people in such a manner as to command their respect, and at the same time secure their friendship and confidence. With such a head and temperament, a man could not fail to be a good disciplinarian, and a controlling spirit wherever he might move. He is able to take rank as a thinker, or as a doer, with first-class men; and having strong moral feelings, uncommon firmness and determination, and a high degree of pride and self-reliance, his influence must be felt in any circle. Low dissolute men look up to and fear him, men of character and attainment seek his society, and value him for his integrity, intelligence, stamina, and strength of character.

BIOGRAPHY.

Commodore Wilkes, whose name is now spoken with admiration by every American, particularly on account of his recent arrest of Mason and Slidell, the rebel commissioners to England and France, is well known both in science and navigation. He was born in the State of New York in 1805, and entered the naval service of his country in 1818, being but 13 years of age. He gave evidence of marked ability by scientific researches, and subsequently received at the hands of the American government the command of a naval expedition, intended to explore the countries bordering on the Pacific and Southern oceans. His command consisted of two sloops of war, a brig and two tenders, and he himself had the grade of captain. He doubled Cape Horn, crossed over to Polynesia, Van Diemen's Land, and Australia, advancing as high as the 61st degree of south latitude; he then visited the Feejee Islands and Borneo, and returned to New York in 1842, by way of Singapore and the Cape of Good Hope. This memorable expedition of four years was fertile in useful observations, which Captain Wilkes subsequently gave to the world in a very able work, in five octavo volumes, entitled, "A Narrative of the United States Exploring Expedition."

Captain Wilkes has published several works on geographical research, especially valuable for reference. The statistics, drawings, maps, etc., are of the highest order. The Geographical Society of London, in 1848, presented him with a gold medal in appreciation of his labors. Captain Wilkes received his present commission in 1855. He has been in the service altogether about 43 years, having been on shore and other duty 27 years, and on sea service 10 years, leaving but seven years of his term unemployed. His last duty at sea was in June, 1842, and before being ordered to the San Jacinto, he was on special duty at Washington upon matters connected with his Exploring Expedition.

Commodore Wilkes, while returning from the coast of Africa, in the United States steam frigate San Jacinto, stopped at Havana to take in coal, and while *there*, learned that Messrs. Mason and Slidell were to leave on the 7th of November on the British mail steamer Trent, for England. Captain Wilkes heard, about the same time, that the pirate Sumter was off Laguayra, and he determined to capture her, if possible.

While steaming through the Bahama Channel he encountered the Trent, and brought her to by firing two shots across her bow. Lieut. Fairfax, of the San Jacinto, was immediately sent on board with a boat's crew and marines, and asked of the master of the Trent to see his passenger list. This was denied, and Lieut. Fairfax then stated that his purpose was to take into custody Messrs. Slidell and Mason, whom he knew to be on board, and those who accompanied them. The rebel envoys were soon recognized, and they refused Lieut. Fairfax's demand that they should proceed aboard the San Jacinto, and immediately went below to their state-rooms. They were followed, and Lieut. Fairfax told them that if they refused to go peaceably he should be compelled to use force. They still refused, when the marines stepping forward and taking them by the shoulder, they made no further opposition.

Messrs. Eustis and McFarland, the secretaries of the rebel envoys, were also arrested. The baggage of the prisoners was transferred to the San Jacinto, and it is supposed that their instructions from Jeff. Davis's government, and any mail matter which had been intrusted to them, had probably been transferred to the English mail. No opposition was offered by the officers of the Trent to the arrest, other than a verbal protest.

On arriving at Fortress Monroe, the government ordered the San Jacinto to proceed to New York with the prisoners, and Marshal Murray, of New York, was intrusted to board the vessel at Sandy Hook, and proceed to Fort Warren, in Boston harbor, when the pseudo embassadors were received as prisoners.

Commodore Wilkes was complimented by the citizens of Boston with a public dinner for his capture of the fugitive envoys on his own responsibility. New York has also given him a public reception. The Secretary of the Navy has approved his conduct. His country will remember him with gratitude.

EDUCATION AND TRAINING PHRENOLOGICALLY CONSIDERED—No. 6.

SELF-ESTEEM.

From some cause, nearly every person recoils at the idea of being supposed to have large Self-Esteem. We can imagine that this public sentiment relative to this important sentiment or feeling originated from observing the manifestations of Self-Esteem when excessively developed in conjunction with weak intellect, and perhaps large Approbativeness and small Secretiveness. Such a combination of organs would tend to make a person's conduct odious. We never could keep a straight face, and have always wondered how the birds could, when we saw a turkey-cock strutting up and down, and showing off before his compeers and consorts. When men with weak judgment and overweening vanity resemble the turkey-cock in their conduct, it is almost only then, and with respect to such persons, that the world recognizes the faculty of Self-Esteem at all, and when these manifestations are considered to be the outworkings of Self-Esteem, they instinctively and blamelessly shrink from any particular partiality for such a faculty. We propose to show that this is an abnormal and warped manifestation and caricature of the faculty, and that its normal development and proper activity is one of the most useful and indispensable elements in a well organized character.

Self-Esteem gives us the idea of selfhood—of our own personal value; and when it is properly developed, it gives nobleness and self-reliance. It is gratified with such external influences as tend to elevate and minister to the importance of the individual. That a man should respect himself, and claim the respect of others, no one will deny; that he should respect and value his own opinions and what is *his*, because they *are* his, is equally clear. A certain amount of personal dignity is necessary to make the world respect us. He who does not respect himself will not be respected; and he who will not stand up for his own rights, especially his personal prerog-

atives, will be buffeted, set aside, spoiled, robbed by eight tenths of the human race, and by the other two tenths pitied.

Self-Esteem is an element, also, in decision; it enables one to value his opinions, his plans; gives him confidence in the exercise of his courage and judgment. Without Self-Esteem a man may be passively virtuous, but throw him into the strong currents of temptation, and those who are easy and self-poised in the possession of a good degree of Self-Esteem, will lead him who lacks it directly in opposition to the monitions of his own sense of right and duty. Let a man be made to feel mean and degraded, let his self-respect be invaded and crushed, and one of the bulwarks of his virtue and honor is destroyed. A man with Self-Esteem fully developed, can say Yes or No, even though he have not the courage or the perseverance to do battle for his principles; he may, at least, stand his ground, or if compelled to retreat, he will keep his face toward the foe and his desires and efforts in the direction of the promptings of duty and honor. That pride which arises from Self-Esteem frequently prevents persons from descending to practices of vice and meanness, and in the fallen is sometimes the only element that can be acted upon to effect their reformation. Sometimes even the gutter drunkard, by being addressed through his sense of manliness and honor, is enabled to dash the cup from his lips, and become a man again. Those who lack Self-Esteem, whatever may be their talent, are apt to feel unworthy, diffident, and have such a sense of inferiority as to shrink from responsibility, which unfits them for the discharge of important duties.

To the unequal development of Self-Esteem may perhaps be attributed many of the inequalities in society which tend to constitute higher and lower classes. Distinctions are not at all based upon wealth, learning, or talent; for we often find talent too diffident to come forth from obscurity and assume a position in the broad light of notoriety. We also see persons of wealth and learning who cringe before the illiterate, the poor, and those who have but little talent, but who are endowed largely with Self-Esteem, coupled with energy of character, which feelings give a strong sense of personal power and independence, and enable their possessor to conquer opposition and secure an influential position. A young man who has fair talent, considerable energy, and decided Self-Esteem will content himself with no subordinate or inferior position; he feels capable of using power and of taking responsibility; and though intellectually he may not be better qualified for such positions than a hundred others around him, yet his pride or spirit of selfhood leads him to assume position, and to work earnestly to fill that position—he is bound to be captain; and while diffidence with talent and skill may stand balancing between hope and fear, desire and uncertainty, self-reliance elbows its way through the world and wins success by daring to attempt it Artificial distinctions in society may be created by titles and wealth, as in England, and maintained for ages, but the influence which is exerted is done more through the blind veneration of the masses than any real respect for the merit or the power of the persons who bear the titles or possess the wealth. In that and other countries we occasionally find a Brougham or a Napoleon, a Wellington or a Copley (Lord Lyndhurst), who rises from poverty to the highest position of influence and respectability by dint of talent, backed up by self-confidence and effort; and it is pleasingly true that these self-made men, even among aristocrats and nobles, have a far greater reverence paid them than do those who inherit wealth and rank by the accident of birth, which some call "*blood*." We believe in blood and birth, and value people in consequence of these; but we look for *excellence* in birth and blood not necessarily in conjunction with artificial rank and wealth, but solely through healthy, well-balanced organizations, refined and elevated by culture, and rendered illustrious by high purposes and noble deeds—to such an aristocracy we have no objection, but would rejoice in its widest diffusion. Nations in which Self-Esteem is strong take rank among nations having the organ relatively smaller, as individuals having it large, outrank and govern persons having it in less degree. Great Britain's spirit of conquest and of dictation, and the invincibility of her troops on the field of battle and of her mariners on the sea, may be attributed, in a great degree, to the prominent national development of this organ. The people of the United States have inherited from British ancestry a similar spirit of independence, and in more than one instance on the field of battle and on the ocean have they shown their inherited dread of submission, which fired all the elements of courage and ambition to wrench victory from superior numbers and greater dynamic power. Not only on the field of battle does this feeling prompt nations to seek victory, but it inspires them to outstrip others in manufactures, and in everything else that sustains national power and glory. In many matters of invention the United States have outstripped the mother country, but England has a sufficient amount of Self-Esteem to give her self-complacency under any defeat which she may suffer in the line of prowess and skill at our hands, by the fact that Brother Jonathan the conqueror is "bone of her bone and flesh of her flesh;" and by attributing our victories to the British blood which we carry, indirectly reflects credit on her after all, so that, though nominally vanquished, she regards the victory as almost her own, because achieved by her sons.

In the training and education of the young this element of the character should not be crushed, but encouraged and properly directed. If a child has a fair development of it, he should never be degraded nor underrated. If it be weak in him, it should be encouraged by an address to his honor and manliness. He may be early taught that some actions are in themselves mean and low, and therefore beneath the true dignity of human character, and he will instinctively despise and avoid them. Mothers sometimes call their children debasing names, such as *villain, scamp, simpleton, doll*. This practice not only serves to irritate and annoy the child, and thus deprave its disposition, but it has a direct tendency to lower the child in his own self-respect. If we tell the child he is a villain, and he has any respect for our opinion, it is the very way to make him one *by* blighting his sense of honor, and giving him a craven spirit and a low estimate of himself. Approbativeness and Combativeness often lead persons to boast and brag, to praise themselves for what is theirs, and of what they have done; but this manifestation is by many erroneously attributed to Self-Esteem, which gives rather a haughty, imperious disposition, especially if it be too strong absolutely or relatively in the character. While we dislike a haughty, supercilious character, we equally deprecate an undignified, submissive, craven spirit. Most persons, in the training of children, address Approbativeness rather than Self-Esteem; they impress upon the child's mind the idea that his wrong doings will be unpopular, not that certain acts and dispositions are essentially mean and unworthy of him as a human being, whether the world knows it or not. A child can be induced to abandon a favorite pursuit by arousing his Self-Esteem to regard it as debasing, mean, and undignified, and then, though his friends and the world do not see his conduct, he will avoid improper conduct *per se* and for his own sake, not to avoid rebuke or public disgrace. His virtues can also be made strong when his sense of dignity and honor is combined with the dictates of reason and conscience. Some persons claim humility to be one of the highest virtues, and that true humility is inconsistent with the element of Self-Esteem in character. Self-love, by the Great Teacher, is made the measure or criterion of fraternal love in the command, "Love thy neighbor as thyself." It is easy to understand this to mean, "Since it is natural and proper that you should love self, and stand on your dignity as a human being, therefore, love others as well as you do yourself, but no better." It would not be difficult to obey this injunction if men's social, moral, and intellectual powers were strong and active enough to balance and properly regulate the selfish propensities, and thus enable us to estimate every desire and duty in its true light. When we hear persons say it is impossible to obey the golden rule, we suspect their selfish faculties prevail. Some say there is not an honest man on earth. We suspect such persons judge others by themselves. A man in whom the moral and intellectual faculties prevail over the propensities and passions, seldom regards the fulfillment of the golden rule as impossible; and in proportion as the selfish and animal propensities predominate, the temptations to gratify them in contradiction to moral restraint and intellectual propriety are multiplied.

Self-Esteem, whatever popular prejudice may exist against it, is among the most ennobling of human characteristics, and even when it exists in too great a degree, its very excess commands respect, though it may not evoke our love.

THE FIVE GATEWAYS OF KNOWLEDGE.

BY GEORGE WILSON, M.D.,
PROFESSOR IN THE UNIVERSITY OF EDINBURGH.

THE ivory palace of the skull, which is the central abode of the soul, although it dwells in the whole body, opens to the outer world four gateways, by which its influences may enter; and a fifth, whose alleys are innumerable, unfolds its thousand doors on the surface of every limb. These gateways, which we otherwise name the Organs of the Senses, and call in our mother speech, the Eye, the Ear, the Nose, the Mouth, and the Skin—are instruments by which we see, and hear, and smell, and taste, and touch; at once loopholes through which the spirit gazes out upon the world, and the world gazes in upon the spirit; porches which the longing, unsatisfied soul would often gladly make wider, that beautiful material nature might come into it more fully and freely; and fenced doors, which the sated and dissatisfied spirit would, if it had the power, often shut and bar altogether.

I will try to picture each of those living inlets of learning, without stopping at present to inquire how much the soul knows independent of the senses, and how far it controls them. The soul and its servants were not intended to be at war with each other, and the better the wise king is served, the more kingly will he appear. We have a strange fear of our bodies, and are ever speaking as if we could right the spirit, only by wronging the flesh, and could best sharpen our intellects by blunting our senses. But our souls would be only gainers by the perfection of our bodies were they wisely dealt with; and for every human being we should aim at securing, so far as they can be attained, an eye as keen and piercing as that of the eagle; an ear as sensitive to the faintest sound as that of the hare; a nostril as far scenting as that of the wild deer; a tongue as delicate as that of the butterfly; and a touch as acute as that of the spider.

No man ever was so endowed, and no one ever will be; but all come infinitely short of what they should achieve were they to make their senses what they might be made. The old have outlived their opportunity, and the diseased never had it; but the young, who have still an undimmed eye, an undulled ear, and a soft hand; an unblunted nostril, and a tongue which tastes with relish the plainest fare, can so cultivate their senses as to make the narrow ring which for the old and infirm encircles things sensible, widen for them into an almost limitless horizon.

There are three points of view from which we are to look at the senses, viz.:

1st. As ministers to the merely animal wants of the body.

2d. As ministers to the cultivation of the intellect; and,

3d. As ministers to the gratification of the perception of beauty and its opposite.

It is to the two last, the intellectual and esthetical offices of the senses, I am mainly to refer, including that relation to our moral instincts which flows from the triple corporeal, intellectual, and esthetical function which is exercised by each sense.

THE EYE.

First, then, of the Eye. It is one of the prerogatives of man to have eyes. Many living creatures have none. The eyes which others—for example, the star-fishes—have, are mere sensitive points, dimly conscious of light and darkness, but not perceiving colors or distinguishing forms. The eyes of flies are hard, horny lanterns, which can not be moved about like our restless eyes, but look always in the same direction; while spiders, having many more things to look after than one pair of such lanterns will suffice for, have eyes stuck all over their heads, and can watch a trapped gnat with one eye, and peer through a hole in their webs with another. We are much better provided for than any of these creatures, although we have but two small orbs to see with. Think first, how beautiful the human eye is, excelling in beauty the eye of every creature. The eyes of many of the lower animals are doubtless very beautiful. You must have admired the bold, fierce, bright eye of the eagle; the large, gentle, brown eye of the ox; the treacherous green eye of the cat, waxing and waning like the moon, as the sun shines upon it or deserts it; the pert eye of the sparrow, the sly eye of the fox, the peering little bead of black enamel in the mouse's head, the gem-like eye which redeems the toad from ugliness; and the intelligent, affectionate expression which looks out from the human-like eye of the horse and the dog. There are these and the eyes of many other animals full of beauty; there are none, indeed, which are not beautiful; but there is a glory which excelleth in the eye of man. We realize this fully only when we gaze into the faces of those we love. It is their eyes we look at when we are near them, and recall when we are far away. The face is a blank without the eye; and the eye seems to concentrate every feature in itself. It is the eye that smiles, not the lips; it is the eye that listens, not the ear; it that frowns, not the brow; it that mourns, not the voice. Every sense and every faculty seems to flow toward it, and find expression through it, nay, to be lost in it; for all must at times have felt as if the eye of another was not his, but he; as if it had not merely a life, but also a personality of its own; as if it was not only a living thing, but also a thinking being.

But apart from this source of beauty, in which man's eye must excel that of all other creatures, as much as his spirit excels in endowments theirs; it is in itself, even when life has departed from it, and the soul no longer looks through its window, a beautiful and a very wonderful thing. Its beauty is, perhaps, most apparent in the eye of an infant, which, if you please, we shall suppose not dead, but only asleep with its eyes wide open. How large and round they are; how pure and pearly the white is, with but one blue vein or two marbling its surface; how beautiful the rainbow ring, opening its mottled circle wide to the light! How sharply defined the pupil, so black and yet so clear, that you look into it as into some deep, dark well, and see a little face look back at you, which you forget is your own, while you rejoice that the days are not yet come for those infant eyes, when "they that look out of the windows shall be darkened!" And then, the soft, pink curtains which we call eyelids, with their long silken fringes of eyelashes, and the unshed tears bathing and brightening all! How exquisite the whole! How precious in the sight of God must those little orbs be, when he has bestowed upon them so much beauty!

But apart altogether from that beauty which delights the painter, the human eye is a wondrous construction. Let us glance for a moment at its wonderfulness. It is essentially a hollow globe, or small spherical chamber. There is no human chamber like it in form, unless we include among human dwelling-places the great hollow balls which surmount the Cathedral or Basilica Domes of St. Peter and St. Paul. The eye is such a ball; the larger part of it, which we do not see when we look in each other's faces, forms the white of the eye, and consists of a strong, thick, tough membrane, something like parchment, but more pliable. This forms the outer wall, as it were, of the chamber of the eye; it may be compared to the cup of an acorn, or to a still more familiar thing, an egg-cup, or to a round wine-glass with a narrow stem. It is strong, so that it can not easily be injured; thick, so that light can not pass through it; and round, so that it can be moved about in every direction, and let us see much better on all sides with a single pair of eyes than the spider can with its host of them.

In the front of the eye is a clear, transparent window, exactly like the glass of a watch. If you look at a face sideways, you see it projecting with a bent surface like a bow-window, and may observe its perfect transparency. The eyelids, which I have formerly spoken of as a curtain, may perhaps be better compared to a pair of outside shutters for this window, which are put up when we go to sleep, and taken down when we awake. But these shutters are not useless, or merely ornamental, through the day. Every moment they are rising and falling, or, as we say, winking. We do this so unceasingly, that we forget that we do it at all; but the object of this unconscious winking

is a very important one. An outside window soon gets soiled and dirty, and a careful shopkeeper cleans his windows every morning. But our eye-windows must never have so much as a speck or spot upon them, and the winking eyelid is the busy apprentice, who, not once a day, but all the day, keeps the living glass clean; so that after all we are little worse off than the fishes, who bathe their eyes and wash their faces every moment.

Behind this ever-clean window, and at some distance from it, hangs that beautiful circular curtain which forms the colored part of the eye, and in the center of which is the pupil. It is named the Iris, which is only another name for the rainbow; for though we speak of eyes as simply blue, or gray, or black, because they have one prevailing tint, we can not fail to notice that the ring of the eye is always variously mottled, and flecked or streaked with colors as the rainbow is. This rainbow-curtain, or iris, answers the same purpose which a Venetian blind does. Like it, it can be opened and closed at intervals, and like it, it never is closed altogether; but it is a far more wonderful piece of mechanism than a Venetian blind, and it opens and closes in a different way.

There is nothing this iris so much resembles, both in shape and in mode of action, as that much-loved flower, the daisy. The name signifies literally Day's Eye; the flower which opens its eye to the day, or when day dawns. Shakspeare, who saw all analogies, referring to the similar action of the marigold, in the morning song in Cymbeline, tells how

> "Winking Mary-buds begin
> To ope their golden eyes."

The Ettrick Shepherd embodies the same analogy in an evening song:

> "When the blewart* bears a pearl,
> And the daisy turns a pea,
> And the bonnie lucken-gowan
> Has faulcit up her e'e."

The daisy and the iris agree in this, that their opening and closing are determined by their exposure to light or darkness; but they differ in this, that the daisy opens widest when the sun is at its height, and shuts altogether when the sun goes down; while the iris opens widest in utter darkness, and closes so as to make the pupil a mere black point when sunshine falls upon it.

If we wish to observe this in our own eyes, we need only close them for a little while before a looking-glass, so that the dropped eyelids may shut out the day, when, like shy night-birds, the living circles will stretch outward; and the pupil of the eye, like a hole which the sun is melting in the ice, will quickly widen into a deep, clear pool. If now we open our eyes, we see the rainbow-rings contract as the light falls upon them, and the dark pupil rapidly narrow, like the well-head of a spring almost sealed by the frost. But probably all have seen the movement I am describing in the eyes of a cat, where the change is more conspicuous than in our own eyes; and have noticed the broad iris spread out in twilight, till the look, usually so suspicious, softened into a mild glance; while when pussy is basking in the sun, as she dearly loves to do, she shows between her frequent winkings only a narrow slit for a pupil, like the chink of a shutter, or the space between the spars of a lattice-blind.

The endless motions of this living curtain, which, like the unresting sea, is ever changing its aspect, have for their object the regulation of the flow of light into the eye. When the permitted number of rays have passed through the guarded entrance, or pupil, they traverse certain crystal-like structures, which are now to be described.

Behind this iris is a lens, as opticians call it, or magnifying-glass. We are most familiar with this portion of the eye as it occurs in fishes, looking in the recently-caught creature like a small ball of glass, and changing into what resembles a ball of chalk, when the fish is boiled. This lens is inclosed in a transparent covering, which is so united at its edges to the walls of the eye that it stretches like a piece of crystal between them; and in front of it, filling the space dividing the lens from the watch-glass-like window, is a clear, transparent liquid like water, in which the iris floats. The lens is, further, set like the jewel-stone of a ring, in what looks, when seen detached, like a larger sphere of crystal; but which in reality is a translucent liquid contained in an equally translucent membrane, so that the greater part of the eye is occupied with fluid; and the chamber, after all, which it most resembles, is that of a diving-bell full of water. Lastly, all the back part of the eye has spread over its inside surface, first, a fine white membrane, resembling cambric or tissue paper, and behind that a dark curtain; so that it resembles a room with black cloth hung next to the wall, and a white muslin curtain spread over the cloth. This curtain or retina, seen alone, is like a flower-cup, such as that of a white lily, and like it ends in a stem, which anatomists name the Optic nerve; the stem, in its turn, after passing through the black curtain, is planted in the brain, and is in living connection with it.

Altogether, then, our eye is a chamber shaped like a globe, having one large window provided with shutters outside, and with a self-adjusting blind within. Otherwise, it is filled with a glassy liquid, and has two wall papers, or curtains, one white and the other black.

How small this eye-chamber is, we all know; but it is large enough. A single tent sufficed to lodge Napoleon; and Nelson guided the fleets of England from one little cabin. And so it is with the eye; it is set apart for the reception of one guest, whose name is Light, but also Legion; and as the privileged entrant counsels, the great arms and limbs of the body are set in motion.

Within our eyes, at every instant, a picture of the outer world is painted by the pencil of the Sun on the white curtain at the back of the eye; and when it has impressed us for a moment, the black curtain absorbs and blots out the picture, and the sun paints a new one, which in its turn is blotted out, and so the process proceeds all the day long. What a strang thing this is! We speak of seeing things held before our eyes, as if the things themselves pressed in upon us, and thrust themselves into the presence of our spirits. But it is not so; you no more, any one of you, see my face at this moment, than you ever saw your own. You have looked betimes into a mirror, and seen a something beautiful or otherwise, which you have regarded as your face. Yet it was but the reflection from a piece of glass you saw; and whether the glass dealt fairly with you or not, you can not tell; but this is certain—your own face you never beheld. And as little do you see mine; some hundred portraits of me, no two the same, are at this moment hanging, one on the back wall of each of your eye-chambers. It is these portraits you see, not me; and I see none of you, but only certain likenesses, two for each of you, a right-eye portrait, and a left-eye portrait, both very hasty and withal inaccurate sketches. And so it is with the whole visible world. It is far off from us when it seems nearest. Darkness abolishes it altogether. The midday sun but interprets it; and we know it not in the original, but only in translation.

Face to face we shall never meet this visible world, or gaze eye to eye upon it. We know only its picture, and can not tell whether that is faithful or not; but it can not be altogether faithless, and we must accept it, as we do the transmitted portraits of relatives we have never seen, or the sculptured heads of men who died ages before us. On those we gaze, not distrusting them, yet not altogether confiding in them: and we must treat the outward world in the same way.

What a strange interest thus attaches to that little darkened chamber of the eye! Into it the sun and the stars, the earth and the ocean, the glory and the terror of the universe, enter upon the wings of light, and demand audience of the soul. And from its mysterious abiding-place the soul comes forth, and in twilight they commune together. No one but HIM who made them can gaze upon the unvailed majesty of created things; we could not look upon them and live; and therefore it is that here we see all things "through [or rather in] a glass darkly;" and are permitted only to gaze upon their shadows in one small, dimly-lighted chamber.

But shadows as they are, projected upon the

* Speedwell (*Veronica Chamædrys*).

brain, and left for the spirit to interpret, and differing, as doubtless they often do, as much from the realities which they represent as the rainbow—although it is the sun's picture of itself—differs from the sun, yet perhaps, like the rainbow, they are not seldom more beautiful than the objects which produce them; and whether or not, these shadows are for us, ambassadors from the material world, bringing with them credentials which we can not call in question, and revealing all that the powers of nature, of which they are the viceroys, chose to tell us. We can not, therefore, but welcome them as visitants from another world, who may deceive us, if they are so minded, but only by so acting that we shall not discover the deceit. An undiscovered deceit, however, is at worst a mystery, and an unsuspected deceit is in effect a truth; and by no logic can we cheat ourselves into discrediting the shadowy figures which, within the amphitheater of each eyeball, repeat in exquisite pantomime their allotted fifth part of the drama of the universe.

There is nothing for it, and let us be thankful for that, but with child-like faith and adoring wonder to welcome every light-born messenger who visits our eyes, as one who comes of his own free-will, not of our compulsion; not to take, but to give; not to give once, but again, and most largely to him who uses best what already has been given; not to deceive or distress, but to instruct and delight us; to show us the beauty of nature, and teach us the wisdom of God.

What reverence thus attaches to every living eye! What memories belong to it! We preserve from destruction human buildings, or even single chambers, because some one great event happened within their walls, or some solitary noble of our race dwelt in them. John Knox read his Bible in such a room; and Martin Luther threw his inkstand at an evil spirit in such another; Mary Queen of Scots wept over her breviary in a third, Galileo was tortured in a fourth, Isaac Newton tracked the stars from a fifth, and Shakspeare laid him down to die in a sixth; and therefore we preserve them—and how justly!—and go long journeys to visit places so sacred.

And a similar sacredness belongs to that dim cell where the two most conflicting of unlike existences, the dead world of matter and man's immortal soul, hold their twilight interviews, and make revelations to each other.

When I think, indeed, of that large-windowed little cottage which hides under the thatch of each eyebrow, and spreads every moment on its walls pictures such as Raphael never painted, and sculptures such as Phidias could not carve, I feel that it can with justice be likened to no earthly building; or if to one, only to that Hebrew Temple which has long been in the dust. Like it, it has its outer court of the Gentiles, free to every visitant, and its inner chamber, where only the priests of light may come; and that chamber is closed by a vail, within which only the high priest LIFE can enter, to hold communion with the spiritual presence beyond.

Such is a very imperfect description of that first great inlet of knowledge, the Eye; to cultivate its powers so that it shall be the entrance-gate of the largest possible amount of instruction and delight, is one of the great ends of all education. And to encourage us in our work, we have the certainty that the human eye, as it excels that of every other animal in beauty, does so also in power. The eyes of many of the lower animals are in themselves, perhaps, as susceptible of education as our eyes are; and in certain respects they are more wonderful. A shark can see in the depths of the ocean, where we, even if supplied with air, could not see at all; a cat can see better in the dark than we can; and a hawk can see a great deal farther. But two round bits of glass and a pasteboard tube give us greatly the advantage of the longest-sighted hawk; we need not envy the cat, for a farthing candle will put its eyes at a discount; and when we have occasion to invade the domains of the shark, we can carry an artificial daylight with us and see better than he, though aided by the splendid mirrors at the back of his eyes.

The human eye is, no doubt, remarkable for the slowness with which it acquires its powers; but, then, the powers it does acquire far transcend those acquired by the eyes of the lower animals. A kitten, for example, sees in a month as well as it ever does; and a chicken half out of the shell will catch a fly as deftly as the mother hen can. Look, on the other hand, at a baby. It gazes about it with wondering, uncertain eyes; stares at a candle, and plainly does not know what to make of it; and is in a dream-like, though complacent, perplexity about all things. Cases, too, have occurred of persons who were born blind acquiring the use of their eyes in mature life, and they have recorded how strange everything seemed, and how long it took them to realize what vision truly was.

The eye, then, was intended by its Maker to be educated, and to be educated *slowly;* but if educated fully, its powers are almost boundless. It is assuredly, then, a thing to be profoundly regretted, that not one man in a thousand develops the hidden capacities of his organ of vision, either as regards its utilitarian or its esthetic applications. The great majority of mankind do not and can not see one fraction of what they were intended to see. The proverb that "None are so blind as those that will not see," is as true of physical as of moral vision. By neglect and carelessness we have made ourselves unable to discern hundreds of things which are before us to be seen. Thomas Carlyle has summed this up in the one pregnant sentence, "The eye sees what it brings the power to see." How true this is! The sailor on the look-out can see a ship where the landsman sees nothing; the Esquimaux can distinguish a white fox amid the white snow; the American backwoodsman will fire a rifle-ball so as to strike a nut out of the mouth of a squirrel without hurting it; the Red Indian boys hold their hands up as marks to each other, certain that the unerring arrow will be shot between the spread-out fingers; the astronomer can see a star in the sky, where to others the blue expanse is unbroken; the shepherd can distinguish the face of every sheep in his flock; the mosaic worker can detect distinctions of color where others see none; and multitudes of additional examples might be given of what education does for the eye.

Now, we may not be called upon to hunt white foxes in the snow; or, like William Tell, to save our own life and our child's by splitting with an arrow an apple on its head; or to identify a stolen sheep by looking in its face, and swearing to its portrait; but we must do every day many things essential to our welfare, which we would do a great deal better if we had an eye trained as we readily might have. For example, it is not every man that can hit a nail upon the head, or drive it straight in with a hammer. Very few persons can draw a straight line, or cut a piece of cloth or paper even; still fewer can use a pencil as draughtsman; and fewer still can paint with colors. Yet assuredly there is not a calling in which an educated eye, nice in distinguishing form, color, size, distance, and the like, will not be of inestimable service. For although it is not to be denied, that some eyes can be educated to a much greater extent than others, that can be no excuse for any one neglecting to educate his eye. The worse it is, the more it needs education; the better it is, the more it will repay it.

To describe the mode in which the eye should be trained is not my purpose; and it would be vain to attempt a description of its powers when educated to the utmost of its capabilities. But let me, before parting with it, notice that in all ages and by all peoples, the Eye appears to have been the most honored of the organs of the senses. It has owed this, doubtless, largely to its surpassing beauty, and to the glory with which it lights up the countenance. But it owes its place as Queen of the Senses mainly to the fact, that its empire is far wider than those ruled over by its sisters. The Ear is fabled to hear the music of the spheres, but, in reality, is limited in space to those sounds which the earth and its atmosphere yield, and in time to the passing moment. The starry abysses for it are silent; and the past and the future are equally dumb.

The Nostril, the Tongue, and the Hand are similarly bounded, perhaps even more so; but the Eye so triumphs over space, that it traverses in a moment the boundless ocean which stretches beyond our atmosphere, and takes home to itself stars which are millions of miles

away; and so far is it from being fatigued by its flight, that, as the Wise King said, "it is not satisfied with seeing." Our only physical conception of limitless infinity is derived from the longing of the eye to see farther than the farthest star.

And its empire over time is scarcely less bounded. The future it can not pierce; but our eyes are never lifted to the midnight heavens without being visited by light which left the stars from which it comes, untold centuries ago; and suns which had burned out, œons before Adam was created, are shown to us as the blazing orbs which they were in those immeasurably distant ages, by beams which have survived their source through all that time.

How far we can thus glance backward along a ray of light, and literally gaze into the deepest recesses of time, we do not know; and as little can we tell how many ages will elapse after our sun's torch is quenched, before he shall be numbered among lost stars by dwellers in the sun most distant from us; yet assuredly it is through the eye that we acquire our most vivid conception of what eternity, in the sense of unbeginning and unending time, may mean.

It is most natural, then, that the eye which can thus triumph over space and time should hold the place of honor among the senses. Of all the miracles of healing which our Saviour performed, if we except the crowning one of resurrection from death, none seems to have made such an impression on the spectators as the restoration of sight to the blind. One of the blind whose sight was restored by Christ triumphantly declared to the doubters of the marvelousness of the miracle, "Since the world began was it not heard that any one opened the eyes of one that was born blind." The perplexed though not unfaithful Jews inquired, "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" And the opening of the eyes of the blind would startle us as much did we witness it now. To the end of time men will acknowledge that He who formed the eye justly declared of it, that "The light of the body is the eye;" and all tender hearts will feel a peculiar sympathy for those whom it has pleased God in his unsearchable wisdom to deprive of sight, and for whom in this life "wisdom is at one entrance quite shut out." [TO BE CONTINUED]

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PROBLEM: TO ANALYZE THE INTELLECT AND KNOWLEDGE.

THIRD ARTICLE.

BY LEVI REUBEN, M.D.

I.—A RETROSPECT AND EXPLANATION.

Two articles have appeared in this JOURNAL (September and November, 1861) on the subject of "Imagination." Of that subject, and of the purpose of those articles, this is intended to be a continuation, under a new title. Allow me to state the reasons for this change.

My original aim in these articles has been previously explained—to individualize, if possible, all the *ideas*, as well as *acts*, and, it may be, *faculties*, of the intellectual sort, allowably coming in any way under the term Imagination. In the first article, the *ground* thus embraced was found and marked out. The second began with a view, in a general way, of our sensations. These, it will not be forgotten, constitute a large portion of our knowledge "in the raw material," or "at first hand." That is, they form either the *substance*, or the *occasions*, of all our subsequent knowings—whether about our bodily organization, the universe, or that conscious and self-conscious Selfhood, the perceiving Mind.

With a different aim before us, we might have been tempted to dwell longer on this interesting field. All the sensations, I think, may be rightly understood, and, indeed, strictly defined, by saying that they are the great body or aggregate of the merely *animal feelings* we can have; and that they are all properly of this character is easily illustrated or proved; though, of course, in the later and more perfected forms, as the impressions of *sights* and *sounds*, they appear to us as greatly refined, and as losing the more grossly animal nature. Such sensations, then, from muscular *tensions*, *smells*, and *tastes*, up to *sights* and *sounds*, may be said to be our crude knowledge-timber—a chaos or *substratum* of heterogeneous bodily feelings, out of which, at the first, the organized intelligence must in some way arise, and out of which, through life, that intelligence must continue to receive accessions of material needful to its growth. Our scrutiny of this body of sensations was carried, at the least, so far that we were enabled to divide the whole into two distinct classes, having totally different destinations. The first class of these, the feelings of *hunger*, *thirst*, *warmth*, *pain*, *odors*, and so on, we found to be evanescent, persisting no longer than while their causes are present, and leaving to the intelligence no recoverable copy or conception of themselves, when they depart. Of course, the study of these does not belong to the study of the intellect proper, not even to that of the distinctively human mind, but to that of the universal mind (sensibility, or sentience), of all animate existences. Running through all the phases of the universal mind, these sensations are detected as a steadily broadening experience, from the faintest dawn of feeling in the humbler animalcules, up to the multiplied, intense, and more conscious sensations indispensably underlying the knowing and thought even of intellectual and reflective Man!

Leaving behind us, then, this unintellectual side of the mind, we considered more at length the second class of our sensations, or those of *resistance*, *colors*, *sounds*, and so on—the impressions of those qualities, objects, and changes, each of which can leave its copy or conception in the keeping of some faculty, that is, can furnish to the mind an *idea*, and so afford that which remains the property of the intelligence or intellect proper. Here, in the outset, we meet with, and also leave behind us, those essentially involuntary first processes of the intelligence—perception, retention (simple memory), association, and recollection; and having passed these, come to the operation of *simply*, or *originally*, *conceiving* ideas, and of *combining* and *creating* in them, or all those higher and usually voluntary sorts of intellections that may be grouped under Imagination. The subject of Simple Conception was then considered.

Perhaps, before proceeding further, the idea as to what a Faculty of the intellect is, that has guided me in these explorations, should be made more plain. I may say, then, that the analogy of the instances of *Color*, *Size*, *Place*, *Form*, *Number*, *Time*, *Causality*, and perhaps quite as obviously one or more others, has led me to assume, until the contrary be proved, this as the essential and true nature of such a power; namely: *An elementary intellectual faculty is in all cases a power through which is known some one, and* ONLY ONE, *essential kind of* QUALITY, OBJECT, *or* RELATION, *existing and knowable in the universe of things or nature.* This view admitted, of course there must be just as many Faculties (and neither more nor less) as there are in nature distinct kinds of knowable quality, object, or relation. Moreover, by the same view, each faculty should have its own one, and only one, sort of primitive and simple ideas or conceptions; and in case of some of them, we need not even say *one sort* of conceptions (as, Color knows all colors, and nothing but colors), but can say *one single* conception (as, Causality knows always the single relation of dependence, and no other). Although, in my second article, while speaking of simple conceptions, I named under some of the faculties several conceptions, yet a further examination proves to me that not all of those conceptions are of the kind properly to be termed simple. Indeed, the object then was rather to furnish just examples of their ideas under the faculties named, than to decide which were the truly simple, and which not. Long and patient analysis must surely be required in any attempt to sift out the ultimate constituents of

so complex a material as our knowledge; and I hope to be pardoned, therefore, for then leaving to a future occasion any effort at a final analysis (providing such analysis may still seem needful) for each faculty. We advanced, however, so far in that article, as to finding that the fact of our having real conceptions of a given sort, and of a sort essentially "unlike those possible to other powers," becomes, conversely, the test of our having a corresponding intellectual Faculty. Thus, because we can have conceptions of melodies, and because these are essentially unlike the conceptions possible to all our other faculties, it follows that a specific faculty for melody must exist in and form part of the mind. Guided by this test, we seemed to be enabled to determine *thirteen* perceptive faculties (of three subclasses), and *three* ratiocinative faculties.

Now, when the inquiry has reached this stage, we find that, almost inadvertently, our discussion of Imagination resolves itself into an essay to determine, in a practical way, the *elements*, not only of the intellect, but of our knowledge. And as essentially the same course of inquiry marked out for the previous undertaking, thus promises to advance us toward, or at least, to discover to us ways to, the solution of the latter and larger problem, I have thought it best to change the title of these articles accordingly. As it now reads, it will indicate more the *results* at which there is, at least, need and hope of our some time arriving; whereas, our former title indicated rather the *design* only with which we set out. The discoverers and elucidators of Phrenology have, I am led to believe, already accomplished very much toward this desirable end—the final and complete elementalization of the whole intellect, and of the total of knowledge. But I am also led to believe that something in the former, and much in the latter, of these two lines of effort, yet remain to be accomplished. We may esteem ourselves fortunate if the present discussion does no more than forward us somewhat toward so desirable a consummation.

II.—VIEWS OF HERBERT SPENCER AND OF J. D. MORELL, RESPECTING MENTAL ELEMENTS.

I have said that our attempt to dissect, or to push to a last and complete analysis, all forms of intellectual Imagination, had resolved itself almost unexpectedly to us, into a search for the elements of the Intellect and of knowledge; and that this work must be esteemed a desirable one. I now propose to turn aside from the direct purpose of these articles, barely long enough to show that there are writers, not fully according as yet with the teachings of Phrenology, who have nevertheless discerned so clearly its fundamental idea and tendency as to infer, and truly, that *if* the phrenological thought and system be a true one, this final elementalization of Intellect and Knowledge is precisely what the system renders possible—is precisely what the system ought to eventuate in; so that they are already setting up the fact as to whether Phrenology has, or has not, yet accomplished or far progressed in this arduous work, as a test and criterion whereby to judge whether the system itself is or is not a well-founded one. True, when we consider for a moment the yet largely unfulfilled promise of the old or Metaphysical philosophy of the human mind—not the least glaring illustration of which is seen in its coming down from Plato and Aristotle to the authors and teachers of the year of grace 1861 (a comfortable matter of 22 centuries!), without so much as having yet made out to find or invent a fixed and final scheme of the mental faculties—I say, when we consider this largely unfulfilled promise, and the truly meager advance which the metaphysicians themselves have been able to make toward that ultimate analysis of knowledge, as well as of mind, with which they propose to try the temper of Phrenology, we can not avoid the inference that this particular challenge of theirs savors decidedly more of penetration than of modesty! We will not return the banter; for it would be simply cruel to ask of an unequipped system what its lack of instrumentalities forbids its ever accomplishing. We will only ask of Metaphysics to recognize, *in limine*, the circumstances that she, *certainly*, has thus far failed to analyze our knowledge, and, if the phrenological elements be even approaches to the real ones, hopelessly failed to analyze Mind; and then beg to suggest to her the propriety of giving, throughout, to these facts such weight as in various possible connections they seem to deserve.

Indeed, there is a class of metaphysical writers in our day, whose more truly scientific and positive bent of mind at once compels them to recognize a large degree of truthfulness in the basis and results of the phrenological system; and to guide their very researches in the light of the truths it has developed; while the views they give us as the fruits of their investigations are, if not molded to the very pattern of the phrenological ideas, at least directed in a course and spirit obviously parallel with those of the latter; and as standing more or less distinctly in this class of explorers, I have no hesitation in citing those well-known names, Mr. J. D. Morell, Dr. Thomas Laycock, Mr. G. H. Lewes, and Mr. Herbert Spencer. Now, it is a fact worthy of notice, and one that, at the least, suggests to us some psychological reason, that not one of these gentlemen has failed to utter his protest against Phrenology, but always *in a measure* or *manner* only, never in the total; and also that the several partial objections taken by them have a quite discoverable family resemblance. We regard these writers as being quite as truly philosophers as, and often more truly such than, the more purely ideal speculators of the schools to which they stand as rivals. We believe that of *real* knowledge and truth they are all honestly in quest; but it is singular, and perhaps the fact is in part due to an involuntary attitude of severe discrimination toward what more than half commends itself to their soundest judgment, that they take the comparatively youthful system of Phrenology so sharply to task as we find them to do. Mr. Spencer, in his "Principles of Psychology," wholly assents to a truth he so well utters, and one that is the very warrant of a division of the brain into organs, viz.: "Localization of function is the law of all organization whatever." He goes on, however, to say: "But to conclude with the doctrine of the phrenologists in its most abstract shape, is by no means to coincide with their concrete embodiment of it." Now, admitting that there may yet be some minute errors in localizing faculties, and judging of their strength, as this is what the latter part of the statement means, we yet ask so acute a reasoner as Mr. Spencer how the "abstract" of Phrenology is capable of being *so much* better than the "concrete," when, in truth, Gall began and went on by finding individual brain-organs, not by drawing up a system—when Phrenology had no *abstract* at all, until and according as she had a *concrete*—when her most *abstract* expression is the direct result of her *concrete* discoveries and progress. The author of the "Genesis of Science" ought not so to have begotten his admitted something of what he condemns as nothing, especially when the real birth has been, in the main at least, through patient observation of nature—through some application of good Baconian induction to phenomena of Brain and Mind!

Mr. Spencer continues: "Indeed, the crudity of their philosophy is such as may well make many who to some extent agree with them refrain from any avowal of their agreement [does this passage contain part of the psychological explanation, at which I hinted above?], more especially when they are met by so great an unwillingness to listen to any criticisms on the detailed scheme rashly promulgated as finally settled." Now, I agree with Mr. S., that, to take the phrenological scheme of faculties even at this day as *finally* and *forever* "settled," would surely be *rash*, and might in the end prove suicidal. But where is the evidence of any determination so to regard it? As we regard Phrenology, its course has been a rapid progress, and a true progress. It is not so anti-Baconian in spirit as to proclaim fixity henceforth; for, as the human mind advances, not even the law of gravitation can be pronounced in its existing form a fixity. Did the Combes show the "unwillingness" spoken of to have their views investigated? Have the Fowlers shown such "unwillingness?" For one, I have not met with the proofs of any such spirit.

But when Mr. S. goes on to question whether there is any real *demarkation* of cerebral organs, or anything more than "an insensible shading-off," I am compelled at once to discern in such thought the other side or correlate of his grandest psychological blunder, that, namely, wherein he affirms that there is *nothing specific and unalterable* in the nature of the mental faculties themselves; but that the faculties also not only shade off into each other, but may fluctuate or change in character from generation to generation, and certainly, therefore, from man to man, and from people to people! This monstrous, and no less lame and inconsequent doctrine, at once emasculates all human knowledge, and morality as well, of all rigidly definable substance, purport, value, and guidance: for what is thus a thing of *flux* or *reflux* according to circumstances—and to illustrate his position Mr. S. declares his belief that, were the representative of several successive generations of a family but to sit continually in a certain chair in a certain room, the result would be a tendency to establish the peculiar sensations thus secured into some *new* faculty, or, we may suppose, to modify the faculties already possessed—what is thus held to be in its nature in no way an identity through time (and changeable, not in kind, but only in degree), can surely not be in any way positively *counted* or *relied* on through time, nor in any given form positively held amenable to a certain kind of exercise and results. Indeed, if there be one word that above all others characterizes the ultimate fruits of Mr. Spencer's labored speculations, that word is, CONFUSION. His last and highest triumphs are ever in the way of *fusing* and *one-ing* what many truly philosophical minds discriminate, and know that they really gain by discriminating. If these were the real and final results of the best philosophy, then, a truce at once to all phrenological schemes, and to all efforts at finding the real elements either of mind or knowledge! But those whom Mr. S. has not yet led to doubt that the highest work and fruits of all science are by just the discrimination and final analysis which that philosopher dismisses as impossible, will doubtless still continue, in spite of *his* cloudiness, *their* search for the real, the clear, and the definite.

Mr. Morell—"History of Modern Philosophy"—evidently does not partake of the *confusing* spirit. He looks for and demands elementalization, and complains of the want of it. After admitting that, in the physiological department of our nature, Phrenology has achieved useful discoveries, and judging that its success has ceased with those, Mr. Morell goes on to say that, in anticipating that the physiological facts can be a basis for *a new system of intellectual philosophy*, Phrenology is a "total failure," and one that might have been predicted in the outset "by any reflective and philosophical mind." To any such asseveration as this, even did not the solidity of our convictions and our self-respect alike forbid a reply, it is only needful to say that charges so sweeping are best answered by a recurrence of all parties to the *facts known* in relation to the subject; and for anything farther, by committing our system, if that be still necessary, to the verdict of time. Kepler could wait some hundreds of years, if need were, for readers, since the Almighty had waited thousands of years for an interpreter! The hope, the spirit, and the ground of reliance of Kepler, truthfully represent for us the hope, the spirit, and the ground of reliance of Gall. In both cases, alike, the only thing lacking in the matter is, that men, and philosophers among them, have time allowed them to grow larger-minded, clearer-thoughted, and so, at once more catholic in spirit and more exact, positive, and truthful in knowledge. But if, spite of Kepler and the numerous other instances we have of truth falling back for its reward on faith, it shall still be said that a scientific question is not to be judged of or decided by anything of the character of those lofty intuitions, or grand *aperçûs* of reason, we shall admit the principle, and ask attention to what follows.

Mr. Morell goes on to say that, "A system of intellectual philosophy *must contain an analysis and classification both of our faculties and feelings*; it must *give a complete enumeration of the elements of human knowledge*; and it must *trace them all to their real origin*;" and he tells us, truly enough, that physiological observations, without reflection [that is, *introspection*, or examination of the phenomena of the mind's consciousness], can never do this. Now, Mr. Morell's grand misapprehension in the case, if indeed he can commit such an oversight, is in charging Phrenology with being a system built up wholly and solely on the observation of "physiological facts," and with wholly ignoring and losing benefit of the modern metaphysician's basis—namely, the questioning of the inner consciousness, for facts respecting the mental powers and movements. Phrenology was by no means built up exclusively of the former material; and so, any condemnation of the system grounded on such assumption, falls at once. All through the researches, the hypotheses, and the verifications of Gall, Spurzheim, the Combes, the Fowlers, and numerous explorers and coworkers in the same field, the question, *what are the* ELEMENTARY CONSTITUENTS *of a human mind?* has been continually kept in view, and has continually run parallel with explorations and examinations in respect to the brain and the cranial developments. This one general fact makes Mr. Morell's charge wear the aspect of a bald misrepresentation; but we have yet too much confidence in his candor and philosophic spirit, to believe it more than the almost allowable oversight of a somewhat partisan judgment and discussion. Truly, if the phrenologists had centered all their intelligence at their fingers' ends, and all their acumen at the points of their scalpels—diving industriously into cranial depressions and hunting down the convolutions of the cineritious brain, but forgetting all the while that it was MIND they wished to explain, and hence that to locate the *elements* of Mind was their problem—then they would have been imbecile indeed! and would have merited Mr. Morell's sharpest censure; the only trifling difficulty in his way, in that case, being, that their system could have presented no more substance or permanence than the nightly moonshine of some lunatic imagination might do, and that their censor would have had, therefore, nothing on his hands to criticise!

But in the above passage, as I have before intimated, Mr. Morell sets as a test undertaking for Phrenology a problem around which the Metaphysics of 22 centuries, that of Mr. M. and other living expositors of the venerable philosophy included, still halt, in a fashion visibly lame and impotent! "A system of intellectual philosophy *must*," he says, "completely analyze the mind, and find the real elements that make up knowledge, tracing these to their origin. We accept the test. This is the work now to be done; and Phrenology has essayed, and should prosecute unceasingly her attempt, to realize it. But I submit it to the candid decision of philosophers, of scientific men, and of those rarely appearing critics and judges in the largest way, of the products of human intelligence, that Metaphysics has, in no book or encyclopedic *resumé*, in no form and in no place, yet given us the results that will satisfy the criterion Mr. M. has set up. Metaphysics is thus condemned by her own expositor; and unless she has in store some yet unused depth and skill of penetration, or some new method and instrumentality not heretofore used in her progress, she may as well quit the field. The very conception of Gall's brain as to what an *elementary faculty* is, out of which already has grown a new mental science of fair proportions, gives us that new method and instrumentality at the need of which I have hinted, and of which the capabilities are yet far from exhausted. For, I think it will be allowed that, however constantly phrenologists have been compelled to keep in mind the question of *elementality* of the powers they have dealt with, yet, in their total results thus far, less of their labor has been expended in the direction of examining the consciousness with a view to getting back to unmistakable and final elements [*Analysis*], than in the way of fixing the localities or organs in the brain, and following out results of combined action of faculties [*Synthesis*]. Now, it is also certain that no synthesis can be wholly satisfactory, and final, that has not been based on a sufficient

prior analysis. But such are the unavoidable limitation and dependence of the human mind, that we are compelled to advance toward all final truth and all perfection of systems, by an alternation or interchange of the two processes. At a given period, the already accumulated stores of fact, and certain new observations, are analyzed so far as their nature and the grasp the mind then has of them allows; and this done, the explorer with full warrant synthetizes or builds upon *so much*. At a later period, further reflections, further facts, new observations, and a clearer grasp, make a deeper and keener analysis possible. When it has become so, the right method and instrumentalities being employed, it will surely be made; and the further perfected science or system will then arise by a sounder synthesis upon the surer and larger basis of fundamental facts and truths thus secured.

Now, in an apprehension of the principles just arrived at—principles whose truth is attested to us in the whole progress of human arts and sciences, and to find continual illustrations of which one has only to read such a synopsis of man's intellectual work, as is afforded in any treatise like Mr. Whewell's "History of the Inductive Sciences"—we find also an answer sufficient. for the present time, to serve as a reply to much of the apparent cavil contained in the further remarks of Mr. Morell, which we are about to quote.

He proceeds to say: "The whole march of Phrenology goes upon the supposition that there *is a system of intellectual philosophy already in the mind* [that we already know exactly what elementary powers, knowings and impulses, make up a Mind], and its whole aim [a mistake: *part* of its aim] is to show, where the seat, materially speaking, of the faculties we have *already* observed really is to be found." He further claims that, if our powers and susceptibilities were, at the outset, already known, then Phrenology has nothing to do with their discovery; but, if they were not already known, then they are never to be found by the scalpel, nor in outward form. All of which we cheerfully concede, and firmly believe. He says that, so long as organs of the brain have not their names and natures on them by the Creator's act [*labeled* and *defined* to our eyes: good!], "we must observe and classify our mental phenomena by reflection, before we can begin to map out the locality in which they [the corresponding cerebral organs, we suppose,] are to be found." Here, again, we agree with Mr. Morell, with the single exception, and it is an obvious truth, that this classifying of our mental phenomena *needs not* be completed "before we begin to map out," etc.; but that the discovery and classification of mind-elements may go on, hand in hand with the discovery and location of brain-organs; at least, this can be true to a very good degree; and in precisely this way, as the well-authenticated history of its origin shows, did the incipient science of Phrenology grow from a single observed fact to a considerable and (for its youth) a surprisingly competent system of fairly coordinated and practicable truths. That the system grew so fast, is only to be explained by the fact, that the fundamental thought in it, however new, was so remarkably true to the nature of the facts to be dealt with; and that, for want of such thought in the earlier stages of human advancement, the facts themselves had been accumulated in wonderful, and till then seemingly useless abundance—and yet more, were living, manifesting themselves, enacting themselves every day, under the very eyes of the privileged explorer—eyes to whose vision the new thought had given a wholly new clearness and penetration, as to their speculations it had furnished the hitherto wanting key and interpretation to the phenomena of the human spirit.

When Gall, as yet (we will admit) in the crudest way, found an "instinct of murder," was he not so far analyzing the mind, as well as finding a cerebral organ for its residence? When Spurzheim found that the elementary impulse was not toward *murder*, but toward *destruction* of whatever offered itself as obstacle or impediment to the gratification of other powerful impulses, to which spirit of destructiveness murder is only an incidental, as it is also a criminal contingency, did he not carry a true analysis of the mind farther than his predecessor had done? When still later explorers find that *destruction*, not less than *murder*, is an incident and unnecessary, and that the real element in the case is the impulse all thorough-going minds are conscious of, at times, *to go right through* the thing or purpose of the moment—to *execute* the will then predominating—to do, and not be baffled—in other words, that it was neither a spirit of murder, nor of destruction, but of *executiveness*—I ask if they have not pushed analysis yet closer home, toward or to the deepest and ultimate element (in this direction) of human mind, character and manifestation. Indeed, it is in no spirit of banter, but in the interests of science, that we ask Mr. Morell to improve upon the analysis determining the element in this instance. In like manner, we could refer to faculties in the intellectual part of the mind; the rectifications of the earlier ideas of the "Sense of things," of the functions of Comparison, Wit, and so on. Yet, as before intimated, in the way of determining a completed system of true elements, there is doubtless something yet to be done—and perhaps, more in the intellectual than in the affective realm of the mind. And this fact is doubtless that which impressed itself upon the writer of the strictures under consideration; and the fact to which, though surely in magnified and distorted proportions, he has given utterance.

But Mr. Morell's summing up seems to be conveyed in the charges, *first*, that all phrenological observations have been extremely indefinite—in illustration of which position he suggests, but does not proceed to *show*, that such mental tendencies as those named Concentrativeness (Continuity), Adhesiveness, etc., are further analyzable; and *secondly*, that as to some of the most important problems of metaphysics and morals, Phrenology has never yet ventured upon them; and he hence expresses the conclusion that, "in attempting to take its stand as a system of intellectual philosophy, it has entirely mistaken its proper place." Perhaps a sufficient answer to the first of these charges has been implied in the preceding remarks. First observations in any system are necessarily less definite than later ones. And even should we grant that Phrenology *began* "indefinite," does not Metaphysics remain indefinite? True comprehension and discrimination are, by a necessity of our very nature, results of time and labor. But, again, many subjects outside of mathematics and logic, the true comprehension and discrimination of the entities and relations to be dealt with, are, on our planet, very recent things. The best exercise of these powers in topics of Mechanics, Physics, Chemistry, Physiology, and above all, Psychology, does not at the most date back more than one or two centuries, and in no case, in any good degree of manifestation, more than three centuries! In true scientific comprehension and analysis, the human race, the scientists and philosophers not exempted, are yet children! It will be quite enough then, if we say, what the facts show, that Phrenology has become and is becoming a thing of *definite observations* and *definite prevision*, much more rapidly than any purely metaphysical system. In subsequent articles of this course, we propose to show that the plain, unaided phrenological conceptions of a Faculty, and of the rules for determining faculties, are not merely capable of conducting us to the elements of a Mind—a large portion of them already rightly found; but that the same conceptions, rightly understood and followed out, can accomplish the seemingly more difficult task of dissecting our very intellections, and making bare and patent to the eye the *phrenological elements*, or rather, their *knowings*, as constituting the very substance and structure, not only of all science, but of all written, spoken, or consciously embodied thought! As to the second of the above charges, we will only remark, that it would probably form no invalidation of either the truth or competence of the Calculus, to assert ever so roundly, that there were numberless physical problems to which the application of its capabilities had never yet been made. But it is doubtless true that one form of evidence, and one only, of the competency of Phrenology, is to be sought in its mastery of such problems as that of our knowledge, and of such moral and social problems also as Mr. Morell here refers to; and we have confidence that this sort of test also will be applied, and borne successfully.

The great length of this article forbids our entering, in this number, on the subject proposed, of the analysis of portions of our knowledge; that topic may be considered in future numbers.

UGLINESS AND ITS DOCTORS.

PERHAPS there are no avenues of skill and ingenuity more crowded with persons seeking triumph over difficulties than those appertaining to the beautifying of the human system. This effort to improve upon nature, to compress one part and to build up another, has become a profession—we might almost say, a fine art. One has a lotion unsurpassed in virtue for preventing the hair from falling off, or to bring it on richly when it has fallen off; another has some wash eminent for its qualities to beautify the complexion, to remove freckles, tan, yellowness, and moth from the skin. One makes stays to lace up the waist when it is too stout; another manufactures articles of various kinds to give plumpness and *embonpoint* to parts not sufficiently full. One manufactures a hair-dye to make seedy sexagenarians look young and fascinating. We remember to have seen one of the baldest of men leaning complacently over his counter in New York, selling an "unguent" for so much a bottle, which would bring a rich, full growth of hair on the head of baldness.

Now we wish to recommend the only sufficient, sure, cheap, and valuable remedy for all these evils which flesh is heir to, and it is simply this, to strengthen the constitution and increase the bodily health by cheerfulness, fresh air, healthful diet, temperance, and vigorous bodily exercise.

Is a lady pale, and desirous of acquiring more color, a brisk walk in the bracing breeze is the best *rouge*, and an abundance of sleep, with healthful exercise, is the best "nervous antidote." Does the hair fall off, let the person sleep abundantly to cool the brain, and avoid those stimulants, such as tea, coffee, tobacco, alcoholic liquors, and spices, which provoke a rush of blood to the brain and keep the head in a feverish state.

Is a person afflicted with a rough skin and sallow complexion—doubtless his liver is dull and torpid. Let him eat an abundance of fruit, drink cold water, bathe frequently, avoid oily food, and the complexion will be improved as the health becomes better.

Is a lady too robust and stout to suit her notions of beauty, let her be up at five in the morning, and exercise briskly; let her eat less and exercise more, eat more fruit and less sugar; and then if she remains too fat, let her charge the deformity to nature or to her ancestors, and not undertake by corsets and compression to secure what she calls beauty at the expense of health.

Is a person too lank, lean, and scrawny, let him find out the cause, which will doubtless be dyspepsia, over-much care and anxiety, the use of tobacco, strong tea, or a diet which is not sufficiently nutritious, or work, or business which is too laborious, fatiguing, and exhausting.

Lastly, does the hair turn gray prematurely, let it stand as a monument of nervous anxiety, of exhausted vital power, of too much mental labor, that it may be a beacon for others; and if the hair becomes gray maturely, let the life be such that the gray hairs will be as a crown of honor upon the brow, and none need be ashamed of grayness.

We generally regard the coloring of hair as an amiable vanity, though sometimes this vanity becomes hypocrisy. In short, the best remedy for premature decay, for extra fatness or leanness, for bad breath, or for bad complexion, is *health*, which comes in obedience to the laws of nature; and these are so plain that a "wayfaring man need not err therein." If men were half as wise in respect to health and constitution as they are in finance, in mechanism, and in the various arts, policies of business, and social life, ninety-nine in a hundred who are now shattered in constitution might be rosy, and healthy, and happy. If women were half as wise physiologically as they are in respect to dress, fashion, the usages of polite society, etc., the numerous cosmetics and other appliances to give beauty to faded loveliness, and a glow to pale and sallow countenances, would go out of fashion, and real, living, palpitating health might be common.

Finally, the easiest possible way to live is to live in health, and this is the sure way to happiness and to as much of beauty as nature meant for each individual to possess; and he who seeks for more by false pretenses is a hypocrite.

COMMODORE SAMUEL F. DUPONT.

BIOGRAPHY AND PHRENOLOGICAL CHARACTER.

BIOGRAPHY.

THE commander of the naval forces of the Great Southern Expedition is a native of the State of New Jersey, but received his appointment into the navy from the State of Delaware, of which he is a citizen, on the 19th of December, 1815. He has been, therefore, nearly forty-six years in the service, and his forty-sixth anniversary brings him more glory and raises him higher in the estimation of the people, both at home and abroad, than all the previous ones. Commodore Dupont has spent nearly twenty-two years on sea, eight and a half years in active duty on shore, and the balance of his time has been unemployed. His present commission bears date September 14, 1855. He was last at sea in May, 1859, and since that time he has been commandant of the Navy Yard at Philadelphia, where his kindness of manner, together with his strict discipline, won for him many friends. Among the important positions that Commodore Dupont has filled since he has been in the navy are the following:

In June, 1836, Commodore Dupont—then lieutenant—commanded the Warren, now the storeship stationed at Panama, N. G., that was attached to the squadron of Commodore A. J. Dallas, cruising in the West Indies.

In December, 1843, he commanded the United States brig Perry, while on the way to Rio de Janeiro, bound to the West Indies.

In October, 1845, he also commanded the frigate Congress. She was at that time flagship of Commodore Robert F. Stockton, and was carrying out Mr. Ten Eyck, United States Commissioner to the Sandwich Islands, and also Mr. Surrell, United States Consul to the Sandwich Islands. In July, 1846, he was commander of the sloop-of-war Cyane, at the time attached to the squadron of Commodores W. B. Shubrick and Thomas A. C. Jones, in the Pacific. He held other important posts, but these are the only ones that we can recall to our memory at the present time. His late command at the Philadelphia Navy Yard is, of course, known to all; and his present one, the entire charge of the immense fleet that has left Hampton Roads, he has held but a short time, having been appointed to the Wabash within a very few weeks. The choice made by the department appears to give universal satisfaction, and some of the oldest and most experienced officers in the navy speak of the selection in the highest terms, and express the sentiment that we have "the right man in the right place."

Commodore Dupont is one who, though past what is usually termed the prime of life, is yet possessed of all the vigor, bodily strength, and ambition which usually characterize younger men, and these qualities, joined to his experience, pronounce him to be the man we need. In his personal appearance the Commodore is a person that would at once attract attention, having all the easy grace of a finished gentleman, together with a commanding look that betokens perseverance and a determination to successfully carry out any undertaking that he may be engaged in.

Commodore Dupont, in command of the largest fleet ever seen in American waters, gave his broad pennant to the breeze from the United States ship Wabash, with Gen. Sherman in command of the land forces on board transports, and set sail from Fortress Monroe, under secret orders, for Port Royal, South Carolina, about the 25th of October last. The fleet, which consisted of about fifty vessels, was subjected, for three days and nights, to one of the most terrific gales which has visited our coasts within the past thirty years; but, surprising as it may seem, only two transports were lost. One foundered at sea, after having all but seven of her men transferred to another ship; the other went ashore on the North Carolina coast, and her men were all saved, but taken prisoners. The foremost ships of the fleet reached the mouth of Port Royal on the 2d November, and on the 7th fifteen ships and gunboats opened fire on

COMMODORE SAMUEL F. DUPONT,
COMMANDING THE EXPEDITION TO PORT ROYAL.

the forts Walker and Beauregard, and after five hours' cannonading, the rebel flag came down, and its defenders fled with the most undignified precipitation, leaving camp furniture, clothing, watches, money, letters, food half cooked, and meals half eaten.

This is regarded as one of the most brilliant naval victories the world has known. The fact of ships approaching within five hundred yards of powerful land batteries, composed of columbiads and rifled cannon of the most powerful description, was a feat of successful and audacious bravery which will astonish the world. It is really wonderful that only eight men were lost on board the fleet, and, with the exception of the burning of one gunboat, no vessel was disabled; while in the forts a perfect shower of bursting shells was poured from the fleet. Beaufort, a beautiful village of several thousand inhabitants, and a place of summer resort, was deserted, except by the colored people, who refused to follow the fortunes of their fleeing masters.

PHRENOLOGICAL CHARACTER.

Commodore Dupont has a very fine physiology, indicating delicate sensibilities and warm, genial, quick feelings. He has enough of the vital temperament to give him ready susceptibilities, ardent emotions, and the basis of enthusiasm, and his head admirably harmonizes with this feature of his temperament. His Ideality, Hope, and Spirituality are large, rendering his mind buoyant, cheerful, disposed to anticipate good in the future, and the disposition to rely upon Providence and spiritual guidance and influence for success. In other words, he is not one who confines himself to the dull routine of hard, accurate facts and the dry deductions of science; he accomplishes much, in his associations with his fellow-men, by that cordial, social, enthusiastic ardor which makes the poet, the orator, and the artist. He carries people with him by awakening a harmonious sympathy between himself and those with whom he comes in contact. He leads rather than drives; people follow him and obey him because they love and admire him more than because they fear him. He has enough of the mental temperament to exalt and intensify his emotions and to refine and chasten his thoughts and feelings. He has a large development of Agreeableness and Mirthfulness, and apparently large Language and Tune. These combine to render him agreeable, plausible, sprightly in conversation, and winning and persuasive in his manners. His Approbativeness being large, he is fond of securing the favorable opinion of others; hence he aims to conciliate the good-will of all with whom he comes in contact. He is anxious that the least and the lowest should think kindly and well of him; hence he is careful to consider the feelings and wishes of all. He must be very fond of society and intimate relationships—in short, good-fellowship. He is one who would make friends of almost everybody, anywhere.

He is a man of courage, and has a high temper; and when really aroused, he is brave and executive. His social organs appear to be large, rendering him cordial in his affections to woman, to children, and especially to friends. His Self-Esteem is apparently not a predominant element; he is more ambitious than proud, more likely to be accused of vanity than of obstinacy and dominating pride of will. He has a full share of Secretiveness; hence he is plausible, disposed to conceal the unfavorable features of subjects, and to keep his own counsel. He rarely speaks more than is judicious and proper, and still he is free and easy in conversation, but he is careful what he talks about, and how much he says on subjects that should not be publicly discussed. He has a large intellectual region; his perceptives are well developed; especially has he very large Order. Method is the law of his action, and everybody who comes under his influence must move like clockwork, and have everything neat and tidy. He reasons from first principles, and gathers knowledge rapidly from external nature; remembers facts, historic information, and incidents, and is able to recall what he knows, and throw it into conversation in a manner at once pleasing and instructive. He is methodical as to time as well as to manner of doing things. He has the elements of a musician, mechanic, artist, orator, and business man. We seldom find a better balance of brain. The head does not seem to be particularly high at Veneration, though it appears to be fairly developed. He imitates with success, is naturally just, clear in his views of right and wrong, has a fair knowledge of human character, and generally understands men at the first interview; but, being somewhat secretive, he does not expose himself to strangers until he has an opportunity for reflection and examination.

PERCEPTION OF WOMAN.—Count d'Orsenne one day accompanied the emperor on a hunting excursion. The emperor had been complaining of thirst, and some one seeing a woman at a little distance, called to her. The woman did not know Napoleon or any of the escort. She gave the emperor a glass of water mixed with a little brandy, and then courtesied for payment. "There, my good woman," said Napoleon, pointing to Count d'Orsenne, "there is the emperor, ask him for money, he pays for all." The woman blushed, and looked embarrassed; then turning to the count, she scanned his splendid uniform with the eye of a connoisseur, and said: "He? pooh, nonsense! Do you think I believe that? The emperor is not such a coxcomb. You, sir, look more like him yourself." The emperor was much amused at the remark, and gave the woman a double louis.

MODERN IMPLEMENTS OF WAR.

Guns are of many different sizes and forms. Most guns are loaded from the muzzle, though recently many are made with a movable breech, so that the charge can be introduced there. All guns may be classed under the two kinds, viz., the *Smooth-Bore* and the *Rifled-Bore*. At first all guns were made smooth-bore; it was found, however, that no matter how much pains was taken to make the gun perfect, the ball could not be fired to any great distance with perfect accuracy. As it could not be fitted perfectly tight in the barrel, it would move a little from side to side as it passed out, and thus vary from the desired course; also one

Fig. 1.—A Mortar.

side of the ball would be a little heavier than the other—it had a tendency to divert its course as it moved through the air. There was also much waste in the force of the powder, as part of the charge would find its way out between the ball and the sides of the barrel.

The rifled-bore was invented to overcome these difficulties. Small grooves or creases are cut the whole length of the barrel. These do not run straight along the barrel, but spirally, so as to go from half to three quarters of the way around in passing the whole length of the barrel. The ball is made so large, that in being driven through the barrel, its sides are forced into these grooves, and as it follows them it receives a rotary motion, and upon passing out, it goes spinning through the air, so that the heaviest part of the ball is as often on one side of the line of flight as on the other, and is

Fig. 2.—A Howitzer.

not varied from its course, but flies straight as it was aimed.

At first only hunter's guns were rifled, then pistols and army muskets received this improvement, and within a short time cannon have been made with the rifled-bore. Iron balls are used in cannon, and as this metal can not be forced into the grooves, some of them are made with projections on the sides to fit the grooves;

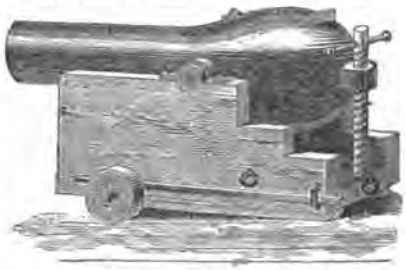

Fig. 3.—A Columbiad or Paixhan.

others have a ring of lead attached to them, which expands into the grooves.

Different Kinds of Cannon.—The *Mortar* (Fig. 1) is among the most ancient form of cannon. It is short and stout, having a very large bore, and is set upon a low, strong framework. It is used to throw balls and shells high in the air, to fall down upon fortifications, ships, etc. No very great accuracy of firing can be attained with this gun, as it is too short to give permanent direction the to ball. It has been quite destructive, however, in throwing bombs into cities, where it made little difference in what place the balls fell.

The *Howitzer* (Fig. 2) is a cannon of smaller bore, and longer than the mortar. It is usually

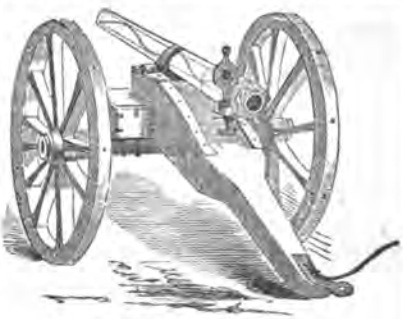

Fig. 4.—A Whitworth Gun.

made of brass, or a mixture of brass and copper and other metals, called bronze. It throws either a ball or shell. The howitzer has the bore near the breech smaller than the forward part, forming a chamber to receive the powder. Small cannons of this kind, which are easily transported, are called Mountain Howitzers.

Fig. 5.

A *Carronade* differs from a howitzer in being fastened to the carriage by a loop of iron under the middle, instead of resting upon *trunnions*, or projections from the sides. It is named from Carron, a village in Scotland, where it was first made.

The *Columbiad* (Fig. 3) has a bore of equal diameter throughout, but the part near the breech is made much thicker than the rest, to resist the strain of the powder. In many of these guns the thickness increases regularly from the muzzle to the breech, giving it a ta-

Fig. 6.—*r*, Round Shot—*g*, Grape Shot—*b*, Bar Shot—*c*, Chain Shot—*m*, Musket Balls.

pering form. Both solid shot and shells are fired from the Columbiad, and as its form lessens the danger of bursting, it may be made of great bore to carry large projectiles.

The *Paixhan* is the French name for the Columbiad, which was introduced into the French army from America by Gen. Paixhan.

The *Dahlgreen Gun* is a form of the Columbiad, named after the inventor, Capt. Dahlgreen, of the United States army.

Fig. 7—Canister.

The *Whitworth Gun* (Fig. 4) was invented by Mr. Whitworth, in England. It is a rifled cannon. The dotted lines in the barrel represent the grooves. The breech is screwed off in loading as shown in the engraving. It carries a long conical iron ball (Fig. 5), cast with spiral projections on the sides, to fit the grooves of the gun.

The *Armstrong Gun* is a breech-loading rifled cannon. The balls used have iron bands of lead cast upon them, to fit into the grooves. It has been found dangerous to those using it in the open field, as the bands often fly off when a short distance from the gun, and kill the bystanders.

Fig. 8.—A Bomb Shell.

Projectiles signify anything thrown or *projected*. Shot and shells of various sorts are the projectiles thrown from cannon. *Round Shot* (*r*, Fig. 6) are round, solid iron balls, weighing from two to more than a hundred pounds. The ordinary sizes for field use are from four to twelve pounds in weight. The guns from which they are thrown are called *Light Artillery*. Heavier shot are used in *Heavy Artillery*, for battering down fortification, sinking vessels, etc. *Bar Shot* (*b*, Fig. 6)

Fig. 9.—Hand Grenade.

consist of two solid round shots, connected by a bar, like a dumb-bell. *Chain Shot* (*c*, Fig. 6) are two round shot linked together by a chain. They are frequently used for destroying the masts and rigging of vessels. *Grape Shot* (*g*, Fig. 6) are small iron balls bound together in a canvas bag. They are usually arranged around an iron spike, somewhat in the form of a bunch of grapes. *Canister* or *Case Shot* (Fig. 7) are small iron balls inclosed in a cylindrical tin box or case. The common *Shell* or *Bomb* (Fig. 8) is a large hollow sphere of iron filled with powder and balls or fragments of iron. A fuse is attached, which takes fire when the cannon is discharged, and it is so arranged that it shall explode the shell at the moment it strikes the point aimed at. The improved fuse consists of two metal plates over the opening in the bomb, with fine meal powder between them. The inner plate has an opening to communicate with the powder of the shell, and the outer plate is marked with the figures 1, 2, 3, 4. Before the gun is loaded, the plate is pierced at one of these figures; at 1, if the shell is to explode in one second, at 2, for two seconds, and so on. *Shrapnel* or *Spherical Case* are large hollow shells filled with bullets, and a small charge of powder just sufficient to burst the shell without greatly scattering the contents. A fuse is attached as in the bomb. It is used in battles, on the field, to discharge among masses of men, and often makes fearful havoc. The *Carcass* is a shell filled with some highly inflammable compound, and pierced with several holes. It is ignited by a fuse, and the flames from the ingredients set fire to any combustible material around it. Round shot heated red hot, and thin iron shells filled with melted iron, are also thrown into towns, ships, etc., to set them on fire. The *Hand Grenade* (Fig. 9) is a small thin shell filled with balls and powder, and fitted with a fuse. When used, the fuse is lighted, and the grenade thrown by hand. It is used in attacking forts, vessels, etc., at close quarters, or in repelling assailants, and is a formidable weapon.

JUNOT.—Napoleon always made a point of observing the bravery and capacity of soldiers in minor positions, and giving them sudden promotion. His very best field officers were taken from the ranks. When he was at Toulon, sent there by the Convention to resist the siege, he had occasion to call for some one to write him a dispatch on the earthworks. A young subaltern stepped forward and performed the task. Just as he had finished, a cannon-ball from the enemy plowed up the earth near him and covered his paper with dirt. "They have sanded our letter for us," said the young man, coolly folding up the dispatch and politely handing it to Napoleon. The hero marked the characteristics of a true soldier in the act, and when he himself became the greatest general in the world, that young man, Junot, was his favorite marshal and boon companion.

IMPRESSIVE ORATORY;

A LETTER OF THEODORE PARKER.

BROOKLINE, NEAR BOSTON, *Sept.* 8, 1851.

DEAR SIR: You ask how you can acquire an impressive mode of delivery. That will depend on qualities that lie a good deal deeper, than the surface. Its seems to me to depend on vigorous feeling and vigorous thinking, in the first place; on clearness of statement, in the next place; and finally, on a vigorous and natural mode of speech. Vigorous feeling and thinking depend on the original talent a man is born with, and on the education he acquires, or his daily habits. No man can ever be *permanently* an impressive speaker without being first a man of superior sentiments or superior ideas. Sometimes mere emotion (feeling) impresses, but it soon wearies. Superiority of ideas always commands attention and respect. The habit of thought is easily formed; you doubtless know how to attain that, as well as I can tell you. One help to it is the habit of reading hard philosophical books, and giving an account of them to yourself. Bishop Butler is a good man to try upon; so are Lord Bacon, Hooker, Scott, Clark, Hobbs, and any of the great masters of thought. The philosophers are generally the best reading for a minister. So much for the habit of thought. I need not speak of the mode of cultivating the feelings—either such as relate to the finite object, or the "feelings infinite" which relate to God.

We refer to the clearness of statement. If you have something to say, a good deal of your success will depend on the amount of the matter. It is a good plan to put the least important first, and the most important last of all. Thus there is a continual ascension and progress of thought. The speaker runs up hill, and takes his hearer to higher ground at every step. In the expression of the thought, the *shortest* way is generally best; and it is better to state one thing once, and no more. The good marksman hits the mark at the first shot, and then puts up his piece; the bungler misses it, and blazes away a second and a third time. Things well known require no illustration, except for beauty and the delight they give; things new or abstruse, and hard to grasp, require illustrative figures, etc. It is better to use definite than indefinite terms—to say a *man*, and not an *individual* or a *human being*. I love a specific term, such as Thomas or Ellen, and a *man* or a *woman*.

It is a good plan, before writing anything, to think over the subject, and see what you know about it; then to make a plan of your work, putting down the points you intend to make in their order, and under them the propositions, the proofs, illustrations, facts, etc. Time spent in the plan is time saved in filling it up. Then, in writing, a tired man can not write so well as a man not tired; a sleepy man, an unwilling man, can not write well—he will have sleepy readers (or hearers) and unwilling ones. Good, plain words are commonly the best—not fustic, and yet not mere *literary* and dictionary words; the language should be chaste, and not vulgar.

In the mode of delivery there is little difficulty. If you have felt with vigor and thought with vigor, you will write so too, and must speak with vigor. The best way that I know is to speak *distinctly*, and in the *natural tones of voice*—in the tones of conversation, as far as possible. In most (country) churches we need not speak above the natural tones of voice, in order to be heard. It is a great help to be familiar with your manuscript. A man that never lifts his nose from his notes can not interest an audience much. About gestures, I can not give much advice—to some men they are natural and useful; to others, not at all. Nature is the guide. Commonly the gesture ought to precede the word it is to illustrate. "Look there!" says a little boy, and points at the sun. But he begins to point before he begins to speak; such is the method of nature.

You will see that I find the chief helps to an impressive mode of speech in the man, and not out of him. There are no tricks in real eloquence; they belong to the stage, not the pulpit—nay, only to a low practice of the stage. The best books that I know are Campbell's Philosophy of Rhetoric and Whately's Rhetoric. Maury, Part 1st, Eloquence, is good. It is well to read the works of great orators—Webster (the greatest master of oratory in the world), Burke, North, Taylor, etc. The arguments of lawyers will help you much; you will find them in celebrated trials, in "State Trials," for example—those from the time of James I. to James II. are full of such things as I refer to. The study of poets is a great help, both to the thought and the form of expression. Shakspeare is a valuable ally. If you read Greek easily, then Homer and Æschylus will help you much. But a personal acquaintance with the Bible will be of incalculable aid. No book will so help the development of the religious feelings; no book in the world has such a deep and beautiful poetry; then, it is a great mine of illustration, because it is the only book that is known to everybody. You see how Jesus illustrates his great truths by reference to common things before the eyes of the public, and to common events of the day. I have written you a very long letter.

Truly your friend and servant,

THEO. PARKER.

REV. H. A. KEACH.

KEEP cool in argument. Remember it is the cool hammer that shapes the hot and hissing iron to any desirable form upon the anvil.

DUPONT AND WILKES.—To the proprietors of *Frank Leslie's Illustrated Newspaper* we are indebted for the use of the portraits of Commodores Dupont and Wilkes. The likenesses are from photographs by Brady.

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 NOVEMBER NUMBER.]

But we receive from creation overwhelming proofs of His mental attributes. In the stupendous mechanism of the heavens, in which our sun and whole planetary system are but as one wheel, and that so small, that although annihilated, its absence would scarcely be perceptible to an eye embracing the universe—we perceive indications of power which absolutely overwhelm our imaginations. In the arrangements of physical and animal creation we discover proofs of wisdom without limits; and in the endowment of our own minds, and the adaptation of the external world to them, we discover evidence of unbounded goodness, intelligence, and justice.

The inference which I draw from these manifestations of the divine character is this, that God vails from us his individual or personal nature, to avert from our minds every conception that he stands in need of us, or of our homage or services, *for his own sake;* so that we may have neither temptation nor apology for adopting a system of worship, such as we should address to a being whom we desired to flatter or please by our attentions; and that he reveals to us his moral and intellectual attributes, to intimate to us that the worship which will meet with his approbation, is that which will best carry into execution his will in that department of creation which is placed under the dominion of man as a rational and responsible being. Now, what *is* this form of service? All creation proclaims an answer! It is acting in the spirit of the Deity, as manifested in his works. If so, natural religion must be *progressive* in its principles and duties, in correspondence with our increasing knowledge of the will of the Divine Being, expressed in his works; and it really is so.

Theologians often reproach the religion of nature with darkness and uncertainty. They might as legitimately make the same charge against the *science and philosophy* of nature. Up to a very recent period, indeed, the science of nature was barren; but the reason was, not that in itself it contained no wisdom, nor any elements adapted to the profitable use of man, but that man's ignorance was so great, that he had not discovered how to study that science in its right spirit. As soon as Lord Bacon put him into the road to study it wisely, natural philosophy became munificently productive; and at this hour its stores continue to yield more and more abundant benefits to man, in proportion as they are opened up.

The same history will hereafter be given of natural religion. While men were ignorant of every principle of science, it was most natural in them to ascribe every isolated effect to an isolated power, and to imagine as many deities as there were agencies in the world which they could not reconcile. They saw the river waters rolling in mighty torrents to the ocean; their Veneration and Wonder were moved by the power displayed, and they imagined a river god as the cause. They perceived the earth yielding spontaneously fruits, and flowers, and herbage, of the richest kinds; they felt the bounty of the gifts, and ignorant of their cause, ascribed them to a goddess, Ceres. They saw the seasons change, and the sun, moon, and planets present different appearances; and deeply impressed with the manifestations of power which these orbs displayed, but ignorant of the cause, they imagined them to be deities themselves. All this was the natural effect of the human faculties operating in profound ignorance of physical causation.

But since science demonstrated that the planets revolve, and rivers flow, in virtue of one law of gravitation, we no longer ascribe each action to a separate deity, but attribute both to one; and our notions of that one are prodigiously enhanced by the perception of a single power extending over such mighty intervals of space, and operating in all according to one uniform law. In proportion, therefore, as we advance in knowledge of creation, we discover proofs of uniformity, combination, mutual relationship, and adaptation that compel the understanding to ascend to one cause, and to concentrate in that cause the most transcendent qualities. It is thus that our conceptions of the attributes of the Divine Being drawn from nature, go on increasing in truth, in magnificence, and in beauty, in proportion as we proceed in the acquisition of knowledge; and as our rapid progress in it is of recent origin, we may well believe that natural religion could not earlier have presented much instruction regarding the Deity to the understanding or the moral sentiments of man.

But the reproach is made against natural theology, that it is barren also in regard to man's duties. Here the same answer occurs. Natural theology teaches that it is man's duty to perform aright the part which God has allotted to him in creation; but how could he discover what that part was, until he became acquainted with himself and with creation? Natural theology was barren in regard to duties, only because the knowledge of nature, which alone gives it form and substance, had itself scarcely an existence in the human mind. Man had not learned to read the record, and was therefore ignorant of the precepts which it contained. He was exactly in the same condition, in regard to natural religion, in which most of us would be if we had never received any but a Gaelic Bible. The whole doctrines and precepts of Christianity might be faithfully recorded, and most explicitly set down in it; but if we could not interpret the characters, of what service would the book be to us? It would be absurd, however, to object against the Bible itself, on this account, that it is barren of instruction.

In like manner, whenever we shall have interpreted aright the constitution of the human mind and body, the laws of the physical world and our relations to it and to God, which constitute the record of our duties, inscribed by the Creator in the book of nature, we shall find natural theology most copious in its precepts, most express in its injunctions, and most peremptory in its demands of obedience. For example: When we know that He has bestowed on man an organ of Philoprogenitiveness, and enabled us to comprehend its uses and objects, every well-constituted mind feels that this gift implies a direct precept from God, that parents should love their children. But when we discover that this is a mere blind impulse, which may egregiously err, and that God has given us intellect and moral sentiments to direct its manifestations, the obligation is instantly recognized to lie on all parents to use these faculties in order to attain the knowledge necessary for loving their children according to true wisdom. And what is this knowledge? It is acquaintance with the bodily constitution and mental faculties of children, and with the influence of air, diet, exercise, seasons, clothing, mental instruction, and society upon them; so that the parents may be enabled to train them in health, to prepare them for becoming virtuous members of society, and to secure their present and future happiness. If any mother, through ignorance of the physical constitution of her child, shall so mismanage its treatment that it shall become miserable, or die, she has neglected a great duty prescribed by natural theology; because the moment she perceives that God has rendered that knowledge necessary to the welfare of the child, and has given her understanding to acquire it, she is guilty of disobedience to his will in omitting to seek it. The unhappiness and death of the child and her own attendant suffering are punishments which clearly indicate His displeasure.

I appeal to you who have followed a course of Lectures on Phrenology, and read the "Constitution of Man," and been satisfied with the general truth of the principles unfolded in them, whether you do not perceive these to be duties prescribed in the constitution of nature by the Creator, to parents, with a command as clear and explicit, and with a sanction as certain, as if he had opened the heavens, and, amid thunders and the shaking of the universe, delivered to them the same

precepts written on monuments of brass! In truth, they are more so; because the authenticity of the tablets of brass, like those of stone, might be disputed and denied by skeptics, who did not themselves see them delivered; while the precepts written in our nature, adapted to the constitution of our faculties, and enforced by the whole order of creation, stand revealed in a record which never decays nor becomes obsolete, and the authenticity of which no skeptic can successfully deny. If the precepts therein contained be neglected by ignorance, or set at defiance by obstinacy, they never are so with impunity; because God in his providence sweeps resistlessly along in the course which he has revealed, laying in the grave the children in whose persons his organic laws have been deeply infringed, rendering unhappy those in whom they have been materially neglected, and rewarding with enjoyment only those in whose minds and bodies they have been obeyed.

Every organ of the body and every faculty of the mind is a text from which the most valuable lessons in natural religion might be drawn; lessons thoroughly adapted to the human understanding, true, practical, and beneficial. Natural theology would at once impress on them the sanction of the Divinity, and enforce them, by showing that he punishes men for their neglect, and rewards them for their observance, in the ordinary administration of his providence. If I am sound in the view which I have labored to establish, that this world really constitutes a great theater of causation, adapted to the animal, moral, and intellectual nature of man, so arranged as to admit of his becoming prosperous and happy in proportion as he becomes thoroughly intelligent and moral, and by no other means, what a fertile field of precept for the practice of virtue is thus opened up to us! How eloquent, how forcible, how varied, and how instructive may not the teachers of God's law and God's will then become, when they shall have the whole book of creation opened to them for texts; when every line shall be clear, interesting, and instructive; and when they shall be able to demonstrate, in the consequences which attend the fulfillment or neglect of their precepts, that they are teaching no vain or fanciful theories, but the true wisdom of God! Conceive for one moment how much of useful, interesting, nay, captivating instruction, might be delivered to a general audience, by merely expounding the functions, uses, and abuses of the various organs of the body necessary to health, and of the organs and faculties of the mind, holding up the constitution of each as a Divine intimation to man, and the consequences of using or abusing each, as solemn precepts from the Divinity, addressed to his understanding and his moral and religious feelings!

In presenting these views for your acceptance, I assume that it is *possible* to discover important duties by studying the institutions of the Creator; and in the first Lecture, I stated that "it is accordance with the dictates of all the faculties harmoniously combined, which constitutes certain actions virtuous, and discordance with them which constitutes other actions vicious." An objection to this doctrine, however, has been stated in the following words: "Here we would ask, *whose* 'enlightened intellect' is referred to in the above passage, or how we can know when our own becomes sufficiently enlightened to be taken as a guide! Is this giving us one moral standard, or many?" I would answer this question by propounding to the objector another. What moral standard does he himself possess? He will probably answer, "the Scriptures;" but I reply that the Scriptures are differently interpreted by different minds; and I again inquire, Whose mind constitutes the standard of infallible interpretation? The Pope answers, that the minds of himself and of his cardinals, acting in council, do so. The General Assembly of the Church of Scotland, however, deny the pretensions of the Pope and cardinals, and virtually claim it as belonging to themselves. The Episcopalians, Unitarians, and Universalists, on the other hand, affirm that the Church of Scotland has no more legitimate claim to infallibility in interpreting Scripture than the Pope. Where, then, is the standard to be found? In my opinion, the decisions of those individuals who possess the largest development of the moral and intellectual organs, and the most favorable combination of them in relation to each other and to the organs of the animal propensities; who also possess the most active temperaments, and who have cultivated all these gifts to the highest advantage, will be entitled to the greatest respect as authorities on morals and religion, whether these be founded on interpretations of God's works, or on interpretations of Scripture. If this standard be imperfect, I know of no other.

Again: If these views be well founded, how unproductive of real advantage must the preaching and teaching of Christianity necessarily be, while the duties prescribed by nature are ignorantly neglected! Nothing appears to be more preposterous than for human beings to pray, evening and morning, to their Maker—"Thy kingdom come. Thy will be done on *earth* as it is in heaven;" and all the while to close their eyes against perception of the means appointed by God for realizing his kingdom and doing his will on earth! So far from the duties prescribed by natural theology being either barren or adverse to Christianity, it appears to me that practical Christianity has remained, to a great extent, unproductive, misunderstood, and comparatively feeble, in consequence of the dictates of natural theology having been unknown and neglected. If I am correct in the single position, that men in whom the coronal region and the anterior lobe of the brain are large, are naturally alive to the truth and excellence of practical Christianity, while those in whom these regions, particularly the coronal, are deficient, are naturally opposed to, or indifferent about it—how important does it become to obey all the dictates of natural theology for improving the development of the brain, as a preliminary condition, indispensable to the general introduction of the morality of Jesus Christ! The clerical teachers of mankind in all civilized countries are placed at present in a position which few of them understand. The theology which constitutes the distinctive creed of each sect is scholastic and dogmatical, resting on words and interpretations of words based on no natural foundation, and unconnected with any natural science. The discoveries which have been made since these creeds were framed, in Astronomy, Geology, and Physiology, have brought facts concerning physical nature and the nature of man to light, which were never dreamed of by the authors of these formulas of belief, and which yet bear directly on their merits. A knowledge of these sciences is becoming widely diffused among the people, and the effects are already discernible in the United States of America, France, and Germany, where religious discussion is freely maintained. There the ancient formulas are every day falling more and more into disrepute; while no satisfactory substitute for them has yet been introduced. This can not be achieved until the record of nature be honestly and fearlessly contrasted with that of Scripture, and justice done to both. When will the clergy open their eyes to this fact?

LECTURE XIX.

RELIGIOUS DUTIES OF MAN.

Natural Theology prolific in moral precepts—Its dictates compared with those of the Ten Commandments—Answer to the objection that Natural Theology excludes prayer—Dr. Barrow, Dr. Heylin, and Lord Kames quoted—Worship of the Deity rational.

In my last Lecture, I mentioned that natural religion is based on the sentiments of Veneration, Wonder, and Hope, which are innate in man, and which give him the desire to discover, and the disposition to worship and obey, a supernatural Power; that it is the duty of the intellect to direct these sentiments to their proper objects; and that the intellect obtains much needful illumination from the study of nature. I regarded the province of reason to be to unfold the character and will of God, in so far as these are discoverable in the works of creation. I observed that, on this account, natural theology must always keep pace with natural science; science being merely a methodical unfolding of what God has done and instituted in creation. Hence I inferred that our notions of the character of God will be more

correct and sublime in proportion as we become better acquainted with his works, and that our perception of our duties will be clearer and more forcible in proportion as we compare correctly our own constitution with his other natural institutions. I concluded the last Lecture by observing that natural theology is in reality extremely prolific in precepts, and imperative in enforcing obedience, whenever we know how to read the record. In elucidation of this remark, I shall now compare the Ten Commandments with the dictates of natural theology, and you shall judge for yourselves whether the same law is not promulgated in both. In order to see the precept, however, in natural theology, be it remembered that you must be able to read the record in which it is written; that is to say, you must understand the constitution of the external world, and that of your own nature, to such an extent as to be capable of perceiving what God intimates that a rational being, capable of comprehending both, should do, and abstain from doing, in consequence of that constitution. If you are ignorant of this natural record, then the duties which it contains will appear to you to be mere fancies, or gratuitous assumptions; and the observations which I am about to make will probably seem unfounded, if not irreverent. But with every indulgence for the ignorance of natural institutions, in which the imperfections of our education have left most of our minds, I beg to be forgiven for not bowing before the decisions of that ignorance, but to be permitted to appeal to the judgment of men possessing the most extended knowledge. If there be individuals here who have seriously studied natural science, and also the structure and functions of the human body, and the nature and functions of the mind, as revealed by Phrenology, they have learned to read the record of natural theology, and have prepared their minds by knowledge to interpret it aright; and to them I address the following observations.

The Ten Commandments are given forth in the Book of Exodus, which narrates that they were delivered by God himself to Moses, written on tables of stone. If we find that every one of them is written clearly and indelibly also in the human constitution, and is enjoined by natural religion, this must strengthen the authority of Scripture, by showing that nature harmonizes with its dictates.

The First Commandment is—"Thou shalt have no other gods before me."

This forbids an abuse of Veneration; and all nature, when rightly understood, proclaims one God, and enforces the same commandment. The nations who are lost in superstition and given up to idolatry are profoundly ignorant of natural science. In proportion as we become acquainted with nature, the harmony of design and unity of power displayed in the most distant portions of the universe proclaim more and more forcibly the unity of the Designing Mind; and hence the authority of this commandment becomes stronger and stronger as science and natural religion advance in their conquests.

The Second—"Thou shalt not bow down thyself to them nor serve them," etc.

This is a repetition or amplification of the same precept.

Third—"Thou shalt not take the name of the Lord thy God in vain."

This is still directed against an abuse of Veneration. As soon as the intellect is enlightened by natural religion, in regard to the real attributes of the Deity—reverence and obedience to him, as prescribed by these commandments, are irresistibly felt to be right, and conformable to the dictates of the natural law; while all irreverence and profanity are as clearly indicated to be wrong.

Fourth—"Remember the Sabbath-day, to keep it holy," etc.—"In it thou shalt not do any work," etc.

This enjoins giving rest to the muscular frame on the seventh day, that the brain may be able to manifest the moral and intellectual faculties with more complete success. It ordains also, that on that day the moral and intellectual faculties shall be exclusively devoted to the study and contemplation of God and his works, and to the doing of his will.

Every line of our bodily and mental constitution coincides with this precept. Phrenology, which is a branch of natural philosophy, shows that the mind depends for its powers of acting on the state of the brain and that if constant muscular labor be endured, the brain will be inert, and all our moral, religious, and intellectual faculties will become obtuse and dull; on the other hand, that if we indulge in ceaseless mental exertion, we shall exhaust and weary out our brain by over-activity, and become at length incapable of beneficial application to moral and religious duties. Thus the obligation to rest is due season is written as clearly in our constitution as in the Fourth Commandment.

Indeed, our natural constitution commands not only an extent of repose from labor equal to that prescribed by the commandment, but greatly more. It imposes on us the duty of resting from labor several hours every day in our lives, and dedicating them to the study and practice of the will of God. The observance, however, which it prescribes of the seventh day, is somewhat different from that taught by human interpreters of the Fourth Commandment. On this subject the New Testament is silent, so that the *mode* of observing Sunday is left to the discretion of men. Our Scottish divines, in general, forbid walking or riding, or any other form of exercise and recreation on Sundays, as a contravention of the Fourth Commandment. In our constitution, on the other hand, God proclaims that while incessant labor, through its influence on the mental organs, blunts our moral, intellectual, and religious faculties, abstinence from all bodily exertion, and the practice of incessant mental application for one entire day, even on religion, are also injurious to the welfare of both body and mind, and that on the seventh day there is no exception to the laws which regulate our functions on other days. These require that air, exercise, and mental relaxation should alternate with moral, religious, and intellectual studies. Accordingly, natural theology teaches us to transfer a portion of the Sunday's rest and holiness to every one of the other days of the week, and to permit on the Sunday as much of air, exercise, and recreation as will preserve the mental organs in the best condition for performing their moral, religious, and intellectual duties.

In the New Testament, no express injunction is laid on Christians to observe the first day of the week in the same manner that the Jews were commanded in the Old Testament to observe the last day of the week, or Sabbath. In point of fact, there is no explicit prescription in the New Testament of any particular mode of observing the first day of the week. While, therefore, all Christian nations have agreed in considering themselves not bound by the Fourth Commandment to observe the seventh day, or Jewish Sabbath, they have differed in regard to the mode of observing the first day of the week; and as the Scripture prescribes no definite rule, each nation has adopted such forms of observance as appeared to itself to be most accordant with the general spirit of Christianity. Thus, in Catholic countries amusements are permitted on Sundays after divine service; in Scotland, amusements and labor, except works of necessity and mercy are prohibited. In Scotland, also, Sunday commences at twelve o'clock on Saturday night, and ends at twelve o'clock on Sunday night. In Massachusetts, on the other hand, different views are entertained. While Chap. 50, Sects. 1st, 2d, and 3d, of the Revised Statutes, prohibits all persons from doing any work, and from traveling on "the Lord's day," Sect. 4th declares that day, for the purposes of these sections, "to include the time between the midnight preceding and *the sun-setting of the said day*." According to the Scottish law, therefore, Sunday consists of twenty-four hours at all seasons of the year; while according to the "Revised Statutes of Massachusetts," it consists only of sixteen and a half hours on the 22d of December, and stretches out as the days lengthen, but never exceeds nineteen and a half hours at any period. Hence, in Scotland a person would be fined or imprisoned for doing acts after sunset, on the Sunday evening, which in Massachusetts are entirely lawful. Again, in the Revised Statutes of this commonwealth, it is declared by Sect. 5, "that no person shall be present at any game, sport, pla

or public diversion, except concerts of sacred music, upon the evening next preceding or following the Lord's day," under the penalty of paying a fine of five dollars. In Edinburgh, the best plays and public entertainments are brought forth on the "evening next preceding the Lord's day," or Saturday evening, and are then most numerously attended; so that in Boston a Christian is fined in five dollars for doing on that evening what a Christian in Edinburgh is permitted to do without any penalty whatever. This shows how far each of these states assumes the power to itself of determining what may and may not be done on the first day of the week; a clear indication that no positive rule is laid down in Scripture for the guidance of all nations.

On the continent of Europe, both Roman Catholics and Protestants devote a considerable portion of Sunday to recreation. This may be carried, in some instances, too far; but unless the Scriptures abrogate the law written by God in our constitution, we in Scotland have erred in the opposite extreme. The force of this observation can be appreciated only by those who are acquainted with the physiology of the brain. The difference between the expounder of the Bible and him who unfolds the natural laws is this: The former, when he departs from the natural laws, can enforce his interpretations of Scripture only by an arm of flesh. If men refuse to forego air, exercise, and recreation on the seventh day, the priest may refuse them church privileges, or call in the police to fine and imprison them; but he can do no more. He can not change the nature of the mind and body; nor will the Creator punish the people for not acting as their teacher desires them, in opposition to the natural laws. The interpreter of the Book of Nature, on the other hand, may wield no arm of flesh; but he is enabled to point to the power of God enforcing the divine laws, and to demonstrate that punishment is inseparably connected with infringement, and reward with obedience. The expounder of Scripture, who, without inquiring what God has commanded in his natural laws, goes to Parliament, and prays for authority to enforce his own interpretation of the Fourth Commandment on his country, is met by opposition, ridicule, and aversion;* he is astonished at what he regards as the perverse and irreligious character of legislators, and ascribes their conduct to the corruption of human nature. It is the arm of the Deity that opposes him. His scheme, in so far as it prohibits wholesome recreation, is in opposition to the Divine laws written in the nature of man; nature speaks with a thousand tongues; and his object is baffled by a might which he neither sees nor comprehends.

This appears to me to be the real cause of the bad success in Parliament of the Sabbath-observance bills. They clearly conform to nature in so far as they prohibit compulsory labor on that day; but they certainly depart from the laws written by God in our constitution when they tend to discourage and prohibit that extent of recreation on Sundays which a corporeal frame like ours demands, and without which the mind, while dependent on the brain for its energy, can not put forth its full vigor either in morals, religion, or science. I fear that these ideas may appear startling to some of my present audience who have not studied the connection of the brain with the mind; but believing them to be correct interpretations of the Divine will, I should feel myself guilty of moral cowardice if I forbore to bring them under your notice.

When, on the other hand, the expounder of Scripture interprets according to God's law as revealed in nature, he is backed and supported by the whole weight of the Divine power and authority in creation, and his precepts become irresistible. He needs no act of Parliament and no police to enforce his edicts. The Lord of heaven and earth, who proclaimed the law, carries it into execution.

The Fifth Commandment is—"Honor thy father and thy mother," etc.

This enjoins an exercise of Veneration toward parents. Natural theology enforces this precept in the most direct and effieacious manner. There is an organ of Veneration prompting us to respect virtue, wisdom, and experience, and our parents are among its natural objects. There is, however, one modification of it which natural theology points out, not expressed, although implied, in the Fifth Commandment: Parents must render themselves legitimate objects of veneration by manifesting superior moral, intellectual, and religious qualities and attainments, before they are authorized to expect the sentiment to be directed toward them by their offspring. Both Scripture and reason require them to do so, and they have no warrant from either to exact reverence while they neglect their own duties.

The Sixth Commandment is—"Thou shalt not kill."

This forbids an abuse of Destructiveness. In natural theology we find that the dictates of Benevolence, Veneration, and Conscientiousness all conspire with the commandment in forbidding violence; and moreover Combativeness and Destructiveness lend their aid in enforcing the precept, because they prompt society to retaliate and slay the killer.

The Seventh Commandment is—"Thou shalt not commit adultery."

This forbids an abuse of Amativeness. In natural theology, the whole moral sentiments conjoin in the same prohibition; and they and the intellect carry the restrictions and directions greatly farther. They prohibit marriages at ages too early and too late; marriages of persons related in blood; of persons who possess imperfect or immoral developments of brain; of individuals while laboring under any great constitutional malady. In short, natural theology, interdicts many abuses of Amativeness not mentioned either in the Old or New Testament, and it shows its authority in the natural laws for its requirements. The disregard with which the dictates of natural theology in this department are treated is to be traced to profound ignorance that God has issued the prohibitions. We are not yet accustomed to regard nature as a revelation of God's will, or to direct our conduct by it; but this is either our fault or our misfortune, and it is wrong.

The Eighth Commandment is—"Thou shalt not steal."

This forbids an abuse of Acquisitiveness. In natural theology, Conscientiousness and the other moral sentiments concur in the denunciation of theft, and the intellect points out to the culprit that the individuals who are the subjects of his depredations, will visit him with a treatment which must prove painful to himself.

The Ninth Commandment is—"Thou shalt not bear false witness."

This forbids the action of the other faculties without the control of Conscientiousness; all the moral sentiments proclaim the same prohibition.

The Tenth Commandment is—"Thou shalt not covet thy neighbor's house," etc.

This forbids an abuse of Acquisitiveness, combined with Self-Esteem, in the form of self-love, seeking gratification at the expense of others. Conscientiousness and Benevolence are directly opposed to such abuses, and condemn them.

Thus the precepts contained in the Ten Commandments are enforced in natural theology by the dictates of the whole moral sentiments, and also by the arrangements of the physical and moral worlds, which bring evil on those who contravene them.

Trying these commandments, then, by the standards of natural theology, we see no reason to question their inherently Divine character; for we find them all written in the natural record of the Divine will. I may observe, however, that they are not complete. As rules of duty—Firstly, they do not forbid, in express terms, abuses of Philoprogenitiveness, Adhesiveness, Self-Esteem, Love of Approbation, Benevolence, and many other faculties; and, secondly, they do not expressly enjoin the *direct exercise* of any faculty except that of Veneration. There is no commandment prescribing as a duty the exercise of Benevolence, Conscientiousness, and Intellect, or enforcing legitimate uses of Philoprogenitiveness, Adhesiveness, Cautiousness, etc. The New Testament far excels the Mosaic law in supplying these deficiencies. First, Christ forbids the abuses of *all* our faculties; secondly, he enjoins the active and legitimate *exercise* of all of them; and, thirdly, he clearly proclaims the supremacy of the moral sentiments, or teaches the duty of loving our neighbors as ourselves; and natural theology coincides with, and enforces his commands. Want of time prevents me from showing this in detail, but you can have no difficulty yourselves in following out the subject with the lights which you now possess.

It has been stated as an insuperable objection to these views, that they entirely exclude the practice of prayer, praise, and devotion. If God govern by general and immutable laws, what, it is asked, is the object or advantage of offering him any homage or service whatever? I answer this question in the words of Dr. Isaac Barrow: "We do not pray to instruct or advise God; not to tell him news or inform him of our wants (he knows them, as our Saviour telleth us, before we ask); nor do we pray by dint of argument to persuade God and bring him to our bent; nor that by fair speech we may cajole him or move his affections toward us by pathetical oration; not for any such purpose are we obliged to pray. But for that it becometh and behooveth us to do, because it is a proper instrument of bettering, ennobling, and perfecting our souls; because it breedeth most holy affections, and pure satisfactions, and worthy resolutions; because it fitteth us for the enjoyment of happiness, and leadeth us thither; for such ends devotion is prescribed."* The doctrine that God is immutable, that he governs by general laws, and that our prayers have no effect on him, has been maintained also by two eminent Scottish divines, Drs. Leechman and

* At the time the text was written, Sir Andrew Agnew was beseeching Parliament to pass a bill for the better observance of the Sabbath.

* First Sermon on the Duty of Prayer.

Blair, quotations from whom you will find in the ninth chapter of the "Constitution of Man." I here add the following sentiments expressed in "Theological Lectures at Westminster Abbey," by John Heylin, D.D., Prebendary of Westminster and Rector of St. Mary-le-Strand.*

Discoursing "concerning prayer," vol. i., p. 94, he says: "*Your Father knoweth what things ye have need of, before ye ask him.* These words are highly instructive, and may serve to give us a solid and practical knowledge of the true nature of prayer. The proper end of prayer is not to inform God of our wants, nor to persuade him to relieve them. Omniscient as he is, he can not be informed. Merciful as he is, he need not be persuaded. The only thing wanting is a fit disposition on our part to receive his graces. And the proper use of prayer is to produce such a disposition in us as to render us proper subjects for sanctifying grace to work in, or, in other words, to remove the obstacles which we ourselves put to his goodness."

The same views were taught by the philosophers of the last century. "The Being that made the world," says Lord Kames, "governs it by laws that are inflexible, because they are the best; and to imagine that he can be moved by prayers, oblations, or sacrifices, to vary his plan of government, is an impious thought, degrading the Deity to a level with ourselves." His lordship's opinion as to the advantage of public worship shows that he did not conceive the foregoing views of prayer to be in the least inconsistent with its reasonableness and utility. "The principle of devotion," he says, "like most of our other principles, partakes of the imperfection of our nature; yet, however faint originally, it is capable of being greatly invigorated by cultivation and exercise. Private exercise is not sufficient; nature, and consequently the God of nature, requires public exercise or public worship, for devotion is communicative, like joy or grief, and by mutual communication in a numerous assembly is greatly invigorated. A regular habit of expressing publicly our gratitude and resignation never fails to purify the mind, tending to wean it from every unlawful pursuit. This is the true motive of public worship; not what is commonly inculcated—that it is required from us as a testimony to our Maker of our obedience to his laws. God, who knows the heart, needs no such testimony."†

The objection that natural theology excludes devotion and praise is equally unfounded. It no doubt excludes both, with the object of gratifying the Creator, by expressing to him our approbation of his works and government, as we would seek to please an earthly sovereign by addresses conveying to him our favorable opinion of his measures. But if our moral and religious sentiments be deeply penetrated with a sense of our own absolute dependence on his power, and with admiration of his greatness and goodness—if our intellects be imbued with clear perceptions of his wisdom—if our whole faculties flow toward his laws and institutions, with the most earnest desire to know and to obey them; and if we have been created social beings, so that our souls expand in vigor, augment in vivacity, and rise into higher sublimity by acting in concert in the presence of each other, it appears to me that every form of worship and devotion which shall give expression to these states of mind is not only permitted, but enjoined by natural religion. It teaches us, however, humbly to regard ourselves as enjoying a vast privilege, and reaping an unspeakable enjoyment, in being thus permitted to lift up our minds to God; and it extinguishes the thought, as impious and unwarrantable, that by our devotions we can render God happier or better, or pay back by any service of ours his boundless gifts to us. Natural theology also discountenances every conception of our pleasing God by professions of respect which we do not feel, or of propitiating his favor by praises of his laws, while we neglect and infringe them. It also teaches that the whole of human kind are equally the children of God; because it demonstrates that he has formed after one pattern all the nations of the earth, governs them by the same laws, offers them the same means of happiness, and visits them with the same punishments when they transgress his statutes. Finally, it attaches no value to opinions, faith, or belief, apart from actions; because it shows that it is only by practically doing that which God has prescribed in the record of his will, that we can reap enjoyment or avoid evil. In short, it renders the *practice* of our duty a test of the *sincerity*, and the results of that practice a criterion of the *soundness* of our belief. This appears to me to be also the essential character of Christianity.

You will observe that in this summary there is no notice of punishment and reward, or of forgiveness for transgressions, in a future state. On this point natural theology, like the Jewish Dispensation, appears to me to be silent.

[TO BE CONCLUDED IN THE NEXT NUMBER.]

* 1749—Tonson and Draper in the Strand, 46.

† Sketches, B. III., Sk. 8. ch. iii. § I. St. Augustin states views substantially similar, in his 180th Epistle "To Proba," quoted in "The Church of the Fathers." 1840, p. 260.

PHRENOLOGY IN THE PULPIT.

[EXTRACTS FROM A SERMON BY REV. HENRY WARD BEECHER.]

FORGIVENESS.

FORGIVENESS is not alike easy in all. It is difficult in peculiar dispositions. And although this fact does not excuse one for remissness in forgiving, the knowing that it is more difficult in some than in others, may be a means of aiding men. The difficulty in the case of many persons, I suppose, arises from the fact that their disposition is keyed on self-esteem. Self-esteem is the essential pivot of manhood. It is that faculty which gives one a sense of majesty in himself. It is the faculty that gives one a consciousness of the whole dignity and power of his being. And where this is strong, and unqualified by love and the other qualifying faculties, a man stands with such a supreme consciousness of his own worth and importance, that an offense against him seems like an offense against the state. He feels as though that which touches him with injury touches God. And he appears to think that he must carry himself with a kind of relentless justice. A proud man may be slow to take an offense; but these men that are slow to light are slow to be put out. Commend me to a mercurial man, that is quick angry and quick over his anger. Such men emit a shower of sparks the moment a wrong is committed against them, but they are sparks that go out before they set anything on fire. But deliver me from those men that are like hickory coals, which do not blaze, but which keep hot all night—and all day, too, for that matter; for I have raked them out of the ashes, in a live state, forty-eight hours after they were coals. A man that has this central element of self-esteem: that has a supreme conceit of himself; that is not garrulous, but reticent (for a proud man never cackles, though a vain man always does); that is respectful to others, and observant of their rights because he has such a sense of his own; that will not do what he would not have done; and that carries himself strictly in accordance with the justice of pride—when one intrudes on him he is struck in the very center of his being, and that whole being effulges in a spirit of anger or revenge; or, if not in this, at least in a spirit of unkindness. "The man that has touched me to injure me is not a man that it is safe for the universe to see go unpunished," is his feeling. Men that have large self-esteem, and that are proud, are men that are much addicted to inveteracy of dislike, and to an unforgiving spirit.

If to self-esteem is added one other thing, or if that other thing exists without self-esteem (but especially if it exists with it), the difficulty is still greater. I think that of all men, a man that is scrupulous and conscientious finds it hardest to forgive. I think that the most unchristian men in the world are men that so seldom do wrong with any overtness of intention that they do not know how to make allowance for men that do wrong openly. If you never did think a lie, the probability is that you will be a despot over everybody that you meet who does lie; but if you know that in stress of temptation, and under certain influences, you break down in telling the truth, there will be a memorial in your mind which will lead you to say, "I am not the man to be very fierce in judging them." If you never get angry, you will be apt to be very censorious of those who do; but if you are accustomed to flash and flame with anger, you say, "Why should not I be forbearing and tender of others that get angry?" And the man that is strictly just, but at the same time not benevolent; the man who has his lineaments, as it were, cut in marble, clear, white, shining, beautiful, but cold and unalterable; one of those stern, juridical men that have brought the rigor of the bench into their personal relations—that is the man that makes forgiveness horrible. * * *

If a man has conscience and self-esteem, and holds himself in a penurious life, and does little that is wrong, because he does not do much anyhow, and is stately, and proper, and particular, then he will be narrow and severe; and when he meets a transgressor, he will be hard and unyielding as a flail-stroke on a barn floor, on rattling wheat. And when, under such circumstances, a man makes it a duty not to forgive, and says, "I ought not to do it," there is nothing to be compared with the relentlessness of his spirit. There are three words that I would have put to prison for the term of their natural lives—*but*, *if*, and *ought*. How many good things would men have done that they have not done, had it not been for *but*, that opened the door and let them run the other way! How many good things would have been done that have not been done, had it not been for that sneaking *if*, that pulled the switch so that men went on the wrong track! How many monstrous wickednesses have there been in the world that would not have been, had it not been for *ought*, that led men from the true path by making them think that their duty lay in another direction. When self-esteem is monarch, and conscience is lord-chancellor, and they go out together to punish wickedness, I pity the people.

EDITORIAL WELCOME.

We hail our readers and the new year with a cordial welcome. With all its doubts and uncertainties, with all its hopes and fears thickly clustering around its cradle, still we welcome it, and with it all its duties and labors. In opening a new volume of the PHRENOLOGICAL JOURNAL, and inviting our readers to the repast which we thus spread before them, it seems to us like inviting old friends to a New Year's dinner. In 1838 the company was small, the viands new, and to most of the guests untasted; but as in a quarter of a century families increase and multiply, so have the guests around the mental repast which we have kept spread to this day. Truly the few readers of the first volume of the PHRENOLOGICAL JOURNAL have become a host. Still, there is room for more; and our philosophy bids all welcome to the feast.

Phrenology is a man-reforming science. It teaches us our own failings, it opens to us the virtues of our fellow-men; through our own faults it teaches us charity toward our fallible brother; explaining, as it does, the immortal elements within us, we learn to see, in every brother, traits which ally him to the gods. Since this JOURNAL first went forth on its mission of mental culture an entire generation has been born, educated, and sent out on the voyage of active and responsible life. To-day, a million men and women in our own country are more and better intellectually, morally, socially than they would have been without the teaching of Phrenology through this JOURNAL. We might speak more strongly and say that a million men and women owe to it their best culture and their highest tone of morals; they have been elevated in the scale of being, and their conduct and character favorably modified by it; and we hazard nothing in saying that tens of thousands have been rescued from a downward course, and turned toward virtue and morality—in short, even *saved* by Phrenology. He whose passions goaded him to infatuation has been taught by Phrenology to understand the nature of his mental organization, and how to suppress and guide his passions by the proper stimulus of the moral sentiments and the intellect. Hundreds have told us in plain words that Phrenology had saved them from dishonored graves, and built them up in manliness and honor. Some few may have perverted its doctrines and "wrested" it, as some have the sacred Scriptures, "to their own destruction." Phrenology has had its opponents, and still has them, as what good thing on earth has not? Learned men, conceited in the possession of what their *Alma Mater* taught them, gather about them a supercilious cloak of self-confidence, and condemn whatever they did not learn at college. Nor is this particularly strange. Man is an imitative being, is born to be teachable, and to accept from his seniors cordially and implicitly whatever they may teach. The teaching should be correct, and, of course, implicitly accepted. Those, therefore, who have not been taught Phrenology in the schools and colleges, naturally enough question its truth; and as their pecuniary success depends upon their prosecuting their profession, they study it to the exclusion of other departments of knowledge; hence we have physicians, clergymen, and lawyers who know little or nothing of Phrenology, and who, through scholastic egotism, denounce it without ever having read fifty pages of any work favoring its claims.

We have not forgotten the historic fact, that when Harvey promulgated in England the theory of the circulation of the blood—which theory was so perfect at the outset that it never has been essentially improved with all the anatomical and physiological light which has been shining upon it for a hundred years—such was the bigotry of the profession respecting the discovery, that not one physician who had arrived at forty years of age, and had attained to any considerable eminence in his profession, ever accepted Harvey's theory as correct. The young men, and those having but little reputation to lose, looked into it and accepted it. The same bigotry has attended the teachings of Phrenology. "Not many mighty, not many noble," but the common people, chiefly, have been its adherents and advocates. It is not uncommon in this day for people, governed more by approbativeness and imitation than by self-reliance and common sense, to ask of Phrenology, as was asked of another subject eighteen hundred years ago, "Have any of the rulers or Pharisees believed it?"

If there could to-day be an inventory made of all the influence which Phrenology has exerted in modifying literature, education, the administration of justice, the training and management of children, the treatment of prisoners, and especially the treatment of insanity, it would be found that the sum total of this influence is immense, and it would be seen that the teachings of the science are intimately, though not apparently, blended with all our best culture. In regard to the treatment of insanity a thorough revolution has taken place, and no man within our knowledge stands at the head of a lunatic asylum in this country who does not essentially base his treatment of the insane upon phrenological principles. Fifty years ago the insane man was "possessed of the devil;" now insanity is regarded as a disease of the brain and nervous system, and treated accordingly. Neighbors, friends, husbands and wives, have learned by Phrenology how to adapt themselves to each other's peculiarities, how to make allowances for the faults and idiosyncrasies of each other; and more, and better than all, those who have studied the science have learned its inestimable value not alone in the social circle, but in every sphere of life, particularly in that of the training of children, apprentices, and students; they have learned how to awaken one class of faculties and discourage another, and what faculties to awaken and what to depress, in order establish in the mind of the pupil the elements of self-control. We have learned that the whole mind is not angry when Combativeness is aroused, and that the angry individual possesses at the same time the elements of all the sweet and gentle graces of sympathy, morality, and love; and that these may be called into instant action, to abate the anger and restore the equilibrium of the mind.

But why should we set forth in this article—this New Year's greeting—the benefits of Phrenology, its philosophy and adaptation to human want? Those who have been with us from the beginning know how earnestly we have labored; they have watched public sentiment, observed its changes, and seen the benefits of the science in themselves and in those around them.

Shall we journey together another year? shall a single name be dropped from our subscription list? Certainly those who know best the benefits of Phrenology will not part company with the JOURNAL, nor do we fear that any faithful reader of a single volume will feel willing to make the journey of the new-born year without it. From the beginning, old subscribers have obtained new ones, and these, in turn, have solicited and obtained others; and on this principle

of self-multiplication our subscription list has been carried to a very high figure. True, our country has had twelve months of tribulation; but we trust that "tribulation will work patience, experience, and hope;" and though it may be destined to walk the valley of trial twelve months more, yet we devoutly trust and believe it will not, we hope that every friend of Phrenology will continue with us not only, but that in view of the dull times and pecuniary embarrassment, each will put forth extra exertion to secure new subscribers.

Character and history are now being made rapidly. Men who have been gliding in the well-worn channels of ordinary life have been, by the exigencies of the times, suddenly called to posts of eminent responsibility, and we congratulate our countrymen upon the fact, that men thus brought out from their obscurity by the calls of patriotism, have evinced talents which their friends had not supposed them to possess. The present war has given a new impulse to literature, such as fifty years of peace could never produce. It shall be the office of the JOURNAL, as it has been in the past, to illustrate the characters and doings of eminent patriots which this war has called into prominence. We have given the portraits, phrenological characters, and biographies of Generals Scott, McClellan, and Banks, and of Col. Corcoran, and we purpose to favor our readers with the likenesses of many more of our eminent warriors.

We confidently believe that the promulgation of Phrenology is destined to bless the world in all its interests and relations. We have sown, sometimes in sorrow and poverty, and we believe that our countrymen will reap a rich reward as the result of our labors and privations. Those who know the worth of Phrenology, we are confident will aid this vehicle of its promulgation not less in this our country's hour of trial than when peace and plenty crowned all our borders. Wishing every reader health, happiness, and long life, and expressing to all our cordial belief that they will aid us and the cause which we labor to promote, we enter heartily upon the new volume, trusting that before it shall be completed our glorious Union shall be restored to its wonted peace and prosperity, and the cause of humanity and progress in all that is glorious and good become all the firmer and stronger by the ordeal through which our country is passing. A happy New Year to each of our readers, to our Country, and the World!

WHAT WE HOPE FOR.

We hope for the renewal of every old subscriber, and the names of fifty thousand new ones, before this first month of the new year shall be past. We hope that every person who has been benefited by the teachings of either of our JOURNALS will resolve to get a club of subscribers. If so, our list of subscribers will soon be very large. Now that thousands of our countrymen are off for the war, and the women have to a greater extent than ever before the home-interests to manage and care for, we appeal especially to our female reader-friends to act as agents for the JOURNALS. Some of our most efficient and successful agents for obtaining subscribers have ever been women; and now that woman has increased responsibilities, she needs more than ever before the aid which the PHRENOLOGICAL JOURNAL would give her in guiding the education of her children, and the health-advice contained in the WATER-CURE JOURNAL to enable her to keep her family well, and thus avoid doctors' bills and death. What maid or matron realizing this truth will not get one or more subscribers for the new volume. We mean to make the JOURNAL the coming year richer in good counsel to all than ever before.

Literary Notices.

THE REBELLION RECORD: A Diary of American Events, with Documents, Narratives, Illustrations, Incidents, Poetry, etc. Edited by Frank Moore, author of "Diary of the American Revolution." With an Introductory Address on the Causes of the Struggle, and the Great Issues before the Country, by Edward Everett. First volume, with Eleven Portraits on Steel, a Colored Map, and various Diagrams. New York: G. P. Putnam, Publisher; C. T. Evans, General Agent.

When the present causeless and wicked rebellion was thrust by the South upon the country, it not only astonished the civilized world, but seemed to awaken at once a spirit of patriotism among the people, a new fervor of eloquence in the public speaker, great clearness and graphic power in the editor, and an inspiration of patriotic poetry not only among our oldest and best known poets, but also voices unknown or little known to the public were awaked and attuned to song, and offered up on the altar of our common liberties in this death-struggle with a common enemy. As the public press was daily teeming with events big with importance to the future historian, the desire arose in us to save files of some of the best public journals for future reference. We actually did cut out every new poem relating to the war we saw, resolved at least to have a priceless scrap-book of patriotic and national poetry. After saving up perhaps a hundred choice pieces of poetry, we learned that a work entitled the "Rebellion Record" was being produced, and that the history, the documents, and the poetry of this great subject were to be collected and arranged so as in all respects to meet the wants of the case. This announcement, of course, led us to abandon our plan of saving files of papers and making scrap-books of poetry, for here it was being done most effectually. The first volume of this great work is out, and contains, besides the fine steel engravings, over 750 octavo pages, and should be in the library of every lawyer, statesman, politician, and indeed every man who wishes to be posted on this greatest subject of modern times. It is issued in weekly numbers, and afterward bound in handsome volumes, or, like any similar works, may be retained in numbers. The volume before us brings down the history to June, 1861.

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 manelevating truths, and trust to our co-working friends in every neighborhood to find the readers. Now is the time to begin the good work.

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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.

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.

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PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

GEORGE OPDYKE, MAYOR OF NEW YORK.

PHRENOLOGICAL CHARACTER.

MR. OPDYKE has an active temperament, a large head, a full-sized and well-developed body, and is apparently healthy and vigorous. The likeness which we present is a good one, so far as form and general appearance are concerned, though it does not impress the observer that the original has so much activity, spirit, quickness, and positiveness of character as he really possesses. In other words, the man himself indicates more clearness, vividness, sprightliness, and energy than one would expect by looking at the portrait.

His head appears to be very well balanced, evincing harmony of character and talent. The forehead is not quite so receding as the portrait indicates, but he has large perceptive as well as large reflective organs; he is quick in observation, capable of discerning the qualities of things, their uses and relations, is well adapted to gather knowledge, and also to go into the details of education and of business. As a scholar, he would be particular and specific, and would make sharp and appropriate definitions and descriptions. He has an excellent memory of what he sees, hears, reads, and experiences. The middle of the forehead is very full; he carries his knowledge, therefore, in such a manner that he can avail himself of it when it is needed. Had he devoted himself to literature, or to law, or to science or teaching, he would have made his mark.

The side-head is full but not extravagantly developed; hence the animal and selfish feelings are not prominent. He has force without undue severity; his courage is strongly marked yet he is not rash nor overbearing. His Acquisitiveness appears to be about fully developed, showing sufficient desire for property to put forth the necessary means for acquiring it, yet not enough to give eagerness or a grasping tendency. His Firmness and Conscientiousness are large, laying the foundation for stability, determination, perseverance and unbending integrity. His Cautiousness is a prominent quality; he is guarded in action, prudent in counsel; but he does not shrink from responsibility or from performing his duty, though it may require severe labor or personal sacrifice. He is not rash nor headlong in his business operations, and counts the cost and consequences before he makes a promise or engages in an enterprise.

His social organs, as a class, are large, giving him pleasure in the social circle, and the disposition to be fraternal and call around him genial spirits. He is faithful, steady, and cordial as a friend, and doubtless has more personal friends than the majority of men in his social position. Sincerity, straightforwardness, uprightness, dignity without arrogance, intellectual clearness, practical talent, prudence, energy, and self-reliance, are the leading traits of his character. He certainly has all the signs of a man of integrity, and we trust we have a foundation for believing that, in the administration of the high trust which is now committed to him, he will show incorruptible integrity, and verify a remark made to us since his election by one of his political enemies, namely, that "there is not money enough in New York to buy him, or cause him to waver in the least from the line of his duty." We trust, and believe, that time will prove this encomium from his opponent to be well founded.

BIOGRAPHY.

Mr. Opdyke, the present mayor of New York, is a native of Hunterdon County, New Jersey, and is about fifty years of age. He is descended from good old Knickerbocker stock, and one of his ancestors was among the very first settlers of New Amsterdam. He removed to the city of New York about thirty years ago, where he has since been engaged in business, his residence during a portion of the time being in his native State. Although during his whole life he has had strong political convictions, his earlier years were devoted to business, and his leisure time to the culture of his mind, to scientific investigations, and literary pursuits; and as the result of his investigations, in 1851 he published, at the solicitation of his friends, what had then been some time written in his search after the grand principles that underlie the whole system of government, a very clever work on Political Economy. His public career properly dates from the year 1848. Hitherto a Democrat in 1848, he joined the Free Soil Party as a friend and admirer of Mr. Van Buren, and was one of the committee of seven who framed the celebrated Buffalo platform. In 1858 he represented his district in this city in the lower House of the Legislature, and how well the interests of the city were protected in his hands the defeated schemes of many a private jobber will illustrate. He was one of the few whom no one thought to approach with improper suggestions. The welfare of the city was his ambition, and the promotion of her interest the sole object of his effort. In 1859 Mr. Opdyke was a candidate for the mayoralty of New York city, and the noble run which he then made, under circumstances which influenced thousands of his best friends to cast their votes for another, through fear that Mr. Opdyke *might not* prove the stronger man to defeat Mr. Wood, cheered his friends and the friends of municipal reform with the conviction that his success was certain in the recent canvass which was carried for him over both Gunther and Wood, and made him mayor of the metropolis for the coming two years. He assumed the duties of his office on the first Monday in January, 1862.

We think that we can safely say that there is no one in New York who has been more thoroughly identified with all the industrial and commercial interests of the city for several years past. As a member of the Chamber of Commerce, his efforts are always zealously lent to the support of every measure that tends to the prosperity of this great commercial mart. His proficiency in and love for the sciences have given him a prominent position in the American Association for the Advancement of Science the New York Historical Society, and kindred institutions. Since the breaking out of this unholy rebellion, the whole force of his brain and energy, backed by liberal contributions from his purse, has been devoted to the support of the government, and the devising of ways and means to carry on most efficiently the war for the Union. In addition to naturally strong powers of intellect, Mr. Opdyke possesses a mind well disciplined by severe study, yet characterized by a breadth of comprehension and decision, a practical tact and knowledge of human nature that peculiarly qualifies him for an executive officer. As a business man, he has an enviable reputation. Honesty, industry, and capacity have long ranked him among our most successful and prominent merchants. His private character is without reproach, while his public record is distinguished for its singleness of aim, the good of his constituents, and the rare quality of political honesty.

WHAT MAKES A THIEF?

THE question is often asked if large Acquisitiveness necessarily makes a person thievish. We answer, No. However, most great thieves have a large endowment of the organ. Men who have large Conscientiousness and large Acquisitiveness possess the desire and the disposition to be honest, as well as the disposition to acquire property. They may also possess all the moral and religious organs in a high degree, which tend to elevate the mind and restrain the undue action of Acquisitiveness, and any other of the lower propensities. Large Cautiousness with its accompanying sense of danger respecting whatever is wrong; Self-Esteem and Approbativeness, which give pride, dignity, manliness, a sense of reputation, and the desire to maintain a good standing in the community, combine to keep Acquisitiveness within its proper bounds. Doubtless, however, Cautiousness and Approbativeness often promote the undue activity of Acquisitiveness under certain circumstances. A person who has been accustomed to style, fashionable life, and a respectable position, finding himself shortened in his means, may avail himself of opportunities to steal by means of forgery, false pretenses, or by making false accounts and pocketing the difference when employed in business by others.

A man with a perfectly balanced head may abuse any one of his faculties through stress of temptation and unfavorable circumstances. There are some persons, doubtless, who are born with a strong inclination to theft as others are to extra fear, undue appetite, excess of anger, pride, vanity, or qualities of intellect which give genius or idiocy. In this way are the sins of the fathers visited upon the children, for one generation, at least. The great majority, however, of thieves, do not have large Acquisitiveness so far as our observation has extended. By a great majority we mean that tribe of petty thieves who steal a loaf of bread, a pair of shoes, a pound of sugar, or any little articles they can lay their hands on and carry off. Necessity, poverty, pinching want, in these cases are the prime cause of theft. These persons never get rich by stealing, and hardly ever have a second suit of clothes or a week's provisions in advance. They are thriftless, improvident, care too little for property to work patiently and persistently year after year to acquire comfort as they go along and competency for old age. On the contrary, a man who has large Acquisitiveness, if he is fortunate enough also to have conscientiousness, cautiousness, energy, and intellect, will set about earning an honest, substantial, abundant livelihood. He will be economical of his time, willing to work hard for good pay, prudent in respect to what he earns, and thus he will accumulate and have an abundance, and therefore no necessity for stealing, or, we might perhaps better say, no temptation through want to appropriate another's goods.

It often happens, in making public examinations, that the most respectable, thrifty, and honest man in the town, will be brought forward for examination; we pronounce his Acquisitiveness large, describe him as being fond of money, and other property, but upright, just. Then, perhaps, some petty thief will be brought forward, a lad who has been thrown out upon the world like a stray waif, having a drunken father and a disheartened, poverty-stricken mother; he has been allowed to play truant and waste his time, and while a child to help himself at groceries and orchards to such things as he can eat, and perhaps once a day got a scanty meal at home. Growing up thus neglected, and having inherited but little Acquisitiveness, he is not prompted to work for profit, or even for a support, and is soon notorious for his petty thefts, and it is expected that Phrenology will in-

stantly declare him a thief, which, naturally, he is far from being, when, indeed, he has not half so much Acquisitiveness as the honest deacon we had just examined.

Great thieves generally have large Acquisitiveness and Secretiveness, and but little Conscientiousness and Cautiousness; they generally have strong passions, and desire large sums of money to pamper their appetites and feed their passions. Occasionally we find such a thief with a fine intellect, but generally they lack comprehension, planning talent, and that general balance of mind and character which would qualify them to adopt a highly honorable and responsible business, and conduct it with credit and skill. They are your tricky men, full of subterfuge, indirect action, momentary smartness, but not of philosophical, inventive, far-reaching judgment. Finally, nine out of ten thieves become such because of bad training and a moderate development of those organs which produce economy and thrift.

THE FIVE GATEWAYS OF KNOWLEDGE—No. 2.

BY GEORGE WILSON, M.D.,
PROFESSOR IN THE UNIVERSITY OF EDINBURGH.

THE EAR.

THE second of the Gateways of Wisdom is the Ear. The organ or instrument of hearing is, in all its more important parts, so hidden within the head, that we can not perceive its construction by a mere external inspection. What in ordinary language we call the ear is only the outer porch or entrance vestibule of a curious series of intricate, winding passages, which, like the lobbies of a great building, lead from the outer air into the inner chambers. Certain of these passages are full of air; others are full of liquid; and thin membranes are stretched like parchment curtains across the corridors at different places, and can be thrown into vibration, or made to tremble, as the head of a drum or the surface of a tambourine does when struck with a stick or the fingers. Between two of those parchment-like curtains a chain of very small bones extends, which serves to tighten or relax these membranes, and to communicate vibrations to them. In the innermost place of all, rows of fine threads, called nerves, stretch, like the strings of a piano, from the last points to which the tremblings or thrillings reach, and pass inward to the brain. If these threads or nerves are destroyed, the power of hearing as infallibly departs as the power to give out sound is lost by a piano or a violin when its strings are broken.

Without attempting to enter more minutely into a description of the Ear, it may now be stated that, in order to produce sound, a solid, a liquid, or a gas, such as air, must in the first place be thrown into vibration. We have an example of a solid body giving a sound when a bell produces a musical note on being struck; of a liquid, in the dash of a waterfall or the breaking of the waves; and of the air, in the firing of a cannon or the blast of a trumpet. Sounds, once produced, travel along solid bodies, or through liquids, or through the air, the last being the great conveyer or conductor of sounds.

The human ear avails itself of all these modes of carrying sound; thus the walls of the skull, like the metal of a bell, convey sounds inward to the nerves of hearing; while within the winding canals referred to is inclosed a volume of liquid, which pulsates and undulates as the sea does when struck by a paddle-wheel or the blade of an oar. Lastly, two chambers, divided from each other by a membrane, the one leading to the external ear, the other opening into the mouth, are filled with air, which can be thrown into vibration. We may thus fitly compare the organ of hearing, considered as a whole, to a musical glass, *i. e.*, a thin glass tumbler containing a little water. If the glass be struck, a sound is emitted, during which not only the solid wall of the tumbler, but the liquid in it, and the air above it, all tremble or vibrate together and spread the sound. All this is occurring every moment in our ears; and, as a final result of these complex thrillings, the nerves which I likened to the "piano strings" convey an impression inward to the brain, and in consequence of this we hear.

We know far less, however, of the ear than of the eye. The eye is a single chamber, open to the light, and we can see into it, and observe what happens there. But the ear is many-chambered, and its winding tunnels, traversing the rock-like bones of the skull, are narrow, and hidden from us as the dungeons of a castle are; like which, also, they are totally dark. Thus much, however, we know, that it is in the innermost recesses of these unilluminated ivory vaults that the mind is made conscious of sound. Into these gloomy cells, as into the bright chamber of the eye, the soul is ever passing and asking for news from the world without; and ever and anon, as of old, in hidden subterranean caverns, where men listened in silence and darkness to the utterance of oracles, reverberations echo along the resounding walls, and responses come to the waiting spirit, while the world lifts up its voice and speaks to the soul. The sound is that of a hushed voice, a low but clear whisper; for as it is but a dim shadow of the outer world we see, so it is but a faint echo of the outer world we hear.

Such, then, is the Ear, and it is in some respects a more human organ than the Eye, for it is the counterpart of the human voice; and it is a sorer affliction to be cut off from listening to the tongues of our fellow-men than it is to be blinded to the sights on which they gaze.

Those who are born, or early become dea are far more isolated all their lives from the hearing neighbors than the blind are from thos who see. The blind, as a class, are lively an cheerful; the deaf are shy and melancholy often morose and suspicious; and naturally so for our interest in each other far exceeds, an ought to exceed, our interest in the world, an from all this human sympathy the deaf ar almost totally cut off; while the blind, excuse from many duties which the seeing only ca discharge, are peculiarly free to indulge in gos sip with their more favored neighbors, and ca largely exchange opinions with them. More over, the blind can scarcely fail to find thei own tastes suited in some portion of the tal of their neighbors, and may thus gratify thei inclinations to a considerable extent; while th deaf, unless they have a great aptitude fo such occupations as employ the eye and the hand, are far more narrowed in their circle o studies, and much more solitary than the blind No one has illustrated this so touchingly as Dr Kitto, in his striking book on the "Lost Senses," when referring to his never having heard the voices of his children. "If there be any one thing arising out of my condition which more than another fills my heart with grief, it is *this;* it is to see their blessed lips in motion and to *hear* them not; and to witness others moved to smiles and kisses by the sweet peculiarities of infantile speech which are incommunicable to me, and which pass by me like the idle wind."

And a similar difference appears, though to a less extent, between those who have lost sight and those who have lost hearing, after having enjoyed them. Milton, in one of the noblest passages of the "Paradise Lost," bewails his blindness; but in a passage still nobler, he rejoices at what is left to him I need not quote these passages in full to you, or recall those two sonnets, unsurpassed in our language, in the one of which he answers the question he has raised—

> "Does God exact day-labor, Light denied?"

and in the other tells his friend that though his eyes

> "their seeing have forgot;
> Nor to their idle orbs doth sight appear
> Of sun, or moon, or star, throughout the year,
> Or man or woman. Yet I argue not
> Against Heaven's hand or will, nor bate a jot
> Of heart or hope; but still bear up, and steer
> Right onward."

Contrast with Milton an equally great genius, Beethoven, the musician, who, in the prime of life, had the misfortune to lose his hearing, and could find almost no alleviation of his misery in gratifying the senses which remained. Gloom, anguish, and often the blackest despair darkened all his later years onward to the tomb.

No doubt, as men, they were very differently constituted. Milton was a man of serenely cheerful, versatile temperament, and of unusual mental culture, so that he had many things to

fall back upon in the way of work and pleasure; and in spite of his blindness, he could gratify to the full his passionate love of music, and sing his immortal song; moreover, he was full of faith and trust in God.

Beethoven, on the other hand, was wayward, irritable, and fitful in temper, and, even before his deafness came on, afflicted with gloom. Music was the one and only art for which he cared, and in its solitary channel he poured forth all his soul. He had thus no other outlet for his genius; and his religious faith (I do not refer to his doctrinal belief, which was that of the Church of Rome, but to his personal trust in a Saviour) was not strong.

But conceding all this, those two mighty masters may be fitly regarded as furnishing characteristic examples of the relative severity of blindness and deafness, when they befall those who once saw and heard. We should every one of us, I suppose, prefer the lot of Milton to that of Beethoven, and find it more easy to console a blind painter than a deaf musician. I speak thus because I presume it is a matter of universal experience that we can more easily and vividly recall and conceive sights than we can recall and conceive sounds. It costs us no effort to summon before us, even though destitute of the painter's gifts, endless landscapes, cities, or processions, and faces innumerable; but even rarely endowed musicians can mentally reproduce few, comparatively, of the melodies or harmonies they know, if debarred from uttering them vocally, or through some instrument. We may test this point by the experience of our dreams.

If I mistake not, though I would not speak dogmatically on this point, we never fully dream a sound. Coleridge, in his "Kubla Khan," declares—

> "A damsel with a dulcimer
> In a vision once I saw:
> It was an Abyssinian maid,
> And on her dulcimer she played,
> Singing of Mount Abora."

But this was merely the vision of a poet; in dreams, I imagine, we hear no sounds, unless it be those of the world without. We carry on many conversations, and marvelous things are told us; but these, like our waking communings with ourselves, and mental hummings of tunes, are uttered by voiceless lips in a speechless tongue. Dreamland is a silent land, and all the dwellers in it are deaf and dumb.

How different is it with Sight! No objects beheld by our waking eyes impress us so vividly as the splendid and awful dissolving views which pass before us in the visions of the night. So much is this the case, that when in daylight life we encounter some reality more startling, more joyful, or terrible than most, we utter the strange paradox: "It can not be true; it must be a dream!" I infer from this that the blind, who must dream or imagine all the sights which they see, are, *cæteris paribus*, more fortunate than the deaf, who must dream the sounds which they hear. In the Life of Niebuhr there is a striking description of the long and happy hours which his blind old father spent in recalling the striking scenes which in early life he had witnessed in the Holy Land and other Eastern countries. And every child who looks into its pillow to see wonders there could record a parallel experience; but I know of no corresponding fact in the history of the deaf. At all events, an active and joyous memory of sounds is rare among them. The ear is accordingly an organ which we can worse afford to lose than the eye, and one, therefore, which should be all the more cared for. It is still more susceptible of education than the eye, and can be educated more quickly.

Thus a love of music is much more frequent than a love of painting or sculpture; and you will reach the hearts and touch the feelings of the majority of mankind more quickly by singing them a song than by showing them a picture. In truth, the sensitiveness of the ear to melody and to harmony is so great, that we not only seek to gratify it when bent upon recreation, but even in the midst of the hardest labor we gratify it if we can. Two carpenters planing the same piece of wood will move their planes alternately, so that when the one is pushing his forward, the other is drawing his back, thereby securing a recurrence of sounds, which, from their inequality, would be harsh if they were heard simultaneously. In the same way two paviors, driving in stones, bring down their mallets time about; and so do working engineers when they are forging a bar; and the smith, when he has dealt a succession of monotonous blows, relieves his ear by letting his hammer ring musically on the anvil; and I need not tell you how sailors, heaving the anchor or hoisting the sails, sing together in chorus; nor remind you that the most serious of all hard work, fighting, is helped on by the drum and the trumpet.

This natural inclination of man toward music shows itself from the first. The infant's eye, we have seen, is aimless for a season; but its ear is alert from the beginning. It enters upon life with a cry; and its first sorrow, expressed in a sound, is soothed by the first sound of its mother's voice. One half of the nurse's time, I suppose, is spent in singing; and baby, when not sleeping or drinking, is either making or hearing music.

Now is it not a thing to be deeply lamented that the sensitive ears with which almost every one of us has been gifted by God are so little educated that they might as well be stuffed with tow, or plugged with lead, for any good use we make of them? To be sure, we keep them sufficiently open to hear all gossip about us, and can most of us tell when the cannons are firing; but as for training them to that exquisite sense of melody or harmony of which they are susceptible, how few do it!

Our national music is famous all the world over; our song-tunes and our psalm-tunes are listened to with delight in every clime. Yet how few can sing the ever-welcome songs of Burns! in how few churches will you hear psalm-singing that, as music, is other than a grief to an educated ear! . This must be mended! Let every one so train, and educate, and fully develop the faculty of hearing that is in those ears of his, that he may listen with full delight and appreciation to the songs of birds, and the roar of the sea, the wailing of the winds, and the roll of the thunder; and may be able to cheer his soul and calm his heart by hearkening to the music of his fellow-men, and in turn rejoice their hearts by making music for them.

St. Paul says that none of the voices or sounds in the world is "without signification;" and you will find that, for an appreciating ear, they all have an exquisite meaning; how much, moreover, education can do for this organ I need not tell you. The subject is far too wide for discussion here, and I must only allude to it. The following points are worth our notice.

Although the ear has a greatly more limited range in space and time than the eye, it is in a very remarkable respect a more perfect instrument than the organ of sight. The eye can regard but a single object at a time, and must shift its glance from point to point when many objects are before it which it wishes to compare together. And when prosecuting this comparison between, for example, two bodies, it has in reality but one imprinted on it, and compares the *perceived* image of this one with the *remembered* image of the other. This fact escapes us in ordinary vision, because the impression or shadow of a body on the retina remains for some time after the object is withdrawn from the sphere of sight—a fact of which we can easily assure ourselves by whirling before our eyes a lighted brand, when it appears, not a successiou of flaming points, as it actually is when so whirled, but an unbroken circle of fire. And further, we do not, in looking about us, take notice of the constant motions of the eyeball which bring different objects within the sphere of vision. If, however, while looking at no larger surface than a printed page, we close one eye and lay the finger on it, while we read with the other, we can trace in the closed eye, which follows the motions of the open one, how continually it shifts itself from point to point, and gazes successively at objects which we imagine it to see simultaneously. It is otherwise with the ear. Although perfectly untutored, it can listen to many sounds at once, distinguish their difference, and compare them together. Every one must be conscious of this. The simplest two-part tune demands from its hearer the simultaneous perception of a bass and a treble note, which impress the ear at exactly the same mo-

ment, but are perfectly distinguished from each other. A piano-forte player executing such a tune requires alternately to shift his eyes from the bass to the treble line, for he can not see simultaneously the two notes as he can hear them; and every one may easily observe the contrasted power of the eye and the ear by trying to read simultaneously all the staves of a four-part song while he is hearing it sung. Even an imperfect musical ear will without an effort distinguish each of the four voices singing different notes, while the most skillful eye can not read more than a note or a chord at a time. I suppose every one has noticed the contrast between the air of anxiety which musical performers wear when playing from music, compared with the serene or exultant look which sits upon their faces when playing from memory or improvising. This applies even to the greatest musicians, and can not be conquered by education; for no training will confer upon the eye powers similar to those which the ear possesses without any training.

Our conceptions of the domain of the Ear are greatly exalted by a consideration of what has been stated, especially when we add the fact that not merely a two-part or a four-part song, but the most complex harmonies performed by the largest band, may be heard by a single ear. Picture to yourselves the contrast between a great orchestra containing some hundred performers and instruments, and that small music-room built of ivory, no bigger than a cherry-stone, which we call an ear, where there is ample accommodation for all of them to play together. The players, indeed, and their instruments, are not admitted. But what of that if their music be! Nay, if you only think of it, what we call a musical performance is, after all, but the last rehearsal. The true performance is within the ear's music-room, and each one of us has the whole orchestra to himself. When we thus realize the wondrous capabilities of the organ of hearing, I think we will not fail to find an intellectual and esthetical as well as a great moral admonition in the Divine words, "He that hath ears to hear, let him hear."

It is not necessary to enlarge upon the esthetics of hearing. All great poets have been passionate lovers of music, and it has received due honor at their hands. Most of the great painters and sculptors have been lovers of music also, in this respect being more catholic than their brethren the great musicians, who have often been totally indifferent to the arts which appeal to the eye; and double honor has thus been paid to the ear.

I will therefore refer only to three esthetical aspects of hearing:

1st. Of all the senses it is the one which most readily and most largely lends itself to impassioned, emotional, or, as we otherwise name it, poetical or esthetical feeling. The retiringness of the ear is one great cause of this. The mechanism of hearing does not obtrude itself. The conditions of sound are known only to a small fraction of mankind; and the great majority of us die without even faintly realizing that the chief vehicle of sound, the atmosphere, has any existence. Music thus comes to us, we can not tell whence or how; and the less we are reminded of the mechanical or formal appliances by which an art appeals to our emotions, the more surely and profoundly are they stirred by it. The nostril is the only organ of sense that can compare with the ear in this respect, but its range is far more limited. The eye is much less fortunately circumstanced. The threads of the canvas, the shape and carving of the picture-frame, the string that suspends it, the nail on which it hangs, and the wall behind it, all disturb our delight at a picture, as the stains on a piece of marble and the tarnish on bronze do our delight at sculpture. The substantial material in which the painter and sculptor must work continually, and often harshly, force themselves upon the fleshly sense, and conflict with the purely emotional appreciation of their works. But music is never more delightful than when listened to in utter darkness, without obtrusion of the music-paper, or instrument, or performer, and while we forget that we have ears, and are content to be living souls floating in a sea of melodious sound. To be awaked from sleep by splendid music is to me the highest conceivable sensuous pleasure. A certain ethereality thus belongs pre-eminently to music, as it does in a lesser degree to fragrance. The most prosaic, formal, and utilitarian of mankind, for whom no other fine art has any charms, acknowledge the attractions of music. Alone of all the arts, it has suffered nothing from the intensely scientific and strongly utilitarian temper of modern times; and even in the most faithless of recent epochs, music has thriven when every other esthetic development was reduced to zero.

Whatever, accordingly, we envy the ancients, we need not envy them their music; they paid no such honor to the ear as we do; and it is remarkable that, at the deadest period of the last century, from the sleep of which nothing short of the French Revolution was sufficient to awake us, when only physical science was progressing, Handel and Haydn gave to us works which will be forgotten only when music of more amazing genius shall startle the world; and, in unbroken succession from their day, Mozart, Beethoven, Weber, Rossini, Mendelssohn, Meyerbeer, and many more, have placed us, in the matter of music, in advance of all the earlier ages.

2d. The peculiar ethereality of music is doubtless one of the reasons why we so willingly believe that creatures of a higher order than ourselves are especially given to song, and accept as most credible the declaration that immortal beings find the only sufficient expression of their emotions in praise. It was a splendid theory of the ancient Pagan sages, that the whole visible heavens were melodious with a music which gifted ears were privileged to hear, when star sang to star, and constellations rejoiced together. And it is a still grander belief of modern Christian men, that within the invisible heavens angels that excel in strength, and undying human spirits, never cease their immortal song. But apart from the sympathy which the imagination has with such a belief, it commends itself to our reason by an argument which none can disown, and which supplies the justification of that pre-eminent importance which, from the days of King David the Psalmist to our own, has been attached to the musical part of public religious worship.

Music forms the universal language which, when all other languages were confounded, the confusion of Babel left unconfounded. The white man and the black man, the red man and the yellow man, can sing together, however difficult they may find it to be to talk to each other. And both sexes and all ages may thus express their emotions simultaneously; for, in virtue of the power of the ear to distinguish, side by side, those differing but concordant notes which make up harmony, there is not only room but demand for all the qualities of voice which childhood, adolescence, maturity, and old age supply.

If this apply to earthly music, how much more to heavenly! Though everything else in the future state may be dim and dark, and in all respects matter of faith or hope, not of vivid realization, this at least can be entered into, that all children of Adam and Eve could unite in the common song. Of all the organs of the body, therefore, the ear is the one which, though for its present gratification it is beholden solely to the passing moment, can with the greatest confidence anticipate a wider domain hereafter.

3d. In consonance with that home in eternity for which the Ear expectantly waits, to it is promised the earliest participation in the life to come. This divinely authenticated fact appears to have made a profound impression on men of genius of all temperaments since the days of our Saviour's presence on earth. Many of you must be familiar with that beautiful hymn of the Latin Church, the "*Dies Iræ*," in which the solemnities of the last judgment and the sound of the trump of doom are echoed in mournful music from the wailing lines. Sir Walter Scott translated this sacred song. Goethe has introduced a striking portion of it into the cathedral scene in Faust, where the Tempter assails Margaret. Martin Luther's hymn reads like an echo of it. After all, it is itself but the echo and paraphrase of passages in the New Testament; and Handel, when he composed the "Messiah," went to the original for those words which he has set to undying music. From these words we learn that the summons to the life to come will be addressed first to the Ear, and it first shall awake to the consciousness of a new existence; "for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

[TO BE CONTINUED.]

MORAL PHILOSOPHY;

OR,

THE DUTIES OF MAN

CONSIDERED IN HIS INDIVIDUAL, SOCIAL, AND DOMESTIC CAPACITIES.

BY GEORGE COMBE.

[FROM THE LATEST REVISED EDINBURGH EDITION.]

[CONCLUDED FROM THE JANUARY NUMBER.]

LECTURE XX.

OBJECTIONS CONSIDERED.

Clerical hostility to the scientific education of the people—Intellectual cultivation not only not adverse to practical Christianity, but favorable to its reception—Instance of the Hindoos—Mistaken views of religious persons in former times with respect to witchcraft—The Pope's method of averting cholera by a religious procession—Clerical hostility to Phrenology and the doctrine of the natural laws—These the allies, not the foes, of Christianity—Conclusion.

IN concluding these Lectures, I beg your attention to a denouncement of the whole course of study in which we have been engaged, which appeared in the prospectus of the *Christian Herald*.* "All sorts of literary machinery, newspapers, lectures, treatises, magazines, pamphlets, school-books, libraries of knowledge, for use or for entertainment, are most diligently and assiduously set in motion, if not for purposes directly hostile to the gospel, at least on the theory that men may be made good and happy without the gospel; nay, though the gospel were forgotten as an old wives' fable. It were well if they who know the wretched infatuation of such views were alive to the importance of at least attempting to set similar machinery in motion for the production of a religious impression." The prospectus continues: "It is impossible, even if it were desirable, to check the current of cheap popular literature—but it may be possible, through faith and prayer, to turn it more nearly into a right channel." The impossibility of *checking* is here assigned as the paramount reason for attempting to direct the current; whence we may infer that these respectable divines would have stopped it if they could. Let us inquire, therefore, with becoming deference, but with the freedom of men who have the privilege of thinking for themselves, into the grounds of these opinions and charges.

Let us assume, for the sake of argument, that the views of faith and doctrine entertained by our condemning censors are all sound; and let us suppose an angel to be sent from heaven to teach a celestial choral symphony to men, in order to prepare them, on entering the realms of bliss, to join in the strains of their new abode. This might be conceived, without imagining the angel to create new faculties—his object being only to elevate, quicken, and improve those that exist in human nature. This would be an illustration of the relation in which supernatural truths would stand to the moral and intellectual faculties of man. The truths of Scripture would not create new powers and organs in us; they would only purify, exalt, and guide those which we previously possessed. I observe further, that, in this case, those individuals who possessed the largest and the best cultivated organs of Tune and Time would be in the best condition to profit by the angelic teacher's instructions; and I ask whether those individuals who enjoy the most vigorous and best exercised moral and intellectual faculties will not, by parity of reason, be best prepared to profit by the lessons of Scripture?

How would it strike you, then, if the angelic teacher were to reproach the human professors of music, whom he found on earth instructing their pupils in the best music which they knew, and teaching them the practice of the art—with the offense of treating the divine symphony as an old wives' fable? They might most reasonably answer, "O angel of light, we and our pupils are humble men, and we do not enjoy the gifts of inspiration. We can not cause the solemn organ to roll forth its pealing strains, until we have studied its stops, and accustomed our mortal fingers to press its keys. We can not make the dorian flute breathe its soft melodies until we have learned its powers, and practiced the delicate movements without which it yields only discordant sounds. We mean no disrespect to your heavenly air, but we mortal men can not produce music at all until the mental faculties and bodily organs, on which musical skill depends, have been trained to the art, and we are now instructing ourselves in our own humble way. We are exercising our mental faculties and our physical powers to bring them into a condition to hear, feel, comprehend, and execute the exalted duty which you assign to us. Do not, then, reprimand us for acting according to our nature; help and encourage us, and you will discover that those of us who have most assiduously studied and practiced our earthly music will most readily and successfully acquire your heavenly strains."

The angel might blush at this reproof. But the simile is applicable to the divines who now denounce us, the teachers of natural science, as guilty of impiety. The truths of Scripture are addressed to the identical faculties with which we study human science. They are the same intellectual powers which judge of the evidence and import of Scripture, and of the truths of Chemistry, Geology, and Phrenology; and they are the same moral and religious sentiments which glow with the love of the God of the New Testament, and with that of the God of natural religion; nay, not only are the faculties the same, but their objects are the same. There are not two Gods, but one God; and there are not two lines of duty, but one law of obedience prescribed, in both of the records. Christianity is not diffused miraculously in our day; and unless the sentiments and intellectual powers to which it is addressed be previously cultivated by exercise and illuminated by knowledge, its communications fall on stony ground and take no root. In May, 1835, the missionary, Mr. Duff, told the General Assembly of the Church of Scotland, that, in consequence of the minds of the Hindoos being entirely deficient in this previous exercise and training, the gospel appeared to them actually like an old wives' fable. He preached it in its purity and its might; yet it fell dead on their ears, and was lost. What remedy did he propose? To do the very thing for which we are now vituperated by our reverend pastors; he begged the Assembly to provide funds to enable him to teach the rudiments of physical science and the elements of useful knowledge to the Hindoos, to prepare them for comprehending the gospel. And he was right. The elements of science are the truths of God adapted by him to the constitution of the human faculties, just as the atmosphere is adapted by him to the human lungs, and the lungs to it. As the lungs are invigorated by respiring atmospheric air, so are the intellectual and moral faculties rendered alert and energetic, and prepared at once to discriminate and to appreciate truth, by the study of natural science. On the other hand, until they be so cultivated and quickened, they are the ready dupes of superstition, and are not prepared to reap the full benefit even of Christianity. Reflect on the state of Spain, Portugal, and Italy, and you will learn the consequences of profound ignorance of natural science on the religious condition of the people. Gross superstition holds the place of rational devotion, and senseless ceremonies are the substitutes for practical morality.

Our own population are more enlightened than the people of these countries, but they still continue too ignorant of natural science, and particularly of the philosophy of mind. As neither they nor their clerical teachers appear to give due effect to the truth which I am now expounding—that Christianity requires cultivated faculties before it can produce its full beneficial effects—I beg leave to illustrate this proposition a little more in detail.

In the sixteenth and seventeenth centuries, divines and the people at large, both in England and Scotland, were in full possession of the Scriptures. The reformation was completed, and printing was in active operation; yet, in these centuries, clergymen sitting as judges condemned old women to the flames as witches. What was the cause of this barbarity? At that time there was neither physical nor

* The *Christian Herald* was a cheap weekly periodical, conducted by members of the Church of Scotland, and devoted exclusively to religion. The prospectus was issued in January, 1836. It has since ceased or changed its title.

mental science; the phenomena of nature were supposed to be under the influence of magicians, of evil spirits, and of the devil; and these unhappy women, the victims of ignorance, cruelty, and superstition, were believed to be in league with the powers of darkness. It was the dawn of physical science which opened up the creation to the human intellect, and revealed it as the vast domain of God; whereas, before that dawn, ignorant divines, with the Bible in their hands, had mistaken it for the realm of the devil. It was science that delivered the clergy and their flocks from the practice of cruelties from which the unaided Bible had not sufficed to protect them. It is no disparagement to the Bible to say this, because it was never intended to supersede the study of God's will as revealed in the records of creation, and in falling into superstition the clergy and people were suffering the penalty of having omitted to discharge that duty to God and to themselves.

Again: I mentioned to you at an early stage of these Lectures, that when Rome was threatened with cholera, in the year 1835, the Pope and cardinals carried a black image of the Virgin in solemn procession through the streets; while *our* public authorities, in similar circumstances, cleaned the whole city from filth, purified the alleys and confined courts by fumigation, provided wholesome food and clothing for the poor, and organized hospitals for the reception of the sick. What was the cause of this difference of conduct? Will our clergy represent the cause of this proceeding of the Italians to have been solely their want of the Bible? This may have been one cause; but it is notorious, that both in our own country and in Protestant Germany, although the laity enjoyed the Scriptures, they continued superstitious, fierce, and cruel until human science dawned on their minds and co-operated with the Bible in developing the spirit of Christianity. The Roman clergy and people were ignorant of physiology and the laws of the animal economy, and their dull minds perceived no connection between the disease and the condition of their bodies. Edinburgh, on the contrary, was the seat of an enlightened school of medicine, and her leading men discerned the connection between impure air, filth, low diet, and deficient clothing—and disease of every kind. They therefore, although as ignorant as the Pope himself of the special causes of the cholera, knew how to act in conformity with the general principles of health. They were aware that whatever tended to promote the strength of the body and the tranquility of the mind would serve to abate the virulence even of an unknown disease, and the result corresponded with their principles. Here the procession of the Virgin would have been regarded as a mockery of the human understanding, and an insult to the majesty of Heaven. But how have we come to entertain views so much more rational than those of our Roman brethren? Not by exclusively studying the Scriptures; because the Pope and cardinals who prescribed that procession certainly possessed the Scriptures, although they may have withheld them from their flocks; but by the study of the anatomy and physiology of the body, and the laws of the animal economy in general. It will be admitted that the citizens of Edinburgh acted the more purely Christian part in this emergency. Yet their superior knowledge of physical science was one great cause of their superior Christian practice. Why, then, should our clerical guides charge us with contempt of the Bible because we teach the people the very knowledge which serves to render them willing, able, and intelligent co-operators with the plans of Providence in the natural world; which guards their minds from becoming the slaves of superstition; and which by cultivating their moral and intellectual faculties renders them apt learners of the precepts of Christianity?

But I am led to believe that Phrenology and the doctrine of the natural laws have specially attracted the displeasure of these clerical guides, and that phrenologists are considered to be particularly chargeable with the sin of aiming at making men "good and happy without the gospel." It is agreeable to find that we are charged with no worse offense than attempting to make men "good and happy," even although our method of doing so be disapproved of. I admit that I do not teach the gospel in these Lectures; neither do professors of Chemistry and Anatomy teach it in their courses. But the reason is, that it is the duty of the clergy themselves, and not that of the professors of natural science, to teach the gospel to the people.

What, however, does Phrenology teach? It teaches the organs, functions, uses, and abuses of each of our faculties; it shows us that the moral and intellectual powers are given to guide our inferior feelings; and it informs us that we must observe the organic laws in order to preserve our brains in health, otherwise our mental powers will be impeded and deranged in their action. It leads us, in short, to study *ourselves* and our relations to the external world, and to practice the duties thence discoverable as acts of obedience to the will of God. The result is, that instead of being lost in a mist of vague notions of what constitutes sin and what righteousness, our disciples are enabled to distinguish good from evil, in the uses and abuses of their faculties. Instead of wandering amid dark superstitions, and mistaking the natural impulses of the propensities for suggestions of the devil, and those of the moral and religious sentiments for direct influences from heaven, they recognize the true sources of both, and use the natural, and, therefore, the most successful means, to subdue the former, and to sustain, regulate, and direct the latter. They are taught to avoid the inconsistency of praying to God for health, or other benefits, while they blindly neglect every law of physiology on which health, or the realization of their other desires, depends. We urge the imperative necessity of first obeying God's laws of health, established in our constitution, and his other natural laws related to the objects prayed for; and then, and then only, to venture to ask him for his blessing and his benefits. Instead of seeing in the external world only a vast confusion of occurrences, in which sometimes the good triumph and sometimes the wicked—in which the imagination is bewildered, and the moral affections disappointed in not recognizing God—they are taught to study the different objects and beings in nature; to trace their relations and laws; to mark their uniformity of action, their beneficial applications, as well as their noxious influences; and to regulate their own conduct accordingly. Their eyes are thus opened to the magnificent spectacle of a world full of the wisdom and goodness of God, specially adapted by him to man's moral and intellectual powers, pervaded in every department by an intelligible and efficient government, and the whole tending regularly and systematically to favor virtue and to punish vice. They recognize the duties of temperance and activity—of moral, intellectual, and religious cultivation—of affection to kindred—of the love of mankind and of God—and, above all, of obedience to God's will—to be engraven on their bodily and mental constitutions, and to be enforced by the external creation. Is it, then, treating the gospel as an old wives' fable to teach the people such knowledge as this? Is it "a wretched infatuation" on our part thus to prepare the mind, by a pure, invigorating, and elevating cultivation, to receive, profit by, and practice the precepts of that very gospel itself? And what are these divines themselves doing?

I find, in a review of the *Christian Herald* in a London newspaper,* the following remarks on this subject: "The natural world is too interesting to the human intellect to be quietly laid on the shelf, or to be forgotten as an old wives' fable, and inquiring minds will continue to study it in spite of denunciations such as those now cited. If the divines do not connect Christian theology with philosophy and science, they will every year find a spirit gaining strength against them, which will ultimately compel them to follow this course, at whatever trouble and disappointment to themselves. In this journal (the *Christian Herald*) they treat the whole material creation with exactly the same neglect with which they accuse the authors of worldly literature and science of treating revelation, and with less show of reason. Scientific writers are entitled to say that this world comes first, and that in unfolding its philosophy they are preparing the way for the clergy to teach the doctrines that relate to futurity. But the clergy, in pro-

* The *Courier* of 17th March, 1836.

ceeding at once to the concerns of the next world, begin at the end. They proceed to tell the people how to reap the harvest, without teaching them how to cultivate and manure the soil, and how to sow the seed." These remarks are so directly applicable to the point under consideration, that I can not add to their force. I only remark, further, that I have hitherto abstained from retaliation for the condemnation poured out against these Lectures from the pulpit* and the press; and all that I now do is, respectfully to beg of you to consider, whether, if it be a truth in nature, that large, energetic, and well-exercised moral and religious organs are necessary to vigor of mind, and that obedience to God's natural laws is necessary to the profitable reception and practice of Christianity, divines would not be better employed in inquiring patiently into the truth of these propositions—and if they find them to be true, in teaching and acting in accordance with them, and encouraging others to do the same—than in shutting their eyes against the palpable light of God, and denouncing us as unfaithful to his cause, when only they themselves are ignorantly vilifying his institutions.

Again: Phrenology shows that moral and religious sentiments, enlightened by intellect, have been intended to guide the inferior faculties of man; and by the study of political economy you will discover that the whole relations of the different members of the state, and also of different nations, toward each other, uniformly produce good when they are framed in accordance with the dictates of these superior faculties, and evil and suffering when they deviate from them; that is to say, when the laws of any particular people approach to the closest conformity with the dictates of benevolence and justice, they become most beneficial to the whole public body, and when they depart from them, they become most injurious; also, when a nation in its treaties and relations with foreign states acts on the principles of benevolence and justice, and limits its own exactions by these principles, it reaps the greatest possible advantages, while it suffers evil in proportion as it attempts to gain by selfishness, rapine, force, or fraud. These truths, I say, are rendered clear by the combined sciences of Phrenology, which proves the existence, nature, and objects of our moral faculties, and Political Economy, which unfolds the effects on human welfare of different political, economical, and legislative institutions and systems of action. I appeal to every man possessed of common understanding, whether teachers of such doctrines are or are not preparing the public mind for the practical development of that grand Christian condition of society in which all men shall endeavor to act as brothers, and love their neighbors as themselves. Nay, not only so, but I request you to consider the futility of teaching these sublime precepts to a people left in the mazes of selfishness, which is their inevitable condition until their minds be imbued with the truth, that the world is actually constituted in harmony with the dictates of the moral sentiments of man.

Your time will not permit me to extend these remarks further; but nothing would be more easy than to trace the whole circle of the sciences, and show how each of them, by unfolding the will of God in its own department, is, in truth, a pioneer to the practical development of Christianity.

It is true that we do not carry them forward to these applications in our Lectures, and I presume this is the ground of the charge against us. But why do we not do so? Because it is the peculiar and dignified province of the clergy themselves so to apply them. Would you reproach the plowman, who in spring tilled, manured, and sowed your field, because he had not in spring also, and with his plow for a sickle, reaped the crop? Equally unreasonable and unfounded is this charge against us. We are the humble husbandmen, tilling, manuring, and sowing the seeds of knowledge in the public mind, and to the clergy is allotted the not less important charge of tending the corn in its growth and reaping the golden harvest.

The cultivation of the moral nature of a being journeying through life on his way to a future state, bears the same relation to his preparation for eternity that tilling and sowing in spring bear to the reaping of the fruits of harvest. It is clear, then, that if we are cultivating, enlightening, and improving the mental powers of our audiences for the duties imposed on them in this world, we are rendering them also fitter for the next; and that divines should dovetail their own instruction with ours, in so far as we disseminate truth, and should carry forward the pupils to whom we have taught the rudiments of natural knowledge, to the full perfection of rational and Christian men. But here the real cause of their hostility presents itself. They really do not yet know how to do so. Phrenology, which unfolds the uses and relations of the human faculties, and which, for the first time since man was created, enables him to discover his own position in the world which he inhabits, is a science, as it were, only of yesterday. It is a recent discovery, and divines, in general, know it not. General Physiology, as a science of practical utility, is as young as Phrenology; because it could not advance to perfection while the uses of the brain, and its influence, as the organ of the mind, over the whole of the animal economy, were unknown. Divines, therefore, do not yet know its relations to their own doctrines. Geology, which teaches the past history of the globe, is also but of yesterday; while Chemistry and other physical sciences are all of recent introduction to the intellects of the people. The idea of employing these sciences at all in the moral and intellectual improvement of the great body of the people is new, and the notion of rendering that improvement subservient to Christianity is newer still; and our clergy, in general, are yet strangers to both ideas. The system on which they still rely was instituted when all education for the common people consisted in reading and writing, and for the higher ranks in Greek and Roman literature; and they feel uneasy at discovering a vast stream of knowledge rolling along the public mind, which has not emanated from themselves, and with which their system is not yet connected. Some of them have studied Phrenology, and become convinced of its truth; but they have shrunk from its consequences and applications. They have perceived the changes which it is destined to introduce into the theology of their several sects, and recoiled at the prospect. Too honest to deny the reality of natural truths which have forced themselves upon their conviction, yet too timid to encounter the storm of prejudice and vituperation which the public avowal and bold application of them would bring upon them from their less enlightened brethren, they have quietly laid Phrenology on the shelf, and continued to float with the current of established opinion. We may lament such conduct, but can not severely blame the individuals. The power of effectually stemming the tide of error is given only to a few—and those from whom it is withheld may justly be excused for not fruitlessly becoming martyrs in a cause which, sooner or later, must triumph by its own inherent power. But the great majority of the clergy are ignorant of Phrenology as a science, and are honest in their opposition to its progress. This is their misfortune; and we should endure their denunciations with equanimity, as the result of imperfect knowledge, in the assured confidence, that whenever they discover that they can not arrest our course by declaiming against us, they will study the new philosophy, profit by its truths, and join the ranks of reformers; and that hereafter they and we shall be found laboring together for the public good. They and we are all engaged in one design. Theirs is the most exalted, most dignified, and most enviable vocation allotted to man; and I feel assured that in a few years they will find their strength, usefulness, and pleasure unspeakably augmented by the very measures which we are now pursuing, and which they, not knowing what they do, are vilifying and obstructing.

Here, then, I conclude this course of Lectures. It has embraced a mere sketch or outline of a mighty subject, and has been chargeable with many imperfections. I feel much gratified by the kind attention with which you have followed my observations. If they have conferred pleasure or instruction, my object will have been gained. If they shall prove the means of exciting your minds to follow out the study for your own improvement, I shall feel the highest satisfaction. I have spoken plainly and forcibly what appeared to myself to be true. If I have sometimes fallen into error (as what mortal is free from liability to err?) I shall be anxious to obtain sounder and juster views; but if I have in other instances given a more correct exposition of the order of the Divine government of the world and the principles of natural religion than you previously possessed, I hope that, trusting in the power of truth, you will neither be startled at the novelty nor offended by the consequences of the ways of Providence which I have expounded. You know your own position. You are the first popular audience in this city to whom the truths and the consequences of the new philosophy of mind discovered by Dr. Gall have been unfolded; and you are aware that in every age the most useful and important truths have had to contend with violent prejudices when first promulgated. You have an admirable rule, however, prescribed to you for your guidance, in the advice given by Gamaliel to the high priest of the Jews: "If this counsel or this work be of men, it will come to naught; but if it be of God, you can not overthrow it." (Acts v. 38.) If I have truly interpreted to you any of the works and ways and laws of the Almighty, his arm will give efficacy to my instruction. If I have erred, my words will come to naught. In either event truth will triumph, and we shall all become wiser and better.

[THE END.]

* While these Lectures were in course of being delivered, one of the ministers of Edinburgh preached against them.

OPINIONS OF THE PEOPLE.

THE harvest is the season of fruition as seed-time is of hope; so the kindly appreciation and cordial approval of readers is the harvest of the editor. The way for the people to secure a good paper is to communicate their appreciation in such a manner that the editor shall know that his labor is not in vain. The public lecturer who should never receive any token of approbation on the part of his audience, any sign of cordial sympathy with his utterances, would soon become cold and indifferent; whereas, if he receive applause or hisses, he will learn wherein his teachings are in accord or discord with public feeling. It is not enough that the lecturer's house be crowded, or that the subscription list of the editor run high; for sometimes the most pestilent speeches or publications are most liberally patronized from a prurient curiosity or a perverted public sentiment. But those cordial greetings which are uttered by persons from all parts of the country, the individual effort that is made to extend a publication, brings to the editor comfort and encouragement which no amount of mere subscription money could do. Of course, we do not ignore the necessity of financial aid, but there are rewards for those who work for the public good higher than mere pecuniary considerations. We subjoin some extracts from letters recently received, which will indicate the spirit by which our subscribers are actuated.

An earnest friend of the cause, who is a self-constituted agent for the PHRENOLOGICAL JOURNAL in his neighborhood in Illinois, in sending a list of subscribers, closes his letter as follows:

"I promise every effort in the future in behalf of your publications, which I consider of a high order, and well calculated to exert a beneficial influence wherever they are read."

C. T. B., from Cattaraugus Co., N. Y., sends a list of subscribers, and in respect to one of them remarks: "Mr. W. wishes me to say that you may consider him a life-subscriber."

T. K., of Vermont, writes: "I have read the PHRENOLOGICAL JOURNAL for seven years, and intend to continue it as long as I live. I owe to its teachings more than to any other publication of a secular character. Having a fiery and turbulent temper, it has taught me how I may control it; being inclined to intemperate habits, and especially to the use of coffee and tobacco, I have been led, by perusing the JOURNAL, to abandon both, greatly to my advantage. My earnest prayer is, that the PHRENOLOGICAL JOURNAL may be read in every household, that others may be benefited in like manner."

S. N., of C., Mass., writes: "I send you twenty-five names for the PHRENOLOGICAL JOURNAL, and intend to make the number fifty before I close my labors. Those I now send you may consider my Christmas offering—the other twenty-five I hope to send as a New Year's present. I owe to the JOURNAL all I can do for its success. I have learned in its pages how to use my talents to the best advantage, and in great measure how to understand my propensities and passions, and to bring them into proper subjection to my intellectual and moral powers. When I began to read the JOURNAL, I was nervous, irritable, and unhappy; but I soon learned that the use of tobacco, coffee, and condiments were undermining my health; that irregular hours and too little sleep were rendering me excessively nervous and excitable. Thanks to the JOURNAL for a thorough change in all my habits and a consequent improvement in health and happiness. May God uphold your hands to write and labor for the good of man, and may every reader who has, like me, been benefited, lend a hand to extend the circulation of the JOURNAL everywhere."

ELIZA LEE, of Wyoming Co., Pa., writes: "I like your PHRENOLOGICAL JOURNAL too well to do without it, and would like to have my neighbors take it, and think I can get a few subscribers for it."

JOHN WILLIAMSON writes: "I am an old subscriber to your PHRENOLOGICAL JOURNAL, but am now in the wars, our regiment being at present in South Carolina, still I am determined that my subscription shall not cease. I inclose one dollar for the JOURNAL, which you will please send as usual to North Mills, Pa., and if I live to get home, I will read it."

God bless and prosper you, friend Williamson, and grant that the home you love may be blessed by your presence for many a year after peace shall crown the efforts you and your fellow-soldiers are now making for the welfare of our common country.—EDS.

MESSRS. FOWLER AND WELLS: I have been a subscriber to your excellent JOURNALS for four years in succession, and every year I have succeeded by giving the JOURNALS to several friends and urging its claims upon others, to secure clubs—some years exceeding by several subscribers the number required for club rates. This year, notwithstanding a great effort, I have not been able to secure even one subscriber, so hard are the times! But I must have the JOURNALS. Therefore I send one dollar, with the assurance to you that I will be a *perpetual subscriber* for these JOURNALS, unless they shall be turned away from their present purpose. If this amount from a poor Methodist preacher is not sufficient, let me know by letter, and I will make it right. L. N. B.

ALBANY, N. Y., *Jan.* 6.

The JOURNALS will be sent. We thank you for your efforts. It is such labors and from such quarters that we feel cheered and encouraged. We trust we shall not soon part company.—EDS. PHREN. JOUR.

MESSRS. FOWLER AND WELLS: I have read your PHRENOLOGICAL JOURNAL for three years, and the *Water-Cure Journal* for the past two years, and I must say their teachings have enabled me to improve myself very much. I have urged my friends to conform to the doctrines your JOURNALS teach, by quitting the use of tobacco, coffee, etc., but they retort on me by asking, "Why do you use tobacco if it is so unhealthy?" Here they have me in a dilemma, for I am chewing now while writing this. I have several times given it up for a few days, but then I would excuse myself for using it *because I was dealing in tobacco and cigars*. Oh, what consistency! I know it is wrong, yet I still pursue it. There goes the last *quid* that shall enter my mouth as long as I live, so "God help me!" From this date I will never smoke or chew tobacco! I send you two dollars for your invaluable JOURNALS for 1862, and I will (not merely *try* to) live according to their teachings. G. V. S.

LEHIGH CO., PA.

Friend, this resolution is just the thing. It sounds manly. There is no other way to conquer this habit but to forswear it at once and for ever. It will not do to quit for now, or for six months, but for all time. You will have a struggle for four weeks; but if you are fully determined never again to taste the vile weed, one month will bring you through the hardest part of the struggle. The writer knows the whole subject by experience, having had a bondage of twenty-five years to the accursed habit, but who has triumphed over it, and now feels the most intense disgust toward tobacco in all its forms. The very smell of tobacco or of cigar smoke has become offensive. Your abrogation of tobacco on the 4th day of January, 1862, was the best resolution of your life. If one year from that date you are found faithful, let us have the pleasure of hearing from you, and of publishing your experience.—EDS

MESSRS. FOWLER AND WELLS: I would like to do what I can for your excellent JOURNALS, as you may not, in hard times like these, get subscribers enough to make it profitable to publish; and I would not like to see such excellent papers go down for the want of support. I have given away the most of my JOURNALS, and if you will send me a few numbers, both PHRENOLOGICAL and WATER-CURE, I will see what I can do at getting subscribers for you. Also please send specimen numbers to B. B. L., a teacher, who says he will get all the subscribers he can in his vicinity. W. T. F., OHIO.

Friend, we thank you. We have sent the specimens as you request, and will send to others you may name who may desire to aid in obtaining subscribers.—EDS.

READING, PA., *Jan.* 6, 1862.

MESSRS. FOWLER AND WELLS—*Gentlemen:* Inclosed please find eleven dollars and twenty-two names, besides that of your humble serv-

ant, as subscribers to the PHRENOLOGICAL and WATER-CURE JOURNALS.

In sending this club, I can hardly hope, much less expect, to have my name classified with those who may be enumerated in your prize list. We are undoubtedly behind time, and are therefore not entitled to be among those "*Who Will Do It;*" indeed, we have been one of your voluntary agents in an humble way for the last twelve years, and although it has never been our good fortune to receive any of the numerous prizes you have offered in the shape of books, nevertheless we have received that which to us is of infinitely more value than all the books in Gotham, viz., emancipation from "the deadly virtues of the healing art," ratsbane, henbane, quack medicines, quack doctors, and all those banes which of right belong to "Poisonopathy," saying nothing about the usual routine of expenses which I have avoided in dispensing with "drug medication," such as the bills of M.D.'s, and for pills, powders, potions, blisters, plasters, emetics, cathartics, etc., by having been enabled to follow my occupation without much loss of time through sickness. I have saved enough in time at least to buy a copy of each and every one of your valuable books. Now when we come to sum up and take into the account the money saved, time saved, the *lives* of three of our fellow-beings saved, and many more benefited by our advice and treatment, we can safely say that we have been among the most fortunate of your voluntary agents.

And now for the blessings we have received through the columns of the *Water-Cure Journal*. We owe a debt of gratitude, and the least we can do toward discharging it is to lend our influence to increase its circulation, and promulgate the doctrines it teaches.

In conclusion, we sincerely wish the editors and publishers of the PHRENOLOGICAL and WATER-CURE JOURNALS a score of happy new years, for the world is the better for their having lived in it. Very truly yours,

CHAS. MELCHER.

Messrs. FOWLER AND WELLS: I inclose two dollars for the PHRENOLOGICAL and WATER-CURE JOURNALS. My brother P. Y. has taken them for the last three years, and having enlisted in the army he requests me to order the JOURNALS, as he thinks he can not get along without them. We all prize them highly, and think every family should take them. THERESA Y...

RATHBONVILLE, N. Y., *January 10th.*

S. G. G., of Webster, Iowa, writes: "O that your JOURNALS could take the place of the worthless trash which is being scattered through the land!"

C. C., of S., N. Y., writes: "Your JOURNALS have done me more good than all others. For twenty-nine years I have taken and given away on an average *five* copies a year."

FOWLER AND WELLS—*Dear Sirs:* I have succeeded in obtaining ten subscribers for your valuable JOURNALS, which we think we can not do without. J. H. B.

DORSET, VT., *Jan. 6th.*

MONROE, WIS., *Dec. 27th.*

FOWLER AND WELLS: I send you fourteen subscribers for the PHRENOLOGICAL and WATER-CURE JOURNALS, and hope to make considerable addition to the list. People feel poor, yet some of them say they can not keep house without one or the other of your JOURNALS. I hope to send for a number of your books at no distant day. J. B.

Dr. Z. P. GLASS, writing from Greenfield, Ind., Jan. 6th, forwarding subscriptions for the JOURNALS, remarks: "I shall do all I can to circulate the JOURNALS. I think every friend of humanity should make extra efforts to sustain those noble works."

EDUCATION AND TRAINING PHRENOLOGICALLY CONSIDERED—No. 7.

CAUTIOUSNESS.

THE organ of Cautiousness is situated on the upper side head, above and a little backward from the ears. It is generally the widest part of the head, and in the heads of ladies frequently interferes greatly with the fitting of their bonnets. Anatomically, it is located in the center of the parietal bones, at the point where ossification commences.

Fear is an element of the mind, and Cautiousness is the organ through which it is manifested. Prudence, watchfulness, carefulness, solicitude, and anxiety arise from it. It stands opposed to boldness, rashness, courage; it bears about the same relation to the other faculties of the mind that hold-back straps bear to the other parts of a harness, or that the break bears to the operation of the car. There is, perhaps, no more painful emotion than fear, nothing that wears out the health more than anxiety. We are organized in such a manner, that we are constantly liable to injury, and are therefore frequently subject to danger, and, consequently, Cautiousness is therefore an important quality of the mind. It should be considered that this feeling is blind in itself, has no wisdom or knowledge; it is merely a feeling, a passion, or a sentiment, not an intellectual power. Its natural language is, "look out!" "beware!" "take care!" but in itself it can neither look out nor take care. The feeling which arises from it affects all the faculties as well as the intellect, but doubtless it is the intellect that judges of that which is dangerous. It is said that every one is a coward in the dark; but we have met with persons who had so little Cautiousness, that we doubt their being afraid, even in the dark. When in consequence of darkness, or the loss of any of the senses, such as sight or hearing, the intellect can not gain a knowledge of dangers by which we may be surrounded, Cautiousness becomes extra active; hence the bravest man will hardly venture to go forward in total darkness, lest he might run against something or fall from a precipice; and the wisest man, therefore, is the one who stands stock-still if he has no knowlege as to the ground upon which he is situated. It must be remembered that the human mind, composed of many faculties, works not by isolated parts merely, but that every power or faculty acts upon each, and this is modified by every other. These modifications are frequently moderate or gentle in their effects—sometimes bold and, as it were, outspoken.

In its healthy action, Cautiousness tends to check the ravings of Combativeness, and adds prudence to courage; it warns enraged Destructiveness to avoid undue severity, and holds back the arm raised to strike with a deadly weapon; it whispers to Acquisitiveness of future want, of losses, and poverty; it tends to give to Benevolence a judicious administration to bounty lest the fountain fail; it admonishes Approbativeness to beware of such society and conduct as will impair reputation and bring disgrace; it acts through Parental Love to incite the mother to watch against all evil to her child; it stands at the elbow of Hope, true to its location on the head, suggesting the necessity of laying a solid foundation for anticipations, and frequently casts shadows upon the bright images which Hope creates, or as frequently dashes its baseless fabrics to the dust; it stimulates the intellect to make such investigations as will administer to the well-being of the individual, and to plan such a safe course as shall insure security to its possessor. A proper development of Cautiousness is useful in restraining such a manifestation of all the powers as would be dangerous to the life, health, and happiness of the individual. On the other hand, when it is excessively developed, it throws a somber cloud over all the manifestations, and paralyzes courage, energy, determination, and hope; it smothers enterprise, dampens ambition, undermines the self-respect, and changes the action of Veneration from a due adoration to a slavish fear of God; it unnerves perseverance, casting doubt upon the action of the intellect, and makes its possessor a tame, timid slave of fear. When the organ is small, the effects are directly opposite. It allows Hope to revel in perpetual anticipation, and permits imagination to career through the universe without rudder or ballast; it permits profuseness in expenditure without complaint, makes one reckless of all dangers, and allows him to run into troubles, perplexities, and difficulties on every hand.

The method of training this faculty must be deferred to another number, when we may illustrate the location and appearance of the organ when large.

A CONVERT TO HYGIENIC TRUTH.

Often does my heart rise to God, and from my immost soul do I thank and praise Him for opening my eyes to the light of physiology. This evening I arrived at a small country village, and was most cordially received by friends who had invited me to stay a few days with them. After the usual greetings, we were told that *coffee* would be ready soon. They are Germans, and among them tea is comparatively rare. I pondered a little. "*Coffee* would be ready," or, as Americans would style it: *Tea* is ready. The favorite drug-drink has become the name for the meal at which it is taken, or synonymous with supper. We went over and sat down. My appetite was well sharpened by a little fasting, nearly six hours' traveling, and an hour's exposure to the cold air. I announced the fact that I drank no coffee. "You drink no coffee?" "No, sir—nor tea either." "What do you drink, then?" "Oh, I drink milk when I get it, otherwise I do without it." Though, indeed, my belief is strictly in accordance with the teachings of physiologists, that is, that nothing should be drunk at meals, and I would certainly abstain even from milk did I not think it was nearly as much a solid as a liquid. Though a great lover of water, I almost never drink any at meals.

In considering the question put to me, "What, then, do you drink?" I come to think of the deep-rooted prejudice of people. They think we must have some stimulating drink at breakfast and supper, the same as they cannot do without—salt, pepper, vinegar, and mustard. More than once I have come across women that told me they could not live without tea or coffee, or both. Then I tell them: "Why, ma'am, eight months ago I drank these things the same as you, and was very fond of them, even so that I could not be satisfied with less than two or three cups of tea at supper—and now, thanks be to God, I never touch them." "Well," the answer is, "I suppose it is all owing to habit." "Yes, ma'am; but you do not consider whether these same habits are harmful or beneficial. You know we may accustom ourselves to things very pernicious to us. A man may accustom himself to arsenic, and little by little he may and will learn to eat, without sensible harm, quantities enough to poison several men." "Well, tea and coffee are not bad." "Yes, ma'am, they are. I look upon them as poisons." "Why, at that rate we should long ago have died from them." "Well, ma'am, can you tell whether you may not be laying the foundations of disease? or might you not be healthier if you abstain from these? or do not, perhaps, your other good habits make up for this bad one?"

Here sometimes the friendly argument ends. Perhaps I am invited to smoke a cigar. My reply is, that I do not use tobacco in any shape. Then I am called queer. But I don't care—I am resolved to do what physiology teaches me is right without caring for any man. I do not eat pork, eat very seldom between meals (only on particular occasions), and never touch candy. I am the happy possessor of Dr. Trall's Encyclopedia, Graham's Science of Life, Smith and Trall's Dietetic Nature of Man, and Fowler's Physiology.

It is to the latter book that I owe my introduction to the light of hygienic truth about eight months ago, when yet I sat with so many others in the shades of darkness." I can not remember what circumstance brought me into Fowler and Wells' store, but I know I picked up Fowler's Physiology, and sat down and began to look over it. After thus lightly reading over the book, I took it from the beginning, and was delighted with the first chapter, On the Laws of Nature and of Health, how those laws are self-acting, self-rewarding, and self-punishing, how health is the most important acquirement, the most precious gift, the first requisite to success in the great business of life, and how it could be preserved or restored by a knowledge of physiology, and an observation of its laws.

Before, I was wont to eat to excess, not more than half masticating my food, and finding delight in quantity rather than in sweetness of taste. But on reading that admirable little book, I set to work in earnest to control this passion, and I succeeded. And now I think it my duty to spread the *good news* as widely as I can, and especially to set the good example by abstaining rigidly from all the above-mentioned articles, as also by preferring God's pure sweet water to man's intoxicating bowl, and living as near up to hygienic truth as I can. Yes, spread the good tidings. Therefore have I, for the first time, ventured to write a few lines, hoping if this proves acceptable to open my lips again. I am only a novice, so excuse what faults you see.

J. A. V.

BY THE OLD BRIDGE.

BY T. HULBERT UNDERWOOD.

The bridge, like a great hero, lies
A stop in the "imminent breach,"
Mid tangles of lichen and spice,
Under shadow of willows that reach
With the sweep of their hair
To the rock-mosses there,
That cumber the walls of the breach.

Near by is a cot, on the hill,
A hermit it seems sitting there,
Though sitting so lonely and still,
It mutely appeals to the air.
If you ask, "Where are they
Whom you loved in their day?"
Its echo will answer you, "Where?"

Beneath the old bridge is a stream,
Ever trilling a musical lay;
Attentive I sit, half a-dream,
While it saith, or it seemeth to say,
With a short, tripping rhyme,
"I symbolize Time—
Ever here, and yet going away."

PRINCE ALBERT AND QUEEN VICTORIA.

The death of Prince Albert, consort of England's queen, which occurred on the 14th December last, has cast a gloom over the British empire, and occasioned a sincere regret doubtless throughout the civilized world. He was a calm, wise prince, and since, by the theory of English law or usage, he was expected not to take any part in politics, he devoted himself to the education of his children and to the cultivation and patronage of agriculture, mechanism and art. It is doubtless fortunate for England and the world that the Prince has been excluded from politics; for, wise and prudent as might have been his counsels respecting national affairs, he has done more for the nation and the race in the guiding of the education of those heirs to the British throne who are destined in future to do so much to modify the affairs of mankind. About a year ago we received from friends in England a photograph of the Queen and Prince Consort, taken from life. In this picture the Prince is sitting with an open book in his hand, and the Queen stands at his left side, with her right hand on his shoulder and her head leaned forward over the book, while his face is turned toward hers, as if they were conversing about something which he had just read. This attitude of the Queen presents the top of her head to the beholder, and the face is viewed downward in a line with the forehead. By a person familiar only with the portraits of the Queen, she would not be recognized in this photograph. Without any indication whose the likenesses were, they were handed to Mr. Sizer, Phrenological Examiner in our office, and the following is a verbatim copy of his off-hand remarks, which were made without the slightest suspicion who the originals were, taken down at the time by a short-hand reporter. We give them here as appropriate in this notice.

"This gentleman has a high head, which indicates dignity, determination, and morality. He is an energetic, influential man, who is able to take a prominent position and exercise more than ordinary influence among men. He has great ability to govern others, and to impress his character upon society. He has talent for literature, has great practical judgment, is clear-headed, and well balanced in his intellect, has an excellent memory, good talent for writing and speaking. He would excel as a business man.

"The lady has a very susceptible organization. Her feelings are ardent and keen. She has a practical mind, more than ordinary prudence and integrity, strong religious feelings, and considerable poetical sentiments. She has force of character, ambition, and strong social feelings, but has hardly pride enough to set off her talent and character to a good advantage."

PORTRAIT OF COLONEL SAMUEL COLT,
INVENTOR OF COLT'S REVOLVER.

SAMUEL COLT.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

In constitution Col. Colt was well organized. Few men presented so many strong physiological points, and his mind was powerfully acted upon through this medium. His phrenological developments were very positive; the whole base of the brain being large, giving strong perceptive intellect and practical talent, powerful passions, impulses, and appetites, with great energy and force of character. The sympathy between his mind and body was very intimate, and his faculties were most naturally exercised in the study and practice of physical science. His large Constructiveness and perceptive intellect gave him talent for practical mechanism; his large Order and Calculation imparted system and ability to make accurate estimates and plans. His large Combativeness and Destructiveness gave him uncommon force, energy, and executiveness, and his large Firmness imparted great tenacity of purpose. His very large Alimentiveness inclined him to live high, and to show his generosity of character in a profuse hospitality. His large Ideality and Order gave him the desire to have everything systematic in arrangement and perfect in style and finish. He was ambitious for position and reputation, and being highly social and cordial in feeling, was never more happy than when he could call around him troops of friends. He had many of the elements of popularity, great personal courage, and would have been in his element as a commander of a ship or an army. His talents qualified him for an engineer. His sympathies and affections were so strong that they were liable to sway him too much. He was frank, enthusiastic, earnest, and gallant; clear-headed, quick to plan, and prompt in decision, and had such versatility of talent and facility of adaptation, that he could have succeeded in almost any pursuit.

BIOGRAPHY.

Colonel Samuel Colt, the well-known inventor of fire-arms, died in Hartford, Connecticut, at nine o'clock in the morning, January 10th, 1862. The cause of his death was an acute attack upon the brain. His death was deemed sudden, though he had been ill for several days. Possessing a very active nervous system and a sanguine organization generally, he was very exitable, ardent, and enthusiastic, and his well-known habits of high living made him a fit subject for brain fever and apoplexy. He was born in Hartford, Connecticut, on the 19th of July, 1814; consequently, at the time of his death he was in the forty-ninth year of his age. While yet a mere boy, he ran away from school, went to Boston, and embarked on board a ship bound to Calcutta. The first model of his pistol was made of wood in 1829, when he was but fifteen years of age, while he was making his East India voyage. That model is still in existence. After his return, he spent some time in the manufactory of his father in the dyeing and bleaching department, where he acquired a practical knowledge of chemistry, with which he soon after set up as a traveling lecturer, and under the assumed name of Doctor Coult, he traversed every State, and visited almost every town containing two thousand inhabitants or over, in the United States and British provinces, lecturing upon his favorite study. In this enterprise he was highly successful, and the means thus acquired he devoted to the prosecution of the invention of his revolver, which has made his name known throughout the civilized world.

No efforts were spared to bring his fire-arm to perfection, and to that end he visited the principal manufactories in Europe. Having secured patents in the United States, and in England and France, he induced some New York capitalists to take an interest in the enterprise, and in 1835 a company was formed at Paterson, New Jersey, with a capital of $300,000. In 1842 the company was forced to suspend operations, and for several years none of the repeating fire-arms were made. The Mexican war, however, which commenced in 1846, was the means of resuscitating the business. In 1850 the immense armory at Hartford was planned, the estimated cost of which was more than a million of dollars. Mr. Colt was also the inventor of a submarine battery of great power and efficacy, and he invented a telegraph cable, submarine, which was laid and worked with perfect success in 1843 between New York city and Sandy Hook. For many years he has been known as the most enterprising and prominent business man of Hartford; and has contributed more largely than any other man to the prosperity of that city. The Colt patent fire-arms manufactory will continue to operate and to turn out for the United States revolving rifles as well as pistols.

Mr. E. K. Root, an eminent inventor, and one of the best mechanical superintendents in the country, and who was for many years at the head of Collins' Axe factory, and the inventor of nearly all its unrivaled machinery for the manufacture of axes, is the leading spirit in this establishment, and has been associated with Mr. Colt for several years. We know of no man better qualified than himself to fill so important a position as he occupies.

A SHELF OF OUR CABINET.

It is said that death levels all distinctions. A phrenological collection does about the same thing, for it is almost amusing to look at a single shelf of our cabinet, and to notice the mingling of the busts or skulls of men eminent for learning and virtue, with those who have been noted for crime and its consequences. Our busts are not classified according to character and social standing, but according to their size or height, so that in arranging them on the shelves some strange combinations are made. Let us contemplate a single shelf of busts in our collection.

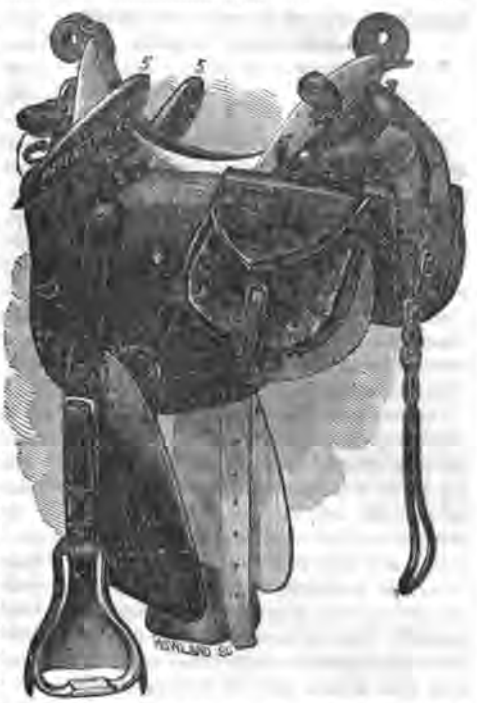
Here is the head of Canova, with his massive brow and expanded Ideality and Constructiveness, known throughout the world as the prince of sculptors. Alongside of him is the mask of Bacon, author of the *Novum Organum*. His prominent reasoning organs indicate that, of all men, he was best qualified to write such a work, and to teach the world how to think. Next to him, in odd proximity, is the bust of an ourang-outang, presenting, perhaps, as broad a contrast as possible; yet, while Bacon was the prince of human thinkers, this *ourang-outang*, of his kind remarkably intelligent, may be said to stand at the head of brute intelligence. Then, we have Sir Walter Scott, known, wherever the English language is spoken, for his polished writings and his vigorous and fervid imagination. Next comes Dr. Graham, the pioneer of Health-Reform, who spent his life and energy in teaching the world the uses of vegetable food. He fought his battle bravely, and has left a record which will not soon be erased. The next is a bust of Laura Bridgeman, the deaf, dumb, and blind girl, the first one thus afflicted who was ever educated. Her successful education was accounted the great experiment of the age. She was taken under the care of Dr. Howe, of Boston, and stands to-day a monument of the triumph of patient assiduity in teaching, and of the aspirations of the human mind after light and knowledge. Shut out effectually from culture, as her mind seemed to be, by the closing of the gateways of knowledge, her education is a bond of hope to all who sit in silence and darkness. We had the pleasure of a visit with her a few months since, and when our profession was mentioned, she instantly commenced pointing out the different organs on her head, and by using the mute or hand alphabet expressed her recollection of Mr. Combe, who first examined her head. She knew the location of all the organs, and in examining she would spell the name of an organ the instant we touched it. Next to her stands the bust of an Indian, as strong a contrast to the gentle and amiable Laura as could well be selected from the whole cabinet, possessing, as he does, all the fierceness and severity belonging to the Indian nature—all the cunning, and artifice, and deception of his race, while Laura Bridgman is the incarnation of candor, trustfulness, and fidelity, qualities developed by her utter dependence, and by the universal kindness which is extended to her.

Here is Green, the reformed gambler, with his small Cautiousness and excessive Hope. Next to him is Napoleon the First. The cast was taken after death. Though the eyes closed for the last time, and that firm mouth of his is apart and voiceless, still the grand head indicates the power which he wielded, and the foundation of that fear which induced England, when she had him in her power, to imprison him on the lone, barren rock of the ocean. Next comes the poetic Pierpont, whose clear, clarion voice has rung out the chorus of Freedom for the last thirty years, and who now, at some seventy-five years of age, willingly accepted a chaplaincy in the army. The original cast of John Quincy Adams, the "old man eloquent," occupies a fitting place by the side of Pierpont. The very hairs of the head may be found here and there adhering to the plaster cast. That sharp nose, that broad and firm mouth, that lofty Firmness, that quenchless fire and force, that unsurpassed memory, are all indicated in the cast. Here is Fieschi, who was guillotined in France, about 1832, for an attempt on the life of Louis Philippe with an infernal machine. The mark of the axe is seen on the cast of the neck, and the head itself shows immense Destructiveness with but little of the moral and elevating qualities. By the side of him, most singularly contrasting, is the sensitive and gentle Joseph C. Neal, the Charles Dickens of America, the author of *Charcoal Sketches*. At his side is Alexander Frisbie, a conceited simpleton, raised but little above the idiot; and to finish up the shelf, Dr. Blaisdell, of Boston, a surgeon dentist, evinces mechanical talent, finely balanced intellect, and the requisite qualifications for his profession.

CHARACTER BY PORTRAIT.

Eds. Phren. Journal: Please accept my thanks for the prompt and efficient manner in which you described my character from seeing my likeness, recently sent you for that purpose. I have been a believer in Phrenology for several years, and knew that it was true so far as my own head was concerned, at least; but I confess that I was somewhat doubtful whether you could tell all the shades of character as fully as you have mine. My only regret is that I did not avail myself of the benefits to be derived from an examination at an earlier period. Although personally you are unknown to me, permit me to believe that you are my friend, and I shall feel an additional interest in promoting the cause which you honor by your professional labors. Truly yours,

Ohio. H. B. S.



J. D. WOODRUFF'S IMPROVEMENT IN SADDLES.

This invention, which is represented in perspective in the above engraving, is an improvement which is attachable to either the common riding saddle or the army saddle now in so general use among the mounted military force of the United States. The engraving shows it applied to the latter, or, in other words, to what is known as a McClellan saddle. The improvement consists in the attachment to the side pieces, 8, of the frame of the saddle, or to the saddle-tree of two stops or guards, 5, 5, one on each side of the saddle, and so constructed and arranged as to overhang the thigh of the rider and prevent him from being thrown forward out of his seat by the bolting or stumbling of the horse, or by any other motion of the animal which would have a tendency in that direction. The invention is exceedingly simple and its office apparent. Numerous persons, by being thrown forward upon the pommel of the saddle, have been severely injured, and this invention is contrived effectually to prevent such occurrences.

It is not necessary for us to write a long article about it; the whole thing is sufficiently plain at a glance. We may say, however, that a large number of surgeons and military men have given it their approbation and indorsement. The patent in this country, which was obtained through this office, has been purchased by the Messrs. Peck Bros., of this city, to whom all orders should be addressed, and of whom further inquiries may be made. Steps have been taken to secure patents in Europe.

PROBLEM: TO ANALYZE THE INTELLECT AND KNOWLEDGE.

FOURTH ARTICLE.

BY LEVI REUBEN, M D.

IT now becomes desirable, in the order in which the topics we are considering naturally present themselves, that we select or find, and examine, a certain number of the Original Conceptions of the intellect. What we are to understand by this term will better appear as we proceed. I shall aim to analyze such a number and diversity of our original conceptions as may, at the least, enable us to determine the *law* or *laws* of the mental production of this important class of our ideas.

The definition I was led, in the preceding article to give, of a Faculty of the intellect, is one with which I have not met elsewhere; and yet it is the only one that, as I believe, embodies the true and actual phrenological notion of an *intellectual*—perhaps I must go farther, and say, of a *mental Faculty*. An elementary intellectual faculty knows some one, and only one, kind of Quality, Object, or Relation. That is, any such power can not, acting singly, have an aggregation of several ideas, more or less, received by it and known through it. If, in any case, it have singly several ideas, they are of the same kind really. They are so many different faces of essentially one idea. *Color* affords us the most convenient illustration. Closing my eyes, I can at will picture before my mind the color *red*, the several colors *blue*, *yellow*, *green*, etc. These are but so many phases of one idea—color. But, acting singly, this faculty is utterly blind to all such qualities or relations as *intensity*, *place*, *likeness* (of colors), and so on.

Acting singly, the faculty called Size knows ever one quality, and that only—*magnitude* (of some thing, or other quality). But we shall presently see that this idea, *magnitude*, can be so superinduced upon the material furnished by another faculty that the two ideas shall now together constitute a new or resulting idea: we can see the effort-idea through magnitude, or the place-idea through magnitude; and so on. We come, then, to this result: our power of magnitude-knowing can know—

a.—*Magnitude* (of *effort*, *place*, etc.); simply perceiving or conceiving size.

b.—*Measured effort*, *place*, etc.; perceiving or conceiving a thing or quality under the form given to the idea of it by regarding it as of a certain size. Here it would seem as if this faculty could have two unlike ideas—an idea of a *size*, and an idea of a *certain-sized effort*. But the former only is the simple conception of this faculty. What is this idea of a *certain-sized effort*, but the foundation of the idea of INTENSITY? For the production of this latter idea, the knowings of two faculties must in some way conspire or combine. The idea—*intensity*—I believe is one of the original, as the idea—*magnitude*—is one of the simple, conceptions of the intellect. And the result now reached is one of great importance. It indicates a further law of our intellections. The Magnitude-knowing power of mind has, singly and simply, but one possible idea, already named; but it can in certain ways take part with some other faculty, evolving from or with the knowing of the latter a wholly new kind of product or idea. And so, generally, certain intellectual faculties can be employed upon or along with the knowings of certain others, giving a new class of ideas. This view explains, at the same time, how it is that one faculty can *seem* to have several ideas of somewhat unlike kinds. Any result of such kind is seeming, only. The faculty has its proper simple idea; and beyond this, it takes part with others in the production of other and more complex ideas.

Accepting, now, this condition, which could not have been presented earlier, and introducing into our definition the qualification required in view of it, we say: *An elementary intellectual faculty is in all cases a power through which*, when acting singly or simply, *is known some one, and only one, essential kind of Quality, Object, or Relation, existing and knowable in the universe of things, or nature.* This definition expresses an important principle. Our inquiries thus far seem to have led us to this principle: let us see whether the results of further analyses confirm it.

This principle, I may say, constitutes the BASIS of any attempts which I shall propose to make in the way of analyzing our knowings. Without it, I find it difficult now to conceive how our knowledge could be rigidly analyzed, and with rigidly definite and definable results. If faculties could take, some a single idea, some aggregates of ideas more or less unlike, and so on, in a vague way, then everything in respect to the genesis of those ideas would be quite afloat and indeterminate. But the Form-faculty in man, in the light of this basis principle, is a specific apprehension or capacity, that has in some way come to appear in the human mind—that rigidly corresponds with and serves for one single sort of thing in nature—that, so, reproduces, or represents, or mirrors that thing, always that, and (acting singly) nothing else, in the mind. So the faculty called Comparison is a capacity within responsive to another given thing or sort of things in nature—in this case, to that *relation* which we call LIKENESS, RESEMBLANCE, or SIMILARITY—and, as before, always to this, and (acting singly) to this only. So of all the other intellectual faculties. If this be the true view—and if not, our attempted analyses will have little value,—then, the knowing of each elementary intellectual faculty, when acting singly, is in our general knowledge a UNIT of a given, fixed, specific, and always identical kind. This unit, already named a Simple Conception, may be called also *Primitive*, or *Pure*. Meet it where we will, we can isolate or eliminate it, and produce it in its single and complete identity. If I may illustrate by similes, let me say, that the conception furnished us by any faculty is like the algebraist's *factor*,—let it go through however many operations, and become no matter how involved, it can still be brought to stand alone; it has really suffered no transformation in all the steps, and it is shown unchanged at the last. Or, the conception due to any faculty is like the chemist's *element*; into whatever complexity of combination it may enter, a skillful analysis will liberate it finally, and show that it has undergone neither increment, loss, nor metamorphosis in any degree or in any manner. This new conception of our cognitions, knowings, or ideas, as fixed and unchangeable entities, it is that I propose to apply to the analysis of our knowledge. But if this is our basis, a principle guiding us in the course of our search may also be found in the other thought at which we arrived above, namely—That, in certain cases, the conception or knowing proper to one of our faculties can be *superinduced* or *imposed upon* that proper to another; as the conception of *magnitude* upon *effort*, etc.

Now, having these principles as our warrant and guide, we could attempt an incursion, from any one of many points, upon the vast structure of knowledge. Is there any law or fact by which we can be enabled rightly to choose our point of assault? I believe there is such a fact. I am indebted to Herbert Spencer for what appears to be a truth; and what, taken as such, until it can be proved unsound, indicates a true point of departure. If Mr. Spencer, in his "Principles of Psychology," aimed to analyze our knowledge, as, in a manner, perhaps he did, then his results, taken in the general, wholly fail to conduct us to that *ensemble* of knowledge-elements, or fundamental conceptions of the faculties, of which I have spoken above; and those results just as totally fail of satisfying Mr. Spencer's own criterion of *the scientific*, that, namely, which admits of definite and positive prevision or prediction of results. Mr. Spencer must agree in the conclusion, therefore, that his attempts at analysis have not left the constituent parts of our knowledge in a much more scientific attitude than he found them. What he seems truly to have done, however, is this: He has worked his way down from our more involved or complex ideas to the *origin*, at least, of our simple ideas; he has very satisfactorily analyzed our *sensations*, and fixed the starting-point from which ideas begin to appear. He finds that we gain our idea of RESISTANCE through the sensations, *pressure*, and *tension* (of muscles, acting against the resisting object); that, finally, the whole idea of *resistance* is resolvable into the knowing of *tension*; so that, as he phrases it, this

feeling of tension [already shown by him to be the very first from which a true or conceivable idea can arise in the mind], is the real raw material of thought.

Now let us comprehend the purport and value of this result, in reference to the phrenological analysis here attempted. Under the faculty Effort-Knowing, in the preceding article, I named as conceptions, Resistance, Effort, Object, Pressure, and Weight. It will be easy to show that of these ideas, Object comes later in order, and Weight is a complex. Pressure will be considered presently. Resistance and Effort are first to be studied. I shall, with the physiological psychologists, regard it as already proved that the organic sensations, hunger, pain, etc., the sensations of odors, of tastes, of heat and cold, of sound, and even of the proper touch, are all so purely and essentially *subjective*,—so entirely changes of the consciousness within, and changes suggesting in themselves nothing more than the consciousness,—that none of these, singly or together, could at the first reveal or signify to the mind an external world. Then, suppose an infant, or one in whose mind the idea of an external world had not yet appeared, to advance a hand or some part, gently, until it meets a resisting object. So long as the resistance felt is yet so slight that it remains indistinguishable from a touch, it can reveal nothing that Touch does not: it can not give the perception of something or some quality *without* the mind that has the sensation. But so soon as the effort against the obstruction should become consciously great, then the resistance to the effort would also become known or experienced in the consciousness. Or, if we could suppose the resistance *per se* first perceptible in the nature of things, then, just so soon and surely as this was appreciated, the effort, or muscular tension exerted against the obstruction would also be taken cognizance of. I will not here say, that so soon as this point was reached the mind would thereby perceive an external Thing or Object, as the source or condition of the resistance experienced. Indeed, it is more likely such would not be the case. But the mind so circumstanced would get a perception or idea of a quality, Resistingness or Resistance; and at the same instant also of a condition of things within the body, that of Tension or Effort. Both these are things clearly and properly perceivable, and thereafter, conceivable. They do not remain sensations: they are full-orbed ideas. According to Mr. Spencer's analysis, they are the *first ideas* that can arise and persist in the mind in the course of the genesis or origin of its knowledge. Space does not allow me here to present all the corroborations of this conclusion that might be given; but I shall regard it as sufficiently established.

But let it be noted here,—and it will explain what may seem to be, but I believe is not, an exception to the principle above, of the *singleness* of the simply-conceptive power of each faculty,—that it is utterly impossible the *Resistance* should be known, except through and by means of the *Effort* it opposes; and just as little possible the *Effort* should be known, except by means of the *Resistance* that compels it to become consciously great. It will be remembered that we speak, here, not of the knowledge of an adult mind, now; but of the dawn of perception in an infant mind, or (if such a thing were,) in the infancy of the human type. Thus, then, the first, the fundamental, the simple idea and conception furnished to the mind by the faculty of Effort-knowing (Weight), is a two-sided one—it is action and reaction mutually revealing each other—it is *Resistance-Effort*. I am not now aware that a like fact offers itself in case of any other faculty. But this two-sided idea, this *bi-frons*, is in the highest degree interesting, in connection with the origin of human knowledge, and of knowledge as continually arising now in infant minds. For, unquestionably, in this we have the very revelation of that two-fold being on which alike the nature and the possibility of all our organized knowledge depend. It is in this very idea, "facing both ways," as it does and must, that we have the explanation of the radical and ineffaceable dualism of our conceptions of being —of our claiming, ever, *a world without* and *a world within—a resisting* and *a knowing—Matter* and *Mind—an Objective* and *a Subjective*. When, therefore, Spencer says that the feeling of Tension is the raw material of thought, we must understand him, if we take the words in a special sense, to refer to the subjective, that is, to mind as conversant about mind; and then, objectively, or to the mind as conversant about knowledge of the external, Resistance is such raw material. Yet in a general sense, Tension may perhaps be regarded as the real antecedent, and if so, as the condition of both sorts of knowledge.

It was because of accepting the view here presented, as well as by reason of the relations of our ideas to each other,—relations to appear more clearly, it is hoped, in course of this discussion—that I have been led in these articles to give to the perceptive faculty we commonly call WEIGHT, and which I have characterized as EFFORT-KNOWING, the first place in order, in the enumeration of the intellectual powers. I am convinced that in this we have, indeed, the first or primeval one among all the specific or elementary powers of the intellect —the first, it may be, in point of time, in the primordial development of faculties; and without doubt the first in the order of necessity, that is, in the order of the evolution of the ideas our knowing faculties give us. EFFORT I thus regard as *the germ-idea, just as* EFFORT-KNOWING *is the central and germ-faculty*. Of course, in thus speaking, I would imply both sides of the conception—Effort and Resistance. Out of, around, and yet in the end to be individually distinct from, and in action independent of, this central power, the other powers of the intellect appear gradually and successively to have arisen. I will admit that, in this view, there is as yet a hypothetical element; but while there are facts and analogies strongly in its favor, I must for the present pass it by with this brief notice.

Before proceeding, the idea of Pressure recurs for disposal. Though the Resistance-Effort idea is a two-sided one, yet we can separately conceive of either phase of it—the objective or the subjective; and in so doing we have the two individually distinct simple conceptions, Resistance and Effort. But when we combine these and consider their result,—regarding an *effort* as *met* by a *resistance*, and what the *consequence* must be on the resistance, we have the substance and idea of Pressure. If this view be correct, Pressure is to be removed to and placed among the original conceptions, though substantially depending on the faculty we are now considering. And thus we have cleared away all other conceptions requiring attention under this head—as certain others, such as *momentum*, *energy*, etc., are so obviously later results, that they do not now require consideration;—and we find, as the result of our search, what is the one fundamental, simple, or primitive conception of the first perceptive faculty, namely, the two-phased idea, RESISTANCE-EFFORT. The muscular sensations out of which the mind is enabled to form this idea, are, plainly enough, those indicating *tension*, *compression* of the surfaces of the body or extremities applied against the resisting object, and the sensation given by the *unyieldingness* of the latter; or, to sum up in one expression, the mental changes growing out of *obstructed push* or *strain* of *locomotive organs*, under the determination of a nascent *will* and accompanied by the presence of *mental consciousness*. All that we need attend to, further, to be assured that the single primitive idea of the faculty under consideration has been found, is, to be careful to distinguish two things, sometimes passing under the same name, but very different in themselves; namely, on one hand, the *sensation* of Pressure, more properly to be called that of Compression, felt in the pressed part of the surface of the body, and indicating a condition in which the tissues and in them the ends of the nerves are squeezed or impacted together; and on the other hand, the distinct *idea* of Pressure as a result of resisted effort, and which may be conceived of wholly apart from anything like this impacting effect on our own tissues. The former remains a sensation, or may be conceived as an *Event*; the latter we have above been led to consider as one of the higher conceptions; and as such we shall have to refer to it again. It is not my intention here to aim at finding the exact or-

der of succession in which the several ideas, simple and complex, must have arisen in the mind. But having now set out with the first in order, something will be gained by keeping, in the outset, pretty close to this natural order of succession; and it is probable that in certain instances our presentation of two links in the chain of ideas may exactly correspond their relation in that order.

Let us return now to the case of the infant, or the infantile mind, that has, in its rise from mere sentience, taken its first truly intellectual step—has learned intellectually to grasp or know Resistance and Effort. Such mind will retain these ideas, at least so far as to recognize its previous knowings in this direction anew, when the appropriate sensations again arise within its organism. But, now, suppose that upon putting forth or pushing with some part of the body, resistance is experienced *here*—at one spot—and that it fails to be experienced *farther on*—at another spot. Such an experience will often be repeated. Sooner or later, the attendant difference, of sensation and relief from sensation, will give rise to a new conception in the mind—the conception of *this spot* as differing from *that spot*—of *here* and *there*—in a word, of PLACE. This new conception, so totally diverse from the primitive knowing of Effort, necessitates at the same time for its apprehension the dawning of a new faculty—that of Locality, or Place-knowing. It gives us the conception of a *spot* or *position*, or of *whereness*. This, as I have mentioned in a previous article, is a relative perception—a perception of a relation, but one of very obvious nature. That the corresponding faculty becomes in some way organized into a new one, and does not remain simply a mode of the Effort-knowing through action of which it must first have arisen, is proved by phrenological analysis of innate and unalterable diversities of adult minds. Thus we have found the second faculty in order, and its simple or primitive conception.

We may observe here, in passing, how along with the very earliest development in the mind of these ideas of perception, there must arise the germs also of the faculties giving ideas of certain less obvious relations—at least, those of LIKENESS and DIFFERENCE. Thus, resistance and tension being experienced by push against a certain object, the same sensations may be often repeated by repetition of the action: here, eventually, appreciation of *resemblance* or *likeness* will arise. But again, the sensations are received by a movement against one spot or at one time, and are not received by movement at another spot or time, or sensations diverse from the former are received: here, in like manner, appreciation of *difference* will arise.

Very possibly Magnitude would be the next conception arrived at; but convenience requires us to take up the chain at a different link. It was said that the first faculty gave us Resistance; and so, an outer or objective world. It still remains questionable whether this *outness* would be decisively pronounced by the mind, until it had blended *touch*, and *movement* of the touching parts, with sensations of muscular tension. When touch gives us a sensation coming from some part of the periphery of the body, and we strive or push in the corresponding direction, but meet with obstruction to our effort, then it becomes apparent that, not only is there a without, but also *something* without, and against which we are acting. I find that, with eyes closed, pushing my desk with one finger, and not moving this, I can quite easily bring my mind to realize mainly or only the resistance and effort, with little or no thought of the object acted against. But passing the finger alternately against the desk and then into the free air beside it, or resting several fingers at once on the desk, so as to get several associated feelings of touch, or moving the fingers over the desk, then, in each case, the thoughts of resistance, effort, and movement sink into but secondary distinctness, and the chief and dominant apprehension is that of a THING or OBJECT—the desk—as discerned through the alternate or combined sensations. Thus I am led to regard our conceptions of external Thing as resulting through a complex or concreting of certain sensations, alternate or combined, the most essential of which are *touch* and *tension*, and accompanied often, it may be, with the fact of *movement*. Here, then, we have found a third primitive conception; its faculty, also proved distinct by examination of adult minds, is Individuality, or Object-knowing [or Thing-knowing].

But while Resistances become appreciated, Places conceived of, and Things found to be in, or not in, those places, many diversities of sensation are necessarily and consecutively experienced. The sensations vary as the surroundings — the circumstances — vary. Thus, *changes of sensations* within the consciousness come to be interpreted at length as showing *changes in the objects*, our own bodies included, that can give us these sensations. The former changes are purely subjective, but by sufficiently repeated occurrence, these, as the objects they occur in had already been, become objectively interpreted—conceived as having phenomenal, external, objective existence. A resisting object is perceived at one instant, and at the next, not so: then, it, or our body or hand, has changed. If we have been at rest, the object has changed; and *vice versa*. In either case, there is a *becoming* of something as it was not before—that is, an EVENT—a CHANGE. Such change may be simply a vicissitude from one single sensation to another; or it may be a concrete of vicissitudes from one group of sensations to another. In either case, the total—namely, an Event,—is the simple or primitive conception of a new and peculiar faculty, as an understanding of the developed or integral intellect shows: that faculty is Eventuality, or Event-knowing [or Change-knowing.]

But, it will here be asked, perhaps—Are not all our knowings in fact knowings of changes—either of changes purely in the consciousness; or of changes such as are interpreted to reveal facts in external nature? When a Resistance, a Place, a Thing, a Color, or a Sound becomes known, and when the knowing or idea of any such entity gives place to some other,—in any case, is it not by change or changes of Sensations? If so, why is not all knowing in the form of ideas of *events*, and all intellect reduced to a faculty of Eventuality? A very slight, but, indispensable discrimination, here, will furnish the answer to these questions; and will suffice to show that the difficulty thus started is apparent only, save so far as it involves in it the fact and explanation of a very important mental truth. When into our consciousness a Resistance at first merges, that is, *becomes known*, when its intensity, direction, or other quality *varies* from one moment to another, or when it *disappears*, in each of these instances and in all possible such instances, there is Change—Event—the becoming or ceasing of some knowing, indicating vicissitude (if the knowing be sensational or perceptive), in the world of phenomena giving rise to these mental changes. Obviously, when (so far as each can thus present itself), Place, or Thing, or Color, etc., becomes known, varies to our knowing, or disappears from knowing, in every such case also, there is vicissitude—Change—Event. But, note especially, now, that in all this we are only attending *to* the vicissitudes—to the moments or facts of transition—to the events. All these the mind can attend to, and by its faculty of Event-knowing, if intently enough fixed on them, can remember, and afterward recall. These recollections are a train of ideas constituting the *history* of such mind's experiences—a thing with which we are all familiar — a thing, at the same time, psychologically real and positively verifiable. By distinctions it is not in place here to dwell upon, part of the total chain of events of this sort are known to the mind as subjective—as movements of its own desires, will, or conceptive powers; and another part of them as revealing physical or extraneous phenomena.

And now, further, let us note that all the while there were present to the mental consciousness, *between* these moments or points of vicissitude in sensations, the *positive substance* of the various sensations themselves. We must call the points of interlinking in the chain of sensations Events, as they are; but looking at these, we must not forget that all the while the LINKS are there, *between those points*, just as necessarily and truly as the

points are between the links. But what are these *links?* They are the actual substance of the several sensations felt: they are just what, in the lowest plane of sentience, constitute to our knowing Pain, and Hunger, and Warmth, and Odor, and so on; and in a higher plane—the perceptive, or lowest among true intellections—constitute to our knowing Resistance, and Place, and Thing, and Color, and so on.

Thus, *first*,—we are enabled satisfactorily to answer the queries with which we set out: It is impossible that all our knowings should be knowings of Changes, and wholly unnecessary and incorrect to infer that all our ideas must be ideas of Events. The fact merely is, that the series of mental changes or events necessarily runs along, and will do so as long as consciousness lasts, hand in hand or coincidently with the series of substantial sensations; the former series gives us the mind's history, and through observation and transmission also human history, and that great, complex, and incessant phenomenal movement, which is the history of nature; but meanwhile, the latter series is giving us all other perceptional knowings or ideas that are not of the nature of change—event—history.

And thus we come, *secondly*, to the important mental truth referred to above, as concealed under this apparent difficulty; it is, that the knowing of Events or Changes can, must, and does, run on concurrently and coextensively with all other perceptions, and indeed (after the Event-knowing faculty has appeared), with all sensations even that never rise to the dignity of ideas, while consciousness endures and acts of knowing continue! Now, in many of our knowings, we have no necessary conception or concern directly, say, about Resistance as such, or Arrangement, or Place as such; and so on. But with all our perceptive knowings, and perhaps with all acts of reasoning or higher conception, the thread of transition, of event, marches steadily along, *pari passu*. Of course, there are instances of such character that in them the event-element appeals more strongly to the consciousness than the substantial element or body of the perceptions; but again, the mind very strongly endowed with the faculty of Event-knowing, will be more likely to be heeding and treasuring the event-series in its total of sensations; while the mind more deficient in this power, will be heeding and treasuring more successfully the ideas answering to certain sorts in the series of substantial sensations. A mind of the former class will have the historical, matter-of-fact cast; and at the same time, if I mistake not, it will be the mind to which *experience* has a more substantive and real existence, and furnishes more positively a chief guide to the conduct; while a mind in which reasoning or creative power predominates, will be continually seeking such guidance afresh, in new analyses of existing circumstances, in fresh hypotheses and deductions. Thus, and in many other ways, the principle here arrived at is a very fertile one. It explains, for example, the conclusion arrived at in the second article of this series, to the effect that we can have real ideas or conceptions *about* the lower or more animal sensations, as events marking the stream of consciousness, while we can have no conceptions of (that is, capable of recalling) those sensations. That we do, in this way, retain and recall, as history, sensations which we can never recall *in se*—in substance—every observing person is well aware. And to explain the fact, it is only necessary that we admit the existence of a faculty in the intellect, taking cognizance of all changes or events, as events, while as yet there have appeared in the same *ensemble* of intellectual powers no faculties of such character that they can grasp and hold the substance of such lower sensations, in idea form. And both parts of this hypothesis are fully sustained by analysis, from wholly other points of departure, of the intellectual powers.

As another important result, the same principle shows us that, on the one side, Change-knowing, or Eventuality, differs in a marked and eminent manner from the great body of the perceptives; very much as, on the other side, does Name-knowing, or Language. As Language has its correspondence with all possible intellectual faculties, furnishing the *name* or *verbum* in which to clothe the conception of every other power or combination of powers, so does Eventuality stand as *register* or *historiographer* for all the perceptive—perhaps, for all possible faculties, and jots down in its archives a record against every other sort of knowing or mental movement!

Let us return now to tracing the train of conceptions, of which thus far we have, it is hoped, comprehended the origin of five in number—Resistance, Effort, Place, Thing, and Event.—Place, as thus far spoken of, and as first found by the mind, is simply the idea of a *spot*—of this spot and that spot—of here and there. It is not yet the idea of *position*, as later, and especially in the scientific sense, understood; for this thing we call position is place satisfactorily defined or determined by relation to other places or to objects. To the infant mind, in the outset, Place is only the *where*-that-thing-is, or the *where*-nothing-is. But very soon, even in the infant mind, a new and larger conception of place must arise. In moving freely, on certain sides of it, its limbs or body, and doubtless before it yet begins to walk or creep, the infant finds that here is not a spot only, but spot after spot—place after place, and then place around place, gradually enlarging outward; until, from being at the first narrowed wholly within the world of its own consciousness, and then apprized only of some thing or things at, but outside of, the surface of its own body, it now all at once awakens to the perception of an *open world* around it—very small yet, indeed, but real, and giving the feeling of freedom and prospect of locomotion. What is this new perception, so different in itself from all that have preceded it? It is the perception—remaining thenceforth in the mind as idea, or conception—of *enlarged place*—of *room*—of what, in the crudest understanding of them, we call *Space*, or *Extension*. It is hardly necessary to say that this idea is not yet the idea which the metaphysician, or even the instructed mathematician, usually and technically understands under the term—Space. This latter idea is an *abstraction* of the containing place of all bodies or vacua from the material masses or vacua that fill it. This is abstract extension. But the infant's mind has not yet risen to abstraction; and its conception of *room* or *extension* is really the conception of an assemblage of spots or places, that is, *concrete Place*. Indeed, throughout childhood and youth, previous to abstractive studies, often through the entire life of the barbarous or uneducated, we have reason to believe that this is the sole and sufficient idea of Space possessed. And though it will not serve the geometer, any more than it will the metaphysician,—as we still think, in spite of the ingenious book put forth by Mr. Seba Smith some years since, and doubtless not the first attempt of its kind, to prove that Euclid and his followers have been wrong; that it is only with concrete space they should have to do; and that their lines and surfaces, not less than their solids, have actually three dimensions!—yet this rude conception of space, in the rude mind, is not merely a result of ignorance and want of education; it is a real conception of its kind, and one that not only answers the purposes of the child and the boor, but serves tolerably well the uninstructed artisan and mechanic.

But let us attempt to analyze more closely this rude idea of concrete Space. We find at once that this assemblage of places is merely the notion of *place after place*, or *place on place*, through a certain extent. It is a consecution of spots or places,—the *following* of one upon the other. And this is the idea of a *stretching-forth*, or *stretch* of places. In a word, to borrow the geometer's form of expression, it is PLACE PRODUCED. Now, I have purposely put this idea here under several forms of language, to lessen, if may be, the probability of error in our attempt to understand it. Let us examine separately each of those expressions for this concrete space or extension, and I believe we shall in every case find in it the conception of Place as the fundamental one, but associated with, or brought into new form by, the conception of Change or Event superinduced upon

the simple knowing of Place as such. To *produce*, in the sense of to *ex-tend* [TENDO, *I stretch*, EX, *forth*], is to *act*, to cause *change*, to determine an *event*. To conceive of place as produced or extended, *i. e.*, as now presented to the mind under the form of the idea we name Room, Space, or Extension, is to conceive the simple or primitive idea of the Place-knowing faculty, under the new aspect, condition, or form imposed upon it by a special conception of the Event-knowing faculty—this special conception being that of *going forth*, *stretching away*, or *reaching abroad*. If I may so express it, for the sake of illustration, it is as if the Place-idea were no longer seen simply, by means only of an attentive attitude of the Place-faculty; but as if while the Place-faculty is attentive, and is apprehending Place, the Event-faculty back of or above it is also attentive, is seeing Place through its own idea of stretching-forth, and is giving to the Place-idea that new form in which (to the mind) it becomes the conception, no longer of an isolated spot, but of Room, or (concrete) Space.

Now, first of all, this view only supposes that two — perhaps more — faculties of the intellect *can* co-operate, combine in action, or know together. If they can not, how are we to account for the multiplicity of ideas?—for no metaphysician or phrenologist will question that the intellect possesses vastly more ideas than it can have faculties. Indeed, I believe every metaphysician and phrenologist does admit that faculties can co-operate or combine in their action. In this direction, I desire to go no further than others have gone. But if the view of a conception modifying another conception, by being superinduced or imposed upon it, or as we may say, *clothed* upon it, somewhat as the artist's ideal is forced upon the material found in a stratum of shapeless marble—I say, if this view shall be found to answer to a general and real fact in the nature, connection, and activity of the intellectual faculties, then I am obliged to regard it as revealing to us (and so far as my reading has shown me, for the first time,) what is the special *mode* or *manner* in which, at least in forming many of our complex conceptions, different faculties can and do conspire or co-operate. Stated in the simplest way, I am led to believe that, in the case last given, one faculty by virtue of its own peculiar nature impresses a new aspect or form on the simpler knowing or idea of another faculty; and the result is a higher, and as we commonly say, complex idea.

In further support of this view, I will here only allude, first, to the great body of scientific ideas, that become clearly possessed and conceivable by very many minds, but that never at all enter very many others; when in truth the latter have all the primary sensations, or a very large share of them, to set out with, that the former can have. But if idea can clothe itself upon idea, and knowledge thus grow to trunk and branches upon original roots of knowledge, then the sensations (the roots) may still be the same for all minds; while the lower strata of conceptions (the trunk) will also appear in almost all minds; but the higher forms of conceptions (the branches, foliage, and fruit,) will only appear above all in the actively thinking or truly educated minds. The appropriateness of this illustration, if true to the facts, will appear more as we proceed. But secondly, I will also name in support of this view, the facts that, while the superficial gray matter or convolutions of the brain are unquestionably the seat of the faculties, yet all these convolutions have not only an indirect connection by bundles of nerves with the organs of sense and of locomotion, but have also direct connections in very many instances, and we do not yet know in how many, *with each other*, by means of the nervous fibers and commissures which the scalpel discloses in such abundance, and running in so many directions, through the interior portions of the brain. Indeed, interaction of faculties *must* be attended with inter-excitement of cerebral organs; and this *must* be brought about through connections of the organs by white nervous matter or nerves proper. Is it, then, difficult to conceive that a sensation propagated along nerves to one of the organs (one part of the convolutions), and through the excitation of that organ becoming bodied forth in consciousness as an *idea*, shall then, under certain determining influences, be *reflected* from that organ along a certain nervous commissure, and with electric instantaneousness, to some other organ, there through excitation of the latter to become transformed or realized in the consciousness as another *idea*, or an idea having the same substance, but a different form?—But we shall see, in proceeding, how far these views are sustained by the further instances of conceptions with which we undertake to deal.

We have, thus far, found the meaning and substance of five of those conceptions of the intellect, each of which is the simple or primitive knowing of its own, and only its own, appropriate faculty. In knowing Resistance, Effort, Place, Thing, and Event, a single one of those faculties which observation and analysis reveals to us in the adult mind, can and does, in each case, grasp, embody, and conceive the whole idea, with no aid from other faculties—with nothing to work upon but the substance and succession of the primary sensations themselves. We discover at once, then, how appropriately these may be named SIMPLE, and yet more appropriately, PRIMITIVE CONCEPTIONS. But now, further, we have found one intellectual conception, that of (concrete) Space, which our analysis seems to show is got by superimposing the conception proper to one faculty, on that proper to another, or by seeing one idea through the force and effect of another idea—Place through a certain Change or Event, which we may call (using the word in its *verbal* sense,) Extension, or Extent. Now, this latter form of idea (as got, not directly and simply from nature, but through the mere beginning of the grand process of mental elaboration,) could be called an ORIGINAL CONCEPTION. But as I shall prefer to reserve this term to name those ideas in which the mind more voluntarily combines its ideas and creates new forms of them, I will suggest that the sort of idea represented in the instance of Space, be named from its obvious characteristic—its being due to superimposing of ideas, or *involved*—and hence, that ideas of this sort be termed INVOLVED CONCEPTIONS. We shall better see the appropriateness of this term hereafter, when we find certain ideas due to successive conceptions of three or even four faculties.

But let us strive to apprehend the distinction of the Primitive and the Involved Conception, a little more tangibly. It is no violent supposition, to say that a chemist will intend to express distinctions real to his own thinking, and will in fact succeed in expressing them to other minds quite clearly, if, with a *glass of water* before him, he uses language like the following: "This that you observe in the glass is the MATERIAL we call *water*. This MATERIAL is composed of SUBSTANCES different from itself, and entering into it. The same SUBSTANCES, however, might be here, without making this MATERIAL; and they do make it only because there has been imposed upon them that FORM which we call the act of *chemical combination*." Now, no matter how totally impossible it may be for us to comprehend the absolute nature or essence of either the material, the substance, or the form, in any case like this, yet, I say, the language is intelligible, and to our minds marks real and necessary distinctions in thought. We will, then, by no unusual license of metaphor, borrow the chemist's language; and, admitting further that our Place and Event do not combine collaterally, as do the chemist's Hydrogen and Oxygen, but rather consecutively; yet, as the best form of expression that offers itself, we will, under this slight variation, apply this language to the two kinds of conceptions. Then, we may say, first of all, that *sensations* furnish the SUBSTANCE, that a *faculty*, Place-knowing, imposes upon them a certain FORM, and that, then, the idea *Place* is the resulting MATERIAL. Or, rising to the next step—the first involving—we shall say that, now, *Place* as known through a certain faculty, furnishes the SUBSTANCE, *another faculty* by its knowing imposes on this a new FORM, and now, the involved idea, concrete *Space*, is the resulting

MATERIAL. Then, further, it is desirable to be able to shorten this language; and especially, to represent it to the eye. Both these objects, I believe, can be very readily and simply accomplished. Since each conception is a distinct, clean-cut, and complete individual or entity, and each the fruit of one or more faculties, we can represent these entities to the eye, by adopting the following notation. Let any conception, primitive or involved, be marked and known by causing its true and distinctive name to stand within braces; thus, { Place }. This will be understood, or read, when the mental result is the thing thought of, as *the conception of Place*; or, *the idea of Place*. When the faculty is intended, rather than the idea, then it will be read, *the conception of the Place-knowing faculty*; or, *the idea of the faculty Locality*, etc. In fact, the substantial meaning of the two kinds of expressions is the same; though it will be desirable sometimes to adopt one reading, sometimes the other. Perhaps this difference can be fitly noted by letting the above expression designate the conception as such, and italicizing when attention is to be directed to the faculty; thus, { *Place* }, would be, the conception of the Place-knowing faculty. In the ways now shown we can symbolize any primitive conception; as, { Effort }, or { *Thing* }, etc. To express a conception as involved, however, we still include the whole within the *braces*, but introduce marks of *parenthesis* to show earlier forms of the idea; placing the primitive idea always at the right hand, also, and the ideas successively superimposed upon this in succession from this toward the left hand. Thus, the conception of Place, as modified by that of the Event, extension, as above shown, would be written in this manner: { Event (Place) }; or, if we desire to be explicit as to the sort of event intended, then, { Extent (Place) }, understanding "Extent," or any Event-term thus introduced, as the *verbal*, not the merely *substantive* name; or, if we would write down the idea with reference to its faculties, then, { *Event* (*Place*) }. For a more full example, perhaps we shall hereafter find that the idea we have of *the measured intensity of draught* of a team or engine, as shown at any moment by the "dynamometer," can be succinctly and truly written down for the eye; thus, { Number (Magnitude (Effort)) }; which is, say, { 600 (pounds (pull)) }; though, to understand the indicating of the pull by the "dynamometer," requires a conception much more involved.—I shall hope to speak at another time of the part which Discrimination or Difference-knowing must play, in our securing the idea of Extension.

Only one idea more at this time, as an application; the analysis we shall make as brief as possible. The infant, or the untaught mind, comes to know Direction (concrete) as it did Space. To such mind, *direction* is only *the line of places to this side of me*, or *to that side of me*; etc. This direction is only Place, under a new form. The new form is given by conception of a new specific event;—Direction, from REGO, *I guide*, or *point* this one way, DIS, *apart from* the other ways or lines of places about me. In a word, the idea of Direction is the idea of Place subject to a circumstance. fact, or Event, under which we regard that Place. Thus in a general way, it also is to be written, { Event (Place) }; or specifically, { Direct (Place) }, *i. e.*, Place pointed out. These analyses, making Space and Direction (in the concrete) depend primarily on action of the Place-faculty, or Locality, so that only the mind which conceives the latter well can also conceive well the two former, harmonize exactly with the teachings of observational Phrenology.

THE HUSKERS.

BY JOHN G. WHITTIER.

It was late in mild October, and the long autumnal rain
Had left the summer harvest fields all green with grass again;
The first sharp frosts had fallen, leaving all the woodlands gay
With the hues of summer's rainbow on the meadow flowers of May.

Through a thin, dry mist, that morning, the sun rose broad and red,
At first a rayless disk of fire, it brightened as it sped;
Yet even its noontide glory fell chastened and subdued,
On the corn-fields, and the orchards, and softly pictured wood.

And all that quiet afternoon, slow sloping to the night,
It wove with golden shuttle the haze with yellow light;
Slanting through the painted beeches, it glorified the hill,
And beneath it pond and meadow lay brighter, greener still.

And shouting boys in woodland haunts caught glimpses of that sky,
Flecked by the many-tinted leaves, and laughed, they knew not why;
And school-girls, gay with aster flowers, beside the meadow brooks,
Mingled the glow of autumn with the sunshine of sweet looks.

From spire and barn looked westerly the patient weathercocks,
But even the birches on the hills stood motionless as rocks;
No sound was in the woodlands, save the squirrel's dropping shell,
And the yellow leaves among the boughs, low rustling as they fell.

The summer grains were harvested, the stubble fields lay dry,
Where June winds rolled in light and shade the pale green waves of rye;
But still, on gentle hill-slopes, in valleys fringed with wood,
Ungathered, bleaching in the sun, the heavy corn crop stood.

Bent low by autumn's wind and rain, through husks that dry and sere,
Unfolded from their ripened charge, shone out the yellow ear;
Beneath the turnip lay concealed in many a verdant fold,
And glistened in the slanting light the pumpkin's sphere of gold.

There wrought the busy harvesters, and many a creaking wain
Bore slowly to the long barn floor its load of husk and grain;
Till, rayless as he rose that morn, sank down at last the sun,
Ending the day of dreamy light and warmth, as it begun.

And lo! as through the western bars, on meadow, stream, and pond,
Flamed the red radiance of sky, set all afire beyond,
Slowly o'er the eastern sea-bluffs a milder glory shone,
And the sunset and the moonrise were mingled into one!

As thus into the quiet night the sunset lapsed away,
And deeper in the bright'ning moon the tranquil shadows lay,
From many a brown old farm-house and hamlet without name,
Their milking and their home tasks done, the merry huskers came.

Swung o'er the heaped-up harvest, from pitchforks in the mow,
Shone dimly down the lanterns on the pleasant scene below;
The growing pile of husks behind, the golden ears before,
And laughing eyes, and busy hands, and brown cheeks glimmering o'er.

Half hidden in a quiet nook, serene of look and heart,
Talking their old times o'er, the old men sat apart,
While up or down the husked pile, or nestling in its shade,
At hide-and-seek, with laugh and shout, the happy children played.

Urged the good host's daughter, a maiden young and fair,
Lifting to light her sweet blue eyes and pride of soft brown hair,
The master of the village school, sleek of hair and smooth of tongue,
To the quaint tune of some old psalm a husking ballad sung:

Heap high the farmer's wintry board!
Heap high the golden corn!
No richer gift has Autumn poured
From out her lavish horn!

Let other lands, exulting, glean
The apple from the pine,
The orange from its glossy green,
The cluster from the vine;

We better love the hardy gift
Our rugged vales bestow,
To cheer us when the storm shall drift
Our harvest fields with snow.

When spring time came with flower and bud,
And grasses green and young,
And merry bobolinks in the wood,
Like mad musicians sung,

We dropped the seed o'er hill and plain,
Beneath the sun of May,
And frightened from our sprouting grain
The robber crows away.

All through the bright, long days of June
Its leaves grew green and fair,
And waved in hot midsummer's noon
Its soft and yellow hair.

And now, with Autumn's moonlit eves,
Its harvest time has come,
We pluck away the frosted leaves,
And bear the treasure home.

There, richer than the fabled gift
Of golden showers of old,
Fair hands the broken grain shall sift,
And knead its meal of gold.

Let vapid idlers loll in silk
Around their costly board,
Give us the bowl of samp and milk
By home-spun beauty poured.

Where'er the wide old kitchen-hearth
Sends up its smoky curls,
Who will not thank the kindly earth,
And bless our corn-fed girls?

Then shame on all the proud and vain,
Whose folly laughs to scorn
The blessings of the Yankee's grain,
His wealth of golden corn.

Let earth withhold her goodly root,
Let mildew blight the rye,
Give to the worm the orchard's fruit,
The wheat-field to the fly.

But let the good old crop adorn
The hills our fathers trod;
Still let us, for His golden corn,
Send up our thanks to God!

THE BRAVE AT HOME.

BY THOMAS BUCHANAN READ.

The maid who binds her warrior's sash,
With smiles that well her pain dissembles;
The while beneath her drooping lash
One starry tear-drop hangs and trembles!
Though Heaven alone records the tear,
And fame shall never know her story,
Her heart has shed a drop as dear
As ever dew'd the field of glory!

The wife who girds her husband's sword,
'Mid little ones, who weep or wonder,
And bravely speaks the cheering word,
What though her heart be rent asunder!
Doomed nightly in her dreams to hear
The bolts of death around him rattle,
Hath shed as sacred blood as e'er
Was poured upon the field of battle!

The mother who conceals her grief,
While to her breast her son she presses,
Then breathes a few brave words and brief,
Kissing the patri t brow she blesses;
With no one, but her secret God,
To know the pain that weighs upon her,
Sheds holy blood as e'er the sod
Received on freedom's field of honor!

ROME, ITALY, *Oct.* 1, 1861.

EDITORIAL CHANGE.

The *Independent* has recently changed owners; and the editors-in-chief, Rev. Drs. Bacon, Thompson, and Storrs have retired. Rev. Henry Ward Beecher has taken the position thus vacated, and with it a very high and important responsibility. The venerable Dr. Leavitt retains his place on the editorial corps, and our young friend Theodore Tilton, now beginning to be widely known as an eloquent speaker as well as a ready and vigorous writer, has been retained, though doubtless his field of labor and responsibility has been greatly enlarged by the change. The *Independent* has been ably conducted, and has acquired an immense circulation, and a position of influence and respectability second to none on either side of the Atlantic. Many well-informed people who know Mr. Beecher well, and appreciate the wonderful fertility of his mind, anticipate for the *Independent* a still greater popularity. It can not be doubted that the publication of a sermon of his each week for two years past has done much to place the paper where it stands in public estimation, and we see no reason to doubt that the same mind acting through the editorial columns will be equally acceptable. We therefore congratulate the editor-in-chief, his associates, the publishers, and the public on the hopeful future of the *Independent*.

A Good Example.—We observe with pleasure that the *Christian Messenger and Palladium* of this city, having copied from the *Independent* the article contributed by Mr. Cuyler, which contained a paragraph assailing Phrenology, has exhibited the Christian magnanimity and fairness to copy at length from the Phrenological Journal our reply to the article of Mr. Cuyler. The *Messenger* is ably conducted not only, but its editors are men of fairness and candor, and not afraid that science will annul or invalidate anything that is true and valuable in religion. It is but fair to state in respect to the appearance of the article in the *Independent*, that neither of the editors of that excellent journal saw the assault upon Phrenology in manuscript, nor until it was pointed out to them two days after the paper was published; the author of the article for a long time having been a special contributor, of course his matter was not examined.

WOMAN HAS DONE IT.

In the December number we wrote an article of twenty lines, entitled, "Woman Can Do It," setting forth the propriety of her engaging in obtaining subscribers for our Journals. To this hint she has responded most nobly. Never before, in the same length of time, have we received so many clubs of subscribers from women, nor so many names of female subscribers, and their letters have been brim full of cordial encouragement and hearty cheer. With her aid as a worker, and with her faith and hope to give us strength and inspiration for our part of the enterprise, who shall measure the extent of the circulation of the Phrenological Journal, or estimate the riches of the benefits it shall bestow upon our readers, in teaching them how to make the most of life and its vast concerns, of themselves, and their eternity of being?

THE FORTUNATE ONES.

The premiums offered in our December number for the first ten clubs of twenty subscribers each, have been awarded as follows:

1. C. S. Rust, Fulton, N. Y.
2. J. Jones, Loch Sheldrake, N. Y.
3. B. L. Thompson, Stark, N. H.
4. Frank R. Jones, M.D., New York City.
5. U. T. Woodbury, Dille's Bottom, Ohio.
6. Carrie Borden, New York City.
7. David Dods, Dansville, N. Y.
8. Barlow J. Smith, M.D., San Francisco, Cal.
9. A. G. Woodward, Lexington, Ill.
10. Dr. Jackson Watts, Des Moines, Iowa.

PHRENOLOGICAL ALMANAC—1862.

This illustrated Annual for 1862 is ready for the public. In addition to the usual calendars, which are adapted to every latitude from Oregon to Louisiana, it contains valuable articles on Health, Curative Agencies, Wholesome Bread, Diptheria, and is, as usual, embellished with engravings of eminent personages, together with sketches of their history and phrenological characters. Two three-cent stamps will secure a copy of it by mail. They may be had at fifty cents a dozen, or three dollars a hundred. A brisk, enterprising young man could make more money at selling the Illustrated Phrenological Almanac for 1862 in the country than he could make at any out-of-door business which he could get connected with farming. Girls, or even children, might engage in selling it in every neighborhood, and obtain, not only pay, but the thanks of the buyer.

To Correspondents.

S. G. G.—1. Would a person whose temperaments were exactly balanced be very healthy?

Ans. Not necessarily, for he might have an equally weak development of each, and yet the balance would be just as perfect as if each were full and strong. A person with a perfect balance of the temperaments, if each temperament were strong, would necessarily be healthy, accidents excepted.

2. Would such a person be likely to follow some intellectual occupation?

Ans. He would be just as likely to follow one useful and honorable occupation as another. A man who has as much muscular energy and vital power as mental activity, would be quite as much inclined to work as to think. Such a person in the flush and glow of youth would doubtless be inclined to an active and energetic occupation rather than to such as are thoughtful and sedentary; as he advanced in age, he would incline more to thought and to books.

3. Who is the author of your work entitled "*The Right Word in the Right Place?*"

Ans. "*The Right Word in the Right Place*" was written by the author of "*How to Write*," "*How to Talk*," "*How to Behave*," and "*How to Do Business*." If persons inquire of you, who wrote these works, tell them you don't know.

W. H. T., New Bedford, Mass.—When will the Moral Philosophy, now being published in the Phrenological Journal, be published in book form, and what will be the price? I am anxious to obtain a copy.

Ans. We think it will be ready for the public in March, and the price will be 75 cents; by mail, postpaid, 87 cts.

O. G.—1. How do you tell when an organ is perverted or reversed, and how when it is only active?

Ans. It is not always easy to discriminate in this matter. The development of other parts of the head sometimes guides us in deciding how the character and disposition will be exercised.

2. What organs actuate the Northern and Southern people respectively in the present war?

Ans. The dominant sentiment of the North is a regard for justice, national security, liberty, and law, and this requires the best action of the moral and intellectual organs. The South is controlled by leaders who are actuated by a morbid love of power, which revolts at being governed by a friendly, honest majority according to the forms of the best government the world ever saw. You will infer Self-Esteem and Combativeness to be larger than Conscientiousness in those leaders.

P. R.—1. Can you furnish Combe's "Constitution of Man" in the German language; also Combe's "Phrenology applied to Painting and Sculpture;" also his work, "The Relation of Science and Religion?"

Ans. "The Constitution of Man" has been published in the German language, but where and by whom we do not know. Of the other two, we are not able to speak.

2. Whose likenesses are those on the title-page of the Phrenological Journal?

Ans. Gall, Spurzheim, and Combe.

Song of the Contraband—Words and music obtained through the Rev. M. Lockwood, Chaplain of the "Contrabands" at Fortress Monroe, arranged by Thomas Baker; also, "The Lord doth now to this Nation Speak," a parody on the "Song of the Contraband." New York: Horace Waters, publisher.

The "Song of the Contraband" is interesting as a composition in both words and music by the Negro slaves of Virginia. It is simple, yet plaintive and musical, and will no doubt have a run.

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

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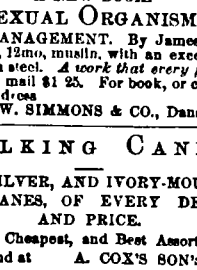

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LANDS OF ILLINOIS.

No State in the Valley of the Mississippi offers so great an inducement as the State of Illinois. There is no portion of the world where all the conditions of climate and soil so admirably combine to produce those two great staples, CORN and WHEAT, as the Prairies of Illinois.

THE SOUTHERN PART

of the State lies within the zone of the cotton regions, while the soil is admirably adapted to the growth of tobacco and hemp; and the wheat is worth from fifteen to twenty cents more per bushel than that raised further north.

RICH ROLLING PRAIRIE LANDS.

The deep rich loam of the prairies is cultivated with such wonderful facility that the farmers of the Eastern and Middle States are moving to Illinois in great numbers. The area of Illinois is about equal to that of England, and the soil is so rich that it will support twenty millions of people.

EASTERN AND SOUTHERN MARKETS.

These lands are contiguous to a railroad 700 miles in length, which connects with other roads and navigable lakes and rivers, thus affording an unbroken communication with the Eastern and Southern markets.

APPLICATION OF CAPITAL.

Thus far, capital and labor have been applied to developing the soil; the great resources of the State in coal and iron are almost untouched. The invariable rule that the mechanical arts flourish best where food and fuel are cheapest, will follow at an early day in Illinois, and in the course of the next ten years the natural laws and necessities of the case warrant the belief that at least five hundred thousand people will be engaged in the State of Illinois in various manufacturing pursuits.

RAILROAD SYSTEM OF ILLINOIS.

Over $100,000,000 of private capital have been expended on the railways of Illinois. Inasmuch as part of the income from several these works, with a valuable public fund in lands, go to diminish the State expenses, the TAXES ARE LIGHT, and must consequently every day decrease.

THE STATE DEBT.

The State Debt is only $10,105,308, 14, and within the last three years has been reduced $2,969,746 80, and we may reasonably expect that in ten years it will become extinct.

Pamphlets descriptive of the lands, soil, climate, productions, prices and terms of payment, can be had on application to

Land Commissioner, Illinois Central R. R., Chicago, Illinois.

For the names of the Towns, Villages and Cities situated upon the Illinois Central Railroad see pages 188, 189, 190, APPLETON'S RAILWAY GUIDE.

PRESENT POPULATION.

The State is rapidly filling up with population; 868,025 persons having been added since 1850, making the present population 1,723,663, a ratio of 102 per cent. in ten years.

AGRICULTURAL PRODUCTS.

The Agricultural products of Illinois are greater than those of any other State. The products sent out during the past year exceeded 1,500,000 tons. The wheat crop of 1860 approaches 35,000,000 bushels, while the corn crop yields not less than 140,000,000 bushels.

FERTILITY OF THE SOIL.

Nowhere can the industrious farmer secure such immediate results for his labor as upon these prairie soils, they being composed of a deep rich loam, the fertility of which, is unsurpassed by any on the globe.

TO ACTUAL CULTIVATORS.

Since 1854, the company have sold 1,300,000 acres. They sell only to actual cultivators, and every contract contains an agreement to cultivate. The road has been constructed thro' these lands at an expense of $20,000,000. In 1850 the population of the forty-nine counties through which it passes was only 335,598; since which 473,293 have been added, making the whole population 814,891, a gain of 143 per cent.

EVIDENCES OF PROSPERITY.

As an evidence of the thrift of the people, it may be stated that 600,000 tons of freight, inclucing 8,000,000 bushels of grain, and 250,000 barrels of flour, were forwarded over the line last year.

EDUCATION.

Mechanics and workingmen will find the free school system encouraged by the State, and endowed with a large revenue for the support of schools. Their children can live in sight of the church and schoolhouse and grow with the prosperity of the leading State in the Great Western Empire.

PRICES AND TERMS OF PAYMENT.

The prices of these lands vary from $3 to $25 per acre according to location, quality, &c. First-class farming lands sell for about $10 or $12 per acre; and the relative expense of subduing prairie land as compared with wood lands is in the ratio of 1 to 10 in favor of the former. The terms of sale for the bulk of these lands will be

One Year's Interest in advance,

at six per ct. per annum, and six interest notes at six per ct. payable respectively in one, two, three, four, five and six years from date of sale; and four notes for principal, payable in four, five, six and seven years from date of sale; the contract stipulating that one-tenth of the tract purchased shall be fenced and cultivated, each and every year, for five years from date of sale, so that at the end of five years, one-half shall be fenced and under cultivation.

Twenty Per Cent. will be deducted

from the valuation for cash, except the same should be at six dollars per acre, when the cash price will be five dollars.

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DEFINITION OF THE FACULTIES

AND THE TEMPERAMENTS.

DOMESTIC PROPENSITIES.

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

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

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

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

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

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

SELFISH PROPENSITIES.

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

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

7. DESTRUCTIVENESS.—Executiveness; propelling power; the exterminating feeling. Abuse: Malice, retaliation, revenge. Deficiency: Tameness; inefficiency.

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

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

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

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

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

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

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

MORAL SENTIMENTS.

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

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

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

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

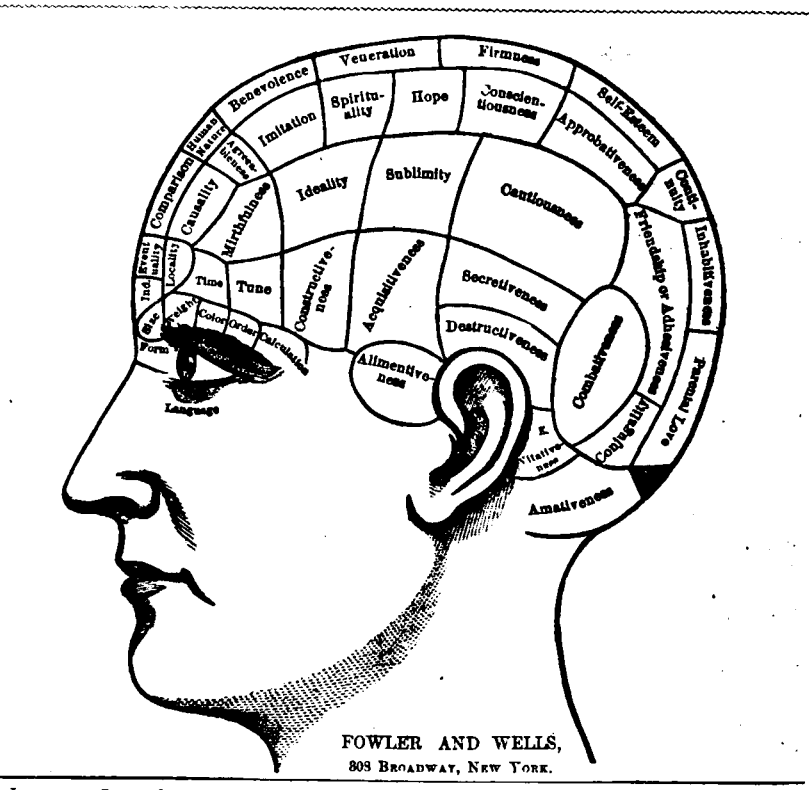
19 BENEVOLENCE.—Kindness; desire to do good; sympathy; philanthropy; disinterestedness. Abuse: Giving alms to the undeserving; too easily overcome by sympathy. Deficiency: Extreme selfishness; no regard for the distresses of others.

SEMI-INTELLECTUAL SENTIMENTS.

20. CONSTRUCTIVENESS.—Mechanical ingenuity; ability to use tools; construct and invent. Abuse: Trying to invent perpetual motion. Deficiency: Inability to use tools or understand machinery; lack of skill.

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

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



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

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

INTELLECTUAL ORGANS.

OBSERVING AND KNOWING FACULTIES.

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

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

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

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

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

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

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

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

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

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

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

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

REFLECTIVE OR REASONING INTELLECT.

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

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

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

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

TEMPERAMENT.

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

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

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

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

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AT ONE DOLLAR A YEAR, IN ADVANCE.

Contents.

AMBROSE E. BURNSIDE.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

BRIG.-GENERAL AMBROSE E. BURNSIDE.

PHRENOLOGICAL CHARACTER.

THIS gentleman has two qualities which mark his constitution and character; these are, intensity and endurance. He has a compact, firm, substantial body; he has, at the same time, a large brain, a very active, nervous system, and great susceptibility. We judge from his organization that one branch of his family is remarkable for intensity of feeling, clearness of perception, quickness of thought, and general sensitiveness; while the other branch is noted for endurance, hardihood, power, toughness, courage, and will-power; and our subject appears to have in himself these qualities combined in nearly equal degree.

His brain is large in the thinking department; he has an excellent power to plan, is capable of taking in large views of truth, and of comprehending the philosophy of subjects clearly. His perceptive organs are well developed, hence his mind is ready, prompt, and positive.

His head is remarkably high, indicating FIRMNESS to a very great degree. He has a will which no opposition can subdue, and an earnestness of purpose which is increased rather than diminished by difficulties. He appears to have large CONSCIENTIOUSNESS, VENERATION, and BENEVOLENCE. He ought, therefore, to be known for the love of justice, respect for superiors, and kindness toward all. His CAUTIOUSNESS, so far as we can judge by the likeness, is comparatively weak; hence, we judge that he is a stranger to fear, and liable to expose himself too much. His COMBATIVENESS and DESTRUCTIVENESS appear to be large, and we infer that he is bold, earnest, and executive.

He has talent for mathematics, for mechanics, is fertile in resources, able to adapt himself to ends on the spur of the moment, or to carry out a systematic course of engineering. His LANGUAGE is fairly indicated. He is a good, but not a great talker. He expresses himself in strong and unqualified terms, and impresses the hearer with an idea that he is in earnest. He has rather large SELF-ESTEEM, believes in his own power, trusts to his own skill and ability, and relies on himself; and in an emergency, if questions of importance were left to his discretion, he would weigh all the circumstances and the responsibilities, and decide and act with more

resolution and decision than most men, even of his intelligence, are able to do. His social organs appear to be large, but his chief power lies in his courage, self-reliance, determination, ingenuity, and reasoning intellect. He is a decidedly strong character, capable of exerting more than ordinary influence, and of making his mark anywhere.

His excessive Firmness gives him the quality of General Jackson; his moderate Cautiousness and large Combativeness give him the fearlessness and force of General Putnam; and we shall be disappointed if he does not exhibit in a high degree, on his Southern expedition, which at this writing, Feb. 1st, is not heard from, the separate or the combined characteristics of both Putnam and Jackson. If he ever has a favorable opportunity on the battle-field to show indomitable courage and almost reckless daring and unflinching bravery, he will not fail to avail himself of it, and he will give to us a record which shall cause his name to ring through the world.

P.S.—*Feb. 17th.* We have heard from the expedition. A splendid victory was achieved at Roanoke Island, on the 8th of February, by Gen. Burnside and Commodore Goldsborough. Nothing in the present war, or, indeed, in the history of our country, surpasses, in courage and gallantry, the achievements of this expedition. We are not disappointed.

BIOGRAPHY.

General Ambrose E. Burnside, U. S. A., is one of our most gallant officers. He was born some thirty-seven years ago in Indiana, and entered the Military Academy at West Point from that State. On graduating, he entered the Second Artillery, and served in Captain (now rebel General) Bragg's company for several years. Some six or seven years since he invented a carbine of peculiar merit; and resigning his rank in the army (which was that of lieutenant), devoted his whole time to his invention. At that time it was intended to arm the United States Army with some improved weapon, and several inventors competed for the prize. Among others, Burnside's rifle was the subject of many tests, and, in the opinion of good judges, was the best of the many pieces offered to the War Department. The inventor had reason to believe that it would be the one chosen; he had, we understand, assurances to that effect from John B. Floyd, then secretary of war, and was thus induced to incur heavy outlays to bring his weapon to perfection. But the fact was that Floyd had already made a secret bargain with another inventor to decide in favor of *his* rifle, on the condition that he, Floyd, was to participate in the profits of the invention.

This appalling discovery was made by Major Burnside after he had incurred very heavy expenses to bring his weapon to perfection. He was a ruined man. He returned to New York without occupation, without money, and with heavy debts pressing for payment. Like many other enterprising, determined men, he concluded to try his fortunes in the West, where he had the good fortune to meet with Wm. H. Osborn, Esq., the president of the Illinois Central Railway, whose experience, sagacity, and great business qualifications, enabled him at a glance to form a correct judgment of the qualifications of the man; and being at once struck with his remarkable merit, offered him a post by the side of the present General McClelland, who at that time occupied the position of vice-president. He served the Illinois Central until the outbreak of the war, at the time occupying the position of treasurer. While in the employ of the Company a fortunate legacy raised him to a position of affluence.

His bravery at the battle of Bull Run, where he had the command of a brigade, won the approval of all. Perhaps no higher compliment could be bestowed than his designation to command the great expedition to the Southern coast, popularly named the "Burnside Expedition," which sailed about the middle of January.

General Burnside is a very fine-looking man, and very winning in his address; he is very popular, and calculated to make friends wherever his future may be cast.—*Railway Guide.*

WHO ARE HAPPIEST?

"WELL, Mary, you have had a large experience of life; you began early in the families of the poor, and by fidelity to your duties and an ambition to perform them well, you have passed upward, and for years have spent your whole time as monthly nurse in families of wealth, position, and refinement. Now, according to your observation, who are the happiest people?"

"Mechanics' families, ma'am, who are a little fore-handed."

The answer was given with such promptness, and so unhesitatingly, that the mind of the worthy woman must have been made up on mature reflection, and with easy decision.

The answer merits the profound attention of every intelligent parent, and is exceedingly suggestive. The dialogue took place under the circumstances narrated, and without assent or denial, strong reasons may be given for the correctness of the old woman's reply. A lady said to us, just about twenty years ago, that her husband, then deceased, allowed her twenty thousand dollars a year to spend in Paris, while he pulled the political wires at Washington as a senator. "But I was not happy, because politics was an idol before me. I never could be induced to marry a public man again."

The returns of the registrar-general of France show that the middle classes live an average of eleven years longer than day-laborers and the poor.

Our own observation tells us that the sons and daughters of the wealthiest seldom leave heirs to reach maturity, unless those heirs, by reverses, had to begin at the bottom of the ladder, and shove the plane or wield the axe or speed the plow. Mechanics usually begin life poor, and when both husband and wife have a good share of common sense, they soon unite in their aims, ambitions, industries, and economies, with the result of a gradual increment of their substance. They live in a plain, unostentatious, and inexpensive way. The high are so high above them, that they are saved the expense of aping them in style of living, and saved, too, the eating anxieties and cutting mortifications of that most unwise and most unfortunate class of persons who make their whole existence an extended torture in the weary effort to climb into a sphere in which they have never moved—the frequent, frequent cause of the sad wreck of family happiness.

The class above noticed, instead of wasting their attention and their energies in this direction, expend them on the furtherance of their fortune, in the improvement of their pecuniary condition, by curbing immoderate desires. They are not disturbed by any envy toward neighbors who seem to be getting along faster than they are; they derive a quiet happiness in knowing that all they have is paid for; that they have gone nobody's security. Now and then, when they see something which would greatly add to their substantial comfort, or would save labor, or protect furniture or clothing, and they have not the means of paying for it, there is a sweetness to them in saving and even in practicing self-denials, until the money is not only earned but in hand, ready to purchase on "the best terms for cash." And the very fact that they have gotten it for less than those who did not pay in hand, gives additional satisfaction; for the difference in price is that much money got without having to work for it. They bring the article home, and talk about its price, and look at it, and turn it over and over again, and appropriate it to its uses with a quiet enjoyment which of itself is worth money; and that is the last of it; while the neighbor who bought on credit, begins, after a short time, to count the days when it is to be paid for, and as the period comes nearer, the uneasiness becomes greater, and with it, actual disquietude. Later on, bills receivable are not met as was expected, then come irritation and anxiety. The children see it; the wife sees it; all know the cause, and peace and happiness and quiet do not dwell in that household; and long before the purchased article is paid for, the pleasure of possession or display has been eaten up, while more bitterness is in store.

The "fore-handed mechanic," who has the decision to resist the purchase of any coveted article until he has the money to pay for it, finds no trouble, when business reverses come upon a community, in deciding to take in sail while the storm is yet in the distance. He begins to economize, and has got used to it before his neighbors have been able to bring their minds to a decision that it must be done; for few people like to come down, and rather protract the struggle to keep up appearances, in the hope that the times will get better, and they need not make any change. But, oh! how wearily the days pass away when one is waiting for the hard times to go by, when the meanwhile is spent in painful make-shifts, subterfuges, temporary expedients, and heart-aching sacrifices!

Incomputable are the drawn-out agonies of merchants and bankers and brokers, of clerks, and all salaried persons, in hard times, or even in momentary shocks, which may occur in any week of any year. During these, all domestic happiness, peace, and comfort must be eaten out, and they live a year's suffering in a week. Not so with the "fore-handed mechanic." He bows before the storm of crises with the facility of the reed, and while the angry elements rage above, lies in quiet composure, with the sweet consciousness of perfect safety. There is another element of happiness in our "fore-handed mechanic:" while he and his wife worked into each other's hands, they grew to love each other more in their mutual efforts for bettering their condition. It was a happiness to them to help one another, to save labor and trouble to each other, and their children gradually grew up imbibing the same spirit and temper and feelings; nothing was a trouble to them which in the least saved trouble or money to father and mother; on the contrary, it was a pride and a pleasure and an ambition to save, to help, and to practice self-denial, in the hope of an easier future, which to all was becoming more apparent every day. Hence the happiness!

We see a man every Sunday who said to his newly-married daughter last year: "My child, go and get you a house for fifteen thousand dollars, and I will furnish it for you." After traversing the city for a month, she said: "Father, I can't find any house that will make us comfortable for less than twenty thousand; can't you get it for us?"

He gave her the title-deed; ordered Sloan to put down the carpets, and Meeks to supply the furniture; Haughwout made the china, Tiffany the silver, Mercier the upholstery, and Berrian the etceteras of kitchen, pantry, laundry, etc. In short, everything was procured to her hand, without even the trouble of choosing.

But think you, reader, that this young woman, at the moment of her taking possession of it all, and in any month later, experienced as sweet a satisfaction as does any wife who has helped her husband to earn the money to purchase their first Brussels carpet for their "best room?" Not a bit of it! To get a thing as a gift is pleasant, is gratifying; but to obtain it by mutual individual effort, especially if it has cost some self-denial, is a sweet delight, to which the pampered child of fortune must be forever a stranger. The editor will feel rewarded for writing this, if it shall persuade one subscriber to determine to give each son a good trade; and that each daughter shall feel it her duty to wait upon her mother, to learn to keep house economically, to prepare a sumptuous meal, to spread an appetizing table, to cut and make her own garments, and thus be worthy of a good husband, and be able to help him.—*Hall's Journal of Health.*

WORDS AND IDEAS.*

BY G. L. DOUTHIT.

I HAVE been trying to ascertain the cause of this painful, strained, and sometimes laughable effort to talk learnedly by using high-sounding words to express small ideas. It is said the ancient Spartans never considered themselves men until they could whip their mother. Young America never thinks himself a scholar until he can confound his parents with prodigious words. A mother says to her son: "John, if you don't stop spitting tobacco-juice on the floor I will whip you!" The son replies: "Mother, why don't you talk properly? why did not you say, My son, if you do not cease ejecting the saliva of the Virginia weed upon the promenade, I will administer unto you a severe castigation?"

A wise divine has said: "Fine clothes do not make a man, but they help the looks of him amazingly after he *is* made." Words can not make ideas, but when nicely chosen and well fitted they give them a good appearance and increase their effect. But as we mistake clothes for men—feathers for birds—so bombastic phrases and high-flown language are often mistaken for scholarship. If a quack should say saccharine substance instead of sugar, or *aqua pura* instead of pure water, there are many who would say, "That is a learned doctor—hear what wise words he uses!" Such learning is show without substance, "sounding brass and tinkling cymbal." This is encouraged by a very grave error in teaching. An overloaded stomach produces flatulency; when the food is not properly converted into elements of nutrition, there accumulates in and passes from the stomach a quantity of gas. So when the intellect is filled with indigestible matter, it gives off gas, words without ideas—blank cartridges. The boy just mentioned was a victim of mental dyspepsia.

The error in teaching is this: *tasking the memory with a mass of indigestible stuff, words, names, and rules not understood—and permitting pupils to study sciences beyond their age and capacity.* It is possible to pronounce words correctly and read fluently, and even recite (by tongue, not "by heart" or by head even) whole pages satisfactorily (to the teacher who reads the questions of the book), without grasping a single idea. It is quite common for pupils to commit every rule in grammar to memory without being able to parse a single sentence. Boys spout forth whole pages of Clay and Webster who have a kind of *feeling* that they are declaiming something weighty, but really *know* but little more about it than the parrot that repeats, "Pretty Poll!" This instead of making the mind a reservoir of ideas—a fountain of thought—converts it into a funnel for others' thought to pass through; however, this is better than nothing, because even a funnel will smell of the wine that has passed through it.

Ambitious parents wish to make their children men and women, in scientific attainments, before they cease to be boys and girls. Not only must the mind be stuffed with indigestible material (metaphorically speaking), but if too small it must be stretched. Instead of permitting the teacher to teach the young idea *how* to shoot, he is expected to teach it *when* to shoot, and to *make* it shoot even before there is an idea *to* shoot. An Irishman once took a board to an artist's studio and asked that his little boy's portrait be painted on it, full length, life size. The artist took the board, looked at it, and told the father it was too small for such a size picture, being barely large enough for the bust of the boy. "But," says Patrick, "faith, and can't you paint his legs hanging off the board?" Now for parents to demand that a child be made efficient in sciences beyond its capacity, is demanding what Patrick did—an utter impossibility.

Children trained by this practice of stuffing and stretching, when arrived at years of maturity often manifest but little interest in reading, because habituated to reading and reciting without comprehending and appreciating. I have in mind persons who were celebrated at school for good recitations, because apt at committing to memory words, rules, and names, and who were considered accomplished in the common branches of an English education, who can not now solve the most common problem in practical business without referring to the book and rule, and who do not show enough interest in reading to subscribe for a weekly newspaper.

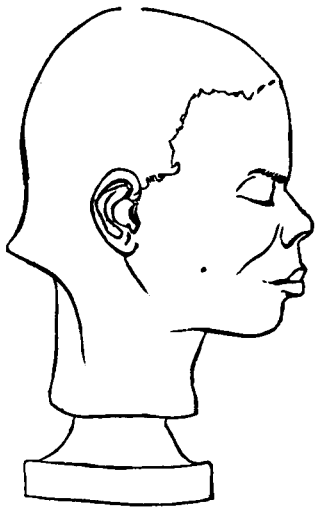
This error in teaching is encouraged by erroneous views of mental science and what a German philosopher terms the "Laws of Exercise." In attempting to cultivate the

* Extract from Lecture delivered at Shelby Co. (Ill.) Teachers' Association.

powers of the understanding by simply memorizing words, *we proceed upon the theory that one mental faculty may be increased by exercising another; when, in fact, each faculty to grow, must be exercised for itself alone.* No sane man would attempt to increase the muscular power of his left arm by holding it in a sling and exercising only his right arm; neither would he attempt to render the sense of smell more acute by exercising only the sense of touch. Yet teachers commit this blunder. They essay to develop that power of the intellect which recognizes *the thing itself* by calling into action or exercising only that power which recognizes the *name of the thing;* thus mistaking a knowledge of words or names for a knowledge of things. It is possible to know a dozen or more names for any one person, place, principle, or thing, without knowing any of the properties or peculiarities of that person, place, principle, or thing. An English writer tells us of a monk in a European convent who had studied the dead languages and knew the name of a horse in Greek, Latin, and Hebrew, and yet was unable to tell whether the horse ate meat or grass. We may study anatomy and be able to call the names of the 208 bones of the human body and yet be entirely ignorant of the shape and size of each of these bones. In this, it will be observed, we call into action our faculty of language alone, while that faculty which recognizes the *shape* of an object, and that which recognizes the size of an object, remain inactive. Thus we may worm through a whole circle of sciences exercising only a few faculties while a greater number remain comparatively dormant, and therefore undeveloped. And thus it is we substitute profuse verbiage for practical knowledge—confound words with ideas—mistake the name of an object for the object itself—and stuff one mental faculty while we starve a dozen.

A SHELF IN OUR CABINET—No. 2.

THIS shelf is headed by Cinques, an African prince, the leader of forty-two slaves, who rebelled on board the schooner Amistad, about 1837, while on their passage from one part of the Spanish West Indies to another. They had recently been captured in their native country, and Ciuques, being a superior man, led the revolt on shipboard, threw some of the officers of the vessel overboard, and compelled a portion of the crew to sail as he directed, hoping to find their way back to Africa; but while the chief slept, they sailed toward the United States, and were finally fallen in with by Lieutenant Gedney, on board a United States war vessel, and taken into New Haven. John Quincy Adams, in defense of the Amistad captives in 1841, made his last speech before the United States Supreme Court. We had the pleasure of hearing that great argument, which occupied nine hours in the delivery—four hours one day, and five on another. Cinques has a most remarkable head, rising, as it does, enormously high, being long from the ear forward, indicating great intellectual



CINQUES, FROM THE CAST.

power, as well as ambition, firmness, and good moral qualities. It is said that he was about six and a half feet in height, and one of the finest specimens of a man, as to form and proportion, that could be found; and while he was in New Haven, a prisoner, awaiting trial with his comrades, he often was allowed to take an airing on College Green, where it is said that he would, without running, throw three somersets in instant succession. This, it seems, was a native sport of his. No phrenologist can look at this head without recognizing in it very superior mental power—power, indeed, much above the general average of the Anglo-Saxon race. True, he was a king's son, and had descended from men of prowess and skill; and though a barbarian, he had talent which, if properly cultivated, would have placed him in an elevated rank among men.

By the side of this prince of Africans is Daniel Webster, one of the great among the Anglo-Saxon race, with his massive brow and splendid reflective intellect, a man who, had he possessed as much courage and moral independence as he did of intellect, would have been, perhaps, the greatest man known to his age.

Next we have Lacenaire, a murderer, with an excitable temperament, excessive Combativeness and Destructiveness, great Firmness and Self-Esteem, and relatively but little moral and religious sentiment.

C. Edwards Lester is the next. He has a twenty-three-inch brain, and a very ardent and healthy temperament. He is a vigorous and elegant writer, and an author who is pretty widely known.

The next is Edward H. Dixon, M.D., editor of the *Scalpel*, with his very bold and prominent features, lean visage, wiry temperament, and positive nature. We know of no writer in this country who wields so trenchant a pen; he slashes into the profession of which he is a member with unmerciful strokes, and has said the boldest things we ever saw in the English language. If he pounces upon a vice or folly, wo to those who stand in his path! His success surely does not depend upon his *suaviter in modo.* In his profession he is talented, as well as with the pen.

Next to him is a cast of the Rev. J. R. McDowell, founder of the Female Moral Reform Society, and editor of the *Advocate of Moral Reform.* Thirty years ago he was probably as much talked of as any man in New York, as he was the first who dared to give statistics and state facts and arguments relative to prostitution in New York and other great cities. His work is still going forward, and the paper he founded is still published, though he has been twenty years in his grave. His widow, while living, until very aged, occasionally came in to view the bust of her deceased husband, which was taken while he was comparatively a young man.

Here is a cast of Silas Wright, once Governor of the State of New York, and for many years a model United States senator. We have often admired his conduct in the United States Senate; for while he was one of the calmest, most earnest, and searching of debaters, he had so much urbanity and social kindliness, so much courtesy to an opponent and such a magnanimous spirit, that he would riddle an adversary, and do it with so much grace as to make the man feel complimented. He would rise, for example, and regret that he felt constrained to regard the subject before the Senate in a different light from his honorable friend, the senator from Kentucky; and in the same strain he would proceed and pick the great Kentuckian's argument to fragments. Doctor Dixon and Silas Wright we regard as antipodal contrasts.

Next we have Prof. S. F. B. Morse, the inventor of the telegraph, with his attenuated features, his sharp and intelligent countenance. His head indicates patient perseverance, kindness, practical talent, and a large development of Constructiveness and Ideality, which have much to do with invention. It is now about twenty years since his first line of telegraph was established, since which, how wide has it been extended! The inventor's name flashes around the globe!

Here is a Flat Head Indian, with its stupid face and depressed forehead. We are often asked if compressing the forehead, as do these tribes, tends to injure the intellect; and we are sometimes inclined to answer that no tribe having much intellect to be injured would establish or continue such practice. Doubt-

less, though it displaces the brain and makes the head misshapen, it also induces dullness and stupidity of intellect.

The next in the line is Aaron Burr, a man of genius and talent, who prostituted his abilities to base passion; he is an eminent instance of intellectual ability, unsurpassed *shrewdness*, and executive force joined to polished manners and weakness of moral sentiment. Every organ of his head is a signal proof of Phrenology.

Here we have the jaws of a shark, the pirate of the seas, the very Ishmael of fishes, and here, too, is the end of this shelf.

THE FIVE GATEWAYS OF KNOWLEDGE—No. 3.

BY GEORGE WILSON, M.D.,
PROFESSOR IN THE UNIVERSITY OF EDINBURGH.

THE NOSE.

THE Organ of Smell we are apt to regard more as an ornamental than a useful appendage to our faces. So useless, indeed, do a large portion of mankind esteem it to be, that they have converted it into a snuff-box; it was given us, however, for a different purpose. It is a much simpler construction in all respects than the eye or the ear; and as it stands closely related to the necessities of animal life, it is more largely developed in the lower creatures, such as the dog, who hunt their prey by the scent, than it is in ourselves. But we are largely endowed with an organ of smell also; and besides its practical importance as a minister of the body, it has a close relation to our emotional nature, and therefore an esthetical aspect which will be noticed in the sequel. Its construction may be explained in a word. A glance at the cleft head of a dog or a sheep will show that the nostril opens into a large arched cavity, with many curled partitions partially dividing it into additional spaces. The walls and arch of this cavity are constructed of bone, and lined with a soft, moist, velvety membrane, resembling that inside the mouth. Over this membrane spread a multitude of small threads or nerves resembling the twigs of a branch; there are many such branches within the nostril, and they join together so as to form larger branches, which may be compared to the boughs of a tree. These finally terminate in a number of stems, or trunks, several for each nostril, which pass upwards through apertures provided for them in the roof of the arched cavity, and terminate in the brain.

We have thus, as it were, a leafless nerve-tree whose roots are in the brain, and whose boughs, branches, and twigs spread over the lining membrane of the nostril. This nerve is termed the Olfactory; when we wish to smell anything—for example, a flower—we close our lips and draw in our breath, and the air which is thus made to enter the nose carries with it the odorous matter, and brings it in contact with the ramifications of the nerve of smell. Every inspiration of air, whether the mouth is closed or not, causes any odorous substance present in that air to touch the expanded filaments of the nerve. In virtue of this contact or touching of the nerve and the volatile scent, the mind becomes conscious of odor, though how it does so we know as little as how the mind sees or hears; we are quite certain, however, that if the olfactory nerve be destroyed, the sense of smell is lost, and that the nerve is largest in those quadrupeds and birds whose sense of smell is most acute.

Besides its endowment by the olfactory nerve, or nerve proper of smell, the nostril, especially at its lower part, is covered by branches of another nerve (known to anatomists as the fifth), of the same nature as those which are found endowing every part of the body with the susceptibility of heat, cold, smoothness, roughness, pleasure, and pain. It is on this nerve that pungent vapors, such as those of smelling-salts, strong vinegar, mustard, and the like, make the sharp impression which all are familiar with. In ordinary language, this impression is not distinguished from that of the odor of the body occasioning it. The volatile compounds of ammonia or hartshorn, for example, which are styled *par excellence* "Smelling-Salts," are serviceable in dispelling drowsiness or faintness, not by the impression of their vapor on the proper nerve of smell, but on the other, or fifth nerve, which is spread over the lower internal part of the nostril. Hartshorn and similar bodies, if drawn into the nose in very small quantity, or highly diluted with air, are simply smelled; if similarly inspired in large quantity, their odor is overpowered by their irritating pungency; in moderate quantity, both odor and pungency are perceived. In what follows, I shall not attempt to distinguish between these influences, but be satisfied with the popular reference of the twofold sensation, excited in the nostril by pungent odorous bodies, to the one category of smell.

So far as the lower animals are concerned, the uses of the organ of smell are manifest. It guides them in the selection of food and drink; enables them to distinguish what is noxious from what is wholesome; by its gratification renders food more welcome; and, in many cases, assists them in tracing out their companions where the eye and the ear would be of no avail.

So far, again, as the nostril is a utilitarian organ to man, its services may be described in a few words. I have not seen it anywhere laid down as a general rule, but I believe it might be affirmed, that we are intended to be impressed only sparingly and transiently by odors. There is a provision for this in the fact that all odors are vapors, or gases, or otherwise volatile substances, so that they but touch the inside of the nostril and then pass away.

In conformity with this fleeting character of odorous bodies, it is a law in reference to ourselves—to which, so far as I know, there is no exception—that there is not any substance having a powerful smell of which it is safe to take much internally. The most familiar poisonous vegetables, such as the poppy, hemlock, henbane, monk's-hood, and the plants containing prussic acid, have all a strong and peculiar smell. Nitric, muriatic, acetic, and other corrosive acids, have characteristic potent odors, and are all poisons. Even bodies with agreeable odors, like oil of roses, or cinnamon, or lavender, are wholesome only in very small quantities; and where the odor is repulsive, only in the smallest quantities. Without accordingly enlarging on a topic which might be unwelcome to many, it may be sufficient to say here, that so far as health is concerned, the nostril should be but sparingly gratified with pleasing odors, or distressed by ungrateful ones. No greater mistake can be made in sick-rooms than dealing largely in aromatic vinegar, eau de Cologne, lavender water, and other perfumes. This hiding of one odor by another is like trying to put away the taste of bitter aloes by that of Epsom salts. Physical comfort is best secured by rarely permitting an infraction of the rule, that the condition of health is no odor at all.

Turning from this lowest and least attractive aspect of the sense of smell to one which acquires a higher importance from the moral considerations which in some respects it involves, it is of interest to notice how much longer we tolerate a forbidding odor than we continue to relish a grateful one.

Perfumes quickly pall upon us, and we loathe the concentrated essences of even the sweetest flowers. But in their daily callings men submit without a murmur to the most repulsive effluvia, and work even cheerfully amid noisome gases. In the one case we seek pleasure and are disappointed because the nerves of smell, dulled by the first impression upon them, can not with equal sensitiveness respond to a second; in the other, for the same reason, we can suffer without discomfort the diminished sharpness of the irritation, whose sharpest provocations are its first. There is thus a physical reason why we should tire of a smell once pleasant, and grow indifferent to a smell once unwelcome. There is moral reason also; for in the one case we think of pleasure, and in the other of duty. The palled perfume tells us, that but little of our lives may be spent in merely pleasing our senses; the tolerated infection bids us sit by the sick man's side, and set the preciousness of his life over

against a little discomfort to ourselves; and so it is that while the listless voluptuary flings away the rose which has become scentless to him, the metal worker labors heartily among the vapors from his crucibles and refining vessels; and the bleacher inhales without a murmur the fumes of his chlorine; while, most tried of all, the busy anatomist asks no one for pity, but forgets the noisome odors about him, in delight at the exquisite structures which he is tracing; and the heroic physician thinks only of the lives he can save.

Apart altogether from the question of delight or the opposite in the exercise of smell, the extent to which the nostril may be educated far exceeds what most imagine can be realized in connection with this despised sense. A fox-hound, a pointer, or a terrier, as all acknowledge, may be trained to a more quick or precise scent; but to speak of educating our own noses provokes only a smile. In keeping with this, our nomenclature of odors is exceedingly restricted; and whether good, bad, or indifferent, we soon exhaust in every language our means of distinguishing them. Yet the chemist, who has, like the blood-hound, to trace out the poisoner, like the blood-hound often hunts him down by the smell; and it is not only poisons that he distinguishes by their varying odors, but a multitude of substances whose other characters do not enable him to identify them. There are probably as many odors as there are colors or sounds, and the compass of one nostril in reference to the first likely differs as widely from that of another, as the compass of the eye or the ear does in reference to the two last. The wine-merchant, the distiller of perfumes, the manufacturer of drugs, the grower of scented plants, the tobacco dealer, and many others, have by long training educated themselves to distinguish differences of odor which escape an uneducated and unpracticed nostril, however acute by natural endowment. Let those who doubt this visit a scientific chemist's laboratory, and examine his specimens one by one, and they will easily satisfy themselves that a fac-simile of the largest church organ might be readily constructed, in which each organ-pipe, sounding a different note, should be represented by a phial exhaling when opened a different odor.

I will now, but very briefly, refer to the esthetics of odor. In thinking over this matter, two points have especially struck me; —the one, the much greater importance attached to the use of perfumes by the ancient than the modern civilized nations; the second, the much greater use made of perfumes by Oriental and Southern peoples, than by those of the North and the West. The two things, although I have separated them, to a great extent flow from certain common sources.

I need not enter into detailed proof that the Egyptians, Persians, Greeks, Hebrews, and in word all the ancient nations who had attained to civilization, were addicted to the use of perfumes to an extent to which no European people at the present day affords any parallel. And let it be observed that it was not merely as contributing to the luxury of the body that perfumes were so prized. They were used at every sacred ceremonial; lavishly expended at the public religious services; and largely employed at the solemn rites which were celebrated at the burial of the dead.

Take the Hebrews, as the nation most familiar to all of us, and observe how great was the importance attached by them to the sacred employment of fragrant substances. The altar of incense stood in a most conspicuous part of the Temple, and sweet incense was burned upon it every day. The High Priest was forbidden to enter the Holiest of All unless bearing in his hand the censer, from which clouds of perfumed smoke rose before the mercy seat. A portion of frankincense, consisting of a mixture of many sweet-smelling substances, was added to the sacrifices; and a richly perfumed oil was employed to anoint the altars and other equipments of the Temple, and the priests themselves, as a mark of their appointment to the service of God.

Let it not be forgotten, that a similar use of incense, and of perfumes, was practiced all over the ancient civilized world, doubtless in obedience to a command of Divine origin, handed down by the fathers of the great nations of antiquity, and variously obscured in the course of its transmission. The Hebrews alone were favored with a re-issue of this Divine command, and attached a distinct symbolical meaning to the use of perfumes, which, when used in oils or ointments, they regarded as the marks of sanctification or dedication to God's service; and when employed in the cloud of incense rising through the air, as emblematical of the prayers and thanksgivings of devout worshipers ascending to the throne of God, and with which he was well pleased. The ancient heathen peoples entertained similar though less precise and worthy conceptions of the use of odors in religious service. Take, for example, the Egyptians, to whom I refer because I know their habits best. In the scenes on the tombs, we see continually represented a kneeling worshiper, holding a long-handled censer filled with incense, under the nostrils of the god he seeks to propitiate; and on other occasions, he lifts up toward him a fragrant flower. I need not particularize such cases, however, for it does not admit of question that centuries before the existence of the Hebrew people, the offering of odorous vapor formed a sanctioned part of religious service. It is probably coeval with sacrifice, the most ancient of sincere religious rites, and as old, at least, as the days of Cain and Abel. The smoke, indeed, of every burnt sacrifice was an offering of incense; and to go no further back, let me recall that very ancient event in the human history of the world—the erection by Noah, when he left the ark, of an altar on which he offered burnt offerings. It is added (Genesis viii. 21), "The Lord smelled a sweet savor." To the children of Noah, the parents of the ancient nations, the use in religious worship of odorous vapor must thus have been quite familiar; and we need not wonder that we find it prevailing among all their descendants.

No symbolical religious service, however, has prevailed for any length of time among a people, unless it consorted with their tastes and habits. A Divine system of symbolism, we may be certain, would meet at many points the tastes of those to whom it was given; and a human system of symbolism would arise out of them. I refer, therefore, to the sanctity attached to perfumes in ancient times, as in itself a proof that they had a value in the eyes of the world's gray fathers and their elder sons, such as they have not with us. One other proof of this only need be referred to. The same estimate of their value which led to the offering of perfumes to the gods, led to their offering to the most prized objects of human affection during their lives, and to their plentiful bestowment on their bodies after death. All will remember the striking scene in our Saviour's life, where the alabaster box of very precious ointment, whose costliness depended chiefly on the perfumes in it, was poured upon his head, as he sat at meat, and to the myrrh and aloes, the spices and ointments which were employed at the entombment of his body. And although a special affection was shown in the extent to which sweet-smelling substances were employed on both occasions, yet so entirely was their use in keeping with the customs of the people, that the Saviour gently reproached Simon for not anointing his head with oil, but leaving that act of Oriental hospitality to her of whom to the end of time it is to be a memorial; and St. John, in referring to the body of Jesus being wound in linen clothes with the spices, adds, "as the manner of the Jews is to bury."

Of all this lavish use of perfumes there remain among us but two scanty relics: the one the anointing of our kings and queens at their coronation; the other, the censer of incense which appears in the Roman Catholic and Greek churches. But I am not aware that it is held essential to the anointing coronation-oil that it be perfumed: I suppose, indeed, that it is not, for we have it on record that Queen Elizabeth complained of the "evil smell" of the oil with which she was anointed; whereas it was essential to the sacredness of that used by the Hebrews that it should

be full of fragrance; and, so far as I know, the employment of incense in modern churches is on a very small scale, and as a secondary and accessory part of the service.

It is difficult for us to realize the immense difference between ancient and modern feeling and practice in reference to this; but we may imagine the emotions with which a Hebrew of the days of Aaron, or Solomon, or Herod, would worship in one of our Protestant churches. It would startle him to find that the ear had become the most religious of the senses; that the eye was scarcely appealed to except to guide the ear; and that the nostril was not invited to take any part whatever in the service. He would be inclined to apply to the worshipers the words which one of his great poets applies to the gods of the heathen —"Noses have they, but they smell not;" till, looking round, he chanced to observe that though the priest bore no censer, many of the female worshipers carried in their hands certain misshapen crystal vessels, which from time to time they offered to their nostrils, with the effect of rousing them to an animation such as the most eloquent passages of the preacher often failed to provoke. Yes, that is the only religious use the moderns make of perfumes! and I leave you to picture to yourselves the contrast between the Hebrew altar of incense sending its rolling clouds of fragrant smoke to heaven, and a modern church smelling-bottle or snuff-box passed from hand to hand along a row of sleepy worshipers in a drowsy summer afternoon.

This singular difference in the valuation of odors by the ancient and modern world, is closely paralleled by the similar difference in their valuation by the Eastern and Western nations already referred to; and I take the two things together in seeking for the causes of the double difference.

I will refer to but two causes: unlikeness in race, and unlikeness in climate. The ruling nations of old were of a different stock from us, and inhabited a different region. The great seats of empire were all to the east and south of the present localities, and their subjects were men of quicker blood and keener physical perceptions than we, as they are to this day.

1. One cause accordingly of the difference under notice, was the possession by the perfume-loving races of mankind of a more sensitive nostril than is the common prerogative of races indifferent to odors.

2. A second cause of this difference is the much more bountiful production by nature in warm than in cold climates of fragrant flowers, fruits, gums, oils, spices, and the like, which tempt, gratify, and educate the sense of smell.

3. A third is the much more rapid and extensive evolution of volatile odorous substances in the hot than in the cold regions of the globe; and,

4. The last which I shall name is the influence of a burning sun on the body, making bathing and subsequent perfumed anointing of the skin, which appear to us luxuries at one season and useless or unwelcome superfluities at another, rank among the necessaries of life.

If you wish the extremest contrasts in this respect, take the Syrian, or Egyptian, or Italian, with his fountains of rose-water, his courts fragrant with jasmine and orange-flowers, his scented tobacco, his aromatic coffee, and anointing oil saturated with sweet-smelling essences, and compare him with the Esquimaux, or the Kamschatkan, or the Samoyed, who cover up their nostrils from the bitter wind; who live in a region where there are no flowers unless for the briefest season; and where, if there were, their sweetness would be wasted upon an atmosphere so chill that it freezes every vapor, and therefore every odor, and under which the undecaying mammoth remains fresh as on the day of its death a thousand years ago, when it was entombed in a glacier, since become an iceberg, as antediluvian flies have been buried in sepulchers of amber.

To these Northerns their noses are more objects of concern lest they be frostbitten than avenues of pleasure; and we more resemble them than we do the Southern nations in our endowment of smell. Add to this, that in these later days, when one half of the community are steeped in such physical degradation and wretchedness that they can not use their senses aright, and the other half have so over-cultivated their intellects that their senses have ceased to serve them aright, it was natural that the sense of smell with which we are not highly endowed, and which we can not very easily gratify, should become to us an object of less concern than any of the other senses. We appear partly to despise our noses, insulting them with snuff; partly to be ashamed of them, no man confessing to the use of perfumes, however fond of them, or liking to be caught begging a sprinkling of lavender-water from a lady's bottle.

This, however, is a small matter, not, perhaps, calling for special consideration. But there is a power on the part of odors, agreeable or disagreeable, to excite in us feelings of pain and of pleasure, like those which the chords and discords of music, and which cold and warm colors produce; and this, like every other esthetical perception, demands cultivation, and will repay it.

If the ten thousand Greeks shouted for joy when they *saw* the sea, I am sure there was another burst of gladness when its fresh breath first filled their nostrils. The far-wafted scent of a bean-field, or the honey odor of a hill covered with heather, has in a moment brought before the home-sick sailor the rustic cottage from which he wishes he had never fled; and all the memories of forgotten childhood have been recalled in a moment to an aged man by the sweet smell of the trodden grass, which has brought up the vision of infant gambols threescore years before among the new-cut hay. And what a depressing influence have hateful odors upon us, and how much do they deepen our dread of disease, our abhorrence of death, and horror of the grave!

Our greatest poet felt all this profoundly. Shakspeare, when he held the mirror up to nature, reflected faithfully every sense, and does not show her with noseless features like those of the great Egyptian Sphinx. How much would Hotspur's picture of the popinjay lord—

> "Neat, trimly dress'd,
> Fresh as a bridegroom, * * * *
> * * * * perfumed as a milliner,"—

lose, if it wanted the complaint against the soldiers carrying off the dead—

> "Untaught knaves, unmannerly,
> To bring a slovenly unhandsome corse
> Betwixt the wind and his nobility."

When we stand with Hamlet beside the grave prepared for Ophelia, and moralize with him on what man's strength and woman's beauty must in each case come to, how natural we feel it to be, how inevitable, that sooner or later he should hold out the jester's skull to Horatio and say—

> "Ham. Dost thou think Alexander looked o' this fashion i' the earth?
> Hor. E'en so.
> Ham. And smelt so? Pah!"

In the sleep-walking scene in Macbeth, how intensely are we made to realize the anguish of the guilty, conscience-stricken woman, when Lady Macbeth, gazing on her soft, white, delicate hands, which seem to her remorseful spirit defiled by the blood of Duncan, exclaims—

> "Out, damned spot! out, I say! * * * * Here's the smell of the blood still: all the perfumes of Arabia will not sweeten this little hand! Oh! oh! oh!"

The impassioned Italian Juliet replies to her own question—

> "What's in a name? That which we call a rose,
> By any other name would *smell* as sweet;"

as if to her a rose were more remarkable for its sweet smell than for its rich color or its graceful form. And, in keeping with this comparison of her loved Romeo to a fragrant rose, how deeply does she draw upon the sense of smell, to darken her terrible picture of what may befall her when she awakes from her trance in the tomb. The passage must be read as a whole to appreciate the force of these touches; but you will remember how, when picturing to her vivid imagination what may betide if she awake before Romeo comes to her release, she asks—

> "Shall I not then be stifled in the vault,
> To whose foul mouth no healthsome air breathes in,
> And there lie strangled ere my Romeo comes?
> * * * * * *
> Is it not like that I,
> So early waking—what with loathsome smells,
> And shrieks like mandrakes torn out of the earth,
> That living mortals hearing them, run mad;—
> Oh! if I wake, shall I not be distraught?"

I will quote but two further illustrations of the point under notice from the plays of the same great poet. The one is that passage in King Lear, beginning "Aye, every inch a king," where Lear, after his passionate and madly exaggerated denunciation of female depravity, suddenly arrests the hateful current of his thoughts by the boldly figurative demand, "Give me an ounce of civet, good apothecary, to sweeten my imagination."

The last is the most beautiful of all, and occurs in the commencement of Twelfth Night, in the familiar passage where the Duke says of the music to which he has been listening—

> "That strain again:—it had a dying fall;
> Oh, it came o'er my ear, like the sweet south
> That breathes upon a bank of violets,
> Stealing and giving odor."

In these lines we have the nostril and the ear linked together esthetically, as the respective entrance-gates of music and fragrance.

The esthetical link, however, which connects sound and smell, is a double one. In the passage just quoted, Shakspeare associates the reception of sound by the ear with the reception of odor by the nostril, through the carrying agency of the wind. He has not forgotten, however, nor have others, to place side by side with the utterance of speech or of music, the emission of fragrance. The poets of all countries, I suppose, have delighted to call the scent of a flower its breath; but a breath is a sound, and, unless at the limit of faintness, an audible respiratory murmur. Bacon felt this when, in his delightful Essay "Of Gardens," he told his readers that "the breath of flowers is far sweeter in the air—where it comes and goes like the warbling of music—than in the hand;" comparing, as it were, the free-growing flower, giving forth fragrance, to an uncaged bird like the nightingale, singing under the open sky.

In the same spirit, reversing the metaphor, poets have loved to speak of the healthful breath of beautiful women as perfuming the air; a comparison which includes, however, latently, a recognition of the sound, as well as of the aërial wave produced by respiration, and from which the transition, especially as associated with waking, vocal life, is almost immediate to the conception of the perfumed breath as fraught with words or with music. No single passage, perhaps, better illustrates the recognition of this relation of sound and smell in their emission, than a portion of the famous passage in Cymbeline, where Iachimo describes the sleeping Imogen, and declares,

> "'Tis her breathing that
> Perfumes the chamber thus."

But I will also quote Shakspeare's XCIX. Sonnet, one of the most exquisite of them all: and I give it entire, because it so beautifully weaves together the eye, the nostril, and the ear, each as it were like instruments in an orchestra, in turn playing the air, and then falling back into an accompaniment, so that now it is color which is most prominent before us, and then smell, and then sound, and thereafter through color we return to sound and fragrance again:

> "The forward violet thus did I chide:
> Sweet thief, whence didst thou steal thy sweet that smells,
> If not from my love's breath? The purple pride
> Which on thy soft cheek for complexion dwells,
> In my love's veins thou hast too grossly dyed.
> The lily I condemned for thy hand,
> And buds of majoram had stolen thy hair:
> The roses fearfully on thorns did stand,
> One blushing shame, another white despair;
> A third, nor red nor white, had stolen of both,
> And to his robbery had annex'd thy breath;
> But for this theft, in pride of all his growth,
> A vengeful canker eat him up to death.
> More flowers I noted, yet I none could see,
> But sweet or color it had stolen from thee."

In the hands of the Hebrew poets and other sacred writers, the association of sound and smell is carried up into identification. They go far beyond the boldest of Ethnic writers; and however difficult it may be for us to sympathize fully with them, we may be sure that to an ancient Hebrew, in the days when symbols spoke to men's imaginations as they do not now to ours, it seemed most natural to regard incense as prayer, and to feel, when the perfumed smoke was ascending from the altar, as if it were the voice of the high-priest, in silent eloquence making a new confession of the sins of the people, beseeching forgiveness for them, and offering their thanksgivings to God. There was thus, too, it may be noticed in passing, an opportunity for social prayer offered to those who were at once blind and deaf, which our modern incenseless worship does not supply.

It seems unquestionable, moreover, that the Hebrews went beyond the simple identification of odor with sound. Some odors were equivalent to acceptable, prevailing prayers; others represented unaccepted or unanswered petitions to God, and even, as should seem, curses and blasphemies. The first proposition, at least, admits of ready proof. "The Lord smelled a sweet savor," when he accepted the burnt-offering of Noah. (Gen. viii. 21.) When the people murmured, after the rebellion of Korah, Aaron hastened at Moses' command to put "the pure incense of sweet spices" along with fire into his censer, and thus "made atonement for the people." (Numbers xvi. 47.) By King David the prayerful character of incense was so strongly realized, that he speaks as if it were a greater reality than the prayer which it symbolized. "Let my prayer," says he, "be set forth before thee as incense" (Ps. cxli. 2); and when a prophet would refer to the distant time when all the Gentile nations should worship God, although incense-burning was to form no part of their religious rites, still it alone is referred to, as if it were a perfect but more graphic synonyme of prayer: "In every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts." (Malachi i. 11.)

So also even when that stately system of rites and cerremonies, which were but the shadow of good things to come, had waxed old and was ready to vanish away, St. John still used figures taken from it to describe the services of the sanctuary of heaven.

Before the seven angels sounded their trumpets, "another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense with the prayers of the saints ascended up before God out of the angel's hand." (Rev. viii. 3, 4.) Here we reach the highest generality, universal homage to God—the prayers of "all" saints, rising with the smoke of "much" incense; the visible vapor, the audible sound, the invisible, inaudible fragrance inseparably mingled, and as it were appealing together to the mercy of the omniscient Father of all.

The converse proposition—to the extent, at least, that unfragrant incense was equivalent, in the estimation of the Hebrews, to unprofitable, unlawful, or unacceptable prayer—can also be established. They were warned by God that if they walked contrary to his way, "I will not smell the savor of your sweet odors" (Lev. xxvi. 31); and when they did disobey, "I will not smell in your solemn assemblies" (Amos v. 21); and again, "Incense is an abomination unto me." (Isaiah i. 13.)

In these passages, the reference unquestionably is rather to unsmelled or odorless incense, than to incense exhaling a noisome odor. Still it can scarcely be doubted that where by Divine command the most scrupulous care was exercised in selecting and compounding the sweetest spices for the altar-incense, and where the acceptance of sacrifice and the gracious answer to prayer were denoted by God's smelling a "sweet" savor, an odor of the opposite kind, if rising from the censer or altar of burnt offering, must have been associated, still more strongly, than the mere absence of odor, with a mocking or dishonored prayer. I imagine that if, by accident or profane design, some mal-odorous body had been mixed with the incense, so that when kindled it filled the court of the Temple with a noisome instead of a fragrant vapor, the worshipers would have been as much appalled as if the priest had uttered curses instead of blessings.

I am not certain that the same idea does not in part enter into the ominous references, occurring frequently in the Apocalypse, to "the smoke of the torment" of the objects of Divine wrath. The misery of blaspheming

spirits is dimly revealed to us by figures taken among other things from burning combustibles, such as sulphur, the odor of whose vapors (including all its volatile compounds) is as hateful as they themselves are deadly. But on this I will not dwell. The Hebrews, after all, only condensed into more specific beliefs those sympathies, common to all mankind, which lead us to connect fragrance with health, happiness, and joyous existence, and revolting odors with disease, suffering, and death.

And now, before bringing to a conclusion this apology for the Nose, let me urge that although to us, as a northern, cold-blooded, unimpassioned people, odors are but a small source of either pleasure or pain, we should seek to sympathize with those more sensitive nations to whom they largely minister both delight and suffering; and should not forget, that the Bible is thick strewn from beginning to end with the most expressive metaphors, applied to the most solemn persons and things, taken from odorous bodies.

The Patriarchal and Hebrew services had in them much that was for us and for all time. The incense and the pure offering which they presented in symbol, we are to present in reality; and those four-and-twenty elders who around the throne of God represent all nations, and kindreds, and people, and tongues, if they hold in the one hand harps, in the other lift up "golden vials full of odors, which are the prayers of saints."

PEOPLE OF WHOM MORE MIGHT HAVE BEEN MADE.

[Under this title, a writer, evidently a European, in a late number of the *Atlantic Monthly*, gives many interesting facts and illustrations of the power of circumstances and training in forming the character, ministering to the happiness and determining the responsibility and the destiny of men. It will be read with pleasure by every clear thinker.—EDS. PHRENOLOGICAL JOURNAL.

IT is recorded that at a certain public dinner in America a Methodist preacher was called on to give a toast. It may be supposed that the evening was so far advanced that every person present had been toasted already, and also all the friends of every one present. It thus happened that the Methodist preacher was in considerable perplexity as to the question, What being, or class of beings, should form the subject of his toast. But the good man was a person of large sympathies; and some happy link of association recalled to his mind certain words with which he had a professional familiarity, and which set forth a subject of a most comprehensive character. Arising from his seat, the Methodist preacher said, that, without troubling the assembled company with any preliminary observations, he begged to propose the health of ALL PEOPLE THAT ON EARTH DO DWELL.

Not unaturally, I have thought of that Methodist preacher and his toast, as I begin to write this essay. For, though its subject was suggested to me by various little things of very small concern to mankind in general, though of great interest to one or two individual beings, I now discern that the subject of this essay is in truth as comprehensive as the subject of that toast. I have something to say *Concerning People of whom More might have been Made:* I see now that the class which I have named includes every human being. More might have been made, in some respects, possibly in many respects, of *All People that on Earth do Dwell.* Physically, intellectually, morally, spiritually, more might have been made of all. Wise and diligent training on the part of others, self-denial, industry, tact, decision, promptitude, on the part of the man himself, might have made something far better than he now is of every man that breathes. No one is made the most of. There have been human beings who have been made the most of as regard some one thing, who have had some single power developed to the utmost; but no one is made the most of, all round; no one is even made the most of as regards the two or three most important things of all. And, indeed, it is curious to observe that the things in which human beings seem to have attained to absolute perfection have for the most part being things comparatively frivolous—accomplishments which certainly were not worth the labor and the time which it must have cost to master them. Thus, M. Blondin has probably made as much of himself as can be made of mortal, in the respect of walking on a rope stretched at a great height from the ground. Hazlitt makes mention of a man who had cultivated to the very highest degree the art of playing at rackets, and who accordingly played at rackets incomparably better than any one else ever did. A wealthy gentleman, lately deceased, by putting his whole mind to the pursuit, esteemed himself to have reached entire perfection in the matter of killing otters. Various individuals have probably developed the power of turning somersets, of picking pockets, of playing on the piano, jew's-harp, banjo, and penny trumpet, of mental calculation in arithmetic, of insinuating evil about their neighbors without directly asserting anything, to a measure as great as is possible to man. Long practice and great concentration of mind upon these things have sufficed to produce what might seem to tremble on the verge of perfection—what unquestionably leaves the attainments of ordinary people at an inconceivable distance behind. But I do not call it making the most of a man, to develop, even to perfection, the power of turning somersets and playing at rackets. I I call it making the most of a man, when you make the best of his best powers and qualities, —when you take those things about him which are the worthiest and most admirable, and cultivate these up to their highest attainable degree. And it is in this sense that the statement is to be understood, that no one is made the most of. Even in the best, we see no more than the rudiments of good qualities which might have been developed into a great deal more; and in very many human beings, proper management might have brought out qualities essentially different from those which these beings now possess. It is not merely that they are rough diamonds, which might have been polished into blazing ones—not merely that they are thoroughbred colts drawing coal-carts, which with fair training would have been new Eclipses: it is that they are vinegar which might have been wine, poison which might have been food, wild-cats which might have been harmless lambs, soured, miserable wretches who might have been happy and useful, almost devils who might have been but a little lower than the angels. Oh, the unutterable sadness that is in the thought of what might have been!

Not always, indeed. Sometimes, as we look back, it is with deep thankfulness that we see the point at which we were (we can not say how) inclined to take the right turning, when we were all but resolved to take that which we can now see would have landed us in wreck and ruin. And it is fit that we should correct any morbid tendency to brood upon the fancy of how much better we might have been, by remembering also how much worse we might have been. Sometimes the present state of matters, good or bad, is the result of long training, of influences that were at work through many years, and that produced their effect so gradually that we never remarked the steps of the process, till some day we waken up to a sense of the fact, and find ourselves perhaps a great deal better, probably a great deal worse, than we had been vaguely imagining. But the case is not unfrequently otherwise. Sometimes one testing-time decided whether we should go to the left or to the right. There are in the moral world things analogous to the sudden accident which makes a man blind or lame for life: in an instant there is wrought a permanent deterioration. Perhaps a few minutes before man or woman took the step which can never be retraced, which must banish forever from all they hold dear, and compel to seek in some new country far away a place where to hide their shame and misery, they had just as little thought of taking that miserable step as you, my reader, have of taking one like it. And perhaps there are human beings in this world, held in the highest esteem, and with not a speck on their snow-white reputation, who know within themselves that they have barely escaped the gulf, that the moment has been in which all their future lot was trembling in the balance, and that a grain's weight more in the scale of evil and by this time they might have been reckon-

ed among the most degraded and abandoned of the race. But probably the first deviation, either to right or left, is in most cases a very small one. You know, my friend, what is meant by the *points* upon a railway. By moving a lever, the rails upon which the train is advancing are, at a certain place, broadened or narrowed by about the eighth of an inch. That little movement decides whether the train shall go north or south. Twenty carriages have come so far together; but here is a junction station, and the train is to be divided. The first ten carriages deviate from the main line by a fraction of an inch at first; but in a few minutes the two portions of the train are flying on, miles apart. You can not see the one from the other, save by distant puffs of white steam through the clumps of trees. Perhaps already a high hill has intervened, and each train is on its solitary way—one to end its course, after some hours, amid the roar and smoke and bare ugliness of some huge manufacturing town; and the other to come through green fields to the quaint, quiet, dreamy-looking little city, whose place is marked, across the plain, by the noble spire of the gray cathedral rising into the summer blue. We come to such points in our journey through life—railway-points, as it were, which decide not merely our lot in life, but even what kind of folk we shall be, morally and intellectually. A hair's breadth may make the deviation at first. Two situations are offered you at once: you think there is hardly anything to choose between them. It does not matter which you accept; and perhaps some slight and fanciful consideration is allowed to turn the scale. But now you look back, and you can see that *there* was the turning-point in your life; it was because you went there to the right, and not to the left, that you are now a great English prelate, and not a humble Scotch professor. Was there not a time in a certain great man's life, at which the lines of rail diverged, and at which the question was settled, Should he be a minister of the Scotch Kirk, or should he be Lord High Chancellor of Great Britain? I can imagine a stage in the history of a lad in a counting-house, at which the little angle of rail may be pushed in or pushed back that shall send the train to one or two places five hundred miles asunder; it may depend upon whether he shall take or not take that half-crown, whether thirty years after, he shall be taking the chair, a rubicund baronet, at a missionary society meeting, and receive the commendations of philanthropic peers and earnest bishops, or be laboring in chains at Norfolk Island, a brutalized, cursing, hardened, scourge-scarred, despairing wretch, without a hope for this life or the other. Oh, how much may turn upon a little thing! Because the railway train in which you were coming to a certain place was stopped by a snow-storm, the whole character of your life may have been changed. Because some one was in the drawing-room when you went to see Miss Smith on a certain day, resolved to put to her a certain question, you missed the tide, you lost your chance, you went away to Australia and never saw her more. It fell upon a day that a ship, coming from Melbourne, was weathering a rocky point on an iron-bound coast, and was driven close upon that perilous shore. They tried to put her about; it was the last chance. It was a moment of awful risk and decision. If the wind catches the sails, now shivering as the ship comes up, on the right side, then all on board are safe. If the wind catches the sails on the other side, then all on board must perish. And so it all depends upon which surface of certain square yards of canvas the uncertain breeze shall strike, whether John Smith who is coming home from the diggings with twenty thousand pounds, shall go down and never be heard of again by his poor mother and sisters away in Scotland—or whether he shall get safely back, a rich man, to gladden their hearts, and buy a pretty little place, and improve the house on it into the pleasantest picture, and purchase, and ride, and drive various horses, and be seen on market-days sauntering in the High Street of the country-town, and get married, and run about the lawn before his door, chasing his little children, and become a decent elder of the Church, and live quietly and happily for many years. Yes, from what precise point of the compass the next flaw of wind should come would decide the question between the long homely life in Scotland and a nameless burial deep in a foreign sea.

It seems to me to be one of the main characteristics of human beings, not that they actually are much, but that they are something of which much may be made. There are untold potentialities in human nature. The tree cut down, concerning which its heathen owner debated whether he should make it into a god or into a three-legged stool, was positively nothing in its capacity of coming to different ends and developments, when we compare it with each human being born into this world. Man is not so much a thing already, as he is the germ of something. He is, so to speak, material formed to the hand of circumstances. He is essentially a germ, either of good or evil. And he is not like the seed of a plant, in whose development the tether allows no wider range than that between the more or less successful manifestation of its inherent nature. Give a young tree fair play, good soil, and abundant air—tend it carefully, in short, and you will have a noble tree. Treat the young tree unfairly—give it a bad soil, deprive it of needful air and light, and it will grow up a stunted and poor tree. But in the case of the human being, there is more than this difference in degree. There may be a difference in kind. The human being may grow up to be, as it were, a fair and healthful fruit-tree, or to be a poisonous one. There is something positively awful about the potentialities that are in human nature. The Archbishop of Canterbury might have grown up under influences which would have made him a bloodthirsty pirate or a sneaking pickpocket. The pirate or the pickpocket, taken at the right time, and trained in the right way, might have been made a pious, exemplary man. You remember that good divine, two hundred years since, who, standing in the market-place of a certain town, and seeing a poor wretch led by him to the gallows, said, "There goes myself, but for the grace of God." Of course, it is needful that human laws should hold all men as equally responsible. The punishment of such an offense is such an infliction, no matter who committed the offense. At least the mitigating circumstances which human laws can take into account must be all of a very plain and intelligible character. It would not do to recognize anything like a graduated scale of responsibility. A very bad training in youth would be in a certain limited sense regarded as lessening the guilt of any wrong thing done; and you may remember, accordingly, how that magnanimous monarch, Charles II., urged to the Scotch lords, in extenuation of the wrong things he had done, that his father had given him a very bad education. But though human laws and judges may vainly and clumsily endeavor to fix each wrong-doer's place in the scale of responsibility, and though they must, in a rough way, do what is rough justice in five cases out of six, still we may well believe that in the view of the Supreme Judge the responsibilities of men are most delicately graduated to their opportunities. There is One who will appreciate with entire accuracy the amount of guilt that is in each wrong deed of each wrong-doer, and mercifully allow for such as never had a chance of being anything but wrong-doers. And it will not matter whether it was from original constitution or from unhappy training that these poor creatures never had that chance. I was lately quite astonished to learn that some sincere, but stupid American divines have fallen foul of the eloquent author of "Elsie Venner," and accused him of fearful heresy, because he declared his confident belief that "God would never make a man with a crooked spine and then punish him for not standing upright." Why, that statement of the "Autocrat" appears to me at least as certain as that two and two make four. It may, indeed, contain some recondite and malignant reference which the stupid American divines know, and which I do not; it may be a mystic Shibboleth, indicating far more than it asserts; as at one time in Scotland it was esteemed as proof that a clergyman preached unsound doctrine, if he made use of the Lord's prayer. But, understanding it simply as meaning that

the Judge of all the Earth will do right, it appears to me an axiom beyond all question. And I take it as putting in a compact form the spirit of what I have been arguing for—to wit, that, though human law must of necessity hold all rational beings as alike responsible, yet in the eye of God the difference may be immense. The graceful vase, that stands in the drawing-room under a glass shade, and never goes to the well, has no great right to despise the rough pitcher that goes often and is broken at last. It is fearful to think what malleable material we are in the hands of circumstances. And a certain Authority, considerably wiser and incomparably more charitable than the American divines already mentioned, recognized the fact, when He taught us to pray, "Lead us not into temptation!" We shall think, in a little while, of certain influences, which may make or mar the human being; but it may be said here that I firmly believe that happiness is one of the best of disciplines. As a general rule, if people were happier, they would be better. When you see a poor cabman on a winter-day, soaked with rain and fevered with gin, violently thrashing the wretched horse he is driving, and perhaps howling at it, you may be sure that it is just because the poor cabman is so miserable that he is doing all that. It was a sudden glimpse, perhaps, of his bare home and hungry children, and of the dreary future which lay before himself and them, that was the true cause of those two or three furious lashes you saw him deal upon the unhappy animal's ribs. It is out of great misery that malignity for the most part proceeds. To give the ordinary mortal a fair chance, let him be reasonably successful and happy. [TO BE CONTINUED.]

PRISONERS AND PRISON KEEPERS.

BY A. J. MARSH.

THERE are humane men among the keepers of our city prisons, but not all are humane. Years of contact with the vicious and depraved have hardened the hearts of some, and of the prisoners committed to their care, many are, by their harsh treatment—by that spirit of vindictiveness which converts the laws into an engine of oppression—plunged into the abyss of crime and degradation, which, perhaps, they were but just approaching, and from which possibly a kind word might have saved them. Crime and misery, clad in rags or in calico, are no worse and no less pitiable than when arrayed in broadcloth or silks; but of this some of our guardians of public morals seem to be ignorant or regardless.

The relatives and friends of prisoners, often bowed with grief by reason of the evil courses of those they love, are not always treated with consideration. Here is a case in point, which came within our own observation: The son of a poor woman was arrested on suspicion of larceny. The suspicion might or might not be correct, but until this no whisper against his fair fame had ever reached the mother's ear. She was informed of his arrest by a neighbor, who could give her no particulars, and hastily throwing on her bonnet and shawl, she hurried to the police station. "What do you want, woman?" demanded the rough official in charge. "Is James ——— here?" "Yes—we've got him safe enough." "I want to see him, please; I am his mother." "You can't see him; he's a thief." Perhaps this was thoughtlessly said; it may be that the officer sought only the shortest mode of getting rid of what he thought a troublesome customer, but the cruel words sank like iron into the soul of that mother. For a moment she fixed upon him an agonizing gaze, and then, without a word or a sob, she departed slowly and sorrowfully homeward. The sequel we never learned, but it is probable that, like many other unfortunate victims who are thus deprived of the counsel of parents and friends, he was given over to the tender mercies of those despicable buzzards, the "shysters" and "skinners" who swarm about the prisons and fatten on human depravity and woe.

It is pleasant to turn from this to an incident of a contrary nature, illustrative of the good that may be done by that rare being, the humane jailer. A merchant, who had lived in affluence, died, leaving his affairs involved, and a wife, a son, and two lovely daughters to deplore his loss. The social ties were strong in the hearts of the bereaved family. It soon becoming apparent that they were penniless, they removed from their mansion to humbler apartments, and the son and brother, a young man about seventeen years old, sought and obtained employment in a bank at $700 a year. This was the sole support of the family, and upon it, all unused to penury as they had been, they struggled along from month to month. Two young men of good character and position were paying addresses to the sisters, and it was deemed advisable to keep up appearances as much as possible. Many were the economical contrivances and makeshifts resorted to, but the young ladies' bonnets would go out of fashion, and, trim and alter their dresses as they would, they began at last to lose the look of newness and elegance.

One day the girls were invited to a party at the house of a former wealthy acquaintance. To decline they dare not, and the question was, how to make a respectable appearance. The brother was at his wits' end, and in an evil hour he yielded to temptation and abstracted $200 from the funds of the bank, expecting to be able to replace the money from his salary before it could be missed. Accidentally the theft was discovered, and the young man was arrested and taken to one of our city prisons. Here he appeared to be completely overwhelmed with despair. But the keeper spoke kindly to him, and after a time he told his whole story, protesting that he had used none of the money for himself, but had expended all, except the portion which he had surrendered when arrested, for his sisters.

An hour later a lady in deep mourning called at the prison, and when the keeper inquired her business, she faltered, "Can I see William ———?" and burst into tears. The keeper conducted her to a seat, gave her a glass of water, and then called the young man into the room. On seeing the lady he uttered only that holy word, "Mother!" and the next moment his head was resting on her bosom. What was said at that interview is known only to themselves and to their God. When the mother was ready to depart she was sent away with words of comfort and encouragement, and the next day the keeper stated the case to the magistrate, who sent to the officers of the bank. Inquiries were made, and finally the prosecution was abandoned. Afterward the young man obtained employment as book-keeper for a mercantile firm, in which he has since become a partner, and both his sisters are happily married.

DIETETIC.

BY HENRY WENDELL THOMPSON.

ON the occasion of Thanksgiving and other holiday dinners, we swallow thereat superfluous quantities of indigestible stuff, not out of mere gluttony, but because of our ridiculous fashion of gorging on holidays, as though it were the most appropriate way of manifesting our gratitude or delight. In all probability, ninety-nine out of every hundred persons who read this paper are accustomed to gormandize in the same stupid and stupefying way, unmindful of the headache, dizziness, languor and nausea experienced after such dinners, and will continue to do so on succeeding holidays, unless dyspepsia puts a stop to it.

Times of public rejoicing are not the only occasions on which this propensity to overload our stomachs manifests itself. There are christening, birthday, and wedding parties, oyster suppers, ice-cream dinners, pic-nics, and a thousand other social gatherings at which the chief entertainment is that offered by the bill of fare. Indeed, it is our habit to look upon the table as an exponent of the social qualities of the host, and to express our appreciation or disapprobation of them, as the eatables suit our epicurean fancies, either by pronouncing him shabby or by devouring the viands set forth with an avidity and relish in exact ratio to the vivacity of our emotions.

Naturally enough, an almost incalculable amount of suffering results from the dyspepsia, scrofula, and like diseases engendered by these feasts, which ought to engage the attention of the authorities of church and state, and render them more chary about appointing days of Thanksgiving, until people adopt some less pernicious mode of observing them. In the meanwhile, let fast-days be multiplied.

This may assist materially in checking the gormandism of the age. But until we learn what to eat and how to eat it, there will remain abundant room for dietetic reform, and we shall scarcely be able to refute the charge of living to eat, instead of eating to live.

DR. LUTHER V. BELL.

DR. BELL was last summer appointed a surgeon in the Eleventh Massachusetts Regiment, and served in that capacity on the Potomac until his death, which occurred about the 10th of February last. We reprint from the JOURNAL for August, 1859, the portrait and two phrenological examinations of Dr. Bell, which will doubtless interest our readers.

"At the close of a phrenological lecture given by L. N. Fowler in Charlestown, Mass., in June last, several gentlemen came on the platform for public examinations, to test the science. Mr. Fowler gave the following description to one of the gentlemen who was unknown to him:

"You have a strong constitution, a great amount of mental power, have a strongly-marked brain, a distinct personal character, uncommon self-possession, independence, and will-power. You are remarkable for your ability to control and govern others—should be at the head of some institution where you were required to manage those who could not manage themselves. You could quell a mob easily, always command respect and secure obedience. You have much personal authority, never trifle, have moral as well as physical courage, are not cruel or revengeful, but are decidedly kind-hearted, yet in a combat would be the last one to give up. You stand out boldly and vigorously in times of opposition, can be very sarcastic, are full of fun, and have a keen perception of mirth—are quick to enjoy a joke, and frequently have fun when alone. You have great sense of justice and moral obligation, also kindness and humanity of feeling; are philosophical, original, mathematical; if ever insane, it would be because you could not have your own way; are remarkable for originality of thought; have uncommon intuition of mind; are clear-headed, fond of argumentation; are forcible rather than copious in speech. You are not gregarious in attachments, but more exclusive in your friendships; are not as much influenced by the perceptive, memorizing faculties as by the power to investigate fundamental principles."

At the close of the examination the gentleman remarked to the audience that he was Dr. Bell, for many years the Superintendent of the McLean Insane Asylum at Somerville, Mass.; that twenty-one years ago Mr. Fowler came into the Asylum and examined the heads of some of the insane patients and described the cause of their mania. Among the number, he, Dr. Bell, was introduced to Mr. F. as a raving maniac, his hair disheveled, clad in the garb of those unfortunate patients, and so completely disguised that the real person was not suspected. The examination was taken down at the time by a reporter.

Seeing by the newspapers a few days ago that Mr. F. was to lecture in Charlestown, he looked over his old private papers, found the original report, and now read it to the audience to verify the accuracy of the present description. So long a time had elapsed that neither recognized the other personally. We give a copy of the old report, which will doubtless interest the readers of the JOURNAL.

"Phrenological Examination of L. V. Bell, made in Nov., 1838, by L. N. Fowler, at the McLean Asylum, L. V. B. being introduced to him among patients in such a manner that the real person was not suspected.

"Head large, more than common mental power when excited; ambition and determination are the ruling features of his mind; unwilling to submit or give up the object of pursuit (Firmness.) Loves power, rank, standing; naturally dignified, never trifles with others, and can not bear to be trifled with. Mind dwells long upon one thing, often absent-minded, love of property weak—would desire it only to give him influence; is not intriguing; powers of resistance to opposition and encroachment strong; not first to begin a difficulty; lacks variety of thought and feeling; has mechanical ingenuity; has a philosophical mind, naturally refined and delicate; elevated in his feelings; judgment of principles better than that of details; Conscientiousness and Veneration large; Amativeness largest of social feelings; not naturally very social; not fond of mingling in society in general, but when he becomes attached he identifies the person as himself; desire for reading great; love of polite literature great; is forgetful of faces and persons; not observing; Individuality not large; Self-Esteem and Firmness *enormous*—more so than one in a thousand. Some one asked him the cause of the patient's madness. Mr. F. replied that he could not tell, unless he was prevented from having his own way."

SAMUEL M. FELTON.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

[This character was dictated from the likeness, with no knowledge of the name or history of the original.]

THIS portrait indicates a strong constitution, a large, deep chest, and consequent copious breathing power. He has also the signs of good digestion, and most excellent circulation; he has the indications of endurance and hardihood, though not the signs of wiry toughness; he can bear burdens, endure fatigues, and go without food or sleep longer than most men, but he is quite susceptible to everything which chafes and irritates physically, or which is addressed to his sympathies. He has fortitude, courage, self-reliance, the disposition to govern, manage, superintend, control, and these traits he has inherited from the father. In the whirl and strife of business he is staunch, steadfast, thorough, and commanding. He has inherited from his mother not only the middle part of the face, but her intuitions, sympathies, affections, tastes, and tenderness of spirit. Like her, he understands strangers at the first glance; readily sympathizes with everybody who suffers; has respect for age, authority, and things sacred; has hopefulness and enthusiasm in respect to the future, and could easily be influenced in regard to religious subjects. Children, women, strangers, the helpless, and the poor, are more able to control him, to command his service, and awaken sympathy to do and suffer than is true of most strong men. When his feelings are appealed to, he yields readily; when he is opposed by force or by argument, the traits of his father are aroused, and he stands straight up, and meets the emergency manfully.

He is frank, truthful, direct, and open-hearted. He has fair, but not excessive Cautiousness; he has first-rate practical sense and judgment; he not only understands mind and motive readily, but he takes cognizance of all the facts and phenomena presented to him; analyzes all that is going on about him, has a good judgment of the value, uses, and conditions of things; has a good memory of what he sees and experiences, carries in his mind the knowledge he has acquired, and has it ready for use at all times. He is a natural critic, discriminates sharply in respect to subjects and objects, and would excel in mathematics and chemistry. He appreciates mirth and amusement, still he is an earnest man,

upright in his wishes and intentions, firm in his purposes, respectful and kind in his demeanor, yet commanding and energetical where he has the right control, or where he is opposed. He has apparently a large head, which is well sustained by an amply developed vitality; consequently, his power is more than average in whatever line of business he may engage. He would make a good speaker, would always command the attention of the audience, and be able to instruct the intellect and arouse the feelings of the hearer. He is capable of working his passage, making his own mark, and. rendering himself not only useful to the community, but a natural leader.

BIOGRAPHY.

SAMUEL MORSE FELTON, the President of the Philadelphia, Wilmington, and Baltimore Railway Corporation, was born in West Newbury, Mass., on the 17th of July, 1809. His early youth was passed in Saugus, to which his father removed in 1815. He attended the common school of this town for several years, acquiring the rudiments of an English education. His taste for mathematical science was first developed by the study of the admirable works of Warren Colburn, at the private school established by the late Joseph Emerson, in that place. In his fifteenth year he became a clerk in a store in Boston, where he remained four years, giving all his leisure moments to the study of mathematics. In September, 1827, he removed to Geneseo, N. Y., and entered the Livingston County High School, with which his older brother, now the President of Harvard College, was connected as a teacher. He remained here two years, partly as student, and partly as book-keeper of the establishment. During the following six months he taught a private school at Lyons, N. Y., and returning to Cambridge, was admitted, in 1830, to the Freshman Class, for which he had thoroughly prepared himself. He was graduated in 1834, with one of the highest honors of his class. After taking his degree he opened a private school in Charlestown, Mass., which he taught about two years.

In the mean time Mr. Felton commenced the study of civil engineering, under the late Loammi Baldwin, at that time the most distinguished member of the profession in this country. Mr. Felton had the good fortune to secure the confidence and friendship of that able and excellent man; and having, under his guidance, completed his preparatory studies, he commenced the practice of engineering in 1837. The first work constructed by him was the Fresh Pond Railway. He was next employed to survey the route of the Fitchburgh Road, which he also built. On completing this very important work, Mr. Felton was appointed engineer and superintendent, and continued to discharge the laborious duties of this responsible position to the great advantage and satisfaction of the company, until 1851. In the mean time he was employed upon numerous surveys for other railways, and was consulting engineer to some of the leading railway corporations in New England.

PORTRAIT OF SAMUEL M. FELTON.]

In 1851, his reputation as a scientific and practical engineer and railway manager had become so well established, that the presidency of the Philadelphia, Wilmington, and Baltimore Railway was offered him, on the retirement of Captain Swift from that office. Mr. Felton entered at once upon his new and arduous duties, and has ever since discharged them with prudence, energy, and marked ability. He has promoted the interest of the stockholders by the largest and most liberal plans for the convenience and comfort of the public. He began by making himself thoroughly familiar with the state of the Road and the wants of its customers, and adopted a comprehensive system of improvements, founded upon minute personal information. In carrying out his plans for the accommodation of the public and the improvement of the property, he found himself obliged to institute proceedings which resulted in the discharge of Mr. Trimble, who had been for several years the Superintendent of the Road, and who had interfered with the business of the public by misusing the opportunities of his position for his private ends. This unfaithful agent has since received a commission in the rebel army.

Mr. Felton has remodeled and rebuilt the Road throughout. He has introduced the system of working it by contract, securing a direct personal responsibility of the parties, and the most prudent, economical, and effective administration of every branch of the business. He was the first to introduce successfully the systematic use of coal for the regular passenger trains, which has resulted in a saving for this Road of fifty per cent. on the cost of fuel, besides contributing greatly to the comfort of travelers.

At the commencement of the present rebellion, this Railway suddenly became one of the most important supports to the Government, and the President was not fouud unequal to the demands of the occasion. He devoted himself, and all the resources at his command, to the public service, laboring night and day, and assuming pecuniary and other responsibilities of the most serious character, at a time when all communication with Washington was cut off. When, after the passage of the Massachusetts Sixth, the bridges on the Maryland part of the Road were destroyed by a Baltimore mob, headed by Trimble, the dismissed Superintendent, the President planned the route by Annapolis, laid it before the civil and military authorities of Pennsylvania, and with their sanction, and the recommendation of Capt. Dupont, submitted it to Gen. Butler and Col. Lefferts; he furnished the means for carrying it into immediate execution, and subsequently bought and forwarded supplies of pro-

visions for the troops at Annapolis, and on the march to Washington, when it was impossible for the Government to transmit orders or instructions. He was active in exposing the plot to seize Washington by a combined attack from Maryland and Virginia, and in detecting the atrocious conspiracy to assassinate the President-elect at Baltimore. The details of these transactions, not yet given to the public, will furnish a curious chapter in the secret history of the commencement of the Great Rebellion. It is seldom that a private corporation is called upon to play an important part in public affairs, but in this emergency the preservation of the capital depended in no small measure upon the management of the Philadelphia, Wilmington and Baltimore Railway, and the indefatigable energy of its President.

Mr. Felton is a man peculiarly qualified for the position he now holds. He has been accustomed to labor from his childhood. He achieved a liberal education at the best endowed university of the country, by his own efforts. He was for several years an experienced and successful teacher of youth. He was carefully trained in his professional studies under the ablest master of his time. He began his professional career with the most elementary labors in its practice; he surveyed and built an important railway, and after completing it, managed it successfully several years. His education and experience have thus been unusually thorough and various. His knowledge of every department of his profession is exact; inasmuch as it comes from study and experience, and combines theory and practice. He understands how to deal with men. His manners are calm and considerate, and his temper placid, while he is rigid in the performance of his own duties, and in requiring of those under his direction the performance of theirs. He gains the good-will of his subordinates by his kindness, and secures their respect by his ability and integrity.

A SUNBEAM AND A SHADOW.

PHILOPROGENITIVENESS AND VENERATION.

I hear a shout of merriment,
A laughing boy I see;
Two little feet the carpet press
And bring the child to me.

Two little arms are round my neck,
Two little feet upon my knee;
How fall the kisses on my cheek!
How sweet they are to me!

That merry shout no more I hear,
No laughing child I see;
No little arms are round my neck,
Nor feet upon my knee.

No kisses drop upon my cheek,
Those lips are sealed to me;
Dear Lord, how could I give him up
To any but to thee?

PROBLEM: TO ANALYZE THE INTELLECT AND KNOWLEDGE.

FIFTH ARTICLE.

BY LEVI REUBEN, M D.

We found, in the course of the preceding article, reasons for accepting the faculty called Weight—Effort-knowing—as the germ-faculty of the intellect. The conclusions were also arrived at, that this power has for its primitive conception, or form of conception, the two-sided idea expressed under the names, Effort and Resistance; and that of the faculties termed Locality, Individuality, and Eventuality, in this order, the primitive forms of conception are the ideas, Place, Thing, and Event or Change.

In considering further, in our last, the two Involved Conceptions, concrete Space, which we found reason for representing under the expression { Extent (Place) }, and concrete Direction, represented by { Direct (Place) }, we appear to have arrived at this result: the same simple idea in substance, { Place }, becomes a different idea of the highest sort, according as we regard it under the condition imposed upon it by one or the other of two unlike events. If the event-idea is that of a *stretching-out* from and around the person, we get { Space }; if the event-idea is that of a *pointing away* of a line of places to one side of the person, we get { Direction }. But, now, these different conceptions come to us through action of the same two faculties, and in the same order—first, Locality; second, Eventuality. How, then, can the conceptions themselves be so different; as in consciousness and in thought we know they are. Here we meet with an apparent difficulty; or indeed, more than one; and these require to be examined before we can advance in our analysis. *First*, in the order in which these difficulties present themselves,—The mind must *know apart* this particular event of "stretching-forth," or "extending," and the other, of "pointing-away;" but just as truly, it must be able to individualize or know apart each of these from ideas of a great variety of other events. To what extent, or whether at all, the reasoning faculty, Discrimination, must descend and take part with the Perceptive powers concerned, in order to the distinct and separate conception of these two Events, and so, of the two higher ideas, Space and Direction dependent on such Events, is a point to which at the close of the preceding article I promised to recur. But, antecedently to all this, as well, the mind must *know apart* Place from Place, before it can even aggregate in its conception a line of Places, to make Direction; or an assemblage of Places, to make Room or Space.

As a first preliminary to our attempt at solving these difficulties, let us clearly and forcibly apprehend the broad, complete, ineffaceable distinction existing, in the nature of mind itself, between our *sensations* and our *ideas*. The former are without exception, fleeting, evanescent: they never persist, nor can they ever be recalled, in the consciousness, after their causes or sources have been removed from range of the senses; and so, in themselves, they never enter into our thinking. The sweetest odor of blossoms, the most agreeable feeling of warmth, the most grateful taste of viands, the faintest or severest pain, and of whatever character, once that its present act and trace have faded from present consciousness, is thereafter forever irrecoverable in the mind; although, of course, in form of a present experience it may be afterward very often repeated. But I can clearly, satisfactorily recall in the silent consciousness, every tone of a melody I have learned, a single tone, some special quality of a tone, a noise that I have noted; all the memorable features of or personages in a picture, my friend's face, or some feature of it, the effort with which I have lifted a load, and so on. That is, the ideas got by receptiveness of our faculties—whatever we may consider those ideas to be—are unmistakably something positive, individual, distinct one from another, and that *do* persist in mind; and that in multitudes of instances, are known so to persist for fifty, eighty, a hundred years, after the objects or entities affording them have been entirely removed from present reach of or action upon our senses. It is with these *ideas*, that we now deal.

Now, when the mind knows "this Event" and "that Event," or "Here" and "There," or even "this Effort" and "that Effort"—unlike in some way,—there is, in every such instance, not merely the knowing of the Events, Places, or Efforts, but there is also, necessarily, and in the same percipient or conceptive acts, the *distinguishing* of the one (of whatever given sort) from the other. These knowings are all of them ideas—full-orbed, individual conceptions;—how does the mind get them? and how is it that it never needs fail to get and have them in distinct and distinguishable forms? Now, we already know that, in their substance, the multifarious sensations, muscular and tactile, and at a later age visual also, through and by means of which those ideas can arise in mind, are themselves severally and specifically unlike; and that in the clear or in the latent consciousness of the individual mind, or in both, these sensations are themselves first of all individually distinguishable, and known or recognized upon frequent enough repetition. But we can not explain these sensations, nor the fact of our having them, nor the fact of their being distinguishable, any more than we can tell why there happens to be such a quality as *red*, or as *round*, in the nature of certain objects, or why the fact of their being in nature should be any reason for our knowing them. When we at-

tempt questions of this kind, we have gone beyond our soundings,—we have essayed problems beyond the scope of science, because beyond the province and possibility of human knowledge. We must accept the knowledge of *red*, and of *round*, as ultimate facts in the nature of mind; and we must admit the existence of somethings that are *red*, and *round*, as ultimate facts in the nature of the universe. The sensations we can have, the having of the sensations, and the distinguishableness of the sensations as had by us, are in the same manner ultimate facts in the nature of mind, and of its relation to the things it can know. All these it is our necessity that we accept: it is not our privilege to explain them. And just as certainly and clearly is it true that the unvaringly evanescent character of some of our sensations, and the unvaringly possible persistency of others, under those distinct and reproducible forms that we call *ideas*, are again but two more of those ultimate facts in the nature of mind and of knowledge, beyond or back of which no analysis can carry us, because no further advance of observation in this direction is possible. What we can know about the matter, seems to be very nearly this: There are, at the first, feelings that we call *tensions* and *touches*; we are conscious of these feelings; they are each severally always like to themselves, and unlike to each other; that is, they are, *in se* and as sensations merely, distinguishable; we distinguish them, and again recognize them; many of them must frequently recur in certain orders of coincidence or succession; tensions and touches of peculiar character, especially, must often coincide; the mind then knows these together, or coördinates them; and when they frequently recur together, *we may suppose* that it is through such coördinated recurrence the mind learns to understand or interpret them, as meaning some certain sort of thing, or entity, in the objective world. But let it be noted that, while all the statements preceding the last in the summary just given, appear to be statements of ascertained facts, this last certainly expresses only a supposition or hypothesis, plausible perhaps, and sometimes advanced with a view of explaining the manner or mode of the origin of ideas in the mind.

The supposition just stated, I understand to be, or substantially to agree with, Mr. Herbert Spencer's attempted explanation of the rise of what we term ideas, from sensations. But as I am led to regard them, ideas are something too real, distinct from, and radically unlike sensations, to be accounted for in any such manner. Mr. Spencer, with his predominant Perceptives and Generalizing Faculty (Comparison, or Resemblance-knowing), too commonly overlooks real and vital distinctions, and so not unfrequently *ones*, generalizes, fuses, and confuses, things whose nature forbids such identification. I can not understand his account of the rise of certain ideas, Space, Motion, Force, etc., out of muscular and tactile sensations, as differing essentially from what we may rudely illustrate by representing those two classes of sensations by two sorts or bundles of threads, and by saying of the result we should get by combining threads from the two bundles and twisting or involving them in various ways, that these cords would then represent the ideas. But as the cords were threads (sensations) before they were twisted, so they are still nothing but threads (sensations) after they have been twisted. And this, indeed, is the legitimate outcome and last result of the whole modern materialistic or sensational school in psychology; which following and exceeding the spirit of Locke and Condillac, will not rest satisfied until it has macerated the whole fibrous structure of our organized knowledge down to a simple homogeneous jelly of sensations; and which then triumphantly proclaims, that, because out of this knowledge originated, therefore this is all that knowledge ever *is!* I am compelled, on the other hand, to agree with those who see in ideas something so unlike sensations, that the latter can by no conversion, metamorphosis, or conditioning whatever, become the former; to regard sensations as the occasions of ideas, while interior, psychical action, mind itself, is their source.

The proper seat of sensations is now pretty well ascertained to be in those gray masses, the *sensory ganglia*, distinct from the cerebral convolutions, which form the central basilar portion of the brain. Thus, anatomically, the transition from sensations to ideas is precisely that from the sensory ganglia to the cerebral convolutions,—the latter a distinct, entirely unlike structure. Physiologically, the same transition involves one more transmission of the impression started at the sense-organs—it must go now out of the sensorium, along the fibers that take it to the true brain, and here it must be psychalized, or realized in consciousness, through medium of a nervous structure so different, that its function and products must be expected to be likewise different. It is here, doubtless, that ideas dawn or are begotten. Ideas come in, in the ascending psychologic scale, at the same time that a true cerebrum appears in the ascending scale of anatomical development. As the sensorium is a center into which the nerves of all the senses converge, so the cerebrum is not at all in the course of these sense-nerves, either in their going up or in return (if there were such); but, at the same time that it is itself a new tributary or radiant, sending as the senses do, its nerves to the sensorium, it is opposite to and farthest removed from the senses; so that it is a radiant from (if we may so change the old simile of the "darkened chamber,") the innermost gloom of the cavern, and not as the senses are, from the very surface of the man, where he is bathed in the light and impressions of all surrounding nature. If, however, the growth of faculties in man has symbolized and interpreted the otherwise unknowable and dark facts of the outer world, then, we should have, perhaps, to change the simile again, and accredit the real light, in knowing, to the soul itself, seated in its *adytum*, its inner and most secret sanctuary! At all events, when an impression from without has reached the sensorium, it is at one remove from the phenomenal world; when it or a consequent impression has gone from sensorium to cerebrum, this is now at two removes, and at the farthest possible, from the phenomenal world. Thus, our Senses and our Faculties proper in no way coincide; they are the *opposite poles* of the conscious and knowing being. And this exactly agrees with our experience and observation of the fundamental antithesis, holding between sense and intelligence.

And, when all is said, what do the sensationalists gain by the annihilation of "ideas," save the gratifying of their own inclinations? Clearness and utility in the science? No; in this very course they hazard and often sacrifice both. Consistency in the form or body of knowledge? No; they fly directly in the face of it. For, when a knife incises living flesh they admit that sensation is occasioned. But the knife is not the sensation, and the flesh is not the sensation: whence and what is the sensation? It is something that arises in a sentient mind—they can not tell how! If they are averse to the existence of a thinking, independent principle within man, and combat "ideas" because they imply such principle, do they not see that it is no more difficult to understand origin of ideas (which are not sensations), than it is to understand origin of sensations themselves? If, with a sentient mind, with organs serving its activities, and occasions for their rise, *sensations* can arise at one pole of the mental being, so under a similarly complete set of conditions, can *ideas* also arise at the opposite pole of the mental being; and yet the ideas shall be in no imaginably needful or conceivable way resolvable into the sensations. Simply, external objects furnish the occasions whereupon sensations dawn in the sentient phase of the mind; and thereafter some of these sensations furnish the occasions whereupon ideas can dawn in the intelligent phase of the same mind. No one can tell why either originates: but he who admits the former can hardly deny the latter. If all our knowledge consisted in sensations only, newly coördinated or involved, then it would appear that a sensorial brain should have sufficed for the highest and most vividly conscious intelligence. The brain of the bee or the spider, destitute of cerebral convolutions, should have served for a Shakspeare or a Laplace, as well as for the

insect. To the sensationalist in psychology, the cerebrum is a stumbling-block, an inexplicable appendage. But Phrenological science here agrees with Conceptualism among the metaphysical schools, and finds the cerebrum indispensable as the seat of the conscious emotions, of the voluntary principle, and of the intelligent or idea-forming capacities. In this particular, a sensational Nominalism is deserted by the most advanced march of our knowledge of organization and function; while Phrenology is, under and by the like tests, sustained and justified.

The idea, then, representing in our knowledge an Effort, a Place, an Event, etc., dawns upon the occurrence of certain occasions in the intelligence, just as upon certain other occasions the sensation of a touch, a taste, a sound, etc., had dawned in our merely animal sensibility, or sentience. We can not account for the *existence*, nor for the *nature*, of either; but knowing that they are unlike mental entities, we can observe and study the conditions or circumstances under which each can occur. We do not, indeed, know that any of our ideas precisely correspond to the realities they symbolize to us. And we never can know the truth upon this point; because neither nature nor our experience holds out to us any *third* sort of fact or entity, which we could make the medium of a comparison between nature *and* our experience. What we do know in the matter is this: That of our ideas each symbolizes to us, normally and as the rule, the same given thing or reality; and since the symbols are thus constant and true to the realities, they serve all our needful purposes. Effort, and Place, and Form, and Event, may not be, *in se*, what we conceive them. But whatever they are, *in se*, we always (leaving abnormal states out of the question,) conceive them, if at all, under the same ideal forms; and so we experience no inadequacy or confusion in the character of our knowledge. Even the same realities *may* become represented in different minds by different concepts; though the view we have taken of the nature of Faculties, leads us to think that such can not be the case. Yet if this were so, so long as the forms of the concepts were constant for each entity and person, and the names constantly and properly applied, no confusion could result. So, then, in its THOUGHT, the mind THINKS—*i. e.*, it THINGS, or makes to be things—the several THINGS or REALITIES of every sort that it can know. Every Faculty decides the apprehended form, and so thenceforth the apprehensible form, of its primitive conception, the substance of which nature furnishes to it in the sensations. To make this meaning more clear, though at risk of a little violence to language, we may say that the faculty Effort-knowing knows the *Effort-ness* of efforts; without the faculty the idea would not be what it is, no matter how true or abundant the requisite sensations. So, Place-knowing knows the *Place-ness* of places; Name-knowing knows the *Naming-ness* of names; and so on.

Thus, the growth of a conceptiveness or faculty in the mind is, as to its manner, quite inexplicable; it results from the nature of mind. The most that we can do in the case is to note the facts, conditions, or circumstances, under which such out-dawning takes place. When we inquire more particularly into the conditions, in respect, say, to the knowing of places, we find that, in order to know spot from spot, "here" from "there," we must antecedently have realized in consciousness certain coincidences or successions of feelings, muscular and tactile, and the likenesses and distinctions of character that inhere in such feelings. "Here" and "there" of the child's fingers and limbs, must be revealed in its consciousness by and along with "here" and "there" of the objects it meets or touches; and along with these discernments must run coincidently the consciousness that "I act," as well as that of more or less pronounced will so to act. I shall not here attempt to decide whether or not Event-knowing may not precede all other perceptives save Effort-knowing; or whether the former may not necessarily arise by and during the same conscious states as does the latter; only that, in this case, the latter would take cognizance of the substantial *acts*, the former of the *changes* constituted by accessions and terminations of such acts. But while any idea { Place }, once having dawned in our knowing, is a pure and unalterable conception, and afterward mentally reproducible, *ad libitum;* yet of the ideas "here" and "there," though each is only *place*, in its substance, each is in the forms of our knowledge equivalent to something more than abstract place. We return thus to the question whether the knowing of such distinctions as "here" and "there" is by the action of a reasoning faculty, Discrimination, or by a discernment proper to perceptive faculties in and of themselves.

As the remaining preliminary to an attempt at answering this question, let us endeavor to provide ourselves with the signification and use of certain terms requisite to express the ideas involved in such an inquiry. The logician will tell us that he classifies or defines such allied species as "apple" and "pear," or "peach," "almond," "nectarine," by noting and expressing their *differentiæ*—the qualities in which they are specifically unlike; and that, thus, he *differentiates* those species. The physiologist watching and tracing the gradual subdivision or unfolding of the animal germ—at first a simple, almost homogeneous cell,—until it becomes parted and organized into the highly complex body of a quadruped or a man, also styles this process one of *differentiation*. In the former instance, the thought is that of a making different; in the latter, that of a becoming different. As for the term, I shall prefer the simpler English form, DIFFERENCING, which in certain uses has really the same force. And I think we are by this time prepared to understand that a real differencing, as of faculty from faculty, of idea from idea, etc., must go on in the early development of mind and its knowledge; and in more than one way.

1. There is, as in certain instances we have already traced it, the gradual splitting apart and separately organizing, in a word, the *differencing*, of Faculty from Faculty. This is a spontaneous, natural, psychological differencing that, at some moment, or much more likely at successive stages, must run eventually through and partition the whole intelleotual being; just as anatomical differenoing may be assumed in the anterior brain, or is known to occur in the body at large. Over this process we have no positive control. If education seems ever to reach it, this is only in the way of evoking a faculty into earlier or more manifest action, by obtruding its objects upon it. The process in mind corresponds to what, in our knowledge, is sometimes called *Ideation*. If I may coin a word where one still seems needful, I would call this natural oleavage of a supposable generio conceptive capacity into special conceptive powers, by the name of FACULTIZATION, or better still, CONCEPTUATION.

2. Into the second sort of differencing, we have yet to inquire. We shall for the moment assume it real; and that it corresponds to that further splitting up, or coming to know collaterally, or to know apart, such special conceptions of a given perceptive faculty, as *red, yellow, green, blue; here, there; apple, horse, tree;* etc. Differencings of this kind also are essential, innate, and beyond our control. Like the former class, these individualizations among our ideas are among the ultimate facts of mind. We can explain neither; we can only seek the conditions or circumstances, and through these, the laws, of their occurrence. For this species of Differencing, we shall presently find a name.

3. When we examine written or uttered sentences or propositions, or even any statement that we mature, form or clearly express in our own minds, and also when we examine single complex or involved ideas, we become aware that, in every one of these there are two or more parts or partial significations, conjoined or blended, somewhat as are the pieces in a machine or edifice; and when we have, by sufficient perceptions, comparisons, and distinguishings, got down to the simplest parts or significations in these, we say that we have found their *elements;* and we call our process *analysis*. Here, taking the complex thought or expression as the object of our examination, we voluntarily proceed to difference it into its elementary representations of things, qualities,

relations, or changes. The essentially analytic part of this process is the work, I believe, of that reasoning faculty to which I have previously referred, under the name of *Difference-knowing*. It is thus the manifestation and work of one specific faculty; but, of course, aided preliminarily and coincidently by others. It is an easily determined fact, that, as the rule, especially after mere infancy, our faculties co-work, and this not only in the thought, but in the language that represents it; so that, as the other faculties outspeak themselves through the powers of Language and of (ideal) Constructiveness, the uttered thoughts will usually involve more or less distinctly many perceptions, relations, consequences, combinations, etc.; and the faculty we have just referred to, becoming distinctly active only in the later stages of bodily and mental development, has then for its task to turn back upon such complex expression, as well as in other cases to grapple with the complexities that natural causes have brought to exist in the outer world, and to go in any case back or down to their elements,—in the former case, to those elements as found in forms of speech, and of thought, and in the faculties of the soul itself.

Now, we find entirely appropriate and perfectly distinctive names for these two latter differencings, by borrowing a term respectively from the Latin and the Greek derivatives flowing from the single Sanscrit root, KRI, *to divide, to separate*. The Latin, CERNO, and its compound DISCERNO have nearly one meaning or force, that of *seeing apart, knowing apart* (through the senses, or perceptively); while the Greek KRINO, the root of KRISIS, *judgment, criticism*, and of the Latin forms CRIMEN, DISCRIMEN, DISCRIMINO, have all the force of *thinking apart, reasoning apart* (through relations of ideas, or rationally); so that the one is a differencing in perceptions or conceptions; the other, in judgments. And thus we find our needful, specific terms: for the second form of differencing, the name of DISCERNMENT; for the third, that of DISCRIMINATION. Now, in the too general looseness of language, I am aware that either of these terms is sometimes used in the sense here chosen as that more commonly given to the other. I only intend here to say that, finding a basis for such distinction in the more general usage of the classical terms from which these are derived, I have chosen them to stand in this discussion, as being specifically used to designate the specifically unlike mental processes now ascertained. To recapitulate: we have now found three specifically unlike forms or processes of differencing, that must go forward at some stages in the progress of the mind toward the consummation of its higher knowledge. Of these three, the first two are essentially involuntary; the third is, in its distinct manifestation, a purposed, or intelligent and voluntary act. This one only is, moreover, directly educable; the two first are only indirectly influenced by education. These processes are:

1. CONCEPTUATION.
2. DISCERNMENT.
3. DISCRIMINATION.

For further assurance that this *Discernment* is a real and specifically distinct mental fact, let us consider: Merely to know that *red* and *green* are both Colors, and that they are also different, will not give us the mental { red } and { green }, either in perception, conception, or thought. So then, first of all, the coming in or conjoint action of the faculty Discrimination along with that of Color, will not account for the real and constant distinctions in the ideas we have of the several colors. Thus, it follows, that the same perceptive faculty must be capable of having several individually distinct conceptions; though under the provision that these shall be in essence of one sort. Then there is a differencing that goes on in the knowing of each perceptive faculty, and in virtue of the very relation that faculty sustains, as knower, to its objects in nature, as things known. But secondly, Discrimination is a process in itself wholly incompetent to the results, here in the very outset of perception necessary to be secured. When the philosopher analyzes to *red*, and *blue*, or to *here* and *there*, and further analyzes the conditions under which these ideas arise in mind, and are what they are, he does so by direct exercise of Discrimination. But evidently the child does not, and can not, yet analyze its sensations, nor have by aid of analysis to come to its ideas. It only concretes, conceptuates, or interprets in idea form, certain complexes of sensations given to it; and in so doing it not only concretes into totals (as Thing), but also discretes or sees apart (knowing the several Things, though each as a Thing). It was desirable, in the outset of our discussion, to see that a Faculty, say Color, knows always essentially one conception, { Color }. But in truth, at the same time that the one identity, { Color }, is thus bound up and contained in every knowing of this faculty, the *differentiæ* or specific unlikenesses by which *red* is not *blue*, nor *green*, etc., are in like manner bound up and contained in the several individual conceptions of this faculty. In thought, reasoning, or science, we must fall back on the differenced or discerned perceptions, as *red, blue, green*, etc., just as perception gives them to us. We can not get back of these. The differences are just as truly in these fundamental perceptions, as is the one identity, Color. Thus we are led to find that Discernment of perceptions, no less than that differencing—Conceptuation—which splits one faculty from the other, is *in* the very nature of the perceptive mind. We can only briefly add, here, that the completeness and accuracy of the discernments of our perceptions as actually occurring, will still depend largely on tw or three circumstances:

1. On the perfection of the correspondi Senses.

2. (Probably) on the strength of develo ment of the proper Faculty.

3. On that clearness and fixedness of t Consciousness, which we call Attention.

Let us note, further, that the child, coming at first to its stock of perceptions, do not have voluntarily or purposely in any w to analyze and again to generalize, in order know all colors as Color, all things as Thin all events as Event, etc. In later years, may go through a form of generalization up such bases, for the sake of introducing definit ness into his language, or for attaining to sy tem in his knowledge. But in the fact,— his mind and knowledge,—these fundament generalizations are ready made for him, befo he consciously undertakes any such intellectu work. And this is because each percepti faculty knows together and in the same ac always, its one fundamental conception, Effort, Place, Color, etc., and also the indivi ual differences by which are constituted t individual *efforts, places, colors*, etc. The ve office of the faculty is to do the work of co nizing the individual objects, by and alo with the seeing in them of that fundament identity which all the while makes them be but so many phases, as I have previous termed them, of one single conception. Th view, then, as I believe, is not in contradicti of that already offered in regard to the onene of the knowing of each Faculty; it is rath the completion of that view, and incidental a confirmation of it.

Let us attend briefly to one important con quence of the results at which we have n arrived. Since in the knowings of each pe ceptive faculty there are wrapped up, at on together, and necessarily, both the *gene identity* by which all conceptions of that fa ulty are phases of one conception, and t *specific difference* in virtue of which every o of such phases of the conception is individua distinct from every other phase of the same, follows that the apprehensibility of the id tity and of the difference, and our actual s prehensive grasp upon them, must and d have simultaneous and consentaneous ori with the perceptions or ideas themselv That is, finding that ideas are individualiz by the several perceptive faculties, and ag by discernment by each of these, and so perceived under their inherent forms of sim larity and dissimilarity, we see that some f ulty of Resemblance-knowing, and also of D ference-knowing, must have their material su plied to them, and must rise into a degree of re potency, however slight or as yet not volun rily employed, along with the appearance the very first faculty or faculties of percepti That is to say, at least the evolution of the two Reasoning Faculties must have acco panied the very first evolution of a Percepti or as is more probable, of a group of Percepti Faculties. And thus we are led to the markable result that there is, in the wh animal scale, NO *merely perceptive mind*. T unexpected result, I believe, facts of obser tion will abundantly confirm. Mind rema

in the highest articulate or molluscous animal wholly consensual or automatic; just as the brain itself does not rise in organization above a mere sensorium. But when at length, in the transition to the lowest vertebrates, the mere rudiments of a cerebrum appear, mind has then first begun to obtrude itself into the self-conscious phase or condition; and in the very moment of its doing this, *some Perception and some Reason come in together!* In fact, we see at once, that an animal having perceptions, but no cognition whatever of their relations, would even have its perceptions in vain, and would be at once an anomaly and a failure in the creative process. The truth we have just arrived at, may be expressed in the metaphysical language of Brown, by saying that in mind the Simple and the Relative Suggestiveness have a common root and origin. Either way, the truth is the same; namely, that the self-conscious mind first appears by a group of Faculties; one or more Perceptives, and at least two Ratiocinatives; for the origin of all of which, however, the appearance of Effort-knowing constitutes the prime and indispensable condition. A few remarks in application of the principles now arrived at, will prepare us to resume, in our next article, the analysis of our complex conceptions.

THE MUSTER OF THE NORTH.

A BALLAD OF '61.

BY JOHN SAVAGE.

"OH, mother, have you heard the news?"
"Oh, father, is it true?"
"Oh, brother, were I but a man!"
"Oh, husband, they shall rue!"
Thus, passionately, asked the boy,
And thus the slater spoke,
And thus the dear wife to her mate,
The words they could not choke.
"The news! what news?" "Oh, bitter news—they've fired upon the Flag—
The Flag no foreign foe could blast, the traitors down would drag."

"The truest flag of liberty
The world has ever seen—
The Stars that shone o'er WASHINGTON
And guided gallant GREENE!
The white and crimson Stripes which bode
Success in peace and war,
Are draggled, shorn, disgraced, and torn—
Insulted Star by Star:
That Flag, whose symbol'd virtues are the pining nations' codes,
The Flag of JONES at Whitehaven, of REID at Fayal Roads.

"Eh, neighbor, can'st believe this thing?"
The neighbor's eyes grew wild;
Then o'er them crept a haze of shame,
As o'er a sad, proud child;
His face grew pale, he bit his lip,
Until the hardy skin,
By passion tighten'd, could not hold
The boiling blood within.
He quivered for a moment, the indignant stupor broke,
And the duties of the soldier in the citizen awoke.

On every side the crimson tide
Ebbs quickly to and fro;
On maiden cheeks the horror speaks
With fitful gloom and glow;
In matrons' eyes their feelings rise,
As when a danger, near,
Awakes the soul to full control
Of all that causes fear.
The subtle sense, the faith intense, of woman's heart and brain,
Give her a prophet's power to see, to suffer, and maintain.

Through city streets the fever beats—
O'er highways, byways, borne—
The boys grow men with madness,
And the old grow young in scorn;
The forest boughs record the vows
Of men, heart-sore, though strong,
Th' electric wire, with words of fire,
The passion speeds along,
Of traitor hordes and traitor swords from Natchez to Manassas,
And like a mighty harp flings out the war-chant to the masses.

And into caverned mining pits
The insult bellows down,
And up through the hoary gorges,
Till it shouts on the mountain's crown;
Then foaming o'er the table-lands,
Like a widening rapid, heads,
And rolling along the prairies,
Like a quenchless fire it spreads.
From workman's shop to mountain top there's mingled wrath and wonder,
It appals them like the lightning, and awakes them like the thunder.

The woodman flings his ax aside;
The farmer leaves his plow;
The merchant slams his ledger lids
For other business now;
The artisan puts up his tools,
The artist drops his brush,
And joining hands for Liberty,
To Freedom's standard rush:
The doctor folds his suit of black, to fight as best he may,
And e'en the flirting exquisite is "eager for the fray."

The students leave their college rooms,
Full deep in Greece and Rome,
To make a rival glory
For a better cause near home;
The lawyer quits his suits and writs,
The laborer his hire,
And in the thrilling rivalry
The rich and poor aspire;
And party lines are lost amid the patriot commotion,
As wanton streams grow strong and pure within the heart of ocean.

The city marts are echoless,
The city parks are thronged;
In country stores there roars and pours
The means to right the wronged;
The town-halls ring with mustering,
From holy pulpits, too,
Good priests and preachers volunteer,
To show what men should do—
To show that they who preach the truth and God above revere,
Can die to save for man the blessings God has sent down here.

And gentle fingers everywhere
The busy needles ply,
To deck the manly sinews
That go out to do or die;
And maids and mothers, sisters dear,
And dearer wives entwine
Each other in the duty sad,
That makes all say, "Good-by"—
The while in every throbbing heart that's pressed in farewell kiss,
Arises pangs of hate on those who brought them all to this.

The mustering men are entering
For near and distant tramps;
The clustering crowds are centering
In barrack-rooms and camps;
There is riveting and pivoting,
And furbishing of arms,
And the willing marching, drilling,
With their quick, exciting charms,
Half dispel the subtle sorrow that the women needs must feel,
When e'en for Right their dear ones fight the Wrong with steel to steel.

With hammerings and clamorings
The armories are loud;
Toilsome clangor, joy and anger,
Like a cloud enwrap each crowd;
Belting, buckling, cursing, chuckling,
Sorting out their "traps" in throngs;
Some are packing, some knapsacking,
Singing snatches of old songs.
Fifers finger, lovers linger to adjust a badge or feather,
And groups of drummers vainly strive to reveille together.

And into many a haversack
The prayer-book's mutely borne—
Its well-thumb'd leaves in faithfulness
By wives and mothers worn;
And round full many a pillar'd neck,
O'er many a stalwart breast,
The sweetheart wife's—the maiden love's
Dear effigy's caressed.
God knows by what far camp-fire may these tokens courage give,
To fearless die for Truth and Home, if not for them to live.

And men who've passed their three-score years
Press on the ranks in flocks,
Their eyes, like fire from Hecla's brow,
Burn through their snowy locks;
And maim'd ones, with stout hearts, persist
To mount the belt and gun,
And crave, with tears—while forced away—
To march to Washington.
"Why should we not? We love that Flag! Great God!" they choking cry—
"We're strong enough! We're not too old for our country's cause to die!"

And in the mighty mustering,
No petty hate intrudes,
No rival discords mar the strength
Of rising multitudes;
The jealousies of faith and clime
Which fester in success,
Give place to sturdy friendships,
Based on mutual distress; [well
For every thinking citizen who draws the sword, knows
The battle's for Humanity—for Freedom's citadel!

Oh, Heaven! how the trodden hearts,
In Europe's tyrant world,
Leap'd up with new-born energy
When that Flag was unfurled!
How those who suffered, fought, and died,
In fields, or dungeon-chained,
Prayed that the Flag of WASHINGTON
Might float while earth remained!
And weary eyes in foreign skies still flash with fire anew,
When some good blast by peak and mast unfolds that Flag to view.

And they who, guided by its stars,
Sought here the hopes they gave,
Are all aglow with pilgrim fire
Their happy shrines to save.
Here—Scots and Poles, Italians, Gauls,
With native emblems trickt;
There—Teuton corps, who fought before
*Fur Freiheit und fur Licht;**
While round the Flag the Irish like a human rampart go!
They found *Cead mille failthe*† here—they'll give it to the foe.

From the vine-land, from the Rhine-land,
From the Shannon, from the Scheldt,
From the ancient homes of genius,
From the sainted home of Celt,
From Italy, from Hungary,
All as brothers join and come,
To the sinew-bracing bugle,
And the foot-propelling drum—
Too proud beneath the Starry Flag to die, and keep secure
The Liberty they dreamed of by the Danube, Elbe, and Suir.

* "Ich sterbe gern fur Freiheit und fur Licht
Getreu der fahne der ich Zugeschworen." [German Song.

† "A hundred thousand welcomes."

From every hearth bounds up a heart,
As spring from hill-side leaps,
To give itself to those proud streams
That make resistless deeps!
No book-wrapt sage, forfage on age,
Can point to such a sight
As this deep throb, which woke from rest
A People armed for fight.
Peal out, ye bells, the tocsin peal, for never since the day
When Peter roused the Christian world has Earth seen such array.

Which way we turn, the eyeballs burn
With joy upon the throng;
'Mid cheers and prayers and martial airs,
The soldiers press along;
The masses swell and wildly yell,
On pavement, tree, and roof,
And sun-bright show'rs of smiles and flow'rs
Of woman's love give proof.
Peal out, ye bells, from church and dome, in rivalrous communion [Union!
With the wild, upheaving masses, for the Army of the

Onward trending, crowds attending,
Still the army moves—and still
Arms are clashing, wagons crashing
In the roads and streets they fill;
O'er them banners wave in thousands,
Round them human surges roar,
Like the restless-bosom'd ocean,
Heaving on an iron shore.
Cannons thunder, people wonder whence the endless river comes, [drums.
With its foam of bristling bay'nets, and its cataracts of

"God bless the Union Army!"
That holy thought appears
To symbolize the trustful eyes
That speak more loud than cheers.
"God bless the Union Army,
And the Flag by which it stands,
May it preserve with Freeman's nerve
What Freedom's God demands!"
Peal out, ye bells, ye women pray, for never yet went forth
So grand a band, for law and land, as the Muster of the North.

THE AMERICAN STAR.

A Song of 1812.

Come, strike the bold anthem, the war dogs are howling,
Already they eagerly snuff up their prey;
The red cloud of war o'er our forests is scowling,
Soft peace spreads her wings, and flies weeping away.
The infants, affrighted, cling close to their mothers,
The youths grasp their swords, for the combat prepare,
While beauty weeps, fathers and lovers and brothers,
Who rush to display the American Star.

Come, blow the shrill bugle, the loud drum awaken,
The dread rifle seize, let the cannon deep roar;
No heart with pale fear, or faint doubtings, be shaken,
No slave's hostile foot leaves a print on our shore.
Shall sisters, wives, mothers, and daughters left weeping,
Insulted by ruffians, be dragged to despair?
Oh, no! from his hills the proud eagle comes sweeping,
And waves to the brave the American Star.

The spirits of Washington, Warren, Montgomery,
Look down from their clouds with bright aspects serene;
Come, soldiers! a tear and a toast to their memory,
Rejoicing they'll see us as they once have been.
To us the high boon by the gods have been granted
To spread the glad tidings of liberty far;
Let millions invade us—we'll meet them undaunted,
And conquer or die by the American Star.

Your hands, then, dear comrades—round Liberty's altar
United, we swear by the souls of the brave,
Not one from the strong resolution shall falter,
To live independent or sink to the grave.
Then, freemen, file up—lo! the bold banner's flying,
The high bird of liberty screams through the air,
Beneath him oppression and tyranny dying—
Success to the beaming American Star!

TALK WITH READERS.

A correspondent of ours, named Michael Beamer, writing from Manordale, Pa., states an interesting case of injury of the brain and consequent loss of consciousness, who at the end of five years was suddenly restored by elevating the depressed portion of the skull-bone. But we give the statement in his own words, regretting that he did not give the name and place of residence of the person injured.

"A young man in Western Pa. ascended a tree in pursuit of a raccoon which he shook off, but unluckily fell from the tree himself and struck his head upon a stone, which produced a fracture and indentation of the skull, causing pressure upon the brain. He was taken up insensible, and remained so for five years. Being a poor boy, he did not have the attention which his case required; finally, the physicians thought him a fit subject for experiment, and appointed a day to perform an operation. In examining the head carefully, they found the depression in the skull-bone, which they raised, and the moment this was done the young man spoke, saying, 'did you catch him?' The first thing he recollected was the raccoon, though five years had elapsed since he shook him from the tree. His mind seemed pretty near as clear and strong as before he received the injury."

We think it singular that no more attention was paid to the head of this patient when is was known that he became insensible from the effects of a fall. The physicians might have supposed that the injury to the brain was general, but they should have made a most careful examination.

Our correspondent is puzzled to know why the mind may seem to be nearly as active as before when the brain had lain idle for five years. We presume that the whole brain had become weakened in consequence of its inactivity, but weakened alike in all its parts; and it is fair to presume that such a young man having lain for five long years in an insensible state, and being awakened to consciousness in a single moment, struck the beholders with such astonishment, that they would not be very critical as to whether his mind was as before or not. They would be satisfied if he knew his friends and remembered his former occupation, and was able to speak.

Physicians frequently report that persons who have had certain injuries of the brain, not to such an extent, however, as to paralyze the brain and mind, exhibit no apparent lack of intelligence, but we never place great reliance on such statements, because their means of measuring the activity and strength of mind between its manifestations in sickness and health are generally so very limited.

The same writer states the following case: "A child in Butler, Pa., who fell, striking the back of the head upon a hard substance, when nine months old. The spine was affected, showing blue spots at various times until he was seven years of age. He learned to walk at the ordinary time. He appears to love his mother and playmates. His Destructiveness, Combativeness, and Alimentiveness are well developed, but in other respects his brain is almost idiotic. He knows no more now than he did at the age of nine months, though he is twenty-two years of age. He cries like an infant, and receives impressions like a child of nine months. His physiology is good, and so, apparently, is his phrenology. You maintain the doctrine, that the size of the brain is the measure of power, other things being equal."

So we do, and that doctrine is correct. The brain of the person in question has been more than twenty-one years in an abnormal condition, and though it has grown in size it has not been in a healthy condition, otherwise it would manifest mind. The limbs of some children become paralyzed and never recover their normal vigor, and though they do not attain to a size so great as they would have done had they not been paralyzed, still they are not strong in proportion to their size. Muscles may grow by means of nourishment without being under the government and influence of a healthy nervous system, hence they will not exhibit a power in proportion to their size, simply because the nervous system is deranged. Other conditions are not equal.

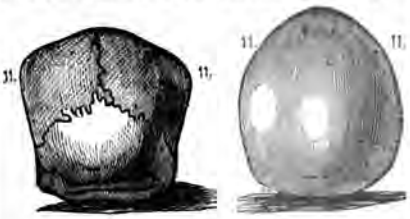
LORD CAMPBELL'S BRAIN.

Lord Campbell's brain was very large and remarkably healthy. Its weight was fifty-three ounces and a quarter. The heart was considered hypertrophied (enlarged), with atheromatous deposits in the valves of the aorta, commonly known as valvular disease of the heart; the right side of the heart was empty, but the left side was full of blood. The liver was enlarged and full of cysts. There are only two cases on record of brains being larger than that of the late High Chancellor of England; the first is that of Cuvier, the great naturalist, whose brain weighed fifty-nine ounces four drachms and thirty grains; the next is that of Dupuytren, the famous French surgeon; but in both these cases the brain matter was found in a state of disease. The general weight of the brains of male adults in Europe varies from forty to fifty-two ounces, and the brains of females are usually four to eight ounces less in weight than those of males, and it is singular to observe that there is not one on record of a female brain weighing more than forty-eight ounces. Here, in England, the brains of the Southern population are much smaller than those of the North. We learned a short time since that a very large hat manufacturer in London sends all his hats to the north of England for sale. Another peculiar circumstance regarding this cerebral development is, that on the northeast of Scotland the brain matter is in much greater abundance with individuals residing in those localities than not only the other parts of Scotland, but of anywhere else. Now, Campbell, as well as Sir David Wilkie, and others of great mental capacity, were natives of Fifeshire.—*English Paper.*

EDUCATION AND TRAINING PHRENOLOGICALLY CONSIDERED—No. 8.

CAUTIOUSNESS.—*Continued.*

THE proper training of this faculty is of very great importance, yet of very rare occurrence. If it be about average in development, it should be judiciously addressed in connection with all the other faculties. In respect



11. CAUTIOUSNESS—LARGE. 11. CAUTIOUSNESS—SMALL.

to certain practices, we may properly say to the child's intellect, "The course you propose to pursue would be highly improper and unreasonable; to Conscientiousness it would be dishonest and unjust; to Veneration it would offend against the purity and holiness of God, or against a proper respect for superiors; to Acquisitiveness it would incur excessive expense, and cost more than it would be worth; to Approbativeness it would be unpopular, and bring disgrace; to Self-Esteem it would be dishonorable, unmanly, and mean; to Adhesiveness it would wound the sensibility of friends; to Amativeness it would be ungallant and offensive to the opposite sex: and, finally, to Cautiousness it is not only dangerous in

CAUTIOUSNESS—LARGE.

itself, but there is a secondary danger, which involves the unhappiness of all the faculties, or of all the interests of the individual; therefore the act should not be indulged in. Through the intellect, all these faculties may become aroused to act in conjunction with Cautiousness to dissuade the man from a particular course. When all these powers are aroused, it would be very difficult to overcom such a phalanx of power by addressing any single faculty. Most people when they have done wrong, especially if they are hasty, ardent persons, plead as an excuse, "I did not think," "I did not recognize the danger or the disgrace." Cautiousness large is likely to promote thoughtfulness where danger is possible or probable. When all the faculties are equally strong in the mind of a child, such a method of training as above suggested will be appropriate.

The grand error which most persons make in training children, or in managing adults, is to appeal to the strongest faculty. Thus, if Approbativeness rules, disgrace and public sentiment are the only bugbears addressed to the contemplation; and by such a course of training that faculty becomes, as it were, the only conscience the child has. When Cautiousness is too strong, it is the master element; consequently, mothers, nurses, and teachers attempt to awaken fear and arouse a sense of danger on all occasions. This may frighten the child into temporary obedience; but there is no more real integrity and honesty in such obedience than there is in that fear which the whip awakens in the horse or ox. Fear alone induces the obedience, and it is precisely so with the child if Cautiousness be the ruling power, and the address or influence is brought chiefly to bear on that faculty. Such appeals to this excessively developed faculty tend to increase the size of the organ, making the character still more unbalanced and warped. The organ sometimes becomes inflamed, really diseased, and hundreds have become insane through its excessive excitability. In the training of extra Cautiousness and timidity we should never threaten fearful punishments, such as shutting the child in the dark, extracting its teeth, or cutting its ears off, or giving it to "the old beggar-man" to carry off, or calling the rats, for by these means we enkindle undying fear on the altar of the child's Cautiousness; and though, when he is old enough to understand that the threats were made to be believed, but not to be executed, he can not rid himself of their influence on his disposition; and he not only loses his respect for our veracity, but all the sad effects of nerve-shattering fear cling to him for life. When Cautiousness is very large and active in children, they are apt to be excessively bashful in the presence of strangers. To the fond and ambitious mother this is a source of intense humiliation. She would fain have her children appear intelligent and self-possessed, especially in the presence of her valued friends. We know of nothing which makes a mother feel more chagrin and embarrassment than to have her children appear like fools when her old associates call upon her—perhaps for the first time since her marriage—to have them run behind chairs, keep out of sight, cover their eyes with their arms, or run like wild birds. The mother in her vexation frequently makes the matter worse for the child by chiding it, calling it foolish, and she threatens, perhaps shakes or pinches the poor, timid creature, while the amiable friends chime in, trying to persuade it that they will not *hurt* it. Thus everything which is said and done is addressed directly to the child's Cautiousness, and makes the sufferer feel ten times more diffident than ever. The child in its embarrassment thinks the visit is made on purpose to promote its misery, the mother and the visitors seeming bent on producing an involuntary intimacy. Sometimes, when the company has retired, the mother berates and scolds her child, threatens to whip it if she does not actually do it, to shut it up in a dark room if it ever again conducts so badly in company, and it thus lives in constant fear of other calls and another miserable hour, and the threatened consequences of constitutional bashfulness. When the door-bell rings or a carriage drives up to the house, and the mother is engaged in receiving the visitors, the child endeavors to make good his retreat to avoid a complication of evils. Perhaps he skulks away in some back hall or cold room and there palpitates with fear, expecting, if found, to be dragged into the presence of strangers, or get a whipping, or be imprisoned in a dark cellar for showing an unconquerable timidity instead of an impossible fortitude. The mother remembering how foolishly her children have acted in the presence of strangers, is perhaps glad to be rid of their presence, and if they are inquired for, she replies, carelessly, "Oh, they are about somewhere," but takes no pains to have them found and brought in, or to acsertain that they are comfortable; and they are permitted to shiver for an hour with fear and cold in some safe hiding-place. Everybody will see that this is wretched management, and, in the light of our subject, that it is calculated to increase, but never to cure, the difficulty; and the question arises, how can such children be trained to make a proper appearance, and how can their excessive timidity and bashfulness be allayed? Phrenology solves this difficulty easily, and the solution appears so perfectly natural and simple, that most persons, when it is presented, think that it is not science, but common sense, and therefore endeavor to defraud Phrenology of the credit of its discovery, forgetting that science is only common sense organized, and that phrenological science, like many other kinds of scientific truth, becomes common, and is blended with the general current of popular knowledge. The exposition of the practical method of managing bashful children is simply this: the trouble to be obviated is the great excess of Cautiousness in the child who has, perhaps, a nervous temperament, which makes it peculiarly susceptible. Now, what is required to be done is, to allay the excite-

ment of Cautiousness; consequently no appeal should be made to it, but everything that is said or done should be addressed exclusively to the other faculties. Suppose, then, that company comes in, and the child appears timid; let neither the mother nor the visitors appear to notice that the child is present; let it alone—do not look at it or speak to it, but let joyous and familiar conversation be unrestrained between the parent and the visitor. If the child be unnoticed, its Cautiousness will be in a few moments partially allayed, its curiosity excited, and perhaps it will venture slyly to approach the stranger to obtain a better position to see, hear, and enjoy. If the stranger desires to make the acquaintance of the child, it is very easy to start some subject that will awaken its interest by talking of picture books, hobby horses, kites, hoops, or of little boys and girls at home, and this should be done without looking sternly at the child. Nothing is so cowering to bashfulness as the direct, earnest gaze of a stranger. A well-timed appeal, in an easy, careless manner, to such things as the child can understand, and in which he may be supposed to feel an interest, will make his little heart pulsate with a pleasant excitement. How will the little eyes dilate and sparkle with joy, and how will the fancy, imagination, and intellect "devour up the discourse!" he will instantly approach the stranger with deep interest in all that is said, and stammer out a childish reply, without fear, or the consciousness that a stranger is present. The Cautiousness of the child is now of course allayed. What has become of its fear? It has been hushed to repose, and the stranger discovers what the mother knew before, that the child is not a fool, but an intelligent, happy being. We should be ashamed not to be able to allay the fear of the most timid child in ten minutes, so that it would be willing to talk, or approach us without fear. So many times have we tried the experiment, that we have but little patience with people who manage timid children as we have before described, when they might save themselves all the inconvenience and trouble which timidity produces, and procure a complete and controlling influence over the child in so happy a manner and with such readiness and ease, that they would study the theory of training which Phrenology affords.

To New Subscribers and Agents.—We have extra copies of the January and February numbers, so that those subscribers who desire it, can commence with the year. Will our friends who desire to begin with the year say so, when sending in subscriptions, and the early numbers will be sent. Women are acting as agents and obtaining women for subscribers the present year more than ever before, for which they have our warmest thanks.

Clubbing with the Magazines, etc.—We will send the Journal for 1862 and a yearly copy of either *The Atlantic, Harper's, Godey's*, or any other $3 magazine, for $3 50. The Journal and either *The Horticulturist, Hovey's Magazine, Arthur's Magazine*, or any other $2 magazine, for $2 50. Canada subscribers must add the American postage.

OPINIONS OF THE PEOPLE.

Eds. Phren. Journal—I inclose one dollar to renew my subscription, for I am a great lover of the Journal, and hope to be able to have it as a companion through life. As a young man, I feel its counsels to be indispensable. S. W. B.

Pemberton, N. J., *Jan.* 8th.

Eldora, Iowa, *Jan.* 12, 1862.

Inclosed I send you fifteen names for the Phrenological and Water-Cure Journals, which number I intend to increase to twenty. I feel well repaid for my exertion in getting up the club in the *increased degree of health* I have acquired, in consequence of *running around* over this prairie village, *in the cold, bracing atmosphere.* Miss F. E. S.

[Our ladies should be more in the open air, not merely to saunter abroad without aim or errand, for that kind of exercise does not thoroughly invigorate the system; but to go forth with an object to accomplish, with the mind all alive with an appropriate purpose. This tends to make the bracing air a medicine, and the labor a natural "invigorator." We cordially commend the method of Miss F. E. S., as indicated by her letter.—Eds.]

Messrs. Editors: Though I live among the Granite Hills of New Hampshire, I am not out of the range of your valuable books and journals. If I ever feel depressed and lonely for the want of company or amusement, let me take up one of your books or journals, and my mind is immediately animated, and I have all the company I want. Your Phrenological I think the most valuable paper I ever perused, and I could submit to almost any other deprivation than to fail of receiving it monthly. The more I study Phrenology, the more the evidence of its truth and value appear, and so soon as I can command the means, I will order many of your works. M. M. T.

To Correspondents.

M. M. T.—1. What is the effect on character arising from the deficiency of Suavitiveness or Agreeableness?

Ans. Those who have the organ in question weak, speak and act in a point blank manner, are ungentle, say things so that they "go against the grain," command when they should request, order when they should persuade, and lack that smoothness and pliability that soothes and pleases.

2. Is not a large development of the mental temperament as essential to intellectuality as is a good endowment of the intellectual organs?

Ans. No. The mental temperament, joined with a good intellectual development of brain, are the conditions of the highest intellectuality; but with a large intellectual brain and a vital-motive temperament, more intellectual (intellectual) power may be expected than from an average intellectual brain, with a high degree of the mental temperament. No amount of strength and perfection of the wagon (temperament) can make up for a want of power in the horse (intellectual brain).

3. How can you tell by the examination of the head which parent the person resembles in the tone of the mind.

Ans. Some forms of head are masculine, others feminine. If a man have the developments most commonly found prominent in the female head, we infer that he resembles his mother in disposition. If a woman have the organic developments usually strongest in the male head, we judge that she inherits her disposition from the father. Five years ago we published an article on this subject, and now think we will repeat it some time this year.

E. W. T.—We are not wise enough to comprehend what your first question means.

Your second question, as to persons with turn-up noses having large Combativeness, we reply: A sharp nose indicates general activity, but it does not always accompany large Combativeness. You had better look on the head to learn the size of the organs, for a person might inherit his organ of Combativeness, whether large or small, from one parent, and the nose, blunt or sharp, from the other parent.

E. W. T.—1. I see it stated in the Phrenological Journal that Wesley inherited his Firmness from his mother. Is not this faculty, when strong, usually inherited from the father?

Ans. Yes; Firmness being generally larger in man than in woman, those who have it large, usually inherit from the father—but if a mother has an organ excessively large, especially an organ which belongs to the category of masculine characteristics, such as Firmness or Combativeness, the son takes them from her more naturally than the daughter.

2. A phrenological author speaks of woman as "the more teachable sex." Does she learn Phrenology more readily, on an average, than man?

Ans. Yes, and children learn it most readily.

3. May not one person with a certain faculty only full (Constructiveness, for example), but who has cultivated it steadily for some time, exhibit more talent in that direction than another with the same faculty large, but who has never exercised it to any considerable extent? If so, would not the phrenologist and the acquaintances of the two disagree?

Ans. Yes, on the same principle that an average muscle which is well trained, is more effective than a large one that has had no training.

4. Were those men who have large heads (like Clay, Webster, Bonaparte, etc.) dull scholars when young?

Ans. That depends entirely on the temperament. We never heard that either Clay or Bonaparte were dull as scholars.

G. King.—We have no unbound number of the Journal containing the phrenological character of Major-General Fremont. When he was a candidate for President, in 1856, we published his character and biography. We think it probable we shall republish it before the present volume shall be completed.

Business Notices.

Special Notices.

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GEORGE W. JULIAN.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PORTRAIT OF HON. GEORGE W. JULIAN.

PHRENOLOGICAL CHARACTER.

THE daguerreotype likeness from which we make the following inferences indicates that Mr. Julian, though very tall, has a vigorous organization, that he is fine-grained, tough in fiber, elastic, and enduring; that he has a large brain and an excitable, nervous temperament, joined to a substantial and hardy frame. He is one of the kind of men who can outwork or outwalk almost any man of his weight, yet his strength does not exhibit itself so much physically as mentally. His brow is broad and high, indicating clearness and strength of thought, ability to reach forward to consequences and comprehend remote relations. His is not the mind to plod in a narrow, restricted circle, but is able to rise above the prejudices and the temporary interests of the hour, and anticipate the good or ill which is in store for the future. He is no trimmer, no dealer in expediency; *compromise* does not seem to be written upon his organization; in disposition, he is one of the most positive of men, as in intellect he is among the most clear and far-seeing. His organs of perception and memory appear to be well developed; he has a ready command of facts, retains his knowledge in such a manner that he can use it when the occasion requires, but his full intellectual strength is not constantly available: he requires an occasion of considerable importance, a subject of more than ordinary magnitude, to interest his feelings and arouse his judgment. His forehead is wide, especially in the upper region, showing not only large Causality, but large Mirthfulness. He is quick to perceive whatever is ridiculous, enjoys wit, and with his rather large Destructiveness and large Combativeness, is capable of being intensely sarcastic, more especially if the person toward whom he levels his shafts is guilty of some moral turpitude against which his very strong Conscientiousness can be brought to bear.

His Ideality and Constructiveness appear to be large, indicating not only the spirit of eloquence and good taste, but also the power of understanding combination, not only in respect to machinery and mechanism, but in respect to the affairs of life; and is quick to detect in the plans of designing men anything like trick or double-dealing.

His Hope being moderate, he inclines to look on the dark side too much, and to be melancholy, especially when overworking his brain. He has large Conscientiousness, which gives a serious earnestness to his manner, and that peculiar moral ring to

whatever he says. This enables him to form moral judgments, and gives him a consciousness of power when he feels that he is in the line of his duty and following the dictates of truth and justice. His Benevolence is also large, rendering his mind sympathetical and kindly, not only toward the whole human race, and especially those who are oppressed, but it also serves to give to his social intercourse, particularly in the family, a peculiar tenderness and sensitiveness. From his mother he must have inherited his social and moral qualities, along with that fineness of temperament which enables him to appreciate with great clearness all that belongs to the more tender elements of human character. He has inherited the firmness, self-reliance, dignity, determination, and courage of the masculine; and, while he can love and sympathize like a woman, he can grapple with error and enemies *like a man*.

He is strong in his social qualities, and has a faculty of attaching to himself good men of every creed and political opinion. Personally, he should have few enemies. Proud, talented, bad men may hate him, but he generally conducts himself toward ordinary wicked men in such a manner as to command their respect for his intelligence and virtue, however severely they may think he administers upon their vices. He inclines to form judgments upon all subjects from a high moral standpoint, and though his intellect is massive and vigorous, his moral nature will guide him in the attainment of his highest intellectual achievements. He never feels safe or strong in the pursuit of anything, unless that course is one of truth and uprightness, and when he is satisfied that he has truth for his guide, he has the courage to meet opposition bravely, and a prophetic intelligence which encourages him to expect ultimate triumph; at least, he is one of the few men who dare be true to themselves and stand on the merits of questions presented for consideration and action.

His Language indicates accuracy rather than copiousness; he speaks with clearness and force rather than with volubility, and always has something to say when he speaks. His language, though backed up by strong thinking powers and intense emotions, is generally under the control of his judgment, so that he rarely says anything which he wishes to retract, or acts without due deliberation. The faults of his organization we infer are too great intensity and earnestness, and an unreserved spirit which leads one to forget his ease and comfort and to break down by over-exertion.

BIOGRAPHY.

GEORGE WASHINGTON JULIAN was born May 5th, 1817, near Centreville, the shire town of Wayne County, Indiana, his present place of residence.

His father and mother were natives of North Carolina, whence they emigrated near the beginning of the present century, and were among the very earliest settlers of Indiana Territory. The family is of French extraction; the first of the name in America having settled on the Eastern Shore of Maryland near the close of the last century. A son of his, Isaac Julian, is mentioned in the annals of that period as residing near Winchester, Virginia, shortly after Braddock's defeat. (See Irving's Life of Washington, vol. 1st, chap. 18.) On account of the continued Indian troubles he soon after fled with his family to North Carolina.

The father of the subject of this notice was prominent among the pioneer citizens of Indiana. In 1822 he was a member of the State Legislature. He died the year following, when George was six years of age—one of six young children left to the care of a faithful mother, but to an inheritance of poverty and hardship. The history of their early life, if written, were but another chapter from

"The short and simple annals of the poor."

Suffice it to say that under these adverse influences George early developed his principal later characteristics. He was particularly distinguished for diligence and indomitable perseverance, amounting almost to obstinacy, in the path of mental improvement, or in whatever else he deemed he ought to accomplish. After his day's labor in the fields his practice was—unable to procure a better light—to split a supply of "kindlings," and by the light thus afforded to pursue his studies to a late hour of the night.

His only educational privileges were those of the common country schools of the period, and good books occasionally borrowed of more wealthy neighbors. So his principal dependence was self-schooling—ever the grand basis upon which the successful student, whether at home, at school, or college must build.

From such a preparation the next step was naturally teaching, which he followed with credit upwards of three years.

During his first school he signalized himself by successfully resisting a very formidable effort of the "big boys," reinforced by some of the hands then at work constructing the Cumberland or National road, to compel him to "treat" on Christmas day, according to a custom long prevalent at the West.

He studied law in the same manner in which he had pursued his previous studies, and was admitted to practice in 1840, at the age of twenty-three.

In 1845 he was married to Miss ANNE E. FINCH, of Centreville, a lady of excellent endowments both of mind and heart. The same year Mr. Julian was elected to the State Legislature, in which he distinguished himself by his advocacy of the abolition of capital punishment, and his support of what is known as the "Butler Bill," by the passage of which one half of the State debt was canceled, and the State probably saved thereby from repudiation.

A Whig by family associations, and elected as such, he did not hesitate to act independently of party in his advocacy of this important and very laudable measure.

About this time, having imbibed the anti-slavery spirit of New England philosophy, he became an earnest convert to the faith of freedom. When, therefore, in 1848, the nomination of General Taylor was urged upon a reluctant people, he rejected it; stood neutral for a while; was finally induced to attend the convention at Buffalo; came home overflowing with a noble enthusiasm in the good cause; was appointed elector for his district for Van Buren and Adams, and went to work heart and strength in the unequal contest; endured the disruption of kindred and social ties; received and despised the hisses and execrations, the abuse and calumnies of many of his former political associates; but he firmly met his ablest opponents with the arrows of truth and lashed freedom's bitterest adversaries until they retreated writhing and cowering before him.

Friends and foes were alike astonished at the rapidly unfolding powers of a soul redeemed from political darkness, and the latter not a little chagrined to find they had roused a lion where they thought to crush a worm. The result was, that the next year (1849) he was elected to Congress over the late Hon. Samuel W. Parker, a prominent Whig politician, and regarded by his friends as one of the best speakers of the West.

In Congress, Mr. Julian faithfully sustained the principles upon which he was elected against all temptations. His speeches on the slavery question were able and radical. That delivered on the Public Lands embodies the leading features of the policy on that subject, which has recently received the indorsement of all parties; but his master effort was his speech in the House of Representatives on the 14th of January, 1862, which won the admiration of all true men, and must take its place as a part of the permanent literature of the country.

In 1851, through a combination of fossil and pro-slavery Whigs and Democrats brought about by their leading exponents outside the district and even the State, he was defeated by Mr. Parker. In 1852 his services and reputation received honorable national recognition in his nomination by the Pittsburgh Convention for the Vice-Presidency of the United States on the ticket with the Hon. John P. Hale.

During the reaction which followed the free-soil movement of 1848, Mr. Julian remained in retirement, receiving, of course, his full

share of the odium attached to men of his class—an odium which was heightened by his determined opposition to Know-Nothingism. His speech on that subject, published in the *National Era* and "Facts for the People," is reckoned by many as the ablest argument extant against that strange political fanaticism which for a time so remarkably took possession of the public mind.

In 1856 he was called to take a prominent part in the initiatory progress of the National Republican Party as vice-president of the Pittsburgh Convention of that year, and chairman of the committee of organization. Both before and since that time he steadily opposed the tendency toward "fusion" with Know-Nothingism, Douglasism, and what not, which has been the besetting sin of Indiana Republicanism.

In 1860, by a signal triumph over every conceivable form and combination of hunkerism, and personal and political jealousy and malignity, he was nominated by a popular vote of his party and overwhelmingly returned to Congress at the general election.

Shortly after his first election in 1849, a writer in the *National Era*, after some comments on that result, summed up his principal characteristics and predicted his course in the following language: "One thing is certain, G. W. Julian is not the man to be browbeaten, thrust aside, or run over when standing in defense of the right. His reasoning faculties are of superior order, his command of language great. He has wit to enliven debate, and sarcasm to lash an opponent. In short, he possesses great intellectual power, courage to use it, and moral *stamina* to direct and ennoble it. Altogether, physically and mentally, in Congress or out of it, I predict he will be found amply able to 'hoe his own row.'"

How well time has vindicated the foregoing need not be remarked.

Mr. Julian is yet in his prime, at the meridian of his power, and stands to-day on the broad platform of *Universal Liberty*.

In view of his antecedents his friends feel warranted in the belief that his future career, if not successful in the ordinary sense of the term, will be at least consistent and honorable.

It would be unjust not to add in conclusion, that to the judicious counsel and executive energy of his excellent and gifted wife—who died shortly after his last election—he is largely indebted for whatever praiseworthy work he has accomplished thus far in the journey of life.

THE Uncreated is illustrated in all creation. That which makes the perpetual noon of heaven shines in every ray of earth. That which belongs to the infinite spirit is reflected in the soul of man.—*E. H. Chapin.*

EDUCATION AND TRAINING PHRENOLOGICALLY CONSIDERED—No. 9.

ACQUISITIVENESS.

THIS faculty is given to prompt man to lay up food and other articles of value for future use; it is eminently a providing faculty. It is also possessed by some animals, to inspire them to acquire or lay up in time of abundance for a time of scarcity; to gather the fruits of summer for use during the dreary winter. In other classes of the lower animals there is no trace of this faculty; they exhibit no desire to lay up, and no perception of the hoarding principle. In his valuable Treatise on Human Rights, Judge Hurlbut illustrates this truth as follows: "A quantity of corn being thrown upon the ground within the reach of a flock of fowls, each one will greedily devour all that is required to satisfy the appetite and will go away without caring as to what remains, without gathering up or secreting anything for future use."

It is well known that a squirrel, on the contrary, if he were to discover the corn upon the ground, would exhibit unwearied industry in carrying it off as rapidly as possible to his nest or hollow tree, until the last kernel had disappeared, before he would attempt to satisfy his present hunger. Thus he would find himself in possession of a supply of food for many months. The unacquiring fowl, however, when again hungry would return for another meal but find nothing left to supply it, the squirrel in the mean time having appropriated the whole of it to himself.

The bee is an eminent instance of the acquiring instinct; it lays up its food during the long summer, eating what it needs day by day of the honey which it gathers, and lays by a surplus not only for its own use in winter but as food for its young.

Birds supply their wants as best they may from day to day with no apparent care for the future relative to food. Such birds as live in high northern latitudes and do not migrate, are forced to pick up during the winter a precarious subsistence. The crow, the hawk, the partridge, the snow-bird, are instances; but the robin, the wild goose, the bobolink, and many other species, raise their broods in the north, and when their natural food begins to fail they migrate southward, as far, perhaps, as from Vermont to Virginia, or from New York to Georgia, where nature furnishes them a climate to their taste and food for their daily wants. The fox makes his meal from his prey, and if there is any surplus he buries it for future use, and will fight for it as property. The wolf, so far as we know, will fight over a carcass for a present supply, but when satisfied does not protect what is left nor regard it in the light of a possession for use hereafter.

The proper exercise of this faculty in the human race, how it shall be cultivated when too weak and restrained when too strong, is an inquiry of serious import. If you were to canvass the world and seek the solution of this problem by the universal verdict of men, we should fail to obtain a philosophical solution of the subject, because in most countries this is the reigning faculty. Among savage tribes the idea of property exists, though not in a high degree; but as men become civilized, and live under laws and constitutions which protect persons and property more perfectly, the all-absorbing inquiry seems to be, how can I become rich? Thus, the faculty being too highly stimulated, exists in a perverted state. Each is eager to be rich, while the entire property of the world, at its highest market value, if equally divided among mankind would leave to each person a few dollars at most. He who has a craving desire to be rich, unless the substance of the wealth he covets is to be created by his own efforts, must entertain this feeling at the expense of a majority of his fellows. Until society shall be reformed in respect to the activity of this faculty, the true standard for its exercise will not be attained. When man's real wants shall be ascertained, and he shall have such a training of all the faculties as to make him willing to accept and to be satisfied with what is really necessary, or look to his own creative, productive, energetic skill for the supply of his desires, he will be guided by a false standard, and will entertain a craving desire either on a wrong basis or at the expense of his fellow-men. The present speculative spirit, when viewed from a proper stand-point, is a crime against the race. Since there is not property enough in the world to make all rich, those who become rich by traffic and speculation generally accomplish it by such management as enables them to feather their own nests at the expense of the labor and productive skill of millions. Thus, while a few become rich, the mass remain poor. Labor alone will hardly make any man rich, unless it be achieved by some rare discovery or invention; then it is the discovery or invention, not the mere labor. Large manufacturing establishments, where the many contribute to the prosperity of the few, and mercantile and managing transactions where tribute is taken from thousands and deposited in the coffers of the few—it is from these sources large fortunes are gained. The man of eminent talent who can plan for a thousand and employ them at good wages, may honestly make a fortune as the fair remuneration of his skill—the laborers being better provided through his agency than they could be by their own unaided efforts.

The primitive design of the faculty is to inspire every human being with the spirit of industry and frugality, to lay aside from the earnings of youth and health for sickness and

for age; to amass property partly by economy in reference to our present wants, and by active, well-directed industry to acquire the means for the development, rearing, and education of the young. It may be gravely doubted whether it be well for children for parents to amass for them such fortunes as will obliterate the necessity of industry and frugality on their part to meet the common wants of their own lives and those of their children during minority. When a man becomes a *millionaire*, his children generally become useless drones in society, and the world is not benefited by their existence. They never build houses nor ships; they will not navigate the ocean, till the soil, nor follow any productive occupation; but they consume the property which their fathers have with industry—perhaps graspingly and unrighteously—taken from the past generation. The laws of trade as they exist at present are based upon excessive Acquisitiveness. Public sentiment on this subject is grossly perverted, yet men are not conscious of it. How shall I make money? by what means shall I become rich? seems the embodiment of public sentiment, and this thought is one of the earliest lessons taught to the rising generation. While it is regarded as the badge of respectability, men are measured by the amount of gold and the number of their broad acres. Being weighed in the world's estimation by the property they can command, and not by their moral and intellectual excellence, sets on fire the youthful mind to run that race, forgetting most, if not all, collateral interests. A public sentiment which respects a man because he is rich and neglects and despises another because he is poor, awakens every nerve, arouses ambition and energy, calls out the intellect, develops the mechanical skill, harnessing all these elements to the car of acquisition, so that they become the willing servants of this master passion. In such a system of training, with such a public sentiment to live and act in, is it strange that the world becomes a grand shaving shop, and that men grow up greedy as tigers for their prey in pursuit of wealth?

A WORD FITLY SPOKEN.—One evening, at a large dinner party, at which Dr. Whately, archbishop of Dublin (Ireland), was present, one of the guests, a young gentleman, made himself very conspicuous by his denunciations against Phrenology.

Having spoken for a time with great volubility and considerable sarcasm, and treating it as altogether beneath the dignity of a science, he was interrupted by the reverend prelate placing his finger on a portion of his head, and at the same time asking him. "What organ is that?" "I do not know," replied the young man; "I have never troubled myself about its minutiæ." "Well," said the Archbishop, "never trouble yourself again to argue against that with which you are not thoroughly conversant."

A SHELF IN OUR CABINET—No. 3.

THE first bust on this shelf represents Rev. Leonard Bacon, D.D., of New Haven, Conn., an eminent scholar and theologian. He has a strong organization, a compact and active intellect, more than ordinary will power, strong pride, great energy, an inclination to polemical discussions. Until recently he has been one of the editors of the New York *Independent* from its beginning. He is, perhaps, as good an illustration of the New England clerical character as any man of the present day. Standing by the side of him we have Colonel B. F. Hunt, of Charleston, South Carolina, with his round, rosy face, ardent temperament, and vital enthusiasm. A stronger contrast than that existing between him and his reverend neighbor can hardly be found. Colonel Hunt is an ambitious, hopeful, cheerful man, with a ready intellect, great force of character when aroused, is naturally polite, bland, fond of company, and is well calculated to enjoy physical life, especially that which is convivial. The next head on the shelf is that of Dr. Dudley, of Lexington, Kentucky, one of the most eminent surgeons in the West. He has uncommon force of character, great independence and self-reliance, strong friendship, a good intellect, good talking talent, and is well qualified to make his mark anywhere.

WILLIAM GILMORE SIMMS.

Next we have the bust of William Gilmore Simms, novelist and poet, of South Carolina. His organization indicates clearness and compactness of thought, but not great breadth of mind. He has a fine imagination and great force of character, and his large Destructiveness and Combativeness, together with his imperious pride and ambition, give him a tendency to be captious, and to become easily embroiled in discussions, and he is thus frequently subjecting himself to newspaper criticism.

Next we have Ex-Governor Roger S. Baldwin, of Connecticut, grandson of Roger Sherman. He is an eminent member of the Connecticut bar, has a sprightly temperament, large perceptive organs, and a very keen, clear, practical mind. Twenty years ago he was employed, in conjunction with John Quincy Adams, in the great case of the Amistead negroes. He must now be quite advanced in age.

The next bust is the celebrated Captain John Ordineaux, who, in the war of 1812, commanded a United States privateer, and evinced, in his onslaught upon British commerce, the most indomitable courage, unflinching determination, and even audacity. He cruised with so much effect that when he arrived at Cherbourg, in January, 1814, he had captured prizes from the British valued at $8,000,000. At this port he refitted and repaired his vessel, then sailed, and in the course of fifteen months captured prizes in the English Channel, thus carrying the war into the enemy's country. Having secured all his prizes, he returned to Cherbourg, remaining there some time, a strict blockade upon the port being preserved by the English, who made great efforts to insure his capture. He, however, took his departure, and, being met by a British vessel immediately outside the dyke which bounds the harbor, threw in one well-directed broadside, which damaged the enemy so much that they were obliged to enter port and repair instead of molesting the gallant captain. He now found himself in a perilous predicament, as there were stationed in his path sixty sail, and signal ships at various points to give notice of his approach. He sailed directly for them, and having some knowledge of the signals used, by means of an English officer on board, he was enabled to mingle in the fleet several days undiscovered. He gradually dropped off and turned his course to the United States. One incident that took place in this passage should be mentioned. He was chased by an English frigate and sloop-of-war, but ran into shoal water, intending to run on shore rather than surrender. The enemy sent in their boats and made an attack upon him, but he beat them off, after their losing upward of three hundred men. This action occurred off the east end of Long Island, New York. Captain Ordineaux was of French extraction,

and, we believe, of French birth. He married in the city of New York, where at least one of his daughters still resides.

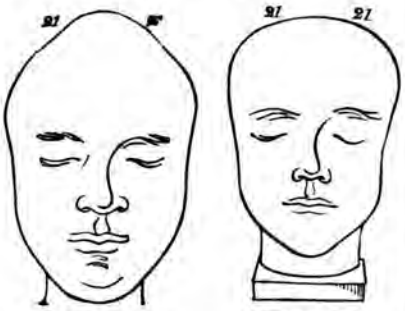
CAPTAIN JOHN ORDINEAUX.

Here we have Judge Hitchcock, of Mobile, Alabama, grandson of Ethan Allen—a most remarkable head, but chiefly so in consequence of the large development of Firmness, Self-Esteem, and Conscientiousness. If ever a man partook of the qualities of Firmness and Self-Esteem which Ethan Allen possessed,

JUDGE HITCHCOCK.

Judge Hitchcock must be that man; and his Conscientiousness is large enough to make him pre-eminently just, as well as firm and self-reliant; a man of strong intellect, great force of character, not remarkable for social feelings, and would hew to the line, no matter who might be in his path, and would never flinch a hair's breadth to save the best friend he had from just punishment for wrong-doing, nor would he hesitate for an instant to stand up for unpopular persons if he thought they were in the right.

The next is Jacob Jervis, an illustration of small Imitation and small Agreeableness; and alongside of this is its natural contrast, the cast of Clara Fisher, the actress, with Imitation and Agreeableness large.



JACOB JERVIS. CLARA FISHER.

The next in order is Mr. Fry, a lawyer of Cincinnati, remarkable for his Combativeness, which gives him a disposition to debate sharply, and to enter upon contests at the bar

MR. FRY.

with great spirit as well as pleasure. He has also good practical talent, and is well adapted to work his way through opposition, to conquer difficulties, and make himself known and felt in the community.

The next is a mask of Mr. Milne, a Scotchman, who was destitute of the power to appreciate colors; the organ is small in the cast.

Here we have the gentle Paul Morphy, whose genius as a chess player has made his name almost as widely known, if not so much revered, as that of his namesake. We published his portrait some two years ago in the JOURNAL, with an extended sketch of his character and biography.

The following cut is a representation of the head of Johnson, who murdered Murray in the city of New York, about the year 1825. His bust, which is the last on the shelf, denotes a temperament of the most unfavorable kind, and a mind acting through such a temperament would, under ordinary circumstances, be low and debased; and if the individual were thrown into low life and bad company he would be *very liable* to become vicious and depraved. Add to this very unfavorable phrenological developments, and we have Johnson's character. His strongest organs were Acquisitiveness, Destructiveness, Secretiveness, and Firmness, and these constituted the leading features in his character. These being perverted rendered him extremely selfish, groveling, cruel, perverse, and hard-

JOHNSON, THE MURDERER.

hearted. He kept a 'low' boarding-house in New York, and having found that one of his boarders had money, he first got him drunk, robbed him while asleep, and then murdered him and concealed his body in a cellar. Some time afterward he was detected in removing the body, in order to throw it into the sea. Through his whole imprisonment and trial he appeared perfectly unconcerned, and manifested, by means of his large Secretiveness and Firmness, the most apparent indifference, and thus concealed all expressions of his guilt.

THE PRESIDENT'S SON.

"WILLIE WALLACE LINCOLN, who died last week, was a remarkably bright boy for one of his years, and his tutor is fond of telling stories of his aptitude in mastering the studies which he was pursuing. His memory was so wonderfully retentive, that he had only to con over once or twice a page of his speller and definer, and the impression became so fixed that he went through without hesitation or blundering, and his other studies in proportion. Little Willie was a constant attendant at the Sabbath-school, and always manifested a deep interest in the instruction and counsel there imparted to him."—*New York World.*

No wonder the boy died. Gifted children, such as he is represented to have been, are made the models of day-school and Sunday-school, and teachers allow them to rush on in study, if they do not actually stimulate them by praise to do so. If the child be from a distinguished family, the temptation in the teacher to make the favorite a prodigy is doubly strong, and many a scion of aristocracy or of nature's nobility is thus early blasted by hot-bed culture. When will teachers study Phrenology and Physiology, and thus qualify themselves to treat correctly these sensitive, precocious children?

PEOPLE OF WHOM MORE MIGHT HAVE BEEN MADE.

[CONTINUED.]

Of course, my friend, I know who is to you the most interesting of all beings, and whose history is the most interesting of all histories. *You* are to yourself the center of this world, and of all the interests of this world. And this is quite right. There is no selfishness about all this, except that selfishness which forms an essential element in personality—that selfishness which must go with the fact of one's having a self. You can not help looking at all things as they appear from your own point of view; and things press themselves upon your attention and your feeling as they affect yourself. And apart from anything like egotism, or like vain self-conceit, it is probable that you may know that a great deal depends upon your exertion and your life. There are those at home who would fare but poorly if you were just now to die. There are those who must rise with you if you rise, and sink with you if you sink. Does it sometimes suddenly strike you, what a little object you are, to have so much depending on you? Vaguely, in your thinking and feeling, you add your circumstances and your lot to your personality; and these make up an object of considerable extension. You do so with other people as well as with yourself. You have all their belongings as a background to the picture of them which you have in your mind, and they look very little when you see them in fact, because you see them without these belongings. I remember, when a boy, how disappointed I was at first seeing the Archbishop of Canterbury. It was Archbishop Howley. There he was, a slender, pale old gentleman, sitting in an arm-chair at a public meeting. I was chiefly disappointed, because there was *so little* of him. There was just the human being. There was no background of grand accessories. The idea of the Primate of England which I had in some confused manner in my mind included a vision of the venerable towers of Lambeth—of a long array of solemn predecessors, from Thomas à Becket downward—of great historical occasions on which the Archbishop of Canterbury had been a prominent figure; and in some way I fancied, vaguely that you would see the primate surrounded by all these things. You remember the Highlander in "Waverley," who was much mortified when his chief came to meet an English guest, unattended by any retinue, and who exclaimed, in consternation and sorrow, "He has come without his tail!" Even such was my early feeling. You understand later that associations are not visible, and that they do not add to a man's extension in space. But (to go back) you do, as regards yourself, what you do as regards greater men; you add your lot to your personality, and thus you make up a bigger object. And when you see yourself in your tailor's shop, in a large mirror (one of a series), wherein you see your figure all round, reflected several times, your feeling will probably be, What a little thing you are! If you are a wise man you will go away somewhat humbled, and possibly somewhat the better for the sight. You have, to a certain extent, done what Burns thought it would do all men much good to do: you have "seen yourself as others see you." And even to do so physically is a step toward a juster and humbler estimate of yourself in more important things. It may here be said, as a further illustration of the principle set forth, that people who stay very much at home feel their stature, bodily and mental, much lessened when they go far away from home, and spend a little time among strange scenes and people. For, going thus away from home, you take only yourself. It is but a small part of your extension that goes. You go, but you leave behind your house, your study, your children, your servants, your horses, your garden. And not only do you leave them behind, but they grow misty and unsubstantial when you are far away from them. And somehow you feel that, when you make the acquaintance of a new friend some hundreds of miles off, who never saw your home and your family, you present yourself before him only a twentieth part or so of what you feel yourself to be when you have all your belongings about you. Do you not feel all that? And do you not feel that, if you were to go away to Australia forever, almost as the English coast turned blue and then invisible on the horizon, your life in England would first turn cloud-like, and then melt away?

But without further discussing the philosophy of how it comes to be, I return to the statement that you yourself, as you live in your home, are to yourself the center of this world, and that you feel the force of any great principle most deeply when you feel it in your own case. And though every worthy mortal must be often taken out of himself, especially by seeing the deep sorrows and great failures of other men, still, in thinking of people of whom more might have been made, it touches you most to discern that you are one of these. It is a very sad thing to think of yourself, and to see how much more might have been made of you. Sit down by the fire in winter, or go out now in summer and sit down under a tree, and look back on the moral discipline you have gone through—look back on what you have done and suffered. Oh, how much better and happier you might have been! And how very near you have often been to what would have made you so much happier and better! If you had taken the other turning when you took the wrong one, after much perplexity—if you had refrained from saying such a hasty word—if you had not thoughtlessly made such a man your enemy! Such a little thing may have changed the entire complexion of your life. Ah! it was because the points were turned the wrong way at that junction, that you are now running along a line of railway through wild moorlands, leaving the warm champaign below ever more hopelessly behind. Hastily, or pettedly, or despairingly, you took the wrong turning, or you might have been dwelling now amid verdant fields and silver waters in the country of contentment and success. Many men and women, in the temporary bitterness of some disappointment, have hastily made marriages which will embitter all their future life, or which, at least, make it certain that in this world they will never know a joyous heart any more. Men have died as almost briefless barristers, toiling into old age in heartless wrangling, who had their chance of high places on the bench, but ambitiously resolved to wait for something higher, and so missed the tide. Men in the church have taken the wrong path at some critical time, and doomed themselves to all the pangs of disappointed ambition. But I think a sincere man in the church has a great advantage over almost all ordinary disappointed men. He has less temptation, reading affairs by the light of after-time, to look back with bitterness on any mistake he may have made. For, if he be the man I mean, he took the decisive step not without seeking the best of guidance, and the whole training of his mind has fitted him for seeking a higher Hand in the allotment of human conditions. And if a man acted for the best, according to the light he had, and if he truly believes that God puts all in their places in life, he may look back without bitterness upon what may appear the most grievous mistakes. I must be suffered to add, that, if he is able heartily to hold certain great truths and to rest on certain sure promises, hardly any conceivable earthly lot should stamp him a soured or disappointed man. If it be a sober truth that "all things shall work together for good" to a certain order of mankind, and if the deepest sorrows in this world may serve to prepare us for a better, why, then, I think that one might hold by a certain ancient philosopher (and something more) who said, "I have learned, in whatsoever state I am, therewith to be content."

You see, reader, that in thinking of *People of whom More might have been Made*, we are limiting the scope of the subject. I am not thinking of how more might have been made of us originally. No doubt the potter had power over the clay. Give a larger brain, of finer quality, and the commonplace man might have been a Milton. A little change in the chemical composition of the gray matter of that little organ which is unquestionably connected with the mind's working as no other organ of the body is, and oh, what a different order of thought would have rolled off from

your pen when you sat down and tried to write your best! If we are to believe Robert Burns, some people have been made more of than was originally intended. A certain poem records how that which, in his homely phrase, he calls "stuff to mak' a swine," was ultimately converted into a very poor specimen of a human being. The poet had no irreverent intention, I dare say; but I am not about to go into the field of speculation which is opened up by his words. I know, indeed, that in the hands of the Creator each of us might have been made a different man. The pounds of material which were fashioned into Shakspeare might have made a bumpkin with little thought beyond pigs and turnips, or, by some slight difference beyond man's skill to trace, might have made an idiot. A little infusion of energy into the mental constitution might have made the mild, pensive day dreamer who is wandering listlessly by the river side, sometimes chancing upon noble thoughts, which he does not carry out into action, and does not even write down on paper, into an active worker, with Arnold's keen look, who would have carved out a great career for himself, and exercised a real influence over the views and conduct of numbers of other men. A very little alteration in feature might have made a plain face into a beautiful one; and some slight change in the position or the contractibility of certain of the muscles might have made the most awkward of manners and gaits into the most dignified and graceful. All *that* we all understand. But my present subject is the making which is in circumstances after our natural disposition is fixed—the training, coming from a hundred quarters, which forms the material supplied by Nature into the character which each of us actually bears. And setting apart the case of great genius, whose bent toward the thing in which it will excel is so strong that it will find its own field by inevitable selection, and whose strength is such that no unfavorable circumstances can hold it down, almost any ordinary human being may be formed into almost any development. I know a huge massive beam of rough iron which supports a great weight. Whenever I pass it I can not help giving it a pat with my hand, and saying to it, "You might have been hair-springs for watches." I know an odd-looking little man attached to a certain railway station, whose business it is, when a train comes in, to go round it with a large box of a yellow concoction and supply grease to the wheels. I have often looked out of the carriage window at that odd little man and thought to myself, "Now you might have been a chief justice." And, indeed, I can say from personal observation, that the stuff ultimately converted into cabinet ministers does not at an early stage at all appreciably differ from that which never becomes more than country parsons. There is a great gulf between the human being who gratefully receives a shilling, and touches his cap as he receives it, and the human being whose income is paid in yearly or half yearly sums, and to whom a pecuniary tip would appear as an insult; yet, of course, that great gulf is the result of training alone. John Smith, the laborer, with twelve shillings a week, and the bishop with eight thousand pounds a year, had, by original constitution, precisely the same kind of feeling toward that much-sought yet much-abused reality which provides the means of life. Who shall reckon up by what millions of slight touches from the hand of circumstance, extending over many years, the one man is gradually formed into the giving of the shilling, and the other man into the receiving of it with that touch of his hat? Who shall read back the forming influences at work since the days in the cradle, that gradually formed one man into sitting down to dinner, and another man into waiting behind his chair? I think it would be occasionally a comfort, if one could believe, as American planters profess to believe about their slaves, that there is an original and essential difference between men; for truly the difference in their positions is often so tremendous that it is painful to think that it is the self-same clay and the self-same common mind that are promoted to dignity and degraded to servitude. And if *you* sometimes feel *that—you*, in whose favor the arrangement tends—what do you suppose your servants sometimes think upon the subject? It was no wonder that the millions of Russia were ready to grovel before their Czar, while they believed that he was "an emanation from the Deity." But in countries where it is quite understood that every man is just as much an emanation from the Deity as any other, you will not long have that sort of thing. You remember Goldsmith's noble lines, which Dr. Johnson could never read without tears, concerning the English character. Is it not true that it is just because the humble, but intelligent Englishman, understands distinctly that we are all of us *people of whom more might have been made*, that he has "learnt to venerate himself as man?" And thinking of influences which form the character, there is a sad reflection which has often occurred to me. It is, that circumstances often develop a character which it is hard to contemplate without anger and disgust. And yet, in many such cases, it is rather pity that is due. The more disgusting the character formed in some men the more you should pity them. Yet it is hard to do *that*. You easily pity the man whom circumstances have made poor and miserable; how much more you should pity the man whom circumstances have made bad! You pity the man from whom some terrible accident has taken a limb or a hand; but how much more should you pity the man from whom the influences of years have taken a conscience and a heart! And something is to be said for even the most unamiable and worst of the race. No doubt, it is mainly their own fault that they are so bad; but still it is hard work to be always rowing against wind and tide, and some people could be good only by doing *that* ceaselessly. I am not thinking now of pirates and pickpockets. But take the case of a sour, backbiting, malicious, wrong-headed, lying old woman, who gives her life to saying disagreeable things and making mischief between friends. There are not many mortals with whom one is less disposed to have patience. But yet, if you knew all, you would not be so severe in what you think and say of her. You do not know the physical irritability of nerve and weakness of constitution which that poor creature may have inherited; you do not know the singular twist of mind which she may have got from Nature and from bad and unkind treatment in youth; you do not know the bitterness of heart she has felt at the polite snubbings and ladylike tortures which in excellent society are often the share of the poor and the dependent. If you knew all these things you would bear more patiently with my friend Miss Limejuice, though I confess that sometimes you would find it uncommonly hard to do so.

As I wrote that last paragraph, I began dimly to fancy that somewhere I had seen the idea which is its subject treated by an abler hand by far than mine. The idea, you may be sure, was not suggested to me by books, but by what I have seen of men and women. But it is a pleasant thing to find that a thought which at the time is strongly impressing one's self has impressed other men. And a modest person, who knows very nearly what his humble mark is, will be quite pleased to find that another man has not only anticipated his thoughts, but has expressed them much better than he could have done. Yes, let me turn to that incomparable essay of John Foster, "On a Man's Writing Memoirs of Himself." Here it is.

"Make the supposition that any given number of persons—a hundred, for instance—taken promiscuously, should be able to write memoirs of themselves so clear and perfect as to explain, to your discernment at least, the entire process by which their minds have attained their present state, recounting all the most impressive circumstances. If they should read these memoirs to you in succession, while your benevolence, and the moral principles according to which you felt and estimated were kept at the highest pitch, you would often, during the disclosure, regret to observe how many things may be the causes of irretrievable mischief. 'Why is the path of life,' you would say, 'so haunted as if with evil spirits of every diversity of noxious agency, some of which may patiently accompany, or

others of which may suddenly cross, the unfortunate wanderer?' And you would regret to observe into how many forms of intellectual and moral perversion the human mind readily yields itself to be modified. * * *

"'I compassionate you,' would, in a very benevolent hour, be your language to the wealthy, unfeeling *tyrant of a family and a neighborhood*, who seeks, in the overawed timidity and unretaliated injuries of the unfortunate beings within his power, the gratification that should have been sought in their affections. Unless you had brought into the world some extraordinary refractoriness to the influence of evil, the process that you have undergone could not easily fail of being efficacious. If your parents idolized their own importance in their son so much that they never opposed your inclinations themselves nor permitted it to be done by any subject to their authority—if the humble companion, sometimes summoned to the honor of amusing you, bore your caprices and insolence with the meekness without which he had lost his enviable privilege—if you could despoil the garden of some nameless dependent neighbor of the carefully reared flowers, and torment his little dog or cat, without his daring to punish you or to appeal to your infatuated parents—if aged men address you in a submissive tone, and with the appellation of 'Sir,' and their aged wives uttered their wonder at your condescension, and pushed their grandchildren away from around the fire for your sake, if you happened, though with the strut of pertness, and your hat on your head, to enter one of their cottages, perhaps to express your contempt of the homely dwelling, furniture, and fare—if, in maturer life, you associated with vile persons, who would forego the contest of equality to be your allies in trampling on inferiors—and if, both then and since, you have been suffered to deem your wealth the compendium or equivalent of every ability and every good quality—it would indeed be immensely strange, if you had not become in due time the miscreant who may thank the power of the laws in civilized society that he is not assaulted with clubs and stones, to whom one could cordially wish the opportunity and the consequences of attempting his tyranny among some such people as those *submissive* sons of Nature in the forests of North America, and whose dependents and domestic relatives may be almost forgiven when they shall one day rejoice at his funeral."

What do you think of *that*, my reader, as a specimen of embittered eloquence and nervous pith? It is something to read massive and energetic sense, in days wherein mystical twaddle, and subtlety which hopelessly defies all logic, are sometimes thought extremely fine, if they are set out in a style which is refined into mere effeminacy.

I cherish a very strong conviction (as has been said) that, at least in the case of educated people, happiness is a grand discipline for bringing out what is amiable and excellent. You understand, of course, what I mean by happiness. We all know, of course, that lightheartedness is not very familiar to grown-up people, who are doing the work of life, who feel its many cares, and who do not forget the many risks which hang over it. I am not thinking of the kind of thing which is suggested to the minds of children when they read, at the end of a tale, concerning its heroine and hero, that "they lived happily ever after." No, we don't look for that. By happiness I mean freedom from terrible anxiety and from pervading depression of spirits, the consciousness that we are filling our place in life with decent success and approbation, religious principle and character, fair physical health throughout the family, and moderate good temper and good sense. And I hold, with Sydney Smith, and with that keen practical philosopher, Becky Sharpe, that happiness and success tend very greatly to make people passably good. Well, I see an answer to the statement, as I do to most statements; but, at least, the beam is never subjected to the strain which would break it. I have seen the gradual working of what I call happiness and success in ameliorating character. I have known a man who, by necessity, by the pressure of poverty, was driven to write for the magazines—a kind of work for which he had no special talent or liking, and which he had never intended to attempt. There was no more miserable, nervous, anxious, disappointed being on earth than he was, when he began his writing for the press. And sure enough, his articles were bitter and ill-set to a high degree. They were thoroughly ill-natured and bad. They were not devoid of a certain cleverness, but they were the sour products of a soured nature. But that man gradually got into comfortable circumstances, and with equal step with his lot the tone of his writings mended, till, as a writer, he became conspicuous for the healthful, cheerful, and kindly nature of all he produced. I remember seeing a portrait of an eminent author, taken a good many years ago, at a time when he was struggling into notice, and when he was being very severely handled by the critics. That portrait was really truculent of aspect. It was sour, and even ferocious-looking. Years afterward I saw that author, at a time when he had attained vast success, and was universally recognized as a great man. How improved that face! All the savage lines were gone; the bitter look was gone; the great man looked quite genial and amiable. And I came to know that he really was all he looked. Bitter judgments of men, imputations of evil motives, disbelief in anything noble or generous, a disposition to repeat tales to the prejudice of others, envy, hatred, malice, and all uncharitableness—all these things may possibly come out of a bad heart; but they certainly come out of a miserable one. The happier any human being is the better and more kindly he thinks of all. It is the man who is always worried, whose means are uncertain, whose home is uncomfortable, whose nerves are rasped by some kind friend who daily repeats and enlarges upon everything disagreeable for him to hear—it is he who thinks hardly of the character and prospects of humankind, and who believes in the essential and unimprovable badness of the race.

This is not a treatise on the formation of character; it pretends to nothing like completeness. If this essay were to extend to a volume of about three hundred and eighty pages, I might be able to set out and discuss, in something like a full and orderly fashion, the influences under which human beings grow up, and the way in which to make the most of the best of these influences, and to evade or neutralize the worst. And if, after great thought and labor, I had produced such a volume, I am well aware that nobody would read it. So I prefer to briefly glance at a few aspects of a great subject just as they present themselves, leaving the complete discussion of it to solid individuals with more leisure at their command. [TO BE CONTINUED.]

THE QUIET HOME.

BY T. S. ARTHUR.

[We commend the perusal of the following to all who think that educational culture and refinement are better than health and vigor. Here will be found, popularized, a subject which, for twenty years, we have labored to elucidate and impress upon the public mind, and we are glad to see that topics for advocating which we have been called agrarian are now taken up by popular writers and find voices through the Magazines.—EDS. PHREN. JOUR.]

"WHAT dear, quiet, little things Mrs. Bird's children are!" said a lady to her friend. "I called to see Mrs. Bird to-day, and found her in the nursery with her two boys and two girls, about the ages of mine. It would have done your heart good to see how sweetly they behaved. Perfect little gentlemen and ladies they were. I felt perfectly discouraged. Mine! why, they are wild asses' colts in comparison."

"There is a great difference in children," replied the friend. "I know some little boys and girls that Mrs. Bird would not find so easily subdued."

"I could hardly credit my eyes; but, as they say, seeing is believing," resumed the first speaker. "For more than an hour I sat and talked with Mrs. Bird, in the nursery, without once being disturbed by noise or any of the unpleasant interruptions incident to the presence of children."

"What were they doing?" asked the other in surprise.

"That was most remarkable of all. Mrs. Bird has four children. Willy is the oldest—just in his tenth year. Meeta is seven,

Agnes is five, and the baby, as they call Andrew, nearly four. Just the ages for thoughtless, mischief-making, troublesome, noisy romps. But they were as still as mice in a cheese. She had them all doing something. Willy she had taught various kinds of netting and ornamental needle-work. It was a wonderful resource for the child, said she, keeping his thoughts and fingers busy, and both out of mischief. She showed me a handsome anti-macassar, in crochet, which he had just finished. I'm sure that I couldn't have done it better. I could not help looking upon the delicately formed, sweet-faced boy as he sat earnestly engaged at his work—he was embroidering a pair of slippers in Berlin wool for his father—and contrasting him with my Tom, a great, rude, coarse boy, with dirty, rough hands, that are always in better condition for grasping a wheelbarrow than plying a needle. And the comparison, I can assure you, was not made without a sigh."

"Did the boy look happy?" inquired the friend.

"Perfectly so. He wanted no amusement besides his books and his needle-work. You couldn't drive him into the street, his mother said."

"Dear little fellow! What a comfort to have such a child!"

"Isn't it? It really did me good to look into his sweet, pure face, so girlish and delicate."

"I should like to understand Mrs. Bird's system, for there must be art in the case. All children are born romps."

"'I begin early,' she said to me, 'and repress all rudeness and disorder. It is the mind that governs in children as well as in men. You must give this the right direction. Mere noise-making I never permitted. Boys, it is said, will grasp a hammer and pound instinctively. I think, in most cases, they pound because a hammer is given to them. Try them with the sweet face and fragile form of a baby doll, and you will rarely see an inclination to pound. I commenced with the doll, not with the hammer; and you see the result. Willy is as gentle as a girl. He never throws the house into disorder—never makes discordant noises—never quarrels with or teases his brother or sister. So with the rest. I begin right, you see; and upon a right beginning everything depends. My husband is a home-loving, order-loving, quiet-loving man; and I make it my business to see that home is all he desires. "How much I enjoy my home—it is so quiet—so orderly!" During the first year of our marriage Mr. Bird often said this. I had seen other homes. I was familiar with the way in which young children were permitted to destroy all comfort in a household by their noise and disorder; and I made up my mind to have things different, as you can see. And the children themselves are much happier. I keep them busy at something from morning till night—busy enough not to think of eating all the while. This gormandizing among children is dreadful! It makes mere gluttons of them—developing the animal and repressing the intellectual. It is the ravenous eating that makes them coarse, rude, and cruel, like wild beasts.'"

"I believe Mrs. Bird is more than half right," was remarked upon this. "I have often said that children were permitted to eat overmuch. Mine would stuff themselves like Christmas turkeys, from morning till night, if not restricted."

"Employment, such as Mrs. Bird provides for her children, is certainly the best corrector of this habit of eating."

"How did she get along with baby Andrew—the little four-year-old you mentioned? Was he as orderly and silent as the rest?"

"He was poring over a picture spelling-book for most of the time that I was there, and afterward occupied himself with stringing beads. I declare it was all a wonder to me. Such a charming family of children I have never seen elsewhere. What a change there would be for the better, if all mothers understood and practiced on Mrs. Bird's system."

"Better for heaven, it may be," said the friend, a little equivocally.

"For heaven? I don't see your meaning."

"Such children are almost too good to live."

"Oh!"

"Mrs. Bird's quiet home may be very pleasant, and her system of government very beautiful—but there is danger."

"Of what?"

"That her children will not live."

"Why? Because they are too good for this earth, as you have just intimated?"

"I am not sure that they are really any better in heart than some less orderly and more boisterous children. What I mean is, that Mrs. Bird's system depresses the animal forces, leaving the bodies of her children more liable to disease and less able to resist the attack when it comes."

"They are much less exposed than any other children."

"Perhaps so. But, for my part, on reflection, I would rather take the chances of a less orderly system of home management—mine, for instance, a little modified—noisy, and like a bedlam, as the house often is."

It was on the evening of this very day that Mr. Bird said to his wife, as if the subject was suddenly forced upon his observation:

"I don't think our children have strong constitutions. Willy's face is too delicate for the face of a boy, and his body too slender. I observe also that his shoulders are depressed. Hark!"

Both listened for a few moments.

"I don't just like that cough," said Mr. Bird.

"A little cold," remarked his wife; "Willy got his feet wet to-day."

"I never saw children with such indifferent appetites," said Mr. Bird; "they don't eat enough to keep pigeons alive."

"Most children eat too much," was the reply; "and more children are made sick from overfeeding than abstemiousness."

"But there is a golden mean," replied Mr. Bird.

"To reach which has been my study. Do not fear. The children eat quite as much as is good for them."

"There it is again! I don't like that cough at all."

Mr. Bird arose and went up to the room where the children were sleeping. Willy's cheeks were slightly flushed—his skin was dry and above the natural heat—and his respiration just enough obstructed to make it audible. His father stood for some moments looking down upon his sleeping boy.

"There is nothing the matter with him."

Even as Mrs. Bird said this, Willy coughed again, and as he coughed he raised his hand to his throat and moaned as if in suffering.

"Willy, Willy, dear!"

"I wouldn't disturb him," said Mrs. Bird.

The father's voice had penetrated his half-wakened sense, and, opening his eyes, he looked up with a half-wondering glance.

"Are you sick, Willy?"

The boy coughed again, and more convulsively, pressing his hand on his chest.

"Does it hurt you to cough?"

"Yes."

"Where?"

"It hurts me right here," his hand remaining just where he had placed it a moment before.

The panting of the child showed that there was constriction of the lungs.

"I am going for the doctor"—Mr. Bird spoke aside to his wife.

"I hardly think it is necessary," objected the mother. "It is only some slight disturbance from cold, and will pass away. This sudden waking has quickened his heart-beat."

Usually Mr. Bird deferred to his wife in all matters relating to the children, though his judgment did not always coincide with her discipline. But he was too well satisfied that Willy required a physician now, to hesitate a moment on the mother's objection. So he went away in haste.

The physician was far from treating the case indifferently. His practiced eye recognized the symptoms of an acute pneumonia, and his treatment was such as to fill the hearts of the parents with sudden fear.

"If the boy had any constitution"—it was on the fifth day, and the physician was replying to an anxious inquiry made by the distressed mother, all of whose fears were excited—"if the boy had any constitution, I

could speak all the encouragement your heart desires. But he is a hot-house plant. All the vital forces are but feebly reactive."

"His health has always been good, doctor," interposed Mrs. Bird.

"He has never had any serious sickness, but he lacks physical stamina, for all that."

The doctor's words sent a shuddering chill to the mother's heart; while a faint conviction of error dawned upon her mind.

Too surely were the physician's fears realized. At the end of ten anxious days, it was apparent to every one that Willy's hours upon the earth were numbered. There was no power of resistance in that delicate frame, and without even a struggle for life, the contest ended.

In less than a week after the death of Willy there came another summons for the doctor. He found the sorrowing parents in alarm again. Little Andrew, "the baby," was sick. Sore throat—fever—stupor.

"He has not been out anywhere for two weeks," said Mrs. Bird.

Her meaning was, that having been shut up in the house during that period, it was impossible for him to have contracted any contagious disease.

"It would have been far better if you had sent him out every day."

The doctor's words were more an utterance of his own thoughts than a remark to Mrs. Bird.

Andrew, "the baby," was carried out by the mourners in less than a week from the time when the doctor sat down by the bed on which he lay, and placed his fingers on the quick, wiry pulse which sent a warning of death to his heart.

"Our children have no constitutions," said Mr. Bird, sadly, as he gazed with dim eyes upon the two delicate blossoms that remained to shed their fragrance in his quiet home.

"They have always been healthy," answered the mother in mournful tones.

"The doctor says that we should give them more fresh air, and a great deal of out-door exercise."

"Jane takes them out walking every day; but I don't see that it does any good. Agnes always comes home tired and fretful; and Meeta took cold to-day. Neither of them are as well or as happy after these walks as when they remain in the house."

No wonder they were tired and fretful, or showed symptoms of cold, after these daily recreations in the open air. Holding each a hand of their attendant, they would walk slowly as nuns, and orderly as charity children in a procession. There was no hop, skip, and jump—no impulsive start or merry romp—but a strict observance of the last maternal injunction, "Now walk along like good, quiet children."

Weariness, after such attempted recreations in the open air, was an inevitable result; weariness, and something worse. The outside air was different from the air of their homes. It was colder and more humid. To meet this, and derive a benefit instead of sustaining an injury, there must be a quicker circulation and increased bodily warmth. Mere addition of clothing would not accomplish the desired object. There must be quicker movements of the body—vigorous exercise—producing increased vital action.

The mother insisted on it that these daily walks were not good for the children. Mr. Bird, in doubt, called upon the doctor, and submitted the question anew.

"Give them plenty of air and out-of-door exercise," was his repeated and very emphatic injunctions. "If you wish to raise your children, let them have a chance to acquire strength."

And so the daily goings were continued, whether the air was dry or damp, warm or chilling. If it was warm, the children came back wearied; if damp, with symptoms of cold; and always in some way showing a loss of, instead of an increased, vital activity. They were too well trained, at five and seven, to commit the indiscretion of a romp in the street, and romping in the quiet house they called their home was a thing never known or heard of by either of the little patterns of propriety.

As Willy had died, so died—ere the summer's greenness had faded from the new-made graves of the first departed—Meeta, next to him in years.

Only Agnes was left to the stricken parents now. She was pure, and white, and delicate as a lily. That Meeta had been injured by the daily walks in the open air they were fully convinced; and, notwithstanding the repeated remonstrances of the family physician, they refused to let the fresh breathings of heaven upon their child.

One day—it was a sunny visitant in the early spring-time, ere the violet opens its blue eyes among the fresh shooting grass—Agnes strayed from the nursery, and, going beyond the watchful eyes of her mother, gained an open chamber window, and, climbing on a chair, looked out upon the budding trees and the emerald carpet which Nature had spread over the small plat of open ground that lay in front of the dwelling. The window looked to the south, and the air came pressing in from that quarter, bathing the child's brow with a refreshing coolness. She laid her slender arm upon the window-sill, and, resting her face upon her arms, looked out, half dreamily, and with a quiet sense of pleasure. When her mother found her, half an hour afterward, she was asleep.

A robust child might have suffered from some temporary derangement of the system, consequent on checked perspiration; but to one of Agnes' feeble constitution, exposure like this must always be followed by serious consequences. When Mrs. Bird caught Agnes in her arms, a wild fear throbbed in her heart. Alas! it was no idle fear. She soon detected symptoms too well understood, and sent in haste for the doctor.

"Some slight derangement," he said, evasively, to the eager questionings of the mother. But his tones were a death-knell.

Very, very quiet is the home of Mr. and Mrs. Bird. There is no wild disorder of children there, but a stillness that makes the heart ache. Mrs. Bird resolved, in the beginning, to have a quiet, orderly home, and she has done her work well.

THE FIVE GATEWAYS OF KNOWLEDGE—No. 4.

BY GEORGE WILSON, M.D.,
PROFESSOR IN THE UNIVERSITY OF EDINBURGH.

THE TONGUE.

THE organ of Taste is generally held to be synonymous with the tongue, but, in reality, the throat and the nostril are as much concerned as the tongue in the perception of taste. The power of these portions of the body to distinguish savors, mainly depends, as in the case of the eye and the ear, upon their connection with the brain through those fine white chords which have been already referred to as called nerves. The tongue and the auxiliary organs of taste are largely supplied with nerves, and through them those sensations are experienced which we connect with the words taste, savor, sapidity; sweet, salt, sour, bitter, and the like.

Of all the organs of the senses, that of taste, which may be held to be represented simply by the tongue, is probably the one which receives the worst usage at our hands. The eye, the ear, and the nose are not educated at all, or their education is left to chance, but the tongue is deliberately miseducated, perverted, and led astray. We eat what we should not eat; drink what we should not drink; eat too much of what we may eat, and drink too much of what we may drink. And the result is, that we ruin our health, enfeeble our bodies, dull our intellects, brutalize our feelings, and harden our hearts. If the tongue could be allowed to speak for itself, instead of being compelled by the other organs of the body only to speak for them, it would protest loudly against the treatment which it receives. Many a pipeful of bad tobacco, and glass of worse liquor, and plateful of ill-cooked meat, and wasteful dinner, and heavy supper would find such a clamor raised against it by the tongue, that it would fail to find entrance into the mouth. And, on the other hand, such an outcry would be made for milk, and bread and butter—for

plain food, and plenty of it—that a man would be thankful to eat and drink rationally and temperately, if only to keep his own tongue quiet. Yet, after all, if when a man were about to become a glutton, or a drunkard, or a self-poisoner, his tongue should keep shouting out, "No! no! don't take it! don't take it! murder! murder!" why, I believe he would bite it out, and spit it away. It may be worth a moment's reflection, however, to consider what the effect would be on us if it were otherwise. As it is, the tongue is the slave of the rest of the body, as well as of the soul. The heart says, Make love for me, and the tongue makes love for the heart; the brain says, Discourse for me, and the tongue discourses for the brain; the soul says, Pray for me, sing for me, curse for me, tell lies for me; and the tongue prays, sings, curses, and tells lies for the soul. If, however, the tongue should refuse to do all this, unless it were allowed a word occasionally for itself, what startling things it would tell us, even if it were permitted to speak only of what concerned it as the organ of taste! What a universal consternation would be created, if some fine morning we were all awakened by our tongues talking to us instead of for us! Each startled listener would run to the mirror and gaze in horror at his tongue in it, only to see, as it were, that tongue talk to him from the glass, and reproach him for his intemperance. Suppose the man really ill, the doctor sent for, and that the tongue, after reluctantly telling for the sick man an outrageous falsehood as to the cause of his illness, were, the moment it was thrust out at the physician's request, to proclaim what really made the liar ill, how would the patient and the doctor look! Or fancy when one hypocritical lady was about to pretend to another hypocritical lady, admiration of an ill-made dish of the latter's cooking, which in reality she abhorred, that her tongue spoke for itself, instead of speaking for her, and told the truth, and that the tongue of the second lady said of itself, "I agree with you," how strangely the two hypocrites would feel!

If our tongues had such a power, all social feasting would come to an end. Every man would eat and drink alone in some hermetically closed cell with deafened walls. Every fortunate baby, even before it was christened or vaccinated, would have its tongue clipped out as the greatest service that could be rendered to it. A few, intended for the pulpit and the bar, and as professors and lecturers, would be doomed to the misery of retaining their tongues; but the more favored majority would thankfully find themselves dumb. If any but doomed public speakers sought to exclude themselves from this dismembering, they would be forced to submit. What dinner even of herbs could be eaten in peace, if a single rebellious tongue were left to criticise it? What credit would remain to physicians, if the tongues of their patients could reproach them for the ill-judged drugs they administered? What rest could a selfish world have, if the tongues of all the famine-stricken hungerers on the face of the earth were night and day to cry unto it for food? No! it could not be; and yet what a reproach on humanity that it should be so! If the tongues of the lower animals could speak for themselves, how seldom would they exercise their privilege! how certainly they would be listened to by their possessors!

And yet we, men and women, may keep our tongues, and they may hold their peace. There is within our hearts another tongue, which calls itself conscience, and is the slave of no organ or faculty of body or soul, but the lord of them all. It will not be stopped in its unceasing truth-tellings, and if we will not heed its silent accusings, we would not listen to the open upbraidings of our tongues.

Of them I will say no more, neither will I do more than touch upon the interesting but difficult question of the esthetics of taste. The great majority of the community must be content with daily bread, and it would be idle and even cruel to discuss before them nice questions concerning meats and drinks which they never taste. And they may be consoled by the reflection, that the small minority who can gratify their palates too often pamper them, and are tempted into a gluttony or epicureanism far more pitiable and degrading than condemnation to the coarsest fare. Yet assuredly taste has its legitimate esthetical domain, and it is as unworthy of man's true dignity that he should be content to live upon the husks that the swine do eat, as that he should be miserable if he do not fare sumptuously every day. All the other senses have a direct interest in the practical decisions of the sense of taste. Drunkenness and dyspepsia dim the eye, dull the ear, blunt the nostril, and make the hand tremble. In this country also, they are as much occasioned, directly or indirectly, by the unpalatable food which the untrained hand of the ignorant house-mother provides for the working man's family, as they are by the too tempting viands with which his well-salaried-French cook loads the rich man's table. Till, indeed, both rich and poor understand better the laws of health, and put more extensively in practice the plentiful discoveries of science in relation to the wisest way of dealing with themselves physically, we must be prepared to witness enormous waste, not only of food and money, but of the bodies and souls of men. And it is vain to discuss, unless in some special circles, the esthetics of taste, while the very alphabet of diet remains unmastered; a few words, accordingly, will suffice upon the subject.

The sense of taste is denied the free and liberal gratification which is accorded to the other senses. It costs but the unconscious lifting of the eyelid to provide the eye with a feast of many courses; it needs but a turn of the head, and often not even that, and the ear is filled with music; and, at the utmost, an inclination of the face, and the nostril is full of perfume. But the mouth is a helpless expectant, which is not filled merely by being opened; and all the other senses must labor till they are weary, before taste can be even slightly gratified. We may be played to by invisible Ariels, and, like Stephano, have our music for nothing. Those innocent thieves, the winds, will make free for us with imperial gardens, and fetch us unbidden the fragrance of their choicest flowers. The works of art of the Great Master are ours at all times to gaze upon without any fee: but we must earn our bread with the sweat of our brow. Here and there a select mortal may bend a cool forehead over an unearned, luxurious repast, but some other mortal's brow will all the sooner grow wrinkled, and his crust must be procured by the harder toil. There is thus a hungry helplessness about the mouth which places it esthetically on a level far below the eye, soaring like an eagle through space, and the ear, like a passionless spirit, listening serenely to the voices of the world. The sense of taste, in truth, is at the mercy of the other senses; and though it can revenge itself for their neglect or misuse of it, it is a sufferer by its own revenge.

Moreover, it is selfish in a way no other sense is. The eye of one man is robbed of no delight because the eye of another is gazing on the same beautiful object—nay, often its delight is thereby increased; the ear is quickened to a keener pleasure when it is not a solitary listener; and the nostril asks no monopoly of the scents it loves. But the most generous and self-denying of men can not share his morsel, as he can his music, even with her he loves best. The rigid philosopher may tell us that all the senses are equally selfish, and that each tongue does not more certainly appropriate to itself what no other tongue is allowed to taste, than each eye sees and each ear hears what no other eyes and ears are permitted to see or hear. But we do not feel it so esthetically, and so we think more meanly of the sense of taste than of the others, and this even when it is not wronged by famine, or pampered by luxury.

Thus, helpless, selfish, and exacting, the dependent of the other senses, and the servant of the body rather than of the soul, it links us more with the lower animals than with higher existences, and has no element of ethereality about it. A hungry hog probably derives more delight from the impression made upon his gustatory nerves by the contents of his trough, than the most sensitive human epicure ever did from his most *recherché* wines and dishes. Protracted hunger is assuredly a more pitiable thing than blindness or deafness; but it is also more horrible, and partakes of the forbidding character of disease; nor does the voracity of a famished man display much of the sublime or beautiful. A social feast, indeed, may furnish pleasure to every sense, but it is not till hunger is appeased that the higher senses are ministered to; and gourmands notoriously do not lay a double task upon their tongues, but agree with the ascetics in eating in silence. We must, indeed, reduce ourselves to mere animals if we give this sense the pre-eminence, since it is glorified only by association with the others; for the tongue, as the organ of taste, is the commissary-general, without whose supplies the other senses can achieve no esthetical conquests, and it is entitled to its share in the honors assigned to the united five; but its own sword is seldom drawn, and its aspect is not heroic. To employ one's tongue, however, to speak against itself is but unhandsome treatment of it, and I will open my lips no further on this matter.

PORTRAIT OF HON. JOHN P. HALE.

JOHN P. HALE.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

JOHN P. HALE is remarkable for his constitutional power, health, and vigor. He is stout built, and above the medium size; he has an ample chest, indicating great breathing power; he is stout about the waist, indicative of an excellent nutritive system; he has also the signs of excellent circulation. These qualities, combined with his strong frame, lay the foundation for excellent health and physical vigor, and also constitute a basis for the support of his great brain.

Though Mr. Hale is distinguished for wit and humor, he is still more remarkable for steadiness of purpose, calm self-reliance, patience under provocation, and relative coolness of temper. There are few men in the country who have been more opposed and even badgered by austere and captious opponents, but he has borne the flood-tide of their opposition with a steadiness and calmness really surprising. Had he possessed a nervous, excitable temperament and a weak frame, the opposition would have fretted, chafed, and worn him out. The reader will observe that his forehead is prominent in the middle and lower portions, which indicates a ready, practical mind, excellent memory of history and personal experience, and ability to speak extemporaneously, quoting facts, and combining them in such a way as to be almost invulnerable to criticism and overthrow. His Language is large; hence, he is ready as a speaker and his memory being good, he has his matter of fact in hand so that he is prompt as well as correct in his statements. His Comparison being large, renders him a very sharp critic, able to use analogies and parables with great effect, also to illustrate, by surrounding facts and history, whatever principle or opinion he may advocate. His Human Nature, knowledge of character, is excellent, and he has a fund of kindness, friendship, and humor which enable him to say sharp things to enemies in such a manner as not to give offense. We believe that no man who has occupied a seat in the Senate of the United States since John P. Hale entered it, could say so many cutting and pungent things to such an overwhelming opposition, and be able to retain his position in the personal friendship of his opponents. He is unquestionably a man of courage. Combativeness and Destructiveness are well developed. He has fair Self-Esteem and uncommon Firmness and Hope; hence, he has no fear of opponents, has perfect selfpossession, is willing to wait for popularity until public sentiment reaches his opinions and position; and though he doubtless desires the good opinion of all, he is not afraid to be unpopular for the time being. Had he small Self-Esteem he would not be able to stand up as he has done, alone, and advocate an unpopular side. We have fancied that he really enjoyed the storm which his speeches seemed to raise. He is not secretive, has few concealments, and since he does not appear to desire popularity, his opponents generally give him credit for sincerity, however unpopular his opinions may be. His large Hope gives him confidence in the future and a will to work for the ultimate harvest; to sow in due season, that he may ultimately reap. Veneration appears to be large, giving respect for things sacred, a belief in the superintendence of an overruling Providence; and Benevolence appears to be very large, giving him sympathy for suffering, kindness for the poor and the oppressed, and a desire to do and suffer for those who have no one to take their parts. As a lawyer he would espouse the cause of the poor and the oppressed, and might make his most eloquent speeches in defense of innocence and poverty against pride, wealth, and power, and all without pecuniary fee or reward. His social nature is strongly developed; few men have so much power to awaken and retain the friendship of his compeers; and in the family, and wherever there are children to be petted, he feels at home. The organs in the side head are fairly developed, indicating good mechanical judgment, fair economy, and decided energy of character, combined with prudence, frankness, and courage.

Mr. Hale's power is greatly attributable to the strength of his constitution and the soundness of his health. Vexations and labors which would wear out or break down most men, only serve as stimulants to arouse to vigorous action an organization such as his.

BIOGRAPHY.

John Parker Hale was born at Rochester, in the county of Strafford, and State of New Hampshire, on the 31st day of March, 1806. He received a collegiate education at Bowdoin College, entering in September, 1823, and graduating therefrom in 1827. Immediately after graduating from college he entered upon the study of law at his native village; but in June of the following year he removed to Dover, the shire town of Strafford County, and pursued his studies in the office and under the instruction of D. M. Christie, Esq., LL.D., then and now one of the most eminent lawyers of New Hampshire. In September, 1830, Mr. Hale was admitted to the bar, and entered upon the practice of law at Dover, where he at once took a high rank in his profession. Indeed, his ability so immediately attracted public attention, and secured the public confidence, that the pecuniary reward of the first year of his professional labor far exceeded the average compensation of practitioners of long standing. In March, 1832, he was elected representative of the town of Dover, in the State Legislature. In 1834 he was appointed the attorney of the United States for the District of New Hampshire, by General Jackson, and was reappointed to the same office in 1838 by Martin Van Buren, but was removed therefrom in 1841 by John Tyler. In 1843 he was chosen by general ticket one of the representatives of New Hampshire in the 28th Congress of the United States. It was during this Congress that the scheme of the annexation of Texas was brought forward and pressed upon the country. Mr. Hale at an early day perceived that the animating soul of that movement was slavery—that its sole object was to extend the area and strengthen the political influence of that institution, as well as to fortify it against assault from abroad. It was the first instance in our history in

which the powers of the Government were avowedly sought to be wielded for these purposes. From all such purposes and objects the soul of Mr. Hale instinctively revolted. In January, 1845, he addressed to his constituents his famous "Texas letter," exposing and denouncing the *animus* of the Texas scheme, preferring to forfeit his return to Congress, if his constituents so willed it, than to aid in the furtherance of any such purposes. For this act of insubordination and independence of party dictation, the Democratic party of New Hampshire, under the lead of Franklin Pierce, excommunicated him, and nominated another candidate for his place. The Whig party also nominated and supported its candidates. The Democratic party at that time was largely in the ascendant in the State; nevertheless, the election being by general ticket, and a majority requisite to an election, Mr. Hale was able, running as an independent third candidate, to defeat an election at successive trials, by a constantly increasing vote, though not able to secure his own return. In 1846 he was elected a representative to the so-called "Coalition" Legislature, on the assembling of which he was chosen Speaker of the House, and before the close of the session was elected United States Senator for the term commencing March, 1847. During a portion of this term Mr. Hale was the only free-soil member of the Senate. His opinions on the subject of slavery exposed him to the frequent attacks and slights of the then dominant and domineering party. But such was the tact and ever ready wit of the champion of freedom, that these attacks were made to recoil upon their authors, and place the object of them still higher in public estimation. In 1852 Mr. Hale was selected as the standard-bearer of the free-soil party in the Presidential contest of that year. The compromise measures of 1850 had just been passed, and the two great parties of the country had pledged their faith that they were a "finality" of the whole slavery question, and were vying with each other in subserviency to them. Many opponents of slavery, weary of the agitation, and putting faith in the professions of the hour, gave in their adhesion to those measures. Nevertheless, Mr. Hale received the suffrages of more than 157,000, who would not bow the knee to the Baal of slavery. The close of Mr. Hale's term found the Democratic party in power in New Hampshire, and the Hon. Charles G. Atherton was elected to the Senate by that party, who vauntingly proclaimed that "Mr. Hale would know no resurrection from the political grave in which they had laid him." But on the death of Mr. Atherton, in 1855, Mr. Hale was elected to fill the remainder of his term, and at the expiration of that term was re-elected for the term of six years, ending in 1865. During his senatorial career the voice and vote of Mr. Hale have ever been on the side of humanity and justice, reform and progress. The abolition of flogging and of the spirit ration in the navy was mainly due to his exertions; and the down-trodden and oppressed have ever found a ready and able advocate in him. Mr. Hale is yet in the prime and vigor of life, and we may reasonably trust and expect that the country may have the benefit of his matured powers for many years to come. Mr. Hale in 1834 was united in marriage to Miss Lucy H. Lambert, of Berwick, Me., who still gracefully shares the honors of her distinguished partner, and we hope may long continue so to do.

PORTRAIT OF CAPTAIN JOHN ERICSSON.

CAPT. JOHN ERICSSON.

Capt. John Ericsson was born in Sweden, in 1808, was educated to be an engineer, entered the Swedish army, rose to the rank of captain, spent several years in England, and finally adopted the United States as his home. He is the inventor of the caloric engine and many other important things, but his latest triumph is in the invention and construction of the floating-battery, the "Monitor," recently the competitor of that mailed monster, the "Merrimac," in Hampton Roads. We present an engraving of the Monitor, with a brief description of it.

THE ERICSSON FLOATING BATTERY, MONITOR.

Externally she presents to the fire of the enemy's guns a hull rising but about eighteen inches above the water, and a sort of martello tower, twenty feet in diameter, and ten feet high. The smoke-stack during action is lowered into the hold, it being made with telescopic slides. The hull is sharp at both ends, the bow projecting and coming to a point at an angle of eighty degrees to the vertical line. It is flat-bottomed, six and a half feet in depth, one hundred and twenty-four feet long, thirty-four feet wide at the top, and is built of light three-eighth-inch iron. Another, or upper hull, rests on this with perpendicular sides and sharp ends, five feet high, forty feet four inches wide, one hundred and seventy-four feet long, extending over the sides of the lower hull three feet seven inches, and over each end twenty-five feet, thus serving as a protection to the propeller, rudder, and anchor. The sides of the upper hull are composed of an inner guard of iron, a wall of white oak thirty inches thick, covered with iron armor six inches thick.

When in readiness for action, the lower hull is totally immersed, and the upper one is sunk three feet six inches, leaving only eighteen inches above water. The interior is open to the bottom like a sloop, the deck, which is bomb-proof, coming flush with the top of the upper hull. No railing or bulwark of any kind appears above the deck, and the only things exposed are the turret or citadel, the wheel-house, and the box crowning the smoke-stack. The inclination of the lower hull is such that a ball to strike it in any part must pass through at least twenty-five feet of water, and then strike an inclined iron surface at an angle of about ten degrees. In the event

of the enemy boarding the battery they can do no harm, as the only entrance is at the top of the turret or citadel, which can not easily be scaled, and even then only one man at a time can descend into the hull.

This turret is a revolving, bomb-proof fort, and mounts two 11-inch guns. It is protected by eight thicknesses of inch iron, overlapping so that at no one spot is there more than one inch thickness of joint. A shell-proof flat roof, of perforated plate iron, placed on forged beams, inserted six inches down the cylinder, covers the top. The sliding hatch in this cover is perforated to give light, and for musketry fire in case the battery is boarded. A spur-wheel, 6½ inches in diameter, moved by a double cylinder engine, turns the turret, guns and all, a rod connected with the running gear of the engine enabling the gunner to control the aim. The guns move in forged-iron slides across the turret, the carriages being made to fit them accurately.

These guns were furnished with 400 wrought-iron shot by the Novelty Works, each ball weighing 184 pounds and costing $47. The balls were made by forging square blocks of iron, which were afterward turned in the lathe. Cast-iron shot would break against such a vessel as the Merrimac, and these shot were forged for the especial purpose of smashing through her sides. Lieut. Worden intended, in case the Merrimac did not come out, to go into Norfolk harbor and lay his vessel alongside of her there. She has saved him that trouble.

PERSONAL INFLUENCE.*

Let every one of us please his neighbor for his good to edification.—ROM. xv. 2.

A MAN who lives to please others without regard to the moral character of the pleasure conferred, must himself be degraded, and tend to degrade others. To please men is often to tempt them to wickedness. A violent man is pleased with opportunities of cruelty; an avaricious man is pleased with pecuniary advantages; a vain man is pleased with flattery; a proud man is pleased with deference; a sensual man is pleased with means and inducements of gluttony; an ambitious man is pleased with the advancement of his fiery aim; a bitter man loves cynicism; a suspicious and mean nature loves evil stories and slanderous tattle; a gross man loves vileness. What must a man be who sets himself to tickle every wicked man's sensitive faculty? What a life is that which takes the world just as it is, and undertakes to please it! And yet that is just the description of what are called "good fellows"—that nameless class of men that are found in all parts of society, whom everybody speaks of as being "good fellows," but whom nobody knows as being efficient, or useful, or very positive in any excellence except that of seeming to be perpetually making people happy with themselves, and usually on their worst side.

How wise, then, is the discrimination of the Apostle: "Let every one of us please his neighbor *for his good*." We are to please upward, and not downward; toward true manhood, and not toward the animal or the fiend that lurks in man. We are to please *for men's good;* and, still higher and nobler, to please them so nobly, heartily, and effectually, that it shall make them, not happy, but *better*—that it shall *build them up*. "Let every one of us please his neighbor for his good *to edification*." And this is the glorious ideal of a life that moves among men so true in kindness, so full of discreet sense, so earnest and honest in benevolence, as to give an upward impulse wherever one comes, and to be, in one's own small way, what the royal sun is in his mighty circuit, that rouses, stimulates, and inspires with growth every living thing it meets or touches. This is to be one of the children of light indeed.

But this is only one side of duty. Pleasing men for their good is the bright side; paining men for their good is the dark side. It is in many cases even more important to displease men than to please them. And when it is not your selfishness, but truly a wise perception of men's benefit, that leads you to displease them, it is even more benevolent, because more difficult for you to do than pleasing.

There are many that desire to fulfill this Christian duty, who yet are all their life long inflicting pain, not only, but, to a considerable extent, pain that works upon the evil that is in their fellow-men. Even when we inflict pain, there is to be moral care that the penalty or pain inflicted shall work upon the better nature, and not upon the worse. Much of the conduct of men toward their fellow-men is not only not pleasing them for their good to edification, but paining them for their harm to downfalling

I purpose directing your attention somewhat at length this morning to some aspects of unconscious selfishness. I do not attempt to define selfishness, nor speak of its lowest and coarsest forms, by which men, without hesitation, prey upon or plunder their fellow-men's interests for their own good. Nor do I speak, either, of that occasional selfishness by which we are brought, after long perpending, and hesitancy, and struggle, to act according to our own interest, rather than other people's. I pass by declarative selfishness, recognized selfishness—that which is marked down in the calendar of faults or sins, and which Christians mourn over. Besides this there is a realm of selfishness that persons do not think anything about. Thousands never dream that it has an existence. The most active, and sometimes the most influential part of that evil which comes from selfishness, comes from a kind of selfishness that is so specious, so subtile, so imperceptible to the subjects of it, that they are utterly unconscious of it.

Now, the simple fact that there are two kinds of selfishness, one recognized and declarative and the other unconscious, is not unimportant; but I purpose to go beyond that, and give some illustrations of it.

Consider the power of a strong life, moving with the rapidity among men with which we are wont to move, to act upon men either for their good or for their harm. If, with all the apparatus that you have in you—your reason, your moral sentiments, your executive powers, your affections, your passions and appetites—you go forth into life, even conscious and thoughtful, it is no small matter for you to carry yourself among men so as not to harm them; but if you are unconscious, how terrible is the great power that you possess! Consider the number of faculties that we have, and that are at work, and the number of places where men all about us are accessible and exquisitely sensitive to each thrust or forth-putting of our mind. And consider the force and heedlessness with which we are driving this pain-or-pleasure-producing machinery through life.

We do not let men drive their locomotives in that way through our streets, and yet this power of the mind is more destructive than any locomotive. The locomotive comes in, running slowly at the upper part of the city, and ringing its bell, mile after mile, as it passes on, and giving heed to everything that wishes to cross the track. But what if it came in at express rate, without giving heed to anything, as much as to say, "I will take care of myself and everything else must take care of itself," striking a wagon at this corner, knocking a woman down at that corner, plunging into a crowd of children at the next corner, and leaving broken fabrics and dismembered human beings all along its path? What would you think of letting steam-engines drive through our streets so? We do not let steam-engines do it; we reserve it for men to do. Thousands of men, though they do not drive against their fellow-men so as to dismember their bodies, bolt into them with feelings that pain and injure them. And there is no law against this. We do not let locomotives in our streets run more than four miles an hour, but men run forty! We do not let locomotives pass crossings without signal-bells and flag-men; but men run among each other without signals of any kind, and perpetual mishaps are the result; partly because they are unconscious of what power they carry, and partly because they have no idea of what their will strikes that way, what their pride darts that way, what their vanity flashes in that direction, and what their appetites swing

* Extract from a sermon by Henry Ward Beecher, preached at Plymouth Church, Brooklyn, Sunday, Jan. 19, 1862.

in that direction, to do. Men do not know how potent their faculties are nor how unguarded about those around them are; and no man can tell, after he has been, from sunrise to sunset, going about among his fellows, repelling here and attracting there, inflicting pain here and giving pleasure there, what is the sum of all the mischief that he has done, or all the good that he has wrought, in a single day's carriage of himself.

Let us look at some instances of needless suffering inflicted by unconscious selfishness; not to present the whole subject—for it is as voluminous as human life itself—but to give you a key for your own meditations.

1. Let me speak of the unconscious selfishness of men in the use of what is called the natural language of the faculties. A man's carriage of himself is not a matter of chance. His position, his gait, the way his head hangs or stands, is not an accident. There are no accidents upon men except their clothes. Everything that belongs to the man proper is the effect of a cause. If one man carries his head up there is a reason for it. And he does not do it from habit. How could habit cause him to do it? If another man carries his head down he does not do it accidentally. There is a reason for it, and that reason is in the head itself. If a man carries himself with a short, quick, decisive step, the reason is not in his foot; it is in his disposition. If one man has a graceful, noble carriage, and another an awkward and slouching carriage; or if one man has a hesitating, sly way, and another an open-fronted, manly way, the reason is in the faculties. The whole body is the tongue of a man, and it is all the time talking (unconsciously, too) of what the man is. It is not the face that talks most; it is the whole man; and everything a man does is the legitimate effect of an actual cause in the man.

Now, men are not, for the most part, conscious of this fact. They are acquainted with it only to a very limited degree. They learn to read one another over the counter; but the only thing a man sees across the counter is the face. We learn to read the expression of the face, but we do not seem to think that a man's face is only one part of an exquisite, symmetric, consistent whole. Man is a unity, although it is an aggregated unity.

This natural language of man may be civilized and Christianized, or barbaric and selfish. A man may have a blunt, harsh, peremptory, disagreeable way of meeting people, and he may not be conscious of it. Many a man who *is* conscious of having such a way excuses himself by saying, "Oh, it is my way." Of course it is his way; and it is the trip-hammer's way, when a child's hand is on the anvil, to smash it. It is no excuse, when a man carries himself so as to be offensive and painful to those around about him, for him to say, "It is my way." An elephant's way is no more agreeable because it is an elephant's way. Neither is a swine's way, or a vulture's way, any more agreeable because it is his way. There is a great deal of rudeness, and severity, and hardness, and coldness, and arrogance, and pride, and vanity, in men's exterior, that they carry about with them, not simply to the affront of the moral sensibility and the taste of their fellow-men (though that is consideration enough), but to the infliction of pain upon sensitive persons, and persons that they would not willingly pain. Men often offend those with whom they come in contact, without meaning to do it, and without knowing how they have done it. A man talks with you about a bargain, and seems to insult you the whole time, his pride is so domineering, and he assumes such superiority over you. But if you question him he will say, "I never thought of such a thing." Very likely he did not, for the language of pride is so natural that it is not necessary that a man should think of it to use it. It belongs to the way he carries his body. Hence it is that some men are always provoking everybody that they have anything to do with. There is provocation in some men's faces; there is a challenge in some men's attitude.

This is more apparent among children and dogs. They can always tell, afar off, the men to run to and the men to be avoided. When a person is sick his nerves are more sensitive, and he is more susceptible to outward influences, than when he is well. Now, when you are lying sick, let one man come into the room, and no sooner does he open the door than you feel that the air is close, and that every step he takes toward you is like screwing a manacle. You may know nothing against the man; but you can not bear his presence, although you do not know why. Let another person come in, and it seems as if a pressure was removed. He fills the room with a soothing influence. It is the natural language of the man.

It is not my purpose to show in detail what this natural language is; my purpose is merely to explain that every man carries an unconscious language in his face, in his body, in his posture, in his gestures, and in his whole manner; and that he may become an instrument of good to edification, or of provocation and temptation to evil. To be orthodox, and to endeavor to be right in thought and purpose and voluntary action, is not the whole of a Christian man's duty. There is a great deal of unconscious selfishness in the natural language of men that they should guard against. [TO BE CONTINUED.]

THE artificial wants of mankind are a thousand times more clamorous for gratification than those which nature establishes in us; and habits thus formed, cling to their victims with almost unyielding tenacity. If one doubts it, let him try to quit the use of tobacco.

THE CHURCH AND THE MAN.

BY T. H. UNDERWOOD.

I HAVE visited Henry Ward Beecher's church! Thousands have done the same thing, and, therefore, such a visit is no marvel. The church, externally, is a disappointment to a stranger. It is a plain structure, nearly square, and built of cheap brick. It has no pretension to architectural design, and is wholly devoid of ornament. There are three entrances on the street and two in the rear. The doors to the street entrances are not unlike those of a large Pennsylvania barn, being level with the surface of the walk, in two leaves, and painted a dingy lead color.

The first impression of the curious observer is "Engine-house," or "Livery-stable," any thing but a church, and especially Beecher's church. I had read with pleasure the Rev. gentleman's papers on trees and flowers, and expected to find his church covered with floral creepers and the ground about it a garden of roses and lilies, of blossoming trees and aromatic shrubs. The trees are in his essays, and the flowers in his sermons.

The interior is no less a surprise—a square room with rounded corners and white walls. The only intimation of stucco is a cheap cornice broken around the angles of the room, not wide enough for proportion by four times its present width. The ceiling has an arch sprung from the walls all around, thus rounding the angles, and aiding to produce a fine acoustic effect. The wood-work is painted dead white, giving the room, when empty, a cold, cheerless look. A gallery extends entirely around the church, oval-shaped in general contour. Every foot of the church is occupied with seats, even in the aisles, which are arranged with folding-seats—when the congregation is seated there is not a vacant spot except immediately around the platform. It is the most perfectly ventilated church in America. In winter the fires are lighted on Saturday morning and kept burning until Sunday morning, when they are extinguished, and the currents of cold air pour in through the ventilators reducing the temperature below the medium of summer heat; but the animal heat of three thousand persons soon raises the standard of temperature to an uncomfortable warmth. The organ is not a very good one, and the house in which it is inclosed is singularly out of keeping with the other interior arrangements of the church. The structure is suggestive of a modernized Greek-Gothic cenotaph. The organist, being in full view of the congregation, his efforts in working the pedals give him the appearance of painful labor while playing. The stops and keys of the organ are also in full view of everybody in the galleries except when the choir is standing. The pulpit looks very much

like a piano—is easily mistaken for one by a stranger sitting in front of it, as far back as the gallery. The vocal music is refreshingly democratic, the whole congregation joining in this part of the service, in the old-fashioned way, with a difference, and this difference is a decided improvement. The organ and the choir have induced a wholesome method into the exercises, the result of which is harmony and a large class of good singers. Beecher's congregation is seldom less than three thousand persons—all the seats are taken and paid for, frequently two or three families owning one pew; yet the courtesy of pew-holders will always provide a stranger with a seat if he is there in seasonable time, but if half an hour late he had better make up his mind to stand. I was in church just in time to secure the only vacant seat in a remote corner of the gallery. Others came in after, bearing each a stool. Two of these persons sat in the aisle immediately in front of me. I could hear the speaker, but not see him. After many vain efforts to see over, around, and through them, I stood up.

How or when Beecher came in I do not know; he rose to his feet and made a short prayer, gave out a hymn, and then resumed his seat. This seat is a high-back chair, with crimson lining; his head reaches about halfway up the back of the chair, which has the effect to place him in miniature; as he sits it is impossible to conceive him to be more than a boy of five feet in height, whose weight does not exceed one hundred pounds. All this, however, vanishes when he is speaking.

Henry Ward Beecher is one of the few men in whom the reality exceeds the expectation. He is greater than his reputation; the choice few among the truly great are so. His simplicity, self-possession, and quiet grandeur are so many hands held out to you full of welcome—hands that you grasp readily, shake heartily, and in whose clasp you are warmed to a pleasant geniality. His style is Beecher's; no man without his heart can ever successfully imitate it; it is sublime simplicity, natural as Nature, and as grand as her forces. In the pathetic he is a child that Nature has nursed exclusively—no spoiled underlife of mannerism, no daintiness of outer garment, no starch, no buckram. His eyes were made for weeping, and they weep without disguise or affectation; his lips were made to hang kisses on, and the mother of Humanity kisses them; his feet were shaped for stamping, and he sets them down vigorously upon dogmatism wherever he finds it; his hands were made for battling with forces which are dangerous to weak nerves—they handle live lightning without noise. There is eloquence in his white pocket-handkerchief. That handkerchief is a telegraph. Whenever he draws it softly from between the lids of the Bible, or lifts it energetically from the pulpit, it says: "Look out for a climax." As it leaves the Bible, a cloud sails into the sunshine, grows gradually more beautiful, and bursts in a shower of roses spangled with tear-drops. When he grasps it firmly as it lies on the pulpit, there leap about certain flashes of forked lightning, ominous to the gnarled oaks of illiberalism.

His voice is so marvelously distinct that he seems to be within a few feet of you while speaking. Shut your eyes, he is at your elbow, pouring music in your ear; open them, and he seems to flit to his place in the pulpit as by magic

There is no mock solemnity about the church or the man, but an air of *business*—business of great importance in which every one present is taking a part—business which is evidently intended to reach the great world outside of Beecher's church. There is the Nestor of divines talking upon the common concerns of life; right below him sits a reporter taking down every word he utters—his sermon, his prayers, even the common-place notices he reads, and his demand for a collection—nothing escapes him. In all this there seems to be a preparation for somebody's future biography. That biography can, however, add nothing to his greatness.

NOTE BY EDS. PHREN. JOURNAL.—Soon after Mr. Beecher had been settled in Brooklyn, fourteen years ago, his phrenological character, deduced from a careful examination of his head, was published in this Journal. We here quote the heads of that description and the closing paragraph, with the prediction it contains:

"Henry Ward Beecher, though till recently unknown out of his limited Western sphere, is deservedly rising into favorable notice more rapidly than any other man in this country, consequent mainly on the corresponding strength of four points of character.

"The first is the soundness and vigor of his PHYSICAL CONSTITUTION. Every organ is strong, and exceedingly active. * * *

"The second cardinal point in his character is the uncommon size of his BENEVOLENCE. It towers above every other organ in his head, and is the great phrenological center of his brain, and constitutes the dominant, ever-ruling motive of his life. Every sentence he utters, every look of his eye, every gushing of his whole soul bespeaks the dominance of this faculty. * * * *

"His third point of character is FORCE. This is consequent on his large Combativeness and Firmness, and his enthusiastic temperament. What he does he does with all his might. *

"The fourth point in his character is INTELLECTUALITY." * * * *

The lengthy delineation of his character closes with this remarkable prediction, and we leave our readers to judge of its correctness:

"All things considered, taking his organization as the basis of our prophecy, we confidently predict, that in ten years he will stand out as *the* strong man of the age, and for a quarter of a century he will be the master-spirit of his day and generation."

PHRENOLOGY IN EUROPE.

[The following appeared in the *North* a *Daily Express*, published at Newcastle-upon-Tyne, England.]

THE presence of two celebrated strangers, the heads of the great phrenological house of New York, reminds us that among the recent resuscitations Phrenology has also had its revival. Mr. Bain, professor of logic and moral philosophy in one of the Northern universities, whose works on the Emotions and the Intellect must be regarded as the most valuable contributions to mental science that the present generation has witnessed, recently examined the subject with the candor and grasp of a mind eminently philosophic in its structure; and the respect he has evinced for the science is the more to his own credit that he himself has one of the smallest heads borne by a man of letters. That size of head has something to do with social position and usefulness, none will probably deny. A hat manufacturer can tell the nature of the locality to which he is forwarding goods, by the size of the hats that are ordered; and the retail merchant finds that, when he removes, for instance, from a lower part of the town to a higher, he must keep a larger article in stock, and will no longer have a demand for the sizes in which he has previously traded. It is in correspondence with this fact, too, and indicates the destination of the goods to different grades in society, that the inferior size, as a general rule, denotes inferior materials, and that the smaller hat is likewise usually the coarser. The instance mentioned of Professor Bain will appear an exception to the rule; it only shows that the excellence of the brain may be qualitative as well as quantitative; and this, indeed, must always remain a difficult problem in Phrenology. The fact is, however, admitted, that some correspondence, some co-relation exists between the phenomena of mental manifestation and the phenomena of cerebral development. From the size of the organ to infer the strength of the mind whereof that brain is the organ, appears to be no less legitimate than to infer from the sword of Wallace the strength of the arm that wielded it. It does not follow that a smaller weapon was that of proportionally a weaker man. The truth in that case would simply be that we wanted the data of judgment; the larger weapon did imply the possession of enormous strength; of the smaller all we can say is that it leaves the question unsettled. Unquestionably, however, it would generally be found that the weapons in a man's armory have some relation to his

strength. From an inspection of the sword of Wallace, moreover, without any other historical light, we should feel ourselves perfectly justifiable in drawing an additional inference. The New Zealander of Macaulay would himself assuredly draw it. We should infer that he had not been a Quaker. We should infer that he had taken life. So with the organs of the mind, forming the collective encephalon. If you found a mason-lad working in one of the freestone quarries of Cromarty, with Ideality strongly developed and the organ known as Comparison, it would not surprise you to light on Bacon's Essays in his pocket, or to see him studying the fossil fish discovered in the old red sandstone. People called that young mason Hugh Miller, and he was ultimately taken to dig in a quarry where those other hammers of his—his Comparison and his Ideality—made him a more useful man to the world than in building fishermen's cottages. Well, every workman has his work; for this implies not predestination but adaptation; and no great man was ever at a loss to find the province allotted him, whether of contemplation or of action. But what is the ordinary man to do? He is greater at some things than at others, could he only be brought to see them, and if society were not constituted in a way that often prevents him from ever reaching the sphere he is meant for. Nature sends a boy into the world ticketed, say, for mechanics, but his father, unable to read the label, re-tickets him perhaps for the plow. If there should happen to be a struggle between the two, the father is almost sure to carry it, for while Nature can only control the brain, he can control the belly, and the boy must work for his bacon. We then see what society has lost. The boy could have made a good plow; he makes an indifferent plowman. He goes to the field with an infinite number of whirligigs going in his head, and these whirligigs get no opportunity of ever coming out of his head, and whirligigs in a plowman's head improve neither the pace of the horses, nor the regularity of the furrows, nor the temper—be it added—of the farmer. On the other hand, it has often been said, that a man will sometimes aspire to a pulpit who would have better glorified his Maker by driving his team a-field. The principal object contemplated by this science of Phrenology is to obviate these mistakes, and, by observing the organs provided him, to assign every man his sphere. The word ORGAN means instrument, and the brain may be regarded as a case of instruments like what we see in the possession of a surgeon; and as the surgeon, to make our illustration complete, must be held as confined to the use of the tools in his own possession, it follows that the man who has not got a saw as well as a knife should decline the duty of amputating limbs, or of performing the process of trepanning. In opening this case, it must be added, a man will sometimes discover a cut-throat-looking instrument—Secretiveness, Destructiveness, or something—he had never thought of possessing. To strange flashes of light of that kind is no doubt due the interest that attends the examinations of Messrs. Fowler and Wells. To these gentlemen we leave, of course, the abler exposition of their science. For ourselves, we have found their little book ["The Illustrated Self-Instructor"] as readable as "Adam Bede."

It has happened with Phrenology as with Geology. There was in the infancy of the sciences a religious opposition to both. A generation has barely elapsed—it was just thirty-three years ago—when Sir William Hamilton wrote: "Phrenology is implicit atheism." It was held to materialize philosophy and identify the mind with its organs. All that is over now. The organs are nothing but organs. The mind is—not to speak it too lightly—the blacksmith who sits on the Pineal Gland, or wherever is the seat of the *anima;* the bumps are merely his hammers.

THE PARSEE, JEW, AND CHRISTIAN

A JEW entered a Parsee temple, and beheld the sacred fire. "What!" said he to the priest, "do ye worship the fire?" "Not the fire," answered the priest; "it is to us an emblem of the sun and of his genial heat." "Do ye then worship the sun as your god?" asked the Jew. "Know ye not this luminary also is but the work of that almighty Creator?"

"We know it," replied the priest; "but the uncultivated man requires a sensible sign in order to form a conception of the Most High. And is not the sun, the incomprehensible source of light, an image of that invisible Being who blesses and preserves all things?"

The Israelite thereupon rejoined: "Do your people, then, distinguish the type from the original? They call the sun their God; and descending from this to a baser object, they kneel before an earthly flame! Ye amuse the outward, but blind the inward eye, while ye withdraw the heavenly light!—Thou shalt not make unto thee any graven image or any likeness."

"How, then, do ye designate the Supreme Being?" asked the Parsee.

"We call him Jehovah Adonai, that is, the Lord who is, who was, and who will be," answered the Jew.

"Your appellation is grand and sublime," said the Parsee; "but it is awful, too."

A Christian then drew nigh and said, "We call him *Father*."

The Pagan and the Jew looked at each other, and said, "Here is at once an image and reality. It is a word of the heart," said they.

Therefore they raised their eyes to heaven, and said, with reverence and love, "Our *Father!*" And they took each other by the hand, and all three called one another *brother!*"
—*Krummacher.*

A GOOD WAY.

SEVERAL years ago, when making a visit to a friend, her little daughter, a child of about eighteen months, came bounding into the room with so much haste that she ran against a table without seeing it, and was knocked backward on the floor. I expected to hear the child scream for half an hour, and the mother coax and pet it in all manner of ways, but, to my surprise, she took the child up very calmly and said, "Ah, poor table, my little darling did not mean to hurt you; she won't run against you any more." The speech seemed to divert the young mind from its own sufferings to the imaginary one of the table, which it commeneed caressing and pitying as earnestly as if it were really capable of suffering.

This little turn struck me as a good idea, for by it were accomplished two important objects, the little girl's cries were hushed, and the useful lesson taught of thinking more of other's sorrows than its own. If this habit of mind could be established with children, when they grow up to be men and women they would spend more time in alleviating the troubles of others, and less in mourning over their own misfortunes.

How different was this from the usual habit which nurses have of teaching children to strike and abuse whatever hurts them, thereby instilling into their young hearts the feeling of revenge! I once saw a father (and there are many mothers, I am sorry to say, do the same) give his little son a stick, when he was crying from a fall on the floor, and say to him, "Go beat the old floor for hurting your sweet little head." What do such parents expect their children to turn out?

BETTER LATE THAN NEVER.

LIFE is a race where some succeed
While others are beginning;
'Tis luck in some, in others speed,
That gives an early winning;
But if you chance to fall behind,
Ne'er slacken your endeavor:
Just keep this wholesome truth in mind—
'Tis better late than never.

And if you keep ahead, 'tis well,
But never trip your neighbor;
'Tis noble when you can excel
By honest, patient labor;
But if you are outstripped at last,
Press on as bold as ever:
Remember, though you are surpassed,
'Tis better late than never.

Ne'er labor for an idle boast
Or victory o'er another;
But while you strive your uttermost,
Deal fairly with a brother;
Where'er your station, do your best,
And hold your purpose ever:
And if you fail to beat the rest,
'Tis better late than never.

Choose well the path in which you run—
Succeed by noble daring,
Then, though the last, when once 'tis won,
Your crown is worth the wearing.
Then never fret if left behind,
Nor slacken your endeavor,
But ever keep this truth in mind—
'Tis better late than never.

TRAINING AND EDUCATION.

THE intellectual, moral, and physical training of the young has in all ages been regarded as an obligation of the highest importance. Statesmen and philosophers, however disagreeing in other respects, unite in regarding education as the safeguard of individual as well as of national welfare, and as the strongest bulwark of civil and religious liberty; and it is now universally acknowledged that on the simultaneous cultivation of the mental, moral, and motive powers, not only is mind expanded, principles formed, and the body strengthened, but a solid foundation laid for well-balanced character, and barriers raised to the inroads of disease and premature decay. Man is a complex being, and every thorough system of training must recognize him as possessed of intellectual, moral, and physical attributes. The task thus devolved upon the teacher is no doubt difficult, for as each attribute is seldom correspondingly displayed, and as a healthy and vigorous whole is dependent upon harmoniously developed parts, each part necessarily requires to be subjected to watchful and careful supervision. To attain this object it is evident that the schoolmaster ought to be a man possessed of superior talents and attainments, capable of discerning the physical and mental caliber of his pupils, and with science and tact sufficient to stimulate, to restrain, or to punish as circumstances and cases require. It is in the power of the teacher, as a good potter, to produce vessels fitted for honor or for dishonor. If he be skillful he may transform the irregular mass into forms of grace or beauty; if ignorant and incapable he may send forth objects that will offend and annoy.

Such being the object, and such the requirements of the schoolmaster, is it not anomalous that no provision is made in the curriculum of his studies for his education in that department of science which takes cognizance of the co relations existing between the mind and the bodily organization? Care is taken that he shall not be ignorant of English literature—that he shall not be deficient in the rule of three—that he shall be able to introduce his pupils into the dead languages, but that he should know the principles by which he is to discern human character, and rightly to apply the learning he has to bestow, is passed over as utterly worthless. He is left to blind chance to attain this knowledge and to apply its principles. Men are not accustomed to act thus in the ordinary affairs of life. The blacksmith does not trust to chance in the welding of his iron. His fire is arranged, his anvil prepared, his hammer selected, the nature of the material nicely calculated, so that in the end his labor produces the object at which he aims. The chemist admits of no such thing as chance, for he knows that the union of chemical elements takes place according to fixed and unalterable laws. So is it with all the sciences, and why should a matter of such vital importance as education be left to blind and uncertain chance, and the danger incurred of launching a race—not of men, but of monsters—on the sea of life?

We regard a knowledge of psychology as the channel by which alone the teacher can reach that diagnosis of character by which to discover how to connect all parts of the noble structure which it is his privilege to conduct to a compact and harmonious whole. It was the profound knowledge of human character possessed by that eminent scholar and philosopher, Thomas Arnold, that imparted such power to his instructions, which produced such a race of manly scholars, and which at this moment casts such a halo around his name. He lifted education out of dull matter of fact, taught his pupils "to act and live, not only as boys, but as boys that will be men," and showed them how to

> "————rise on stepping stones
> Of their dead selves to higher things."

It was his method, in the first instance, to know his pupils, and afterward to direct his energies so as simultaneously to develop each part of their threefold nature—strengthening where the plant was weak, pruning where vegetation was excessive, and forcing only where natural obstacles were raised to healthy and vigorous growth. By this means he raised the platform of education, and placed the scholastic profession in the noble and honorable position to which it is entitled, when it ceases to be a mean and petty art, and takes its place as a profound and liberal science. When this is generally accomplished, the teacher will command his own position and his proper remuneration; he will no longer be regarded as the dominie, encouraging contempt, but the schoolmaster worthy of the highest honor and reward.

The possession of psychological knowledge would place a new power in the hands of the teacher, impart new interest to his studies, and give an aim, an object, a directness to his instructions, which, skillfully used, would, like an Enfield rifle, send the bullet to the mark. Nor can the teacher afford to overlook this powerful aid. The task he undertakes is the equipment of a human being for the business of life, than which nothing can be more difficult, nothing more arduous, nothing more solemn. That lad who stands before him for the first time, in order to take his place on the form beside his other boys, is a being worthy of his deepest contemplation. Weak he seems, timorous he feels, bashful, and it may be even stupid he looks; but who at this point can tell his destiny? Ill-treatment now *may* damp his youthful energies, and send him forth a waif upon the world, miserable in himself, a burden to his friends, and a scorn and reproach to all who know him; or neglect may be instrumental in giving bias to certain predispositions, and he leaves school only to be the inmate of an asylum for the rest of his days; or by judicious and careful training, founded upon scientific principles, he steps into his place a Hampden to lead or guide the destinies of men. We do not exaggerate when we assert that it rests with the schoolmaster more than with any other man to lead the young to misery and poverty, or to happiness and prosperity. His pupils are placed under his care at a period of life the most pliable, and when impressions are not only most readily made but remembered. A powerful character brought into daily contact, armed with authority, and hourly bearing upon such, could not fail to leave an impress that would last as long as life itself.

If the teacher's influence is thus so potent, how dangerous must it be to intrust the education of the young to men possessed of no physiological knowledge, and who, as Wordsworth has it, with their

> "————meddling intellects
> Misshape the beauteous form of things?"

Surely there is enough of misery in life without the school-room, that nursery of virtue, being transformed into a hot-bed of intellectual or moral suicide. What is it to a mere lad that his intellect is good and his principles bad, or that his principles are good, if his body, through over-study, is unfit for the position it has to fill? Mere cramming is not the work of the schoolmaster. It is trifling with his pupils and it degrades himself. It is of vastly more importance to the boy to have his mind equally trained, to be taught habits of application, self-control, and self-dependence, and to be initiated into the principles and modes of acquiring knowledge than to flood his mind with oceans of learning. By the former means he will be sent out a man, to act a busy and useful part for the world's good; by the latter, a fool, to live, die, and pass away without raising a bubble to tell he lived. In a word, the school is the sphere, not only to impart knowledge, but the place where the intellect and the conscience are to be cultivated simultaneously with a healthy and vigorous frame. Here, too, the dull intellect should be stimulated, perversion of the moral faculties controlled, extremely bad dispositions rectified, indolence stimulated or punished, and excessive vanity and self-importance restrained. This, and this alone, is the proper work of the schoolmaster—such the nobler duties he has to fill—but we hold he can only thoroughly fulfill this vocation when deeply trained himself into a knowledge of psychological principles.—*Caledonian (Edinburgh) Mercury.*

IT is sometimes more difficult to say little enough than it is to make a lengthy communication.

HINTS TO MEAN PEOPLE.

THERE is hardly a place outside of a market-house where a man, if he be a keen observer, has a better chance to study the character of people than in a church, more especially if the observer be an usher. If the subject were not serious in its character, it certainly would be amusing to see how much of "Adam and Old Nick" respectably dressed people often exhibit in the very house of God. The great number of little selfishnesses and unamiable meannesses evinced by people where the Christian graces of politeness and kindness ought, if anywhere, to reign, is really surprising. Many people who, at home among their guests, in the social circle, and on the street, are uniformly courteous and polite, are rude, selfish, and mean in their behavior in the rail-car and in the church. On this subject permit me to offer a few kindly intended hints.

Because a person pays rent for a pew, he has no right to expect it will stand empty if he does not come to occupy it, and it is his duty to indicate his desire to occupy by being on hand in season, and not come late and "look daggers" because strangers, who had been standing for twenty minutes after the commencement of service, have been invited by the usher to take the vacant seat.

It appears selfish to see three persons so spread their robes as to fill a seat that will easily contain five, while strangers are wearily standing in the doors and passages.

It appears selfish for a person to come late to church and crowd through a party of modest people, who stand waiting to be invited to occupy chairs or occasional spare seats, and insist on being supplied, at once, not only with a seat, but a very eligible one.

It appears selfish for strangers to decline, especially when distinctly requested by the usher, to pass to the upper end of the pew, though it may not be quite so eligible a place as the entrance, and thus compel the owner of the pew and his family, when they arrive, to squeeze by them to get seats.

It appears mean for persons having come very early to demand the most desirable front seats, and which, if occupied by them, will crowd the regular attendants who own the seats back, or compel them to stand.

It is amusing to see how many are, though still young, "a little hard of hearing" while endeavoring to secure forward seats; and, having become desirably located, to see them carrying on an animated conversation with their companions by *whispering*.

In a church where the seats are always filled, and all standing room occupied, it is very annoying to have children in droves come early without their parents, and occupy seats; and then, just as the sermon is fairly commenced, to have these children, one by one, start up and go out, compelling perhaps fifty persons to rise half-a-dozen times in a single sermon to give room for them to leave.

It is not believed to be polite for strangers to appropriate all the hymn-books in a pew, thus depriving the proprietor and his family of the privilege of joining in the singing, or of extending the polite offer of the books to the strangers whom the usher has made his guests.

It is believed to be mean for the persons belonging in a pew to appropriate each a hymn-book, and neglect to offer the full or joint use of one to "the stranger that is within their gates."

It is not pleasant in "dog days" to lend an only fan to a stranger, and have it retained through the service, and perhaps handed to another pew to be shared by the alternately stranger and his friend, with no consideration for the wants of the owner of the fan and its original lender.

When you rise to give a lady the only spare seat in your pew, it is provoking to have her take it with no grateful recognition, and then beckon her beau to occupy your seat, and thus turn you out and compel you to stand; nor is it deemed polite for a man thus to take the seat of one who has offered his only spare seat to a lady.

In short, meanness is meaner, selfishness more selfish, and impoliteness more inexcusable in a church than anywhere else. So thinks

AN USHER.

TAKING CHLOROFORM.

BY T. H. UNDERWOOD.

BEFORE me lies the strangest, weirdest thing
That ever human eyes have looked upon;
A body, moving slow, as in a swing,
Poised in the air, but lightly resting on
A b d near by. I move away in vain—
I can not flee the body of this pain.

It hath no blood, no flesh that seemeth good,
No gravity, no eyelids to its eyes,
No means of motion that are understood,
No matter that my wits can analyze.
I move away, but move away in vain—
I can not flee the body of this pain.

It touches me, its cheek is laid to mine—
Its hand, descending, rests upon my heart;
Its icy, pulseless limbs around me twine,
And to *my* limbs their agony impart—
Thrill every nerve and permeate each vein,
Till I am it—incorporated pain.

But now an angel with her fragrant wing
My temple brushes, and I live again;
A sweet aroma, like the breath of spring,
Steals o'er and separates me from this pain.
With mystic motion, marvelous to see,
It slowly, sweetly moves away from me.

Still outward moving goes the mystery,
Till dim it grows, a scarce perceptive line,
Yet never wholly lost it is to me:
Some subtle tenure holds its life to mine—
A reminiscence, something dim, yet plain,
An undefined half memory of pain.

And thus it alternates, vibrating there,
Now toward me sailing, poised as on a wing,
And then receding softly on the air,
A strange enchantment, and a wondrous thing;
My second self—the out-throb of my vein,
The spirit-body of material pain.

INJURY OF BRAIN.

DOCTOR E. P. MONTAGUE, of Brooklyn, New York, recently called on us and gave a statement, which is very interesting as a phrenological fact.

On the 24th of June, 1861, while playing at cricket ball, he received a blow from the ball on the arch of the eyebrow, directly over the organ of Weight. With such force was the blow given that the external plate of the skull at that region was crushed in, leaving a depression about the size of an almond, or, perhaps we should say, the half of an almond shell. From that time to the present, he informs us he has felt a giddiness of the head, a tendency to walk crookedly; and in walking the crowded street, he says his shoulder is kept continually sore running against people. Besides this tendency to stagger, he finds also much difficulty in recalling words which were once familiar to him, and his conversation is thereby impeded and damaged.

Our theory of this case is, that the external plate of the skull, being thus depressed, is brought to bear upon the internal plate so as produce a pressure upon the brain. The organ of Weight is evidently disturbed, which accounts for his not being able to walk the street, or, rather, for the constant tendency to lose his balance in walking; and that giddiness of the head arises also from the disturbance of Weight. The organ of Language is situated on the upper plate of the orb of the eye, directly back of Weight, and, doubtless, has sustained some injury; hence the disturbance of his ability to talk.

Doctor Montague is an intelligent man, has traveled all over the world, understands Phrenology, as well as many other sciences, and he volunteered to make this statement to us, partly to ask our advice, and partly as a curious incident in phrenological science; he, therefore, understands the subject of his communication, and his word and judgment may be regarded as of much value.

NELLIE WILLIAMS AND HER PAPER.

A LITTLE girl, named Nellie Williams, yet less than thirteen years old, is the sole editress and compositor, or type setter, of a newspaper, called the *Penfield Extra*, published at Penfield, Niagara Co., N. Y., at fifty cents a year. We have seen many a pretentious weekly, edited and printed by men of large experience, which in point of typography are not so good looking as little Nellie's. Niagara County can boast of the greatest cataract and the youngest editor in the world, and we wager a hat that Nellie will make more improvement in the next ten years than the cataract has in the last hundred, if she does not make quite so much noise.

LETTER OF A DYING WIFE.

THE following most touching fragment of a letter from a dying wife to her husband, says the Nashville *Gazette*, was found by him some months after her death, between the leaves of a religious volume which she was very fond of perusing. The letter, which was literally dim with her tear marks, was written long before her husband was aware that the grasp of fatal disease had fastened upon the lovely form of his wife, who died at the early age of nineteen.

"When this shall reach your eye, dear George, some day when you are turning over the relics of the past, I shall have passed away forever, and the cold white stone will be keeping its lonely watch over the lips you have so often pressed, and the sod will be growing green that shall hide forever from your sight the dust of one who has so often nestled close to your warm heart. For many long and sleepless nights, when all beside my thoughts were at rest, I have wrestled with the consciousness of approaching death, until at last it has forced itself upon my mind; and although to you and to others it may now seem but the nervous imagining of a girl, yet, dear George, it is so! Many weary nights have I passed in the endeavor to reconcile myself to leaving you, whom I loved so well, and the bright world of sunshine and beauty, and hard indeed it is to struggle on silently and alone, with the sure conviction that I am about to leave all forever and go down into the dark valley! 'But I know in whom I have believed,' and leaning on His arm, 'I fear no evil.' Do not blame me from keeping even all this from you. How could I subject you, of all others, to such sorrow as I feel at parting, when time will soon make it apparent to you! I could have wished to live, if only to be at your side when your time shall come, and pillowing your head on my breast, wipe the death damps from your brow, and usher your departing spirit into its Maker's presence, embalmed in woman's holiest prayer. But it is not to be, and I submit. Yours is the privilege of watching, through long and dreary nights, for the spirit's final flight, and of transferring my sinking head from your breast to my Saviour's bosom! And you shall share my last thought, and the last faint pressure of the hand, and the last feeble kiss shall be yours, and even when flesh and heart shall have failed me, my eyes shall rest on yours until glazed by death, and our spirits shall hold one last communion until gently fading from my view—the last of earth—you shall mingle with the first bright glimpses of the unfading glories of the better world, where partings are unknown. Well do I know the spot, my dear George, where you will lay me. Often we stood by the place, and as we watched the mellow sunset as it glanced in quivering flashes through the leaves, and burnished the grassy mounds around us with strips of burnished gold, each perhaps has thought that some day one of us would come alone, and whichever it might be, your name would be on the stone. But we loved the spot, and I know you will love it none the less when you see the same quiet sunlight linger and play among the grass that grows over your Mary's grave. I know you will go there, and my spirit will be with you then, and whisper among the waving branches—'I am not lost, but gone before.'"

BESIDE MY FATHER'S MILL.

BY JAMES M'INTOSH.

Old memories, bright as Phœbus' beams,
Gay dancing over hill and plain,
And gilding fair the lakes and streams,
In legions fill my throbbing brain;
While resting 'neath this beechen tree,
Which crowns the well-remembered hill,
I gaze down on the sunlit vale,
The river blue—my father's mill.

I view the mill's gray, massy walls,
The old roof spread with green moss o'er,
The grand old elm trees, green and tall,
Wave o'er it, as they waved of yore;
And then I see our cottage home,
The trailing vines climb o'er it still;
Sweet home! sweet home! a dearer spot
E'en than the mill—my father's mill.

But, ah! the truth, with visage wild,
Breathes forth this tale, with tongue on fire:
"Sweet summer's bloom bedecks the graves
Of brother, sister, mother, sire;
And strange ones, all to them unknown,
With cruel glee that bright home fill."
I go, for never more my home
Can be beside my father's mill.

TAPE-WORM.

[The following interesting letter on the wonderful phenomenon of tape-worm is written by a man in whose intelligence and veracity we have confidence. The remedy proposed is certainly simple, and doubtless innocent to the patient, and we can see no harm which could come of it though it should not be the means of removing the worm.]

MR. FOWLER—*Dear Sir:* At the time you lectured in this place, I went to your rooms with a boy named Charles Knox, to have his head examined. After you had finished, I told you he had a tape-worm. You said you had had one, and called Mrs. Fowler, and requested her to advise me what to do. She brought out a book and showed me a plate of the worm, and advised giving enemas. On the 1st of October, Dr. Truman, of Philadelphia, was visiting his sister in this place. Charles' mother heard he had been successful in destroying tape-worms. She requested him to prescribe for her boy. When the Doctor came, she showed him several recipes that had been sent to her, cut from newspapers, recommending pumpkin seeds. The Doctor said he had confidence that his own medicines would destroy the worm, but he should like to see them tried. So his mother took two ounces of pumpkin seeds, after they had been skinned, put them in a mortar, and pounded them until they were reduced to a paste, then poured on a half pint of boiling water; after it had cooled sufficient, strained it through two cloths, and obtained a tumbler of liquid. The next morning, before Charles was up, she gave it to him, and two hours after she gave him two cathartic pills. He ate no breakfast, spent the forenoon reading and lying on the sofa. A little after noon the worm came from him, *alive*. His mother put it in a large white hash-bowl, filled with water; its neck was fifteen inches long, as large as a common knitting-needle, and round, his head twice the size of his neck, with four eyes, one at each corner; the head and neck were as active as a young snake. From the neck it widened gradually, until it attained the full size for the tape-worm. The other end was full size, and had lately thrown off some of its joints; it lived four hours. After it was dead, they measured it; the length was 23 feet. It is preserved in spirits, in a glass jar. The boy has improved very much in appearance, and has a healthy appetite. Should you ever be troubled again with tape-worm, try pumpkin seeds.

CHARLES T. FREEBODY.
WATERLOO, N. Y.

WATER.

WATER is the blood and chyle of this crusted globe, without water there could be no life, as we understand the term—no stir and bustle. "Death would reign everywhere, silence and stillness would have taken the place of that universal movement which now characterizes our earth. The face of nature would present a dreary blank, in which the intensest glare of sunshine would alternate with the intensest blackness of perfect night." Of all the agents concerned in the transformation continually going on in our earth, the first place must be assigned to water. Magnetism, central heat—if there be such a power—the earthquake, and the volcano, play their parts; but one far inferior to that effected by this mighty fluid, without the aid of which the earth would be no better fitted for the home of animated beings than in the days when, a boundless waste of rocks, glowing like a furnace, it swept through the cold and silent fields of ether.

Of the human frame, water forms so large a component part, that the most thoroughly smoke-dried old crone that ever ran the risk of being burned for a witch, would shrink very materially if the water were extracted from her withered frame. A gentleman of comfortable dimensions, if subjected to dry distillation, would be transformed into a respectably dressed mummy; the famous Daniel Lambert, under this process, would have dwindled to the weight of the small young gentlemen in Knickerbocker breeches. A ton of grass represents two hundred weight of hay, and this, when deprived of the remaining radical moisture, sinks to a still smaller figure; while some plants and fruits, such as the water-melon, are almost entirely composed of water.

And whether it is launched in the soft mud of the volcano, spreading destruction over the labors of man, or is boiled in the geyser; whether it thunders down the cataract, or stagnates in the torrid jungle, it is the same invaluable, mysterious agent, wearing down the old world, and building up the new; refreshing the worn-out soil with vitalizing matter, and changing the sandy waste or barren heath into a land smiling with plenty. The great Mammoth Cave of Kentucky, and the vast caverns of the Adelsberg; the labyrinth of Crete, and the wonders of the Peak, are alike due to the action of water upon limestone. The vast beds of egg-stones (oolite) were formed by some nameless shallow quiet sea rolling a regular coating of lime round myriads of small nuclei, some tiny shell or skeleton; the beautiful deposits in the hot springs of Iceland are owing to the silica in the water. Nature has always plenty of the material on hand; the sea contains in solution—besides as much Epsom salts as would physic the inhabitants of earth—five hundred millions of tons of flint.

So thoroughly does water enter into all the doings of this sublunary sphere, that we find it alike in the icy winds that sweep over the Arctic regions, and the hot simoon. The east wind, which proverbially dries up the skin, and makes a horse's coat stare, contains its due proportion of moisture, just as air does after rain; in fact, almost immediately after parting with its water, the temperature of the atmosphere rises, and a part of the water is re-absorbed. But the air is not merely modified by the water in it; it is greatly influenced by that beneath it. Thus, while the shores of Labrador lie buried in ice and fog, the coasts of England and Ireland, in the same latitude under the vitalizing warmth of the Gulf stream, smile in perennial verdure.—*All the Year Round.*

OPINIONS OF THE PEOPLE.

MESSRS. FOWLER AND WELLS—I have been taking the PHRENOLOGICAL and WATER-CURE JOURNALS for a little over eight years, and have been greatly benefited by so doing. I have had value received for the money I have paid for the JOURNALS.

T. W. CHAMBERS.

CENTREVILLE, MD., *Jan.* 31, 1862.

I want the JOURNAL, for I have received too much benefit from perusing its pages to discard a friend (even in war times) that has been so faithful and wise a counselor. Phrenology and Hydropathy are viewed far more favorably in this section than formerly. I inclose one dollar for the PHRENOLOGICAL JOURNAL, and am trying to raise a club. Yours truly, A. M. P.

NORTH H., N. Y.

MESSRS. FOWLER AND WELLS—I take my pen to try to express to you my sincere thanks for the blessings you have bestowed on me through your excellent works. In 1856, while resting at noon (I am a farmer), I took up the New York *Tribune* and opened on the advertising page, and my eye chanced to fall on the advertisement of some of your works. I soon persuaded three of my friends to go in with me and buy your excellent "Hand-Books," and with them you sent an "Almanac" and a copy of the PHRENOLOGICAL JOURNAL: but, not being able to take it, could not then have the pleasure of reading it. In 1859 I managed to procure your work entitled "Marriage," and the phrenological "Self-Instructor," also "Boardman's Defense of Phrenology." Being well pleased with these, I looked over the advertisements in the back of one of your books, and saw that of "Education Complete," which I sent for the last of December, 1861. This year I commenced taking the PHRENOLOGICAL JOURNAL, and you also sent me as a present an "Almanac," in which I saw an advertisement of "Amativeness," etc., which I sent for—all of which cost me about $7, and a bust $1 25—and I must now say I never shall be able to express to you the gratitude of my heart for these invaluable works. I have received much benefit from them. I am healthier and happier by far than before I read them. I do believe that they are worth twice the money they cost. I would not sell the works and the JOURNAL for ten times what they cost me. I wish every family would read the JOURNAL and "Education Complete," and all of my age (nearly 21) "Amativeness." If I was able, they should have them gratis—all my neighbors, at least. But I am poor, and that is bad in these days, when wealth and not health is the "one thing searched for." I want to keep my books as long as I live, and I wish I had more. Phrenology is a pleasurable study. I have but little time to study it, but I employ my spare time in studying it and reading the Bible, except which I rank nothing ahead of Phrenology. I wish I could attend your lectures; and if ever I am able, or you pass through these parts, I *will*.

Excuse me for troubling you thus. I could not help expressing to you my thanks for what you have done for me, and which may be done for all that will read, and live according to the instructions of Phrenology and Physiology and the "good old Bible."

Ever your brother in the good work,

PETER J. MARTIN.

MARTINSBURG, IND., *Feb.* 11*th*, 1862.

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To Correspondents.

A. T. E—1. Is the practice of Ventriloquism injurious or beneficial?

2. Can Ventriloquism be acquired by any person, or is it confined to certain temperaments?

Ans. We have not studied the subject, and can not determine whether the practice of Ventriloquism is detrimental or otherwise to bodily health. We can see no good arising from it, and therefore have doubts as to its benefit to an individual in a moral point of view. We have known a few persons who practiced it, and their health, so far as we know, appeared to be good. We always had the impression that in some way it would be injurious to the lungs and vocal organs, and that it occasioned undue excitement of the nervous system. We think Ventriloquism can not be acquired by every person, probably not by so many as could learn music. Those who practice it are generally of a nervous temperament and persons of a high degree of excitability; but what peculiar conditions of the vocal organs are required we are not able to say. Certainly we should not encourage any person to make the attempt to learn and practice it.

MESSRS. FOWLER AND WELLS—You maintain the doctrine that the brain has two hemispheres, each of which contains a full set of the phrenological organs, and that one set of organs, or one hemisphere of the brain, may be deranged by injury, and the other remain sound. I have met with a singular case in Western Pennsylvania, in regard to which I wish your opinion. An infant, ten months old, fell out of the house and broke in the skull at the region where Conscientiousness and Conscientiousness are located. A part of the skull and a portion of the brain were removed. The child recovered, and has the use of all the mental faculties. The side of the head opposite to the wound, however, does not grow so rapidly as the other, and that whole side of the child is small, thin, and weak from the head to the foot. The arm and leg are shorter and much smaller than those on the other side. He is now ten years of age, and learns pretty well. Please give your views in the JOURNAL of his case.

MICHAEL BRAMER.

Ans. In general, the seat of the brain or organs of the brain which receive the injury exhibit the deficiency in mental manifestation; but occasionally, when a heavy blow is given to one side of the head, the injury seems to occur to the side opposite to the one receiving the blow, especially when the brain itself is not broken by the blow. It is a well-known law of natural philosophy that if several ivory or other balls are suspended by strings, touching each other, if one be drawn back like a pendulum and allowed to swing against those which hang, the force of the blow will appear to pass through all the balls in the row without moving them, except the last one in the series, which will be thrown from its position a considerable distance; and this would be true if a hundred such balls were thus placed in a row. Each would transmit the force to the next, and only the one which had no opposing force against it would exhibit the effect of the blow given. We have heard a case of a blow on the head which serves to illustrate this. A man received a blow from the kick of a horse in the forehead, which destroyed his memory, or suspended it, and for several years he could do no business. He fell from a load of hay and struck on the back of his head. The force of the blow was transmitted to the forehead, though it was given on the back of the head, because the brain is a semi-fluid mass, and when one portion is hit all portions are acted upon. This blow had the effect to restore the integrity of his memory and consciousness, and he instantly finished the remark he was making to the horse some five years before. It is supposed that the skull of the forehead was pressed upon the brain, and the blow on the back of the head had the effect to restore the skull to its normal condition.

The injury in the brain of the child mentioned may have been transmitted to the opposite side in such a way as to paralyze that half of the brain and that entire side of the person, or at least, if not to paralyze it, to injure its growth and constitutional vigor; and though we may not always anticipate such results from such a blow, we may legitimately infer from the facts produced the cause of the difficulty.

J. F., Nova Scotia.—"Religion—Natural and Revealed" is out of print. We have not a single copy on hand, and do not expect to have at present, if ever.

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Contents.

BENJAMIN SHERWOOD HEDRICK.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

[THE following character of Professor Hedrick was dictated from the head to our reporter five years ago, while the examiner was a stranger to him. The analysis might be much extended, but we give it as reported, feeling confident that the friends of the Professor will recognize in it the leading features of his character, and be led to regard Phrenology as a reliable mode of studying the human mind.]

PORTRAIT OF PROF. BENJ. S. HEDRICK.

PHRENOLOGICAL CHARACTER.

You have a remarkably dense organization, and for a man of your weight, you are stronger than most men and capable of much endurance. There is a peculiar fineness in conjunction with a wiry toughness in your physical structure, and your mentality, as well as your physical vigor, ought, therefore, to be intense. There is grip to your mind, as well as clearness, point, and positiveness.

You have a marked character, as well as a marked intellect, and you should be known for untiring perseverance, for self-reliance, and for ambition, but not for a noisy one. You work persistently and quietly, rather than like the noisy dog that barks at every step, chases his game furiously, and makes as much ado over the track of a rabbit as over that of a lion. It is hard to shake you off and deter you from pursuing a course which you deem right and proper. You are persistent, consecutive, thorough, and unyielding. You have great strength of affection; but it is of that kind that seeks but few, and to enjoy a home and quiet, rather than seek social pleasure in the great congregation of the public thoroughfare.

Integrity, uprightness, or honesty is another of your marked traits; and whatever pursuit you follow, this faculty gives to your character its peculiar shade. If you are a mathematician, it is not sufficient for you to say, "so much *plus*." You want to express the precise remainder. You do not speak in round numbers, nor close a difficult discussion or explication with the term "*et cætera*."

If you are a surveyor or a chemist, you make investigations and records with a truthfulness that is mathematically reliable, illustrating the fact that honesty, even in science, is a valuable quality. For a man having as much pride as you, you pass for being very modest. You are not obtrusive; you never make a display of superiority, or vaunt yourself even in victory. Your title-page is unimposing, your preface modest, but your conclusions are potential.

The middle line of your forehead, from the root of the nose upward, is prominent, showing large Individuality, which gives you a love of the physical world in its intrinsic qualities and relations; large Eventuality, which gives you historical talent and power to obtain and hold the knowledge which exists on any subject to which you may devote yourself. Your Comparison is also very prominent, giving you sharpness of criticism, power to analyze subjects or objects in argument or in science, and you have also excellent ability for generalization.

You ought to be a good teacher; not for your wordiness, for you never overburden a subject with language, and always stop when

you get through; but you have such clear ideas of truth that you define everything so that it can be easily and fully understood. Your talent as a scholar and thinker consists in the power to sift and the power to organize, the power to get knowledge and comprehend it, and then to set it forth.

You need larger Language, more Combativeness and Destructiveness, more display, more policy, and more "blarney." You do not live for yourself, you are less selfish than most men, and you would find a saving, economical wife a valuable "helpmeet" in your financial affairs.

You are not an imitator; you do not like to follow in other people's tracks, except where they leave knowledge in their wake, and then it is not the track you are after. You try to do nothing like other persons, but to absorb the thought in question and live it out irrespective of other people's opinions or actions. You are a quiet, companionable man; are fond of home, and show best where you are best known. You believe in truth, in demonstration, in careful analysis; but you have little faith and accept nothing on trust. You have great curiosity, and it often becomes to you a source of knowledge, an element which leads your mind on to investigation. If you had wealth so that you were beyond the reach of want and care on that subject, you would not make a dollar in order to become richer; but would devote yourself to the acquisition and uses of knowledge.

You have a tendency to metaphysics, so far as criticism is concerned; but I think the drift of your mind in the main is toward physical science, and you would use the mathematical as a means of pursuing and expressing your ideas, either in chemistry, natural philosophy, or in philology. Your mind concentrates itself and makes sharp angles and definite points, and is critical and practical in contradistinction from the speculative, poetical, and dreamy. You converge and focalize your ideas to the subject or object in question, and have but little tendency to become inflated or unbalanced.

BIOGRAPHY.

PROF. BENJAMIN S. HEDRICK was born February 13th, 1827, in Davidson County, North Carolina, and is the eldest son of Mr. John L. Hedrick, who now resides in North Carolina. The Hedrick family removed from Pennsylvania to North Carolina previous to the Revolutionary War, and is of German origin, as the name indicates. The mother of our subject was of English descent, and the daughter of Benjamin Sherwood, Esq., who resides in Marion County, Iowa.

Prof. Hedrick spent his childhood and youth in the backwoods of North Carolina, receiving instruction in the common English branches from his mother, who at that time seemed to have a premonition that he would be something more and better than the most of those around her, and she therefore resolved to do her utmost to give instruction and development to his mind. But he lost her fond care at the age of fifteen. At the age of nineteen he resolved, with his father's consent, to prepare himself for college. For this purpose he attended a boarding-school in a neighboring village, under the care of Rev. Jesse Rankin, and here, for the first time, his hungry mind found sufficient food.

His progress in education was very rapid, for in nineteen months he was admitted to the Sophomore class in the University of North Carolina. Being modest and quiet in manner, though he had entered the second college class instead of the first, his teachers did not seem to expect much from him, and consequently did not require much. He, however, soon attracted their attention and awakened their respect by clearly and satisfactorily explaining some mathematical problems which no other member of his class could solve, and from this time he rapidly rose in the scale of scholarship until he graduated, with the highest honors of the University, in 1851. He has been distinguished, not only for great resolution and determination of character, but for a fearless disregard of consequences when a sense of duty or questions of personal liberty of thought and action were involved. An instance occurred during his first year in college which strongly illustrates this quality of his character. Toward the close of the first session, his class was required to undergo an examination, which, as a body, it refused to do. Every paying member of the class, except young Hedrick, put his signature to the paper, pledging each other not to submit to the faculty, and not to stand the examination. He stood alone. His friends in that class and in other classes advised him to sign his name with those of his class, as his refusal to do so would place him in a very unpleasant situation with his associates. He adhered to his original resolution against the strong current of opinion expressed by the students, and stood the examination while the others refused. The students who declined were, of course, dismissed from college, with permission to return at the beginning of the next session by submitting to the examination. They all went home, but were glad to return to their former positions by going through the ordeal from which they had revolted. At the end of the session Mr. Hedrick returned home to his father, who inquired if he was "engaged in the rebellion." When informed by the son that he was not, "It is well you were no'," rejoined the father, "for if you had been you would never have spent another dollar of mine at college." Instead of being taunted by the other party, they were but too glad never to hear the rebellion mentioned.

Shortly before he graduated, he received, through the kindness of Governor Graham, then Secretary of the Navy, and of the Hon. D. L. Swain, President of the University, an appointment in the Nautical Almanac Office at Cambridge, Massachusetts, as secretary to Commander Davis, the Superintendent of the Almanac. He was soon promoted to the position of assistant in the office, and commenced his labors at computing for the Almanac. He also began to study in the Harvard Scientific School, devoting his time mostly to analytical chemistry, yet finding time to attend Prof. Pierce's Lectures on Mathematics, and those of Prof. Agassiz on Geology and Zoology.

Having been at Cambridge a year and a half, the trustees of Davidson College, North Carolina, tendered him the chair of Mathematics in that institution, which he declined. Shortly after, he was invited by the trustees of the North Carolina University to take charge of one of the new departments which they proposed establishing, viz., that of Analytical and Agricultural Chemistry. He accepted this place, and devoted all his energy and perseverance to make it a success, which he achieved. He remained, after this appointment, a year in Cambridge, computing and studying, at the same time planning for his future work. His plans and opinions in this department have been nearly, if not entirely, adopted by the President and Trustees, and it now stands on the foundation which he laid for it. His professional duties began in January, 1854, he having risen, by the force of his intellect, from a plow-boy on his father's farm to the position of a professor and the founder of a new department in the foremost college in the South. His method, his discipline, and his instruction gave satisfaction to the trustees, to his colleagues, and to most of the people.

An instance of the Professor's firmness and frankness of character is furnished by the facts which have brought his name conspicuously before the people of the whole country. He was born and educated in the South, and was holding an honorable place in her best seat of learning, when the exciting national election of 1856, which resulted in the elevation of Mr. Buchanan to the Presidency, took place, and every man was expected to feel deeply in regard to the result.

Professor Hedrick was casually inquired of, by an acquaintance, what he thought of the idea of Fremont obtaining any votes at the South, when he replied that he would vote for him if there were an electoral ticket for him in North Carolina. This fact got into the papers, and raised such an excitement that it led to his dismissal from his professorship in the college. When the subject was being agitated —and most men would have consulted what seemed to be policy and self-interest—he boldly asserted, in the columns of the *North Carolina Standard*, the paper through which the

excitement had been raised, his opinions and the reasons for them respecting the approaching election. With a young family and a promising career before him, few young men would have had the hardihood and determination to assert unpopular opinions in the face of such probable opposition with its certain results. Whatever persons may think of the policy of Professor Hedrick's course, none will deny the tenacity of will, independence of character, and fidelity to principle which his conduct evinced.

Professor Hedrick left North Carolina in April, 1857, and took up his residence in New York city, where he went into a laboratory, and also devoted part of his time to teaching Chemistry and Mathematics in several of the private schools, and in the Rutgers Institute. When the evening lectures were established at the Cooper Institute, he took charge of the classes in Mathematics. Last spring he went to Washington, expecting soon to return to North Carolina, but the madness of secession made that inexpedient. He was then appointed to a place in the Patent Office, and is now the Examiner in the Chemical Department of the Patent Office.

EDUCATION AND TRAINING PHRENOLOGICALLY CONSIDERED—No. 10.

ACQUISITIVENESS. *(Continued.)*

SOMETHING besides Acquisitiveness is necessary to the successful prosecution of business and the accumulation of wealth. Those who are possessed of skill and talent, with a fair degree of moral feeling, even though their Acquisitiveness be as strong and active as such an education would render it, will, by the over-mastering power of that talent, accumulate wealth, and do it within the pale of civil law. They plan, devise ways and means, see results before they are reached, anticipate improvements and depressions in business affairs, and know when to let out and when to take in; these get rich, and do it honestly, lawfully, respectably. But those, on the contrary, who have but little mechanical skill, and are wanting in energy and industry; those who have not the talent necessary to perfect far-seeing plans for acquiring property; those, also, who lack the shrewdness to compete with the artful, will find themselves poor, neglected, and, in the world's estimation, disreputable. Thrifty, wide-awake, industrious, and prosperous people always look down contemptuously upon shiftless, listless, unskillful, and unsuccessful men, however good and virtuous. Persons finding themselves pinched with want, their children suffering privations, are driven to desperation. This intense love for their families, those holy feelings which, under favorable circumstances, minister to virtue and happiness, under the pressure of such poverty and privation, have a directly opposite tendency. Many a man in such a position has been led to steal and rob, and has found himself on the criminal list, not because he was by nature vicious, or coveted his neighbor's property, but because he had not the shrewdness, talent, and industry to acquire the comforts and necessaries of life in a legitimate manner, and to save his loved ones from cold and hunger has violated the criminal law. Moreover, such persons may labor, but they have too little skill to make that labor highly successful; and being surrounded by sharpers, and those who, by management, contrive to absorb the profits of their labor, they remain poor from year to year, and the history of such people is one of privation, if not of suffering and crime. Now, in what consists the remedy for gigantic evils such as these? This, surely, is not the natural state of man; a single propensity, one selfish desire, Acquisitiveness, should not rule the human race with such despotic sway.

In tropical climes, man, in his savage state, has but little of the faculty of Acquisitiveness. While his wants are few, this organ is small; and it is an interesting fact, that in the African race we seldom find this organ large; and although they are accused of stealing, it is the result of thriftlessness, and too little Acquisitiveness to prompt them to provide for prospective want; and consequently, being destitute, they steal to supply their presents wants. In their native land, where they can reach forth the hand and pluck the fruits of eternal summer, and in a climate where they require no houses and clothing to shelter them from wintry blasts, Acquisitiveness is neither required nor developed.

But as man wanders from the equator into colder latitudes, clothing, shelter, and accumulaton of food for winter, are necessary; and with such people the organ is more amply developed, together with those qualities of ingenuity and energy which lie at the foundation of skill and industry, than in people living in hot climates. It is not necessary to argue the importance of this faculty as the provider of the absolute necessaries of life, nor to state that it lies at the foundation of all those faculties which enable us to enjoy the comforts of a sufficiency, and the means for the gratification of taste; but there is a proper limit to its development and activity, beyond which its exercise becomes vicious. A morbid Acquisitiveness, which gives an excessive desire to acquire, is akin to that feverish state of Amativeness which leads to licentiousness, or to that of Alimentiveness, which produces intemperance.

This faculty should be trained equally with Conscientiousness, Benevolence, Cautiousness, and Friendship. Every young man should be trained to feel that the human race is a great brotherhood, that each man has rights as well as himself, that each has no right to the earnings of others without a fair equivalent, and that this faculty should be used for the public good, as well as for private gain. Some men who account themselves honest, do not scruple to defraud the government of the city, state, or nation, but would feel guilty for perpetrating a like fraud upon a person whom they knew. In our country, there is coming to be a public sentiment adverse to faithful, persistent industry. The intellect and the skill of the race should, to a great extent, be trained to real production, either from manufactures, or from the bosom of the soil. The prevalent disposition of young men to be merchants and manufacturers, which leads them to study how many half-fed women can be employed, or how many sets of profits can be wrung from a single bushel of wheat, or a pair of boots, before it gets from the purchaser to the consumer, is a system of prey and plunder, condemned alike by common sense and conscience. One half of the nominal value of the property of the world is added to the real cost of production in the shape of profits. Three fourths of all the expenses and additions to the cost of goods, in the shape of profits, are entirely unnecessary to the trading world. The nearer the producer and the consumer can be brought together, without the intervention of a platoon of men who aspire for the lion's share of the profit, the better will it be for all concerned, and, of course, the less will be the cost to the consumer. There is no point in the education of the young where there needs to be more reform than with reference to the exercise of Acquisitiveness. The demoralizing effects which the gratification of a miserly disposition produces on the individual man, the passion, the violence, the desolation, and the crime which grow out of this absorbing spirit of penuriousness, this grasping avarice on the part of a portion of the community, ought to arouse the moral sense of the world to a right training of this faculty; and this training should be done in harmony with the higher powers of the mind, whose office it is to exert a commanding and restraining influence over the passions and propensities.

Acquisitiveness is often stimulated by perverted self-esteem, which gives a love of power, and Acquisitiveness is employed to acquire the means of securing that power. Perverted Approbativeness, also, stimulates it; this leads one to rejoice in parades and splendor, and money is useful to carry out those feelings. Sometimes morbid Cautiousness excites Acquisitiveness to the highest degree to provide the means for future safety and security. The mercenary spirit exerted around us tends to awaken Cautiousness and Secretiveness in the direction of money making, and when Acquisitiveness is the central desire and the ruling agent in this warfare of man upon man, the scramble for wealth and pecuniary advancement becomes ridiculous, if we could forget the criminality and the misery which are necessarily coupled with such perversion. In this Age of Gold, Acquisitiveness occupies so conspicuous a position, has so much to do with stimulating and exciting both normal and morbid mental action, that we shall devote another article to its consideration.

A SHELF IN OUR CABINET—No. 4.

PETER ROBINSON, as the engravings of his bust show, was a very base, coarse, animal character. The cast from which these engravings of Robinson's head are copied was taken in plaster on the day previous to his execution. It

PETER ROBINSON.

will be seen that his head is enormously large in the base; that it is not high and expanded in the top, or well developed in the forehead, in proportion to the width of the head, as evinced in both the front and side

PETER ROBINSON—SIDE VIEW.

views. His Amativeness, Destructiveness, Combativeness, Acquisitiveness, Secretiveness, Constructiveness, Self-Esteem, Firmness, and Mirthfulness were large. He had, also, large perceptive organs. His moral qualities had comparatively little restraining influence over his conduct.

The history and character of Robinson are well known to elderly persons. It is now more than twenty years since he was executed; but the sight of his bust, conspicuously exposed in our cabinet, as it is, often brings him to mind; and his case must continue to be interesting, especially to the phrenologist, who sees in it but the natural outworking of such a combination of faculties. He was born in New York city: his parents were poor, and his father intemperate. He had no education, was exposed to all kinds of temptation, and mingled in the lowest company. In 1828 he went to New Brunswick, New Jersey, to reside, where he pursued the trade of a carpenter, and married. Nothing special occurred to arrest public attention respecting him until December, 1840. Mr. Suydam, president of a bank in New Brunswick, had sold land to Robinson, furnished him money for building a house, and held a mortgage on the same. A note of seventy-five dollars was due; Robinson, by promises of payment, enticed Mr. Suydam to his house, and there, while sitting by a table, struck him with a mallet, knocking him down and stunning him; and then, by means of a spade, he put an end to his life. He buried the body under the floor, but was soon suspected, and an examination of the premises being made, the remains of the deceased were discovered. Robinson was tried, convicted, and executed for murder. While in jail and during the trial he conducted strangely, appearing indifferent to his fate. He was at times given to sport and mirthfulness. At first he denied the murder; finally confessed it, but never manifested any sense of repentance or indications of guilt or remorse. He even joked and sported as he ascended the scaffold.

GOSSE.—The cast of the head of Gosse, represented by the engraving, presents a most remarkable object of phrenological study. A side view would show decided prominence of the intellect and Benevolence; the head is long from the ear forward and upward. In the front view, the head appears very narrow, indicating small Acquisitiveness, Secretiveness, Combativeness, and Destructiveness; and though Mr. Gosse had a good intellect, and that well educated, he was too poorly balanced in organization to evince a harmonious character. He was too amiable and unselfish; was not fit to protect himself from insult and aggression, or to acquire and keep property. On the death of his parents he came into the possession of considerable property; he converted it into money, and in a short time gave it away; some of it indiscriminately to street beggars, and nearly all of it quite injudiciously. He resorted to teaching to gain a livelihood, but the boys soon took advantage of his good nature and amiableness, and turned him out of the school. He failed in all his endeavors to make a livelihood; and had he not possessed wealthy friends to aid him while living, and at death leave him legacies, he would have died a pauper.

GOSSE.

Here we have a mask of the learned Doctor THOMAS CHALMERS, a Scottish divine, born March 17, 1870, died near Edinburgh, May 31, 1847. He was eminent as a divine, as an orator, as a writer. He was five years Professor of Moral Philosophy in the University of Saint Andrews, and its literary results were his Lectures on Moral Philosophy, and his work on Political Economy, in connection with The Moral Aspects of Society, subsequently published. He was transferred from Saint Andrews to the chair of Theology, in the University of Edinburgh, where he remained during the next fifteen years, or till 1843. He carried his eloquence and enthusiasm into the class-room, which was filled, not with students alone, but with clergymen of every church, and gentlemen of literary and scientific distinction, anxious to hear systematic Theology propounded by so skillful a teacher. In 1833,

REV. DR. THOMAS CHALMERS.

he published his Bridgewater Treatise on "The Adaptation of External Nature to the Moral and Intellectual Constitution of Man." It is

not necessary for us to speak of the eminent labors and triumphs of this great man; if the world does not know them by heart, it knows, at least, that he was one of the ablest of thinkers and orators the world ever produced. What a magnificent forehead and face our cut represents! what strong, well-set features! But a front view of the cast itself makes one think of lion-like power, and of those high and noble qualities of thought and imagination which are rarely equaled, and perhaps never surpassed. He had very large perceptives, particularly large Calculation and Order. His taste for numerical arrangement was exhibited in the most insignificant actions and habits of his life, and regulated every part of his toilet,

HON. JOHN DAVIS.

even to the daily strapping of his razor. He did almost everything by numbers; used to set down his staff at every fourth step, and thus he would count constantly for miles. And this he did though he had company, and was engaged in animated conversation. This habit of reducing everything to numerical or mathematical rule was blended with all his philosophical investigations, and tended to give to his works remarkable clearness, compactness, and vigor. He had enormous Causality and Comparison, very large Mirthfulness and Ideality, and he was able to take up the most common-place theological theme, and throw around it such a freshness of illustration, such richness of thought and affluence of language, as to enrapture the most cultivated minds, as well as to interest those who could do little more than to spell out the text on which his discourse was based.

JOHN DAVIS, Member of Congress, and United States Senator from Massachusetts, and Governor of that State, was born at Northborough, January 13th, 1787, and died at Worcester, Mass., April 19th, 1854. He graduated at Yale College in 1812; studied the law, and settled in Worcester. In 1824, on no other nomination than the newspaper suggestion of an unknown friend, he was elected to Congress, and continued to hold that office by successive re-elections until 1834, when he was elected Governor of the State. In 1835 he was elected to the United States Senate; in 1841, '42 and '43 he was Governor of Massachusetts; in 1845 he was re-elected to the United States Senate, and remained in that position until 1853, when he declined a re-election. He was an able debater, a practical thinker, a firm and unswerving patriot. Before the middle of his public career, the incorruptible integrity of Mr. Davis had gained for him the popular appellation of "Honest John Davis," a title which clung to him through life; and his phrenological developments correspond with this noble title. His father was a farmer, and reared his son in a plain, enonomical manner. While Honest John was Governor, a friend of ours happened to be in his office, when one of his sons, a lad some twelve or fifteen years of age, happened to come in with cowhide boots on. After the boy did his errand and retired, a friend of the Governor who happened to be present, inquired if that was his son, and why he allowed him to wear such coarse boots. "Hush!" said the Governor, "my boys do not know but what cowhide boots are as good as any, and I don't want you to tell them." This is republican simplicity, and he maintained it through life, by precept and example. The economy which prevented his own sons from becoming prematurely proud and vain, furnished the means for providing many a poor boy in Worcester with a substantial pair of cowhide boots; for the Governor was known for his generosity and sympathy for the poor, as much as for his personal plainness and downright honesty.

DR. COX. One of the most remarkable busts on the shelf is that of Rev. Samuel Hanson Cox, D.D. The engraving which we present shows that his head is remarkably full in the middle and lower parts of the forehead; perhaps no man living has a more fertile literary memory than he. It is urged against his style of speaking and conversation, that he overloads his discourse with quotations, illustrations, and classical words and phrases. His head is large, particularly so in the forehead. He is firm, ambitious, benevolent, and very social. He has a fertile imagination, great natural ingenuity, and good argumentative powers. His wit is abundant, and he is very off-hand and ready in its use. He was born in Philadelphia, in 1793. His father, James

SAMUEL HANSON COX, D.D.

Cox, belongs to the Society of Friends. Samuel was not educated classically, but commenced the study of the law before he was twenty years of age. While reading Blackstone, he stumbled upon a Scripture quotation used by that writer, which led the mind of young Cox to the subject of religion, and finally to the ministry He is a self-educated man, and largely read in the various departments of literature and science. Doctor Cox is not a tall man, but is plump and stout. His hair is thin and silvery, which he wears combed back, imparting a very dignified air. His voice is strong and impulsive; he warms up to a subject with the enthusiasm of youth; it is really a treat to listen to his opulent speech, laden as it is with various learning and apt illustration.

The Doctor has an excellent constitution, and as he resembles his mother, whom we happen to know, he is likely to live to a great age. We happened to be at his mother's, in Philadelphia, a few years since, when she was eighty-eight years of age; and in the course of the conversation she was so sprightly

in her manner that we asked her, jocosely, about how old she considered herself when she didn't stop to consider her real age; and she answered, with a ringing laugh, "Oh, about eighteen!" Three years after that, when she was ninety-one, she rode in the cars to Owego, New York, where her son then resided, when some of the neighbors inquired how she endured the journey of two hundred and eighty miles; and she replied, with animation, "I did not *endure* it at all; I *enjoyed* it." As we have this fact from Dr. Cox himself, there can be no doubt of its truth; and any one who knows Elizabeth Cox, as in Quaker phrase she is called, would expect she would perform such a journey and enjoy it; and an acquaintance with her goes very far to explain the enthusiasm, memory, and mental brilliancy of the son.

Side by side on the shelf we have a bust of WILLIAM BURKE, and that of WILLIAM HARE, his accomplice, who was executed for murder, in Edinburgh, in 1829. Being reduced to wretchedness and poverty, Burke lodged for a few nights in Hare's house, and during his stay, a fellow-lodger died, and his body was sold by Hare and Burke for dissection. At this point his career of brutish villainy commenced. The price of the body being spent, Burke decoyed a woman into Hare's den, murdered her, and sold her body. He and Hare repeated similar barbarities sixteen times during the year, till at last they were detected. Nothing can exceed the intense selfishness, the cold-blooded, cruel, calculating villainy of these transactions. The busts exhibit very broad, low heads, indicating an immense development of the animal and selfish organs, with comparatively small moral organs. The conviction and execution of no criminals ever excited the public sentiment more deeply than this of Burke and Hare; and though the scene of their wickedness was in Edinburgh, their names and deeds sent a thrill of horror throughout the civilized world. Men had been murdered for their money; but to murder men and women merely to sell their bodies for six or eight dollars for purposes of dissection, was an exhibition of heartlessness which can find a parallel only in the cannibal who kills a human being in order to feed upon his remains.

IT is common for men to say, that such and such things are perfectly right — very desirable; but that, unfortunately, they are not practicable. Oh, no, no! Those things which are not practicable are not desirable. There is nothing in the world really beneficial that does not lie within the reach of an informed understanding and a well-directed pursuit. There is nothing that God has judged good for us, that he has not given us the means to accomplish, both in the natural and the moral world. If we cry like children for the moon, like children we must cry on.—*Burke.*

PEOPLE OF WHOM MORE MIGHT HAVE BEEN MADE.

[CONTINUED.]

PHYSICALLY, no man is made the most of. Look at an acrobat or a boxer: *there* is what your limbs might have been made for strength and agility; *that* is the potential which is in human nature in these respects. I never witnessed a prize-fight, and assuredly I never will witness one; but I am told, that, when the champions appear in the ring, stripped for the combat, (however bestial and blackguard-looking their countenances may be), the clearness and beauty of their skin testify that by skillful physical discipline a great deal more may be made of that human hide than is usually made of it. Then, if you wish to see what may be made of the human muscles as regards rapid dexterity, look at the Wizard of the North or at an Indian juggler. I am very far, indeed, for saying or thinking that this peculiar pre-eminence is worth the pains it must cost to acquire it. Not that I have a word to say against the man who maintains his children by bringing some one faculty of the body to absolute perfection: I am ready even to admit that it is a very right and fit thing that one man in five or six millions should devote his life to showing the very utmost that can be made of the human fingers, or the human muscular system as a whole. It is fit that a rare man here and there should cultivate some accomplishment to a perfection that looks magical, just as it is fit that a man here and there should live in a house that cost a million of pounds to build, and round which a wide tract of country shows what may be made of trees and fields where unlimited wealth and exquisite taste have done their best to improve Nature to the fairest forms of which it is capable. But even if it were possible, it would not be desirable that all human beings should live in dwellings like Hamilton Palace or Arundel Castle; and it would serve no good end at all, certainly no end worth the cost, to have all educated men muscular as Tom Sayers, or swift of hand as Robert Houdin. Practical efficiency is what is wanted for the business of this world, not absolute perfection; life is too short to allow any but exceptional individuals, few and far between, to acquire the power of playing at rackets as well as rackets can possibly be played. We are obliged to have a great number of irons in the fire; it is needful that we should do decently well a great number of things; and we must not devote ourselves to one thing to the exclusion of all the rest. And accordingly, though we may desire to be reasonably muscular and reasonably active, it will not disturb us to think that in both these respects we are people of whom more might have been made. It may here be said that probably there is hardly an influence which tends so powerfully to produce extreme self-complacency as the conviction, that, as regards some one physical accomplishment, one is a person of whom more could not have been made. It is a proud thing to think that you stand decidedly ahead of all mankind; that Eclipse is first, and the rest nowhere; even in the matter of keeping up six balls at once, or of noting and remembering twenty different objects in a shop-window as you walk past it at five miles an hour. I do not think I ever beheld a human being whose aspect was of such unutterable pride as a man I lately saw playing the drum as one of a certain splendid military band. He was playing in a piece in which the drum music was very conspicuous; and even an unskilled observer could remark that his playing was absolute perfection. He had the thorough mastery of his instrument. He did the most difficult things not only with admirable precision, but without the least appearance of effort. He was a great, tall fellow; and it was really a fine sight to see him standing very upright, and immovable save as to his arms, looking fixedly into distance, and his bosom swelling with the lofty belief, that, out of four or five thousand persons who were present, there was not one who, to save his life, could have done what he was doing so easily.

So much of physical dexterity. As for physical grace, it will be admitted that in that respect more might be made of most human beings. It is not merely that they are ugly or awkward naturally, but that they are ugly and awkward artificially. Sir Bulwer Lytton, in his earlier writings, was accustomed to maintain, that, just as it is a man's duty to cultivate his mental powers, so is it his duty to cultivate his bodily appearance. And doubtless all the gifts of Nature are talents committed to us to be improved; they are things intrusted to us to make the best of. It may be difficult to fix the point at which the care of personal appearance in man or woman becomes excessive. It does so unquestionably when it engrosses the mind to the neglect of more important things. But I suppose that all reasonable people now believe that scrupulous attention to personal cleanliness, freshness, and neatness is a Christian duty. The days are past, almost everywhere, in which piety was held to be associated with dirt. Nobody would mention now, as a proof how saintly a human being was, that, for the love of God, he had never washed his face or brushed his hair for thirty years. And even scrupulous neatness need bring with it no suspicion of puppyism. The most trim and tidy of old men was good John Wesley; and he conveyed to the minds of all who saw him the notion of a man whose treasure was laid up beyond this world, quite as much as if he had dressed in such a fashion as to make himself an object of ridicule, or as if he had forsworn the use of soap. Some people fancy that

slovenliness of attire indicates a mind above petty details. I have seen an eminent preacher ascend the pulpit with his bands hanging over his right shoulder, his gown apparently put on by being dropped upon him from the vestry ceiling, and his hair apparently unbrushed for several weeks. There was no suspicion of affectation about that good man; yet I regarded his untidiness as a defect, and not as an excellence. He gave a most eloquent sermon; yet I thought it would have been well, had the lofty mind that treated so admirably some of the grandest realities of life and of immortality been able to address itself a little to the care of lesser things. I confess, that, when I heard the Bishop of Oxford preach, I thought the effect of his sermon was increased by the decorous and careful fashion in which he was arrayed in his robes. And it is to be admitted that the grace of the human aspect may be in no small measure enhanced by bestowing a little pains upon it. You, youthful matron, when you take your little children to have their photographs taken, and when their nurse, in contemplation of that event, attired them in their most tasteful dresses, and arranged their hair in its prettiest curls, you know that the little things looked a great deal better than they do on common days. It is pure nonsense to say that beauty when unadorned is adorned the most. For that is as much as to say that a pretty young woman, in the matter of physical appearance, is a persons of whom no more can be made. Now taste and skill can make more of almost anything. And you will set down Thomson's lines as flatly opposed to fact, when your lively young cousin walks into your room to let you see her before she goes out to an evening party, and when you compare that radiant vision, in her robes of misty texture, and with hair arranged in folds the most complicated, wreathed, and satin-shoed, with the homely figure that took a walk with you that afternoon, russet-gowned, tartan-plaided, and shod with serviceable boots for tramping through country mud. One does not think of loveliness in the case of men, because they have not got any; but their aspect, such as it is, is mainly made by their tailors. And it is a lamentable thought, how very ill the clothes of most men are made. I think that the art of draping the male human body has been brought to much less excellence by the mass of those who practice it than any other of the useful and ornamental arts. Tailors, even in great cities, are generally extremely bad. Or it may be that the providing the human frame with decent and well-fitting garments is so very difficult a thing that (save by a great genius here and there) it can be no more than approximated to. As for tailors in little country villages, their power of distorting and disfiguring is wonderful. When I used to be a country clergymen, I remember how, when I went to the funeral of some simple rustic, I was filled with surprise to see the tall, strapping, fine young country lads, arrayed in their black suits. What awkward figures they looked in those unwonted garments! How different from their easy, natural appearance in their every-day fustian! Here you would see a young fellow with a coat whose huge collar covered half his head when you looked at him from behind; a very common thing was to have sleeves which entirely concealed the hands; and the wrinkled and baggy aspect of the whole suit could be imagined only by such as have seen them. It may be remarked here, that those strong country lads were in another respect people of whom more might have been physically made. O for a drill-sergeant to teach them to stand upright, and to turn out their toes, and to get rid of that slouching, hulking gait which gives such a look of clumsiness and stupidity. If you could but have the well-developed muscles and the fresh complexion of the country with the smartness of the town! You have there the rough material of which a vast deal may be made; you have the water-worn pebble which will take on a beautiful polish. Take from the moorland cottage the shepherd lad of sixteen; send him to a Scotch college for four years; let him be tutor in a good family for a year or two; and if he be an observant fellow, you will find in him the quiet, self-possessed air and the easy address of the gentleman who has seen the world. And it is curious to see one brother of a family thus educated and polished into refinement, while the other three or four, remaining in their father's simple lot, retain its rough manners and its unsophisticated feelings. Well, look at the man who has been made a gentleman—probably by the hard labor and sore self-denial of the others—and see in him what each of the others might have been! Look with respect on the diamond which needed only to be polished! Reverence the undeveloped potential which circumstances have held down! Look with interest on these people of whom more might have been made!

Such a sight as this sometimes sets us thinking how many germs of excellence are in this world turned to no account. You see the polished diamond and the rough one side by side. It is too late now; but the dull colorless pebble might have been the bright glancing gem. And you may polish the material diamond at any time; but if you miss your season in the case of the human one, the loss can never be repaired. The bumpkin who is a bumpkin at thirty must remain a bumpkin to threescore and ten. But another thing that makes us think how many fair possibilities are lost is to remark the fortuitous way in which great things have often been done—and done by people who never dreamed that they had in them the power to do anything particular. These cases, one can not but think, are samples of millions more. There have been very popular writers who were brought out by mere accident. They did not know what precious vein of thought they had at command, till they stumbled upon it as if by chance, like the Indian at the mines of Potosi. It is not much that we know of Shakspeare, but it seems certain that it was in patching up old plays for acting that he discovered within himself a capacity for producing that which men will not easily let die. When a young military man, disheartened with the service, sought for an appointment as an Irish Commissioner of Excise, and was sadly disappointed because he did not get it, it is probable that he had as little idea as any one else had that he possessed that aptitude for the conduct of war which was to make him the Duke of Wellington. And when a young mathematician, entirely devoid of ambition, desired to settle quietly down and devote all his life to that unexciting study, he was not aware that he was a person of whom more was to be made, who was to grow into the great Emperor Napoleon. I had other instances in my mind, but after these last it is needless to mention them. But such cases suggest to us that there may have been many Folletts who never held a brief, many Keans who never acted but in barns, many Vandyks who never earned more than sixpence a day, many Goldsmiths who never were better than penny-a-liners, many Michaels who never built their St. Peters—and perhaps a Shakspeare who held horses at the theater-door for pence, as the Shakspeare we know of did, and who stopped there.

Let it here be suggested, that it is highly illogical to conclude that you are yourself a person of whom a great deal more might have been made, merely because you are a person of whom it is the fact that very little has actually been made. This suggestion may appear a truism; but it is one of those simple truths of which we all need to be occasionally reminded. After all, the great test of what a man can do must be what a man does. But there are folk who live on the reputation of being pebbles capable of receiving a very high polish, though from circumstances they did not choose to be polished. There are people who stand high in general estimation on the ground of what they might have done, if they had liked. You will find students who took no honors at the university, but who endeavor to impress their friends with the notion, that, if they had chosen, they could have attained to unexampled eminence. And sometimes, no doubt, there are great powers that run to waste. There have been men whose doings, splendid as they were, were no more than a hint of how much more they could have done. In such a case as that of Coleridge, you see how the lack of steady industry and of all sense of responsibility abated the tangible result of the noble intellect God gave him. But as a gen-

eral rule, and in the case of ordinary people, you need not give a man credit for the possession of any powers beyond those which he has actually exhibited. If a boy is at the bottom of his class, it is probably because he could not attain its top. My friend Mr. Snarling thinks he can write much better articles than those which appear in the *Atlantic Monthly*; but as he has not done so, I am not inclined to give him credit for the achievement. But you see that this principle of estimating people's abilities, not by what they have done, but by what they think they could do, will be much approved by persons who are stupid and at the same time conceited. It is a pleasing arrangement, that every man should fix his own mental mark, and hold by his estimate of himself. And then, never measuring his strength with others, he can suppose that he could have beat them, if he had tried.

Yes, we are all mainly fashioned by circumstances; and had the circumstances been more propitious, they might have made a great deal more of us. You sometimes think, middle-aged man, who have never passed the limits of Britain, what an effect might have been produced upon your views and character by foreign travel. You think what an indefinite expansion of mind it might have caused—how many narrow prejudices it might have rubbed away—how much wiser and better a man it might have made you. Or more society and wider reading in your early youth might have improved you—might have taken away the shyness and the intrusive individuality which you sometimes feel painfully—might have called out one can not say what of greater confidence and larger sympathy. How very little, you think to yourself, you have seen and known! While others skim great libraries, you read the same few books over and over; while others come to know many lands and cities, and the faces and ways of many men, you look, year after year, on the same few square miles of this world, and you have to form your notion of human nature from the study of but few human beings, and these very commonplace. Perhaps it is as well. It is not so certain that more would have been made of you, if you had enjoyed what might seem greater advantages. Perhaps you learned more, by studying the little field before you earnestly and long, than you would have learned, if you had bestowed a cursory glance upon fields more extensive by far. Perhaps there was compensation for the fewness of the cases you had to observe in the keenness which you were able to observe them. Perhaps the Great Disposer saw that in your case the public got nearly all the polishing it would stand—the man nearly all the chances he could improve.

If there be soundness and justice in this suggestion, it may afford consolation to a considerable class of men and women; I mean those people who, feeling within themselves many defects of character, and discerning in their outward lot much which they would wish other than it is, are ready to think that some one thing would have put them right—that some one thing would put them right even yet—but something which they have hopelessly missed, something which can never be. There was just one testing event which stood between them and their being made a vast deal more of. They would have been far better and far happier, they think, had some single malign influence been kept away which has darkened all their life, or had some single blessing been given which would have made it happy. If you had got such a parish, which you did not get—if you had married such a woman—if your little child had not died—if you had always the society and sympathy of such an energetic and hopeful friend—if the scenery round your dwelling were of a different character—if the neighboring town were four miles off, instead of fifteen—if any one of these circumstances had been altered, what a different man you might have been! Probably many people, even of middle age, conscious that the manifold cares and worries of life forbid that it should be evenly joyous, do yet cherish at the bottom of their heart some vague yet rooted fancy, that, if but one thing were given on which they have set their hearts, or one care removed forever, they would be perfectly happy, even here. Perhaps you overrate the effect which would have been produced on your character by such a single cause. It might not have made you much better; it might not even have made you very different. And assuredly you are wrong in fancying that any such single thing could have made you happy—that is, entirely happy. Nothing in this world could ever make you *that*. It is not God's purpose that we should be entirely happy here. "This is not our rest." The day will never come which will not bring its worry. And the possibility of terrible misfortune and sorrow hangs over all. There is but One Place where we shall be right; and *that* is far away.

Yes, more might have been made of all of us; probably, in the case of most, not much more *will* be made in this world. We are now, if we have reached middle life, very much what we shall be to the end of the chapter. We shall not, in this world, be much better; let us humbly trust that we shall not be worse. Yet, if there be an undefinable sadness in looking at the marred material of which so much more might have been made, there is a sublime hopefulness in the contemplation of material, bodily and mental, of which a great deal more and better will certainly yet be made. Not much more may be made of any of us in life; but who shall estimate what may be made of us in immortality? Think of a "spiritual body!" think of a perfectly pure and happy soul! I thought of this, on a beautiful evening of this summer, walking with a much valued friend through a certain grand ducal domain. In front of a noble sepulcher, where is laid up much aristocratic dust, there is sculptured, by some great artist, three colossal faces, which are meant to represent Life, Death, and Immortality. It was easy to represent Death: the face was one of solemn rest, with closed eyes; and the sculptor's skill was mainly shown in distinguishing Life from Immortality. And he had done it well. *There* was Life: a careworn, anxious, weary face, that seemed to look at you earnestly, and with a vague inquiry for something—the something that is lacking in all things here. And *there* was Immortality: life-like, but, oh, how different from mortal Life! *There* was the beautiful face, calm, satisfied, self-possessed, sublime, and with eyes looking far away. I see it yet, the crimson sunset warming the gray stone — and a great hawthorn-tree covered with blossoms, standing by. Yes, *there* was Immortality; and you felt, as you looked at it, that it was MORE MADE OF LIFE!

PROBLEM: TO ANALYZE THE INTELLECT AND KNOWLEDGE.

SIXTH ARTICLE.

BY LEVI REUBEN, M.D.

ONE of the most important of the results arrived at in the course of the preceding article is this: That most, perhaps on a sufficiently searching analysis all, of our perceptions are concretes, each one of them involving in itself a number of elements, sometimes many, sometimes few, and that along with the elements that make up the body or substance of each perception, there are involved, at the same time, the *likeness* and *differences* which, at a later age, bring those same perceptions within the field, and subject them to the operation of certain reasoning faculties. Stating the truth found in the briefest manner, we say that the materials for and the possibilities of reasoning about our ideas, or the objects they represent, are wrapped up with, and form parts of, the very materials of those ideas (or perceptions, or conceptions, as, in a case like the present, we may indiscriminately name them). Consciously, the reason may never clearly seize upon and idealize its part of the perceptions; or, if it does so at all, the necessary inward direction of the mind in doing this, and the power of volition and of sustained attention it supposes, postpone such work, as we see is true in fact, to more mature years—to the periods of youth and manhood. But however this may be, the relations finally to be discovered by reason have not merely in every instance a common root with the individual ideas that the perceptives furnish us, but more than this

also, they have a simultaneous origin in point of time.

By these principles are explained such facts as the following: a naturalist has, we will say, already classified, according to their great outlines, the mineral, vegetable, and animal kingdoms, and he has also performed carefully a great number of minor classifications within these. But at some time he meets with a new labiate plant, or a new member of some class of animals, say of the molluscs or the infusoriæ. Now, however he may make efforts to generalize, to discriminate, or to hypothetize about the new creature, he wholly fails, and all his reasoning goes for nothing, until he first takes in hand the work of positively, carefully, completely *observing* the thing; after he has done this, after he has stored his mind, or his monograph, as the case may be, with the whole set of *perceptions* or *objective ideas* the thing can afford to human senses, then just as true and certain is it that, from contemplating—from seeing over and over again, if needs be—these perceptions, the inwrapped *identities* and *distinctions* will, then or at some after time, and in his own or some other mind, arise into clear apprehension, and the new being will then be rightly classified, its relations and place known. It is in just this manner that a sound, inductive natural science continually and slowly grows. And seeing the subject in this light, we no longer wonder at observing how impotent the scientist remains without his facts; nor at seeing how, with endless patience, he must go back again and again, and open his senses keenly and fully to the facts, as nature shows them, before his reasonings become completely just, and his conclusions incontrovertible. These repeated seeings—these slowly rectified and finished perceptions of his—are the solid kernels within which the possible truths of reason lie wrapped as delicate aromas, that, however fugitive, are real, and are to be had only in and through having the kernels themselves. Perhaps I need hardly add here, that, while the possibility of reasoning has its root thus in the perceptions, we do not necessarily look there for the *ideas* given us during the reasoning; but for these, rather to the relation-seeing and evolving faculties which constitute reason.

Each perceptive faculty, then, knows a group or congeries of objects, and in so doing receives a collection of ideas; all of these latter having in them, in case of such faculty, the one *identity* determined by the nature of that faculty, the *differences* setting them apart from ideas got through all other faculties, and the *differences* also setting them apart individually, one from another. Then, the mind differences place from place, in the act of perception: *this place, that place, many places*, individually known. These are the sides of the fundamental conception given us by the faculty, Locality. They involve the *identity* conditioned in all knowings of that faculty and along with this the *differentiæ* of the several place-ideas. And the faculties knowing Resemblance and Difference receive their *quota* of the place-ideas—the relativity of those ideas—in the same mental changes or acts in which Locality secures the substance of those ideas. When, subsequently, in thought, reasoning, or science, we generalize or discriminate things or results on the basis of *places*, or, say, *colors*, all we can do is to fall back on the identities and differences as given us in the very acts and ideas of perception. Certainly, it is a result of no slight importance, flowing from this discovery, that, by the constitution of brain and mind, there is already established, during our first or perceptive knowings, an interplay between our perceptions and our reasonings; as, in regard to Places, Colors, Events, Magnitudes, and so on. *The trains of suggestion, not merely of the simple, but of the relative or ratiocinative order, are laid in the very structure of mind, and so of thought!* And thus it is that we can, and do continually, after a certain age, *reason* just as instinctively, almost involuntarily, and for a considerable part as logically and pertinently, as, almost involuntarily and yet for the most part correctly, we perceive. But, as a further consequence of this very intimacy of union of our perceptions and reasonings, it later becomes proportionally difficult to unravel the closely in-woven mental product, and to say just how much is relation-knowing, and how much is but simple or substantial objective conception.

Here, then, is fully cleared up, as I think, the first, in point of time, of the difficulties which I stated in my last: if the place-perceptions are really many, their identity and differences in them, and themselves individually knowable, then another faculty, Event-knowing, *can have*, as far as these perceptions are concerned, an action or seeing of its own, that shall be the means of embracing or aggregating the ideas of those several, individual, disjoined places into one new thought or idea—that of concrete Space or Room. What reason, then, have we for inferring that Eventuality actually *does* perform this office, and give us this form of idea { Room }? Let us remark: The faculty Eventuality does know a great multitude of individual events, and among them is this event of *extending, stretching forth, away*, or *around*. We see a coiled thread stretched out to its full length, an elastic body elongated, a sheet of any fabric outspread: disregarding here the differences, there is in every one of these the one event, *extending*; we know it, in itself (no matter how much else we also know of the same actions), as purely and simply that individual event. So, this faculty has this one, among a multitude of others, in its repertory of simple ideas. Can it then, finally, apply this to or upon such material as our place-ideas furnish, and in so doing form thenceforth to and for our consciousness and thinking powers the new conception we are considering? I am led to think that the analysis of this conception { Space } or { Room }, given in my fourth article, suffices to show that Eventuality not only can, but actually does, thus, and with the result here supposed, transform for us the previous and individual conceptions of places. For this thought of room to move in, room around us, room for other objects to be in, and beyond, and still farther away beyond them, until we push it out at least as far as our eye, guided by present knowledge, can reach—what is this thought but that of *place*, or *places*, as we choose to say, *stretched out, away, and around us?* It is nothing else; it is just this thought. Then it is purely and precisely the thought of *place*, taken now in the mind under another form, and that form given to it by limiting or conditioning it by the thought of *stretching-forth*. Eventuality has known over again the substance of thought first given us by Locality, and in so doing has made it a new thought; has enlarged and elevated our knowledge, and so far raised us in the scale of knowing beings. This is yet a very slight elevation, however; it is doubtful whether the oyster and the polyp can rise to it, but it is certain that the fly, the ant, and even the snail *can* do so, while the conceptions of the dog, horse, elephant, parrot, orang, and gorilla go quite beyond any such humble limit as this.

For incidental confirmation of this view, recur a moment to the last *question* that occurs in the preceding paragraph. Note that we say "push out" the room or space, and as far as our seeing, informed by our present knowledge "can reach." What is this *pushing out*, and this *reaching*, but the application, pure and simple, of the idea of that event we are considering, to place? It is nothing else. But is this a mere form or accident of language? Then try to substitute some other forms of expression, and by so doing to get the same total thought that is contained by the question referred to, precisely expressed to another mind. I believe it can not be done. In whatever way we vary the *words* of the question, so long as we convey the same total thought in it, the pure and simple event-idea of *stretching-forth* must and will enter as a component.

Lastly, then, is the conception and thought, { Room }, as thus known, proved to be metaphorical or figurative? and have I mistaken in explaining that by direct superposition of Event on Place, which should be explained by interposition of a third and reasoning faculty, Comparison, making known to us a less knowable thing by simile or figure of speech. At first glance this may look plausible; but a moment's examination disposes of it. Leave out, for the present, all question as to how far Language is compelled here to resort, as it so often is, to metaphor or figure, to name and

express things very positive, substantial, and directly perceptible in themselves. The imbecilities of speech are not our present question. But is the very thought of Room or Space, as we conceive it, and as we know, name, and reason about it—is this thought got by device of a metaphor, or figure, and so the offspring in one way of Comparison? If it be, then there is some more sensible, perceptible, concrete, or obvious thing with which this is compared or seen to be analogous, and that is sufficiently like this thought to stand for and represent it to the mind. But there is not any more sensible, perceptible, concrete, or obvious thing known to us, and that is so analogous to or like this thought of space, that it can stand for or represent it to the mind. Does one suggest the stretching away of a *vast building*, of a *mountain*, of the *earth*, the *sky*, the *ocean?* But it is only, first of all the knowing, seeing, and thinking of Space, Room, Extension, *in* the building, mountain, earth, sky, ocean, etc., that can and does make each one of them to be to our perception and conception what it is—an extended thing. We have to perceive *Room*, *Space*, to be what it is, before we could perceive any one of those objects to be what we do perceive it. Thus, then, there is nothing metaphorical in our idea of Space itself, though it may serve as a basis of after metaphors, such as many of those in poetry. Space is itself the substance, the perceptible, and I believe that no other account of its facultative parentage can be given than that of the theory I have proposed, of the superposition or clothing of one conception upon another, or others, giving us a new conception. It might be more easy of comprehension if we say that the process is Eventuality's *adding* of place to place; but the true form of the thought is, doubtless, that of *stretching out* place, in consequence of which, practically, an addition or aggregation of many places results.

But if, in the way supposed, there was, first of all, a differencing by Locality of many place-ideas, rendering their subsequent collocation, or fusion, or aggregation possible, just so, as we have had already to imply, there occurs in and by virtue of the pure action of Eventuality, the knowing apart of many individual events, their identity and differences also being in them. This faculty, Event-knowing, then, in and of its own action, in conceptuating or seeing into idea-form the phenomena signified to the mind through its sensations and changes of sensation, must individualize or difference a multitude of event-ideas, and this of *stretching-forth* among them. And thus, if our examinations of the subject have thus far been correctly conducted, we are already enabled, and in like manner, to clear the first met, though second in order of time, of the difficulties indicated in our fourth article; we are able to see and admit that, since Event-knowing knows its several events as individuals, each a discreted as well as a concreted thing, it can, in clothing a form upon the ideas furnished by Place-knowing, clothe upon these, *not* the general idea of EVENT at large, which would leave the conception wholly vague, and would therefore determine nothing to the mind nor in the form of its knowledge, but—it can clothe upon the conception, place, the form due to this special and specific event, of *stretching-forth;* and so it can and does make of it (as we know is true of the idea in itself, however obtained), a special perception—another individualized, clear, and single idea, although it is complex or involved, in respect to the mode of its origin.

In conclusion of this part of the discussion, I wish to say that nothing but the difficulty of the distinctions the subject has presented, and a statement of which seemed to be required, and at the same time the importance of testing and determining in the outset whether our hypothesis of the *superposition of conceptions* sufficed to explain the facts, whether it is contrary to any of the facts, and whether it apparently could be set aside by some longer recognized or more plausible view, could have led me to dwell so long on this inquiry, as I have done in the preceding and present article. But having, as I hope, now disencumbered the theory of some possible objections, shown its close and sharp applicability in one or more instances to the observed facts of our knowing, and perhaps even proved that it *is* the method by which we come to form and thereafter, through life, to re-think two of our ideas { Space } and { Direction }, I shall probably not find it necessary to recur to the special forms, if any, in which the difficulties referred to might present themselves in other instances; but, assuming the principles arrived at to hold generally, I shall proceed upon them to the attempted analysis of certain other of our conceptions.

The simple conceptions thus far considered, are those of—

A.—EFFORTS.
B.—PLACES.
C.—THINGS.
D.—EVENTS.

And the higher, or involved conceptions, analyzed are—

a.—SPACE (concrete) = { Extended (Place) }.
b.—DIRECTION = { Pointed (Place) }.

Let us now continue our examination of the two classes of conceptions in a convenient order.

c.—MOTION.—Motion is customarily and succinctly defined as "change of place." This definition is convenient, rather than accurate. No place can change or be changed. All place is immutable, and each point or place always remains unchanged. Nor does the body or thing that moves need to change or be changed. Setting aside physical refinements that, if admitted, have to be explained by other facts than the motion itself, the cannon-ball is precisely the same thing in every part of its flight. Literally understood, then, the definition of motion as "change of place" does not suffice, and is in no way strictly true. Disregarding force, time, and velocity, for the present, there are in a case of motion always three things—the *body* or thing moving; the *places* moved through; and what we commonly call the *change* of the places, *i. e.*, the *event* in the case. Let us attend a moment to the first of these. In getting the idea of Direction, it is always the direction of some object, body or thing, or of some place in which a resisting something (body) might be. Without the objects we should neither know nor need to know the directions; but still the idea of Direction is to be considered and analyzed apart from the object or thing that, in reference to us or to something else, has direction. So, Space is a thing known, observed, and to the mind serviceable, in connection with bodies, objects, or things; but, as before, our analysis does not necessarily take in the objects or things of which, or of place for which, Space is an attribute. This point being understood, that we are here aiming also to analyze an attribute, it follows that we omit the body or thing that moves, and *of* which only, not *in* and as part or container of which, the motion is true. Then, in the mere conception of motion, there remain two things to be considered—the *place* and the *event*.

Now, Motion, though not strictly a change *of* place, is an event in which there is, for a certain time and distance, a continuous changing as to the object's place—its continuously assuming new or different points, positions, places in space, and as constantly leaving those it was in, in the moments before. In truth, the essential fact and thought of Motion is always the fact and thought expressed in our simple verb, GO. A thing that is at one instant *here*, GOES continually in successive instants into *there*, then into *there*, and so onward. But this does not analyze Motion; it is rather a synonymous expression for it, and involves the same elements. What are these elements? They are: 1, *one place, another place, a third place*, and so on through some straight or curved line of places; and 2, each of these places in its successive order successively assumed and quitted, or *taken and left*. The motion being through the whole distance in the line, is through strictly consecutive points, or those so near together that no other point can intervene between any two of them; that is, it never leaves gaps or overleaps intervals, but goes through every consecutive point between its outset and its terminus. Every moving body may thus receive the same approbation as did the wit's laboriously slow-moving horse: "It travels the whole ground over most faithfully." Now, if here we find this by rea-

soning, yet it is just what the hand or the eye tells us also in observation. Motion, as we perceive it, and afterward conceive it, is precisely *this assuming and leaving again of every consecutive place in a line of places.* Here then is the substantial or prior idea { Place }, now modified, controlled, new-formed by the idea of another specific event. Some difficulty still occurs, not in seeing now what the specific and precise event is, but in finding a term that will completely express it, and suitably with reference to the connection. Shall we say the event is that of *going, following up* (consecution), *renewing, repeating,* or *succeeding* (in the sense of occupying and quitting *successively,* one after another)? I prefer the latter, as most nearly fitting and naming the actual phenomenon, and so will propose as the analysis and composition of motion, *per se,* this expression— { Succession (Place) }. Generally, and in reference to the faculties affording it, the idea would be written { *Event* (*Place*) }; *i. e.,* it is the knowing of Locality, conceived into a new idea by means of a third specific idea of the faculty Eventuality. Though direction and distance, as well as velocity, etc., have their relations to the Motion, yet they are not elements in the Motion itself, and need not be considered here. Thus we obtain, as our third analysis of an involved conception—

c.—Motion = { Succession (Place) }.

E.—MAGNITUDE.—One who will carefully observe the resistances he is daily and hourly acting against, and the efforts he is necessitated to put forth in so doing, will not be long in finding that, in these resistances and efforts, there is—to say nothing now of more hidden qualities or of transfer of these to other ideas by metaphor—very much more than the bare resistances themselves, and much that is direct, obvious, and in fact perceptible. By going back we shall see that our account of the origin of the conception and faculty, Place, amounts to this: that *in* the substance of the same sensations by virtue of which mind first evolves a conception and faculty of Effort-knowing, there was at the same time wrapped up a material of quality, coincidence, and consecution of the same sensations, by virtue of which the same mind later evolved Place and Place-knowing. Precisely a similar conclusion we must come to in respect to Things and to Events, and the faculties knowing both these. In the felt and noted qualities, coincidences, and sequences of the muscular and tactile sensations, is found the total substance out of which one conception after another of those that we have thus far traced becomes possible, dawns in conscious apprehension, and thus once individualized, remains thereafter through life an intellectual unit, or individual conception and form of thought. How much farther we could trace precisely this evolution of the intelligential capacity (so to speak), that there is, lying concealed, as the tree with its blossoms and fruits in the appleseed, in our fundamental sensations, it would not be seasonable here to decide.

But when we examine our knowing of Magnitude, at least, the same truth again meets us. Lifting or pushing loads of different weight, we at once recognize this as yet unconsidered perception, which, though it must have dawned in mind later than that of Resistance and of Effort, is of course for the first time secured in very early infancy. The thing we perceive, here, beyond all perceiving that there is a *Resistance,* that there is an *Effort,* that there is a *Place,* that there is a *Thing,* and that there is occurrence of *Event,* is this: There is a *great*-ness, or, I may say, a *how-great*-ness, a *more-or-less*-ness in and of this Resistance I act against, and this Effort I make. This new idea is a clear, individual, distinctly remembered and re-conceivable idea; its nature and force, I believe, are best expressed by the word, *Magnitude.* But not one of the four faculties previously considered can give this new perception; its existence calls for, in fact necessitates, a new or (in our order) fifth perceptive faculty. This, commonly termed Size, is, as I am led to think, both more clearly and more truthfully characterized as MAGNITUDE-KNOWING. Let us apprehend the purpose and scope of this new intellectual power a little more clearly. Until now, we have had no *measuring* of any perceived entities; efforts, places, and events have been known, but only in themselves, and with no knowledge as to their *how-much*-ness, their mathematical relations, or consequently, their comparative detriments or values, in respect to human use. But Magnitude-knowing introduces a measure, as yet an *ind finite measure*—a measuring in the lump, in the gross, or taking as a whole; hence, as yet not exact, nor capable of leading to exact results. I think the very essence of this faculty, as to its results or application, either in thought or in the practical arts, is this: it is the *indefinite-measure* faculty. We may hereafter see how great is the mistake of calling Magnitude and Number *quantity,* as is so generally done in the books; when both of them are pure *measures,* applicable to a variety of quantities other than themselves.

Of what things can we thus, in the most simple and direct sense, know magnitudes, or measures? Of these, *first*—all Resistances, Efforts, Pressures, Weights, Loads, Forces, Energies, Powers; in a word, of all the knowings of the Effort faculty proper (Weight), and all higher conceptions substantially built upon these; many of the ideas here named being such as our analysis has not yet reached. Now, as thought or spoken in regard to many or all these, Magnitude is often expressed by the word "Intensity." For, let us not forget, that this idea, Magnitude, is as its phrenological position and psychological origin both show, purely a simple one. It is not yet *quantity,* in that sense in which we speak of the quantity of work in drawing *such a load, so far*—this being a product, and = a certain load or pull × a certain distance. The foregoing simplest idea of Magnitude, is always the how-great-ness of a force, etc., taken as it is at a given instant of time; or of a body, or space (say the area of a field or the volume of a ball), as it is at an instant of time; or of work done, as it is at a point in space. The moment we sum up the work beyond a point of space; or the force through successive times; or regard the space, say the field or ball, not as a statical, simple so-much, but as an area or volume made by multiplying dimensions, we have in every such case passed beyond simple magnitude, and the simple conception of the Magnitude-knowing faculty; and we have then risen to complex conceptions, that come much later in thinking, and that, though often regarded as magnitudes, are more nearly what in one sense we term *quantity*—meaning sum, product, area, or some such thought. Then, to return: this simple, pure idea of magnitude is often called intensity, *e. g.,* the "intensity" of a blow, at a given point of place and time in the sweep of the body giving the blow; the "intensity" of an effort, a pressure, a force, etc. We shall presently find that *Intensity,* as a scientific conception applied in the measurement of light, heat, electricity, etc., is something more than this; that the word has thus both a simple sense and application, and also a complex. Let us notice, further, that the quality, simple Magnitude, or simple Intensity, thus far considered, is *in* the efforts, etc., in respect to which it is perceived and conceived. *Secondly,* we can discover this simple Magnitude in our place-ideas, in length, or distance, breadth, and in one way in area, as above remarked. But in reference to these, we never in ordinary language term the quality intensity.

Equality, Number, Unit, Measure, and Dimension will form the subjects of the next article.

THE AMOUNT OF TOBACCO ON THE GLOBE.—The present annual production of tobacco has been estimated, by an English writer, at 4,000,000,000 pounds! This is smoked, chewed, and snuffed. Suppose it all made into cigars, 100 to the pound, it will produce 400,000,000,000. Four hundred billions of cigars! Allowing this tobacco, unmanufactured, to cost on the average 10 cents a pound, and we have $400,000,000 expended every year, in producing a noxious deleterious weed. At least one and a half times as much more is required to manufacture it into a marketable form, and to dispose of it to the consumer. What an enormous sum to be a thousand times worse than wasted! Tobacco is rapidly undermining the constitutions of the young, and our race is on the road to bodily ruin.

T. HULBERT UNDERWOOD.

No fact is more clear to the phrenologist and physiologist than this, namely: that the productions of each poet derive their peculiar characteristics from the temperament and phrenological organization of the respective authors. He who is robust and full of blood—who has a brawny organization, sympathizes deeply with physical life, will evince a hearty fellowship with whatever is robust and earnest. Such men describe battles, love scenes, and convivial pleasure. He who has a finer organization, and less ferocity and ardor in his nature, will choose different subjects, and treat them with pathos and with tenderness. He whose temperament is fine yet strong will have a compact, nervous style; he will be clear in conception, precise and critical in expression, and at the same time intense and earnest in his wider ranges and higher flights. Still, there will always be an apparent reserve of power, as if more could be done than is attempted, and a perfect self-possession and control of the subject treated.

The subject of this notice seems to be of the latter description; his form is slender yet well knit, his hair and eyes black, and his strength and endurance remarkable for a person of his slight figure and weight. He appears to lack vital stamina. The digestive and respiratory systems are not sufficient for the adequate support of his wiry and enduring framework and his ever-active brain. His intellect evinces practical talent, quick perception, and uncommonly large Comparison, which renders his mind critical and fertile in illustration, while his Order and Ideality combine to give polish and symmetry to his productions. His Firmness and Self-Esteem are large, which give uncommon steadfastness and self-reliance, coolness, self-possession, and determination; and these traits in most of his writings will be seen in that spirit of independence, disregard of conventionalism, and in the easy self-possession and *bold* treatment of his subjects. He apparently does not feel that every subject, or mode of treating a subject, must have a precedent in some canonized poetical predecessor. His style, therefore, is not hackneyed. He would not feel under the necessity of using "*wildwood*" to rhyme with "*childhood*," nor to trim and prune his style generally according to the pattern of any of the old writers. His affections are strong, as may be inferred from reading several passages in the poem annexed. His Veneration and Spirituality are strongly indicated, not only in his head, but in various passages of his writings. The peculiarly fine quality of his organization, however, is the foundation of that genius which his imagination evinces in many fine word-pictures scattered through his writings.

Fineness of temperament is to mental organization what an excellent shell is to a violin, and the brain in its relation to the body is like the condition and character of the strings to the violin; and as the strings determine the sound to be uttered, the character of the shell determines what the quality of the tone shall be. Thus, two men may have an equal development of Ideality or any other faculty, but the temperament will determine the exaltation of the manifestation, the fineness, the intensity—in short, the quality.

The poem which follows will give the reader an idea of the author's fine imagination, life-like imagery, graceful diction, elegant illustrations, and simple yet pathetic versification. We make no apology for the amount of our room which it occupies, as those who can appreciate the poem will require none, and such as can not, would not accept the best one we could make.

HAZEL VALLEY.

A PASTORAL POEM—IN THREE CANTOS.

BY T. HULBERT UNDERWOOD.

[The poem is a description of rural scenes and incidents immediately surrounding the author's home, at Hazel Valley. The incidents transpired soon after the settlement of the place, but they are still fresh in the memory of some of the older inhabitants.]

CANTO I.

HAZEL VALLEY.

VALLA FLORA! happy valley!
Blessed vale of flower and vine!
Light and shadow fondly dally
In that fragrant lap of thine.
On a blue, enchanting vista,
Liest thou, arrayed in green,
In a dreamy, soft siesta,
Like an Oriental queen.

Sloping mountains rise above thee,
Peopled o'er with many a form—
Little people, they, who love thee—
Children of the sun and storm.
Hazels, romping light and airy,
Swinging baskets on each arm,
Filled with nuts, like infants chary,
Nestling in their blankets warm.

Near thee stands a floral maiden,
Star-eyed, loving Eulantine—
Pinafore and apron laden
With the sweets of many a vine.
She is resting on thy bosom,
Leaning graceful o'er thy bed,
Twining, of the leaf and blossom,
Cunning chaplets for thy head.

Butter-cup, with shining tresses,
Kneeleth softly at thy feet;
Petted by thy fond caresses,
Nods at all who chance to greet.
On her head are tiny baskets,
Filled with dust of finest gold;
In her hands are emerald caskets,
Precious for the wealth they hold.

Self-admiring Asphodelus,
Heedless of each floral grace,
Leaves the fairest forms of Tellus,
Pining for his own dear face.
Seated near thy little river,
Near thy crystal Shallow Creek,
Nothing does he but forever
Count the blushes on his cheek.

All around him are the Lilies,
Carmine, golden, sunny-white,
Laughing at his whims and sillies,
Teasing him with great delight.
Whisp'ring Oster low is bending,
While her long and yellow hair,
With the floral graces blending,
Drops ambrosial shadows there.

Eden, in its sinless glory,
Had no fairer skies than thine!
Thou art like it, save in story—
Like in every flower and vine;
Like the dream of young Creation,
When the infant things of earth
In their earliest exultation
Sang the wonders of their birth!

Like a poem, born of heaven,
Or some nearer sunny clime—
Like an idyl sweetly given,
Full of pleasant thought and rhyme;
Like a picture, softly golden,
Bathed in morn's dissolving dew,
Such as, in the manner olden,
Rosa's liquid pencil drew.

Like—O Valley! any vision,
Where the beautiful and pure
Come in their divine commission,
Telling how His loves endure,
Who has dropped from out the hollow
Of his hand, since time began,
With the seeds for wren and swallow,
Worlds of happiness for man.

Here Algonquin held her soiree,
In the olden month of May:
Muse is she of Indian story,
Lyrist of its legend'ry;
Goddess fair of lake and mountain,
Patroness of song and dance,
On whose music, wood and fountain
Hung in sweet, ecstatic trance.

Listen! songs of praise are swelling,
Many and many a leafy tongue
Stories of THY love is telling,
Such as poets never sung!
Iridescent water garnets
Sparkle in thy waving hair,
Brighter than the brightest star-sets
In the curls of evening air.

Realms like this should perish never
While there stands an earth or sky:
Souvenirs, so blest, forever
On the Mother's breast should lie.
THOU, the Ever-Present, seest
Here all Nature kneel in prayer!
Here the Atheist turns a Theist,
Knowing THEE through scenes so fair.

Down among the vines and roses,
On the bosom of this vale,
"Flora Cottage" soft reposes,
Like a home in fairy tale.
In this cottage dwelt a maiden,
Rarely beautiful was she;
All her words were music laden,
Full of precious melody.

Many gathered to that dove-cot,
In its hours of happiness;
Wooing came they to that love-cot,
Came for blessings and to bless.
One, whose hope had almost perished—
ALVAR—modest, shy, and meek—
Only looked the love he cherished,
Earnest love he dare not speak.

ZERIE, then, was ever singing,
Blithe and happy as a bird;
Hope along her path was springing,
Rapture all her feelings stirred.
Many were the swains around her,
Off'ring honeyed words and gold;
Laughing, ever gay, they found her,
Yet to all their woings cold.

Alvar, though an humble cotter,
Won at last the glorious prize:
None, of all who praised and sought her,
Had such sweet, persuasive eyes.
Ah! those dark-blue orbs forever
Were more eloquent than gold;
Words from mortal lips could never
Tell the anxious care they told.

Manly was the earnest beaming
Of those strongly pleading eyes;
They invaded all her dreaming,
And her breast had secret sighs.
Deep, sad eyes, with force magnetic—
Such as passion can impart—
Impressed like some truth prophetic,
Sinking deep into her heart.

In their nest, among the posies,
Dwelt they tenderly as doves;
Months went by like breath of roses,
Months of blissful, holy loves.
Once, upon a starry even,
To that quiet paradise,
Came a messenger—from heaven!
In a pair of azure eyes.

O, those bright, cerulean glories!
Deep, mysterious counterparts—
They are telling wondrous stories
Of the harmony of hearts;
Ever hinting to the mother,
With the heavenly joys they prove,
That she must exalt all other
In this new and higher love.

"Alvar!" under breath she uttered,
Gazing down into those eyes,
Like a bird her young heart fluttered,
Startled by the sweet surprise.
Softly o'er her pale cheeks glided
Tears of joy—the richest tears
By the gift of God confided—
Blessings for the after years.

"Thank the GIVER!—though I languish,
HE is very kind to me;
Tenderly HE soothed my anguish,
In my hour of mystery.
From the depths of pain, this pleasure
HE has brought me, wondrously;
Baby dear, supremest treasure!
Thou art all the world to me."

Mother! thou angelic creature,
Emblem of eternal loves,
Through thy grace and goodness, Nature
God's creative power proves.
That sweet baby is the blossom
Of thy precious womanhood;
Thus transplanted to thy bosom,
From the garden of our God.

Down among the vines and roses,
In the bosom of this vale,
"Flora Cottage" still reposes,
Like a home in fairy tale.
Years have sprinkled months around it—
Six delightful, happy years;
Full of hope, and bliss they found it,
But they leave it bathed in tears.

At the foot of "Hazel Mountain"
Is a narrow, grassy mound;
Near it is a living fountain—
Flowers are weeping all around.
Seek it where the spikenard groweth,
With its wealth of berries red;
Shallow Creek there ever goeth,
Murmuring o'er a snowy bed.

Near the *Mound*, on trees are clustered
Summer birds of every tune;
'Round it, many-petaled mustard,
Golden in the month of June.
Zerie, on that mound so narrow,
Kneeleth, and her eyes are wet:
Though her head is bowed in sorrow,
She is pleading, hoping yet.

PORTRAIT OF T. HULBERT UNDERWOOD.

'T is the common lot of mortals,
Looking earthward, ever fond,
Calling, even through death's portals,
To the blessèd shades beyond.
And we stretch our arms out—yearning
Toward the near and fatal shore;
To our loves we cling, and, turning,
Clasp the air—and nothing more.

On the River of Tomorrow,
Floating outward to the main,
Freighted with each joy and sorrow,
Pleasure and attendant pain,
While the ship of Life is sailing,
Look we anxious to the shore;
Now and then a vessel hailing,
Speaking it—but nothing more.

With the green moss as a pillow,
Zerie, with disheveled hair,
Kneels, and o'er her stoops a willow,
Weeping with the mother there.
Would you know why Zerie weepeth?
Why so pallid is her cheek?
Who beneath the willow sleepeth?
Hear the song of Shallow Creek.

CANTO II.

SHALLOW CREEK.

LOVELY, as a laughing baby,
Twining roses round its head,
Lies this Creek, among the daisies—
Willows bending o'er its bed.

Cunning streamie! roguish streamie!
How it clasps its little hands!
How its fingers, bright and beamy,
Flash above the snowy sands!

Far above the laughing waters,
Like a band of children seen,
Are the hazel's sons and daughters,
Romping gayly, clad in green.
Sumacs, with their purple plumings,
Playing soldier, march away!
While the birds among the bloomings
Whistle Yankee Doodle gay.

On a mossy stone, divining,
Sits a Naiad frog so wise,
Robed in green with golden lining,
Diamonds sparkling in her eyes.
Pearly gloves are on her fingers,
Fairy slippers on her feet;
Dreaming, pleasantly she lingers
O'er some Frog-Utopia, sweet.

O'er the pebbles, downward trending,
Goes a train of little shells;
Slow and solemn snails are wending
Through the under-water dells;
Over tiny hills, uprising,
Underneath the waters clear,
Or through labyrinths surprising,
Now are lost, and now appear.

All the snowy bed is sprinkled
With the dust of insect life;
Nameless creatures quaintly prinkled,
Mix in strange, ephemeral strife.

On the mossy shelves, unnumbered,
Like the dust of powdered glass,
Living creatures crowd, and cumbered
With them is the glitt'ring grass.

Nautic spiders, on the bywnys,
Under water, set their snare—
Lie in ambush, near the highways,
Like their kind in upper air.
Wreckers are they, bloody-handed,
Watching on some drifting leaf,
Waiting till some ship is stranded,
Helpless on their hidden reef.

Busy mites, of silver-gleaming,
Quicker than a shooting star,
Like us human mites, are scheming
Love, or politics, or war.
Some, as beauteous as a jewel,
Glitter, strut, and swell below;
Others, loathsome, dull, or cruel,
Moil or murder as they go.

Here, above the waters peering,
Hangs a cliff a cubit high—
On its dizzy verge, unfearing,
Sits the venturous dragon-fly;
From his little rocky mountain,
Valiantly he looks below,
As the eagle seeks the fountain,
From the Alps' eternal snow.

Lovely, as a laughing baby,
Twining roses round its head,
Lies this creek, among the daisies,
On its pretty snowy bed.
As its mellow murmur cometh,
To the listening flow'r and vine,
Audibly, but low, it hummeth:
"Carrie, darling! Carrie, mine!"

Tell me, Creek, that wilt not tarry,
In this tender song of thine,
Why this pensive dirge to Carrie?
"Carrie, darling! Carrie, mine!"
When, O stream, that sadly weepest—
When didst learn so sweet a song?
Tell me of the name thou keepest—
Name so cherished, sung so long!

"Once a maiden came to love me—
Came with early morning's gleam—
Came to dress the vines above me,
And to kiss her favorite stream;
And this cheerful little Durden
Tended me so well and long,
That her name became the burden
Of my ceaseless summer song.

Fresh as May among the roses—
Health and beauty on her cheek—
Chatting to the list'ning posies—
Carrie romped with Shallow Creek.
Oh, I worshiped her! and never
Shall that worship yield to time;
For my rippling rhythm forever
Shall with Carrie's memory chime.

Carrie, fairest of my daughters,
With her ankles white as snow;
Carrie, stooping o'er the waters,
Laughing, singing, all a-glow!
Carrie's feet among the grasses—
Carrie's water-loving feet;
Carrie's golden, waving tresses;
Carrie's voice divinely sweet—

All are vanished, like the vision
Of a sweet, lamented dream!
Gone, are Carrie and her mission,
Like a fading summer-beam.
Now, ah, me! in solemn sadness,
Silence, like a gloomy bird,
Chases sunlight, smile, and gladness,
Happy song and pleasant word."

On a summer morning early,
When the birds were drinking dew—
When the creek hummed low and cheerly,
Blissful in its love so true!

Children, with their eyelids streaming,
With a garland on each head,
Came in robes of whitest gleaming,
Came to mourn o'er Carrie dead.

Here, beside her little river,
Stood the mourners 'round her tomb,
Giving—all they had to give her—
Tears and flowers of early bloom.
O'er the grave, so short and narrow,
Loaned her little comrades long,
Pouring out their sweetest sorrow,
In a wild and plaintive song:

"Carrie's dead! O vine and blossom!
Carrie's dead! O bird and bee!
Carrie's hands are on her bosom—
Carrie's lost, O Creek, to thee!
Carrie's feet now rest forever!
Carrie's song is stilled for aye!
Carrie's laughter cometh never!
Carrie's dead! O mournful day!"

Near thy bosom she is sleeping,
Where, in life, she loved to be;
Thus her grave is in thy keeping,
And remembrance is with thee.
Now, O Creek! that cometh never,
Singing under leaf and vine,
Sing that sweet refrain forever—
"Carrie, darling! Carrie, mine!"

CANTO III.

CARRIE IN HEAVEN.

Zerie kneels beneath that willow,
Shaded by its falling hair,
With the green moss for a pillow,
And her soul goes up in prayer.
On her breast her hand reposes,
And her cheeks in tears are drowned,
As the dew from early roses
Spilling, moistens all the ground.

"*Yesterday* thy presence blessed me—
Only yesterday it seems—
Then thy twining arms caressed me,
And the hours were happy dreams.
I had barely time to press thee
To this heart, my stricken dove;
Scarcely time to kiss and bless thee—
Scarcely time to say, 'I love.'

Now my home is sad and lonely,
Silent are its rooms and bow'rs;
Thorns are there and cypress only—
Gone are all the cherished flow'rs.
All the vines unclasp their fingers
From the uncongenial walls;
Each a last fond moment lingers,
Moans farewell, and, sighing, falls.

All her birds, her warbling treasures,
Freely from her dreary room
Fly to chant their mournful measures.
'Round my darling's little tomb.
Funeral trains, all sadly going,
Travel through my bleeding heart,
On my soul their shadow throwing—
Shadow that will ne'er depart.

Willow! thou wilt never weary
Bending o'er my darling's bed;
Weep with me! my life is dreary!
Bitter are the tears I shed.
Thou hast loved her in her beauty,
Loved her fondly, constantly!
Weep for her! this blessed duty
Yet remains for thee and me."

"Listen! with my spirit weary—
Closer bring thine eye and ear!
Dost thou hear no voices, Zerie?
Dost thou see no vision here?
Hear the angel voices calling,
Soft as silver hum of bees,
Or like distant bird-notes falling,
Mellowed by the evening breeze!"

"O, the grave where they have laid her!
Voiceless, cheerless, damp, and cold!
O, the bed their hands have made her,
With the Earth-worm and the Mold!
If she call, I can not hear her;
If she weep, I can not see;
If disturbing things come near her,
Vainly she appeals to me!"

Then the air was filled with rushing,
From a thousand viewless wings;
Tremulously swelled the gushing
Of a thousand flutt'ring things;
Fragrant breezes downward tended,
Bearing many an Angel throng:
And the many whispers blended
Into one wild burst of song!

"Pleasant is the bed we make her
In our happy spirit-climes—
We, who watch her sleep, and wake her
With our richest angel rhymes.
No disturbing things come near her—
All her visions are of bliss;
If she calls, the Seraphs hear her,
And they answer with a kiss."

Long the eager mother listened—
All her soul was in her ear;
On her eyelid's fringe there glistened
Hope's blest harbinger—a tear.
Long she gazed, as though her spirit
Through her eyes would climb to heaven;
And she truly seemed to near it,
For a higher sense was given.

Fast among the willow tresses
Tinkled little fairy feet,
Softly as when zephyr presses
Petals of the daisy sweet.
Tripping down to meet her spirit,
Came a shining angel form;
And her soul leaned out to near it,
Leaned to catch its smiles so warm.

Balanced by its pinions starry,
Gracefully the Angel stands;
And she knows her darling Carrie,
And she stretches forth her hands.
At her side the Angel lingers,
And she strives to clasp its wing,
But the earth-mold on her fingers
May not soil so pure a thing.

Harps, like Israfil's, were pouring
Spirit-music from on high—
Hymns of Cherubim adoring,
In their flight 'twixt earth and sky.
Sunlight bore a milder seeming,
Clearer grew the ambient air,
For the mother's eyes were beaming
With a new Clairvoyance there.

She was rapt in scenes elysian;
Love had found its highest theme;
Earth was passing from her vision;
Life and time were now a dream.
More impassioned rose the cadence
Of the Soul-Land's thrilling voice:
Here is heaven! in the radiance
Of thy new-born life, rejoice!

Came a hunter, late at even,
Slow returning from the chase—
Savage sport had sharply given
Lines of coarseness to his face;
And his low-browed, cruel cunning,
Marked him "Slayer"—scarcely Man!
One, whose human thoughts were running
Down to brutish plot and plan.

Well he noted every trifle,
In the lore of woodland ways;
Halted he, and cocked his rifle,
Trembling, pallid, all amaze.
Right before him, near the willow,
Lay our Zerie—she was dead!
Carrie's little tomb the pillow
That sustained her dreamless head.

Well!—the loving, on the morrow,
Gathered garlands for her bier—
Tokens of their love and sorrow,
And they sadly laid her here.
Now, O Willow! ever weeping—
Weeping over leaf and vine—
Both their graves are in thy keeping,
And their memories now are thine.

PERSONAL INFLUENCE.

BY REV. HENRY WARD BEECHER.

[CONTINUED FROM APRIL NUMBER.]

2. THERE is a great deal of unconscious selfishness in the use of the strong faculties. Very few men are strong all through alike. For the most part, men are made with some two, or three, or more faculties, that do the principal part of their work in life. The rest of their organization is relatively subordinate. And experience shows that the strong faculties in men are usually employed despotically. In one man it is the reasoning power that is strongest. He may be very much exempt from the weakness (as he considers it) of affection; he may be very little given to gusty, precipitous feelings; he may not be courageous nor firm; but he is a great reasoner. Another man is not much of a reasoner, but he has prodigious perceptive power of mind. No fact escapes him. No fact noticed by him is ever forgotten. His mind marshals all that it ever saw or heard, and remembers it. Another man has neither the one nor the other of these gifts, but a certain sort of quiet persistence. Having begun a thing, he is like the instrument employed in boring for an artesian well, that, driven by steam, goes through dirt, and clay, and rock, forever working, working, working, till it taps a strata of water, and opens an ever-flowing fountain. No stroke of genius ever does more than move him a quarter of an inch, but in the end it can be seen that he has gained.

There are some men that are very luminous in their business talents. They see everything in a business point of view. Other men never can, to save their lives, form a conception of shrewd management in business. A lack of watchfulness, proneness to negligence, social feelings, a thousand things, unfit them for being good business men.

Now, in all these cases, if you look at men, you shall find that they are accustomed to erect their strong part upon a throne of justice, and employ it as a measure by which to judge other people's excellence, and by which to administer praise or blame.

Is a man a reasoner? He is condemned by men who are not. Is there a man that never makes a mistake in reasoning? Let him find a man whose reasoning is full of mistakes, and he does not stop to say, "Could he reason correctly?" but simply says, "He was a fool." Did you ever hear business men talk of one another? Take a man whose hold, when he has once put his hand to a thing, is like an iron clamp, and screwed up at that, and see how he talks about a man that is loose-handed. He makes his predominant faculty an arbitrary measure by which to judge the corresponding weakness in his fellow-man.

The man that is eloquent is apt to speak rude words of men that are of hesitating speech. Men that are firm can not endure men that are always whiffling. Men that are secular and accumulative do not like a man that is like an empty bag. They say, "It is no use helping that man. If you fill him, he will stand while he is full, but the moment he has used up what you have given him he goes to collapse." Industrious men have no patience with men that are shiftless. We have great contempt for those whose weaknesses lie opposite to our strong points. If a man has royal benevolence, and the means of indulging it, how he despises a close, calculating Yankee! How the Southern people despise the Yankees! They have so much to give away and throw away, that they have bought and do not mean to pay for, that they hate Yankees that do not have much, and that mean to pay for what they do have. Take, on the other hand, a man that carries his frugality to parsimony. With what contempt he looks on a spendthrift! How little sympathy the old have for the enthusiasm and romance of the young! and how the young despise the unenthusiastic, unromantic temperament of old people! So men take their strong tendency, and make it not only the judge, but the punisher of other men. We are going about in life forming our opinions of men, not by fair judgments of what they are, but simply by the blind impulse of that which is strongest in us. If a man is full of imagination, he says, "I like those folks that have something to them." And what sort of folks are they? "Well, not these dull, stupid men, but men that have some imagination." That is, you like those men that are like yourself. Another man likes substantial men, that believe in realities. He wants to see things, and touch them, and he does not believe in kite-flying men, men that are running after *moonbeams*, as he calls them. Here is a man that has reason, and he uses that to sift men. He classifies them according to that. And, as a general thing, you shall find that men reflect their own selves, to a great degree, in the judgments which they form of others. The tendency to do this is one of the most potent principles in life, and it is that from which springs the unconscious selfishness of which I have been speaking. And how much pain does this unconscious selfishness inflict upon men!

Let us make some applications. Parents are perpetually liable to injure their children, as well as make them unhappy, on account of a misconception on this subject. If the father is A, and the mother is B, the child is not necessarily *ab*; and yet parents think it must be so. There is a whole generation behind father and mother, and they are nothing, often, but a lens that catches the scattered rays of light, and brings them to a focus. There is the grandfather, the great-grandfather, and the great-great-grandfather, of whose dispositions the child partakes, and the consequence is that it is unlike the parents. And father and mother are both perpetually asking, "Where did that trait in the child come from?" Of course it did not come from this one that is speaking: it came from the other side! If a child has a strong tendency away from business in a family where the parents are both practical, they set to work to weed it out. God has given them a little poet that is being fledged to fly and sing and take the air for its realm; but the father means that it shall be a banker, and father and mother hate it, and say, "What is this unprofitable tendency in our child?" All tendencies that take people away from earth and toward heaven are unprofitable, as the world goes. The mother is firm, and the father is stubborn as a mule, and they blindly use their strongest faculties, or their habits, which are like faculties, to oppress and tyrannize over the child; and if they do not ruin him, they make his life much less happy than it should be. Oh, that parents understood this! It seems to me that the household is God's harp on earth, and that each child is one more string to give wondrous harmony to that of which father and mother are but the monotone or theme. But, alas, we do not know the power of the string, the mode of touching it, nor the scale of sweet sounds which it is capable of producing; and that which God meant should be a little instrument of music in the household, creating joy therein, becomes an occasion of positive unhappiness and displeasure. How much happiness that might be experienced in the family is destroyed because we judge our children, our servants, all that are under our roof, by that which is strongest in us. You are shrewd, you are orderly, you understand the application of means to ends; and if you hire, to instruct your children, a slipshod and shiftless girl, who never saw any relation of cause and effect, except between ribbon and admiration; whose work is overdone, or not done at all; or, as the familiar expression is, *all of whose fingers are thumbs*, how is she rebuked by your order, and despised, and hunted down! We are oppressive. We use our aptitudes to judge men, and condemn them. You can not but use them to judge them: but instead of using them to condemn them, you ought to use them to help them.

The same is true in respect to employer and workman. There is very little discrimination with regard to blaming in this world. For the most part, men blame according to their own temporament, their own selfish interests, their strongest faculties. They almost never blame with a wise consideration of the nature of the person blamed, of his circumstances, or of the influences that are brought to bear upon him. The godlike way of judging, by which one takes another's case and judges it by that other's own stand-point, is seldom practiced.

The same is true concerning schools. There is a great deal of oppression in them. Bright boys that deserve the least get the most praise, and dull boys that ought to have the most, because they put forth the most exertion, get the least; and the consequence is that the dull boys become discouraged before they succeed. We are prone to judge according to that which is strongest in us, and not according to that which is just, in the light of circumstances.

3. I may call to your attention the unconscious selfishness that there is in the world on account of heedlessness, and carelessness, and forgetfulness. There are thousands of things done that people would not do if they stopped to think. The not stopping to think may sometimes be selfishness. There are thousands of things done that cause injury and pain, for which, when they are complained of, the excuse is carelessness—that is, "I did not take care." There are still more things done, the ready excuse for which is forgetfulness—"I forgot." Now, of course, an intentional wrong is worse than one done through heedlessness, or carelessness, or forgetfulness; but where an unnecessary damage or pain is inflicted, it is no excuse to say, "I did not think;" "I was careless." It is our business to carry ourselves so as to please, not ourselves, but other men, "for their good to edification;" and to say, "I forgot to do it," is to say, "I forgot the errand that God has laid on me in life." It is your business to think. No excuse is more common, and none ought to be allowed so little, as that of forgetting. Forgetfulness is a vile trait—a wretched, miserable habit, A man that has a memory that will not keep things, is like a man that has a bag without a bottom. A bad memory is a cause, not only of annoyance to the person to whom it belongs, but of unnecessary pain, offense, and suffering to those around about him. I have a right to speak on this point, and I do with emphasis.

4. I mention the unconscious selfishness which lies in inconsideration of the difference made by position, rank, and circumstances among men. We are perpetually judging others, and dealing with them without any proper, just, and humane consideration of their circumstances and position in life. There are many wholesome maxims of politeness: and although there is on the froth of what is called politeness a great deal that is foolish, yet politeness, in its true signification, is only another name for Christianity socially applied. And good sense and etiquette are, in point of fact, Christian equity and kindness. And in the code of politeness there are many things forbidden, and many things enjoined, which men who do not consider themselves to be disciples of the school of politeness need to have told them. We that stand in a prospered and favored position of society often judge those that have no position as if they could act as we act. We do not consider that their circumstances make it hard, if not impossible, for them to do things that we can do easily. I would as lief go through New York with a hole in the elbow of my coat as not. I would as lief wear a coat that was frayed out, and that had a button off, as not. My position is made in society, and I have the means, and people generally know it, to get a coat if I need one. But if I had no position, or worse, if having been well off I was coming to poverty fast, it would not do for me to go with a coat from which a button was gone, or that had a hole in the elbow. If a man is rich, and wears an old rusty coat, it is a sign of wealth, and people say, "He dresses as though he was poor, but he is rich as Crœsus, and does not care how he looks." But if a man is poor, and wears a rusty coat, they say, "Ah! that tells—that shows!" The position a man is in makes a difference in little things; and we that are prosperous ought to remember that an unprosperous man can not talk as we can. A robust man, that is healthy in every bone and muscle, must take care as to what he requires of those that are sick and weak. If a man's nerves are like whipcords, what a contempt he has for a nervous and hysterical person! And yet, I take it that persons who are hysterical and nervous are not so because they like it, but because they can not help it. A blind man is not so well off as if he could see; but if he is blind, what are you going to do about it? It is a fact that a man that has no skin over his nerves, has no skin over his nerves, and that he suffers; and you that wear rhinoceros hides are not to despise him because he can not bear as much as you can. Throughout life we take our situation and our condition, and with them measure other people, and act uncharitably, and so, by unconscious selfishness, inflict pain.

5. I may speak of the unconscious selfishness of persons in the use of language. The pain inflicted by the tongue is far greater, I think, than the pleasure imparted by it. Short answers, hard answers, sharp answers, bluff answers, surly questions, rudenesses of every kind in langnage, are liable to produce great and unnecessary pain. All the good there is in decisiveness, in directness, and in brevity is perfectly compatible with being essentially kind. Children understand this. I recollect that when I was young, the rudeness of a sailor that never wasted words, and that even blurted his good-natured answers out, never hurt, but rather attracted me; whereas the dry, cold, short answers of a cynical man that lived along the street repelled me. I dreaded him as much as I dreaded a wasp. The difference between a man and a wasp is, that the man carries his sting in his mouth. Now, the habit of using language without any thought of what its effect is to be on those upon whom it falls, is worthy of Christian consideration; for the unconscious selfishness of the tongue is making mischief incessantly around about me. Persons there are that are doing wrong from ignorance and inexperience, who are rudely censured—sensitive natures, that accept words spoken with a depth and sensibility of which we that speak have no conception. Many and many a word drops a seed from us, and grows up a thorn-bush in the soul on which it falls.

6. I may speak of the unconscious selfishness which there is in teasing, in repartee, in sarcasm, in the whole brilliant but dangerous realm of what is called wit. And let me here say that all these things are perfectly allowable within certain limitations. Teasing, badgering, rocket-firing, everything that has the effect of exciting people and waking them up, if it is essentially kind, is right and proper. It is always fair to fight death in every shape, and somnolency, its brother. He is a benefactor who employs wit and fancy so as to keep men awake about him. The act, therefore, of teasing may not be harmful, but he is a wise man who knows how to use these little provocations so as to produce pleasure, and not pain. There is only a very slight difference between tickling and scratching, but there *is* a difference. You may take a peach and draw the plush across the back of a sensitive hand, and the feeling is exquisite; but you may take a nettle and draw the plush across the same hand, and the feeling is not so exquisite. There are a thousand little provocatives, some of which are poisonous, and some of which are not poisonous. There is one way, and only one, of making them beneficial, if you have behind them common sense. If you have not common sense, there is nothing to you. The Bible takes it for granted that men have common sense; and all preaching must presume that they have. Where there is common sense, the rule for preventing these things from giving pain instead of pleasure, is to have a sincere intent of kindness. Not only should you not want to hurt, but you should have a disposition to please.

One may produce exquisite pleasure by methods which create momentary surprise; as, for instance, when a lady stepping into a car finds herself embosomed in what she supposes to be strange arms. The first feeling is one of repulsion; but the second, when she perceives that it is her husband, is one of exquisite pleasure. The surprise adds to the pleasure. And there are thousands of things which, when they first come, seem as though they were bombs of mischief, but which open up with flowers of kindness and goodness. And the very revulsion from one state to another is one of the subtlest ways in which the mind can be made to experience pleasure.

And so of repartee and other kinds of sarcasm. There is a humorous sarcasm, but it is a dangerous thing for anybody to attempt who

has not the Christian motive of pleasing men "for their good to edification," because there is such power in it. Where a person has that lightning power of blasting by a mere flash, it is dangerous. With it, it is easy to punish an enemy, and if a man has it he is strongly tempted to use it. It is one of the most dangerous powers that we possess for the production of ill-will. I would rather a man would have a quiver of poisoned arrows and a bow, with permission to use them whenever they ought to be used, than that he should have this power and feel at liberty to use it freely; because, knowing that his arrows had rankling poison, he would be slow to use them, and would only use them now and then to smite an oppressor or a wrong-doer; whereas few persons that have the arrows of wit, and the power to send them from the bow of the tongue so that they shall rankle in the feelings of the victim, administer them Christianly.

And yet, if a man is humorous, sprightly of imagination, and witty, how he can make a whole household cheerful and happy! One singing man in a company is worth a band of music. How much power one that is lively, and gay, and witty has to redeem men from the sordidness of life, and lift them up to a higher range of thought and feeling! And how wicked is he who, having this power, perverts it, by annoying men, and making them feel insecure and uncomfortable in his presence!

There is unconscious selfishness, not only, but tyranny and cruelty, in the use of these divine gifts. I think, therefore, that a man ought to surround them with the highest generosity. This is the place for magnanimity. A man that can with a word crush another, and that does not, and says, "I will not give unnecessary pain;" a man that has a power of invective by which he could keep his antagonist in constant pain, and that will not do it, is generous and magnanimous. For you can not answer wit any more than lightning. You can only pick up the pieces. You never can put them together and make them grow again. You can not reply to it. And no man is capable of being such an unreachable tyrant as a wit. You can not dethrone him; and therefore there is the more need of his being surrounded with the dignities of a magnanimous and generous nature, that he may spare men whom he has the power to easily wither and scorch.

7. I may speak of the unconscious selfishness of mere sensitiveness. I have been speaking of unconscious selfishness toward sensitive persons. But now I shall speak of the unconscious selfishness of sensitive persons toward others. There are many persons who, because they are exquisitely sensitive, are passing a law of bondage on all their friends around about them. A person may be sensitive from sickness, a person may be sensitive from pride, a person may be sensitive from taste, a person may be sensitive from a variety of reasons for which he is not in fault, and we are to take heed to his sensitiveness; but there is a law for him as well as for us. Whenever a person goes into society, and, by a manifestation of undue sensitiveness, makes every one afraid to speak or move, he is an oppressor. When a man carries himself among men with such sensitive pride that all who meet him are obliged to say, "Now, let me think of every word, and watch every thought," they are not on fair terms with him. A person may say, "I disavow any intention of giving offense;" but that is what I object to. This necessity for disavowing, or of putting one's self on his guard lest he shall offend, is the substance of the wrong. Persons often, on account of their sensitiveness, demand of those about them obedience to rules, the conditions of which are far above the possibilities of ordinary life; they exact from them that which is like levying tribute, or an unjust tax. They cause everybody to feel obliged to put himself on his good behavior in their presence. It is this that makes society hard and oppressive even.

Here is a company of young folks that have met together to enjoy themselves. There is a restraint upon them; but no one knows why. Presently one or two get up and leave the room, and then everybody begins to buzz, and everything seems to breathe again, as if some pressure had been removed. Those persons had a mysterious influence upon the company. They were exacting natures, and they held everybody in unconscious fear. They stepped out, and then everything went on harmoniously and naturally.

How beautiful it is to see young chickens! There is nothing so cunning, nothing so sweet, as their little pranks, their mimic battles, their running after worms that they can not manage, and their reaching after flies that they can not reach. They run this way and that, and come together in groups, and sun themselves, and pluck and plume their unfledged bodies. By-and-by they hear a sound, and they rush in terror to the hen. There is a shadow on the ground. It is that of a hawk far up in the air that is wheeling around above them. All their joy is gone. These little scenes disappear. And the hawk says, "What is the matter? I did not do anything. It was not me!"

Just so you will see in life ten thousand little circles where all is gayety and joy. By-and-by a silent shadow falls on the circle. Everybody is hushed in an instant. They are afraid to speak or stir. There is a hawk in the air!

It is a great misfortune to have a disposition that carries cold and dampness wherever you go; but unless somebody tells you of it, and you are put upon an examination of yourself, and led to say, "Is my taste so exacting, is my pride so exacting, is anything in me so exacting, that when I go where people are it is as if a frost had fallen on them?" you will never suspect it, nor take steps to remedy it. Much of the happiness of life is abstracted by such a disposition; and in such a way that no one can tell why it has gone from him—least of all the person that has taken it from him.

8. I may speak of the unconscious selfishness of those that are absolute in self-esteem. The most selfish persons are those that have self-esteem to such a degree that they do not know that they are selfish. They calmly take for granted things without thought or struggle. Many persons, on walking into a room, and seeing a favored position, think, "I ought not to take it; and yet, if nobody else takes it, I should like it, for it is the best seat, and the quietest place." There is a struggle in their mind. They know they ought not to take the seat, but they want it, and their conscience is soon overborne by their selfishness, and they take it. But others have no such struggle. They walk without hesitation to the seat, and take it. That is their place. They take it for granted that the best things are for them. Whatever belongs to them is best, and whatever is best belongs to them. They take the best things instinctively. They feel called to do it. They take the rights of other people without even saying, "Thank you;" without even saying, "By your leave." They walk among men like monarchs among their subjects, taking tributes on every side—not free-will offerings, but exactions.

It is sad to have such persons in this world; it is sad to have many people in it that are in it; it is sad to be in it ourselves. We are all mixed up. You are walking in one way, and I am walking in another. You do your mischief in one direction, and I do mine in another. Who can cast the first stone?

I have been going through these criticisms, not to make you uncharitable, but to make us all see that we are liable to come short of this golden rule, this law of love. Let us, then, take heed, each one for himself: children for themselves, parents for themselves, and friends and neighbors for themselves. Let us remember that although there is much to be learned by experience, there is also much to be learned by positive instruction. The most comprehensive way of producing pleasure for men's good to edification is to have your own life surcharged with divine benevolence. The heart that is in communion with God, and that loves both God and men with a love that will never cease—that man will make the fewest mistakes. The root of all this wisdom, then, is *love*.

MARSHALL, FORMERLY HANCHETTVILLE, WIS.—The village name of Hanchettville, Dane County, having been changed by the Board of Supervisors, the Postmaster-General has changed the post-office name from Hanchettville to Marshall. B. HANCOCK, P.M.

THE MONEY VALUE OF AN INVENTOR.

BY W. BRIDGES ADAMS.

IN the year 1847 an article entitled "Human Progress" appeared in the *Westminster Review*. A portion of it was a criticism on Lord Ashley's endeavor to find work for needlewomen, and it was pointed out that the true remedy was to dispense with the needlewomen, as mere stitchers, or altogether by constructing machines to do their work, and ultimately to dispense with the machines also, by the construction of other machines to produce seamless garments direct from improved looms. The writer pointed out that so long as degrading work existed, so long would degraded human beings be found to perform it, but that the degrading work ceasing the degraded humanity would disappear also. The writer thought the stitching-machine a new idea, but while correcting the press, an American gentleman, looking over it, remarked, "Are you aware that a stitching-machine has just been invented in the United States?" upon which the writer "made a note of it" at the foot of his page. "It is a question for the mechanician to solve how the powers of Nature shall produce human garments by machinery wholly and not in part? The problem will not be difficult to solve; and he who first solves it shall be famous among men, as the chemist who shall first discover the mystery of the aromas. Then may men and women indulge in artistical decoration of their persons when it shall cease to be a result of painful handicraft."*

Through good and through evil the inventor worked on, and slowly his invention got into use, and it was patented in England and other countries.

It has been stated that the inventor, Mr. Howe, had realized upward of $750,000 by patent right on his machines in the United States, but, notwithstanding, he applied for an extension of the term of his patent, and obtained it for another seven years.

The ground on which the grant was obtained is as follows: An invention is not to be regarded as ordinary labor, nor is its value to be measured by arbitrary rules. The utility and value to the community are the true test by which to judge of the invention, and the inventor's reward should be proportional to its value.

Mr. Howe invented a labor-saving machine, by which an enormous amount of miserably-paid drudgery was removed from all those operations involving the clothing of the community, and every item involving the joining of materials by sewing. And, moreover, in a country of insufficient labor, the amount of work required could not have been supplied, and great numbers must have been deprived of the needful supply.

The value of the sewing done by Mr. Howe's machines at the present time in the United States is at least *two hundred and ninety millions of dollars per annum*, and, if the original machines were used without the improvements, the value would amount to *one hundred and seventy millions of dollars per annum*. In the city of New York, the value is *seven millions and a half per annum* on men and boys' clothing, *four hundred and sixty thousand* on hats and caps, *eight hundred and fifty thousand* on shirt-fronts; and in Massachusetts the labor saved in boots and shoes amounts to *seven millions and a half per annum*.

Surely this man is a benefactor not only to his own community, but to the other nations in which his machines are used. In fourteen years the value of this invention rises to something like the whole of our national debt, and considerably more than the whole sum invested in our railways in the course of thirty years.

The Commissioners of Patents in the United States have given the inventor a seven years' further right. In England, the practice has been to grant renewal only in case of no profit having been made by the invention. If it can be shown that the inventor has received any sum, from a thousand pounds or so upward, he has very little chance of renewal. And, moreover, the cost of the application amounts to so considerable a sum, that a poor inventor would have little chance of finding it, more especially as the cost increases by the opposition, supported commonly by the clubbed purses of manufacturers—men not usually imaginative, and who recognize the work done upon matter, but not the work of mind, and still less the value of that perception and judgment which discerns utility and profit in embryo. The inventor points out the work that is hidden; he is the discoverer of the unknown mine. He is first scouted as a "schemer," and has trouble to introduce his idea; and when the thought of the mind has grown to be the work of the hand, he is commonly denounced as a robber.

We believe that an application is about to be made for a renewal of Mr. Howe's patent in England, and painful and humiliating to us as a nation will it be, if it fails. But it will probably not fail, for the reason that public attention is now called to the morality of the question. Our House of Lords is quite as moral as any institution of our American cousins, and it is probable that for the first time the question will be argued on its merits, and not upon the technicalities of routine. The part that an inventor plays in national progress will be taken into the account, and his services will not be measured at the rate of a foreman or inspector in a national dockyard or arsenal, or any other of the underpaid classes of public servants.

Rightly understood, this question of recompense to inventors is of the deepest national importance; and by the term inventors I do not mean merely machinists or chemists, but the general body of original-minded men who really create national progress—who are the chiefs and leaders marshaling the works of those following.

This England of our stands out from amid Continental troubles, in virtue of the fact that more than in any other country all men are equal before the law. Every man, according to his faculties, may rise by industry and perseverance; and if genius, perseverance, and favorable circumstances meet together, a day laborer may attain to any position under the Crown. In virtue of this conviction, all men are contented, because the door is open for bettering their position, and lord and lout dwell together in harmony, and the lout is content, having few aspirations. But among the mass of both are to be found many individuals with high instinctive genius and original powers. These men look round the world and find that nearly all matter possesses owners, land and water, and bird and beast, and fish, and tree and plant, and minerals. Air and ocean alone are free to all. In their teeming brains they behold new powers into which matter may be shaped, new combinations of choice art; but the materials on which they must work are not theirs, and if they give forth their knowledge, the holders of the materials will alone benefit by the wonder-working brain. The lord of the soil would be the lord of all things, and the owner of the originating brain would only be a slave. Bethlem Gabor imprisoning the alchemist, in the romance of St. Leon, was a type of this condition.

Had this condition of things existed in England, one of two things must have resulted. Either the men of brains would have tried conclusions with the lords of the soil, by incessant revolutions, or England would have remained in a condition of non-progress, to be appropriated by successive invaders.

Fortunately English rulers and law-makers understood this, and laws were made giving men a limited property in their inventions, in consideration of their promulgating them. It is true that the inventor had to pay black mail to the king for the time being, but genius thus obtained its fulcrum, and national progress followed. The prosperous inventor obtained the means of purchasing the land of the spendthrift, and founding a name.

Of late years there has been a disposition in England to decry patents, the decriers being in almost all cases rich men—capitalists desirous of obtaining the use of other men's brains gratuitously. Could they be successful in taking away copyright from authors, and

* While writing this we are informed that an American has brought over a "stitching-machine." This is the first step. The next is to manufacture garments not requiring stitches. The artist and mechanician must combine for this.

property in mind from inventors, it would simply be a one-sided socialism. Those who found their brains turned into common property would be apt to institute an inquiry why land and capital of all kinds should not be common property also, and if defeated in this, they would, as far as practicable, emigrate to other lands, where the rights of their brains might be respected; and the glory of England would have departed. If a simple, sewing-machine produces fifty-eight millions per annum in the United States, what must be its value here? And what is the annual value of the steam engines, steam vessels, iron rails, iron ships, power looms, and innumerable other things that have been called into existence by the stimulus of patents?

But it may be argued, if this were to go on, patentees would absorb all the wealth of the country. Successful inventors would possess the largest resources in the realm. But, also, they would be the most enterprising. They would expend the wealth acquired by one invention by working out new inventions without end. Progress is kept back chiefly by the poverty of inventors, and the loss of time they undergo in hunting up unwilling and incredulous capitalists.

There are people, and they are numerous, who have an idea that inventors are a thoughtless, wasteful race, who throw away their own property and that of their neighbors in absurd schemes. No doubt, there are numbers of those imaginative schemers, without judgment: but what then? In other departments of life we have unsuccessful merchants, and quack doctors, and mock musicians, and mechanical poets, and pretenders of all sorts; and why should the realm of mechanical invention be without them? The fact remains the same, that this our England waged a contest of years against the whole continent of Europe banded under the elder Napoleon, and came of victorious, the cost being mainly contributed from the earnings of the steam-engine, and spinning machinery, and power looms, and other appliances. It was Watt, and Crompton, and Hargraves, and such men, the never wearying inventors, who were at the root of the winning of this great fight, in the service of humanity, pulling down the false-prophet who broke down old despotisms to make a worse despotism of his own.

Under heavy discouragements have they all wrought. Watt, but for the exceptional renewal of his patent when stricken in years, would have died a pauper. But for the wealth and recognition of Boulton, the thought of his brain would never have grown to be the work of the hand, and Watt would have perished, if not unnoticed and unknown with, at best, the reputation of a "schemer,"—the general term of reproach for unsuccessful promulgators of new plans, whatever be the merits of of the plans themselves.

Time was, that inventors holding patents were regarded as public enemies, and every judge on the bench thought it a triumph when a patent was overthrown. They have lived through this, but the community owes them yet a larger measure of justice—a law court of their own, in which rapid and cheap justice may be done, in which patents may be declared valid, or overthrown, without the law's delay, as now practiced; in which chicanery may be abolished, and in which the poor inventor may not be overwhelmed by the long purses of the unscrupulous. The inventors do not ask any favor from the community. They pay a tax of some score thousands per annum to acquire a right in the property of their own brains, and this revenue is poured into the public treasury. They ask only that a portion of their annual thousands shall be paid as salary to competent judges, especially fitted by skill and experience to deal with questions of invention, and to strip away the fallacies with which they are surrounded by interested rhetoricians. A lawyer of unblushing front once assigned as a reason why patents should be abolished, "that inventors could no more help inventing than hens could help laying eggs," and that, therefore, the public would have the inventions without paying for them. Probably this may be true; but there is no security for their hatching their inventions, if they may be taken from them when they have arrived at chickenhood. The public is really interested in their arriving at full growth, and should therefore leave the charge of them wholly to their parents.

Why should not the inventor have the right instead of the favor of renewal, for another payment at the end of the fourteen years? And if the renewal is to be made a question of specific profits as royalty, why should it be left at an arbitrary amount, depending on the opinions of gentlemen perhaps not conversant with the subject? Why should there not be some mode of calculation analogous to payment for vested interests? If it can be demonstrated that the public gain a million a year by an invention, why should not the inventor obtain a small per-centage during a prolonged period in his life-time? If one man combines a number of words in the form of a book, he obtains a per-centage for its use, fixed by himself or his descendants for three generations. Why should not an inventor have a claim for a longer or shorter period for a combination of mechanical principles? It may be said, that he shuts out the public from their free use. Not so: his reward will only serve to stimulate others to make new combinations, in which case competition brings down the per-centage. The world gets a hundred new inventions by the process of fairly rewarding one, and stimulating the rest. Stop property in inventions, and trade societies will immediately arise, and manufacturers will pass their time in trying to steal each other's secrets, as the American cotton planters stole the cotton gin of Eli Whitney, and thereby defeated his patent.

Even now, the stitching-machine is paling its power, and other machines are being planned, that shall give us cloaks, and tunics, and trowsers free from seams. The tailor (*taileur*), or figure studier, will become the manufacturer's artist to design for him so many sizes and proportions as will take in the whole human race; and stitches, as we now understand them, will cease to be an integral part of men's garments. Fashion changing from month to month may continue to prevail with those who have a passion for mere change, and money in abundance to pay for it; but the great mass of manhood, including the Volunteers, will be as gracefully clad as the succinct or draperied Greeks of old, with their clothing prepared for them by machines instead of by human slaves.

What possible harm could result to a nation, though the inventor of such machinery should obtain a million instead of a thousand pounds for his reward? By the sweat of the brow shall the sweat of the face be dried up, and human drudgery be lessened. There are many more thoughts in the human brain than have yet come out of it, and the nation that can most intelligently recognize the value of originality by removing obstacles from the path of originators, will—other things being equal—wield the greatest amount of power.—*Once A Week.*

[For "Life Illustrated."

WASN'T USED TO IT.

BY JENNY LEATCH.

When little blue-eyed Jessie Alton became, one drear March morning, the wife of Sidney Russell, half the girls in Glenville envied her the handsome, merry husband she had won. Jessie was a sweet, winsome creature, with wavy golden hair, blue eyes, and a rosy little mouth, gentle and loving in heart and manner.

Three months after their marriage she bade adieu to her old home and many friends, to find, in the far West, some spot to be henceforth hallowed by the name of home.

Jessie soon found her idol's feet were clay. Nothing was in any way right, or at least he wasn't used to such things. If her hair or toilet in any way was not as smooth as if just taken from a band-box, my lord and master was certain to remind her that he had never been used to such things at home. She played and sang charmingly in the days of their courtship, but now he so longed to hear his sisters—they were so superior to her in that respect. He could get nothing fit to eat—everything was overdone or underdone, seasoned too much or too little—in short, not at all as he had been used to having it.

A plain colored dress was sure to call out the remark that he wasn't used to seeing the Quaker dress; one with bright colors, that he did wish her taste was different—she looked "horridly" in such a flaming garb.

Such books as she read he couldn't be induced to touch, according to his story; but the fact is, he generally managed to find out what they contained. As for her writing home so often, that was all foolishness—his sisters never did so; but was deaf when his wife reminded him that they lived scarce five miles from their father's. And then their baby, he was positive she didn't half care for it; he had staid at sister Smith's, and her babies never cried.

He wondered why she wanted to name him Frank; it was silly to care if it was her brother's name, especially as he wasn't used to it.

He tossed the precious letter from her mother in her lap, saying, "Here's some more nonsense from the old woman;" and when, as a short visit from her father drew to a close, the tears sprung up into her eyes, he wasn't accustomed to seeing tears shed for such old daddies.

At home everything was neat as wax, but nothing was ever in order at his own home. He did wish Mrs. Russell would remember he wasn't used to such disorderly housekeeping.

And so the years went by, and our rosy-cheeked Jessie grew pale and care-worn, for the poor little wife could do nothing right, try as she would, and had she said "she wasn't used to it," she might have told the truth; but Jessie's spirit was lowly and long suffering, and so for six weary years she brightened the home of her fault-finding husband, and then lay down to her dreamless slumber under the greensward.

A year after, the poor man took to his home a gay, dashing, black-eyed widow, and thenceforth both he and his two little motherless children met with much they wasn't used to.

There came a time in after years when he looked back with tear-dimmed eyes to the brief time spent with his lost Jessie as the brightest of his life. But the grave will not give back the dear ones to our arms, nor wishing sweep away forever our unkind words.

THOUGHTS FOR SCHOOLMASTERS.

THE intellectual, moral, and physical training of the young has in all ages been regarded as an obligation of the highest importance. Statesmen and philosophers, however disagreeing in other respects, unite in regarding education as the safeguard of individual as well as of national welfare, and as the strongest bulwark of civil and religious liberty; and it is now universally acknowledged that on the simultaneous cultivation of the mental, moral, and motive powers, not only is mind expanded, principles formed, and the body strengthened, but a solid foundation laid for well-balanced character, and barriers raized to the inroads of disease and premature decay. Man is a complex being; and every thorough system of training must recognize him as possessed of intellectual, moral, and physical attributes. The task thus devolved upon the teacher is no doubt difficult, for as each attribute is seldom correspondingly displayed, and as a healthy and vigorous whole is dependent upon harmoniously developed parts, each part necessarily requires to be subjected to watchful and careful supervision. To attain this object, it is evident that the schoolmaster ought to be a man possessed of superior talents and attainments, capable of discerning the physical and mental caliber of his pupils, and with science and tact sufficient to stimulate, to restrain, or to punish, as circumstances and cases require. It is in the power of the teacher, as a good potter, to produce vessels fitted for honor or for dishonor. If he be skillful, he may transform the irregular mass into forms of grace or beauty; if ignorant and incapable, he may send forth objects that will offend and annoy.

Such being the object, and such the requirements of the schoolmaster, is it not anomalous that no provision is made in the curriculum of his studies for his education in that department of science which takes cognizance of the co-relation existing between the mind and the bodily organization? Care is taken that he shall not be ignorant of English literature—that he shall not be deficient in the rule of three—that he shall be able to introduce his pupils into the dead languages; but that he should know the principles by which he is to discern human character, and rightly to apply the learning he has to bestow, is passed over as utterly worthless. He is left to blind chance to attain this knowledge and to apply its principles. Men are not accustomed to act thus in the ordinary affairs of life. The blacksmith does not trust to chance in the welding of his iron. His fire is arranged, his anvil prepared, his hammer selected, the nature of the material nicely calculated, so that in the end his labor produces the object at which he aims. The chemist admits of no such thing as chance, for he knows that the union or chemical elements takes place according to fixed and unalterable laws. So is it with all the sciences: and why should a matter of such vital importance as education be left to blind and uncertain chance, and the danger incurred of launching a race—not of men, but of monsters, on the sea of life?

We regard a knowledge of psychology as the channel by which alone the teacher can reach that diagnosis of character by which to discover how to connect all parts of the noble structure which it is his privilege to conduct to a compact and harmonious whole. It was the profound knowledge of human character possessed by that eminent scholar and philosopher, Thomas Arnold, that imparted such power to his instructions, which produced such a race of manly scholars, and which at this moment casts such a halo around his name. He lifted education out of dull matter of fact, taught his pupils to act and live, not only as boys, but as boys that will be men, and showed them how to

> "——— rise on stepping-stones
> Of their dead selves to higher things."

It was his method, in the first instance, to know his pupils, and afterward to direct his energies so as simultaneously to develop each part of their three-fold nature—strengthening where the plant was weak, pruning where vegetation was excessive, and forcing only where natural obstacles were raised to healthy and vigorous growth. By this means he raised the platform of education, and placed the scholastic profession in the noble and honorable position to which it is entitled, when it ceases to be a mean and petty art, and takes its place as a profound and liberal science. When this is generally accomplished, the teacher will command his own position and his proper remuneration; he will no longer be regarded as the dominie, encouraging contempt, but the schoolmaster, worthy of the highest honor and reward.

The possession of psychological knowledge would place a new power in the hands of the teacher, impart new interest to his studies, and give an aim, an object, a directness to his instructions, which, skillfully used, would, like an Enfield rifle, send the bullet to the mark. Nor can the teacher afford to overlook this powerful aid. The task he undertakes is the equipment of a human being for the business of life, than which nothing can be more difficult, nothing more arduous, nothing more solemn. That lad who stands before him for the first time, in order to take his place on the form beside his other boys, is a being worthy of his deepest contemplation. Weak he seems, timorous he feels, bashful, and it may be even stupid, he looks; but who at this point can tell his destiny? Ill treatment now *may* damp his youthful energies, and send him forth a waif upon the world, miserable in himself, a burden to his friends, and a scorn and reproach to all who know him; or neglect may be instrumental in giving bias to certain predispositions; and he leaves school only to be the inmate of an asylum for the rest of his days; or by judicious and careful training, founded upon scientific principles, he steps into his place a Hampden to lead or guide the destinies of men. We do not exaggerate when we assert that it rests with the schoolmaster more than with any other man to lead the young to misery and poverty, or to happiness and prosperity. His pupils are placed under his care at a period of life the most pliable, and when impressions are not only most readily made, but remembered. A powerful character brought into daily contact, armed with authority, and hourly bearing upon such, could not fail to leave an impress that would last as long as life itself.

If the teacher's influence is thus so potent, how dangerous must it be to intrust the edu-

cation of the young to men possessed of no psychological knowledge, and who, as Wordsworth has it, with their

"————meddling intellects,
Misshape the beauteous form of things!"

Surely there is enough of misery in life without the schoolroom, that nursery of virtue, being transferred into a hot-bed of intellectual or moral suicide. What is it to a mere lad that his intellect is good and his principles are bad, or that his principles are good if his body, through over-study, is unfit for the position it has to fill? Mere cramming is not the work of the schoolmaster. It is trifling with his pupils, and it degrades himself. It is of vastly more importance to the boy to have his mind equally trained, to be taught habits of application, self-control, and self-dependence, and to be initiated into the principles and modes of acquiring knowledge, than to flood his mind with oceans of learning. By the former means he will be sent out a man, to act a busy and useful part for the world's good; by the latter, a fool, to live, die, and pass away, without raising a bubble to tell he lived. In a word, the school is the sphere, not only to impart knowledge, but the place where the intellect and the conscience are to be cultivated simultaneously with a healthy and vigorous frame. Here, too, the dull intellect should be stimulated, perversion of the moral faculties controlled, extremely bad dispositions rectified, indolence stimulated or punished, and excessive vanity and self-importance restrained. This, and this alone, is the proper work of the schoolmaster—such the nobler duties he has to fill—but we hold he can only fulfill this vocation when deeply trained himself into a knowledge of psychological principles.—*Edinburgh Weekly Herald.*

STUPID SMARTNESS.

THE following we clip from the Poughkeepsie *Telegraph* of April 12th; and though it did not occupy a position in the editorial column, it is not accredited to any other source, thus appearing to be indorsed by the *Telegraph:*

"PHRENOLOGY.—Some time ago we mentioned that we had received a photograph of a couple of curious potatoes raised in Oregon. They were shaped like a man and a boy. The same person, it seems, sent to the *Tribune* office a photograph of a turnip which looked as much as possible like an Indian's head. This photograph was taken by some wag in the office, unbeknown to the editors, and sent to Fowler and Wells, the famous phrenologists in Broadway, having first been labeled as follows: 'Photograph of the head of Minnewaugo, an Oregon chief, who was killed on the Upper Columbia, July 8th, 1859, and his head preserved by Dr. W. B. Pettis.' A few days afterwards as Mr. Greeley was going down Broadway, he saw the photograph in the phrenologists' window, with the above label on it, and the following added, 'Phrenological features—Firmness, Secretiveness, Destructiveness and Combativeness large—showing the true Indian character,' etc. Horace laughed out loud. He went in. 'Wells,' said he, 'where did you get that photograph?' 'It was sent from your office—I feel much obliged to you for it, as it is an excellent aboriginal head.' '*Original*, you mean,' said Horace. 'Why, that's a photograph of an Oregon turnip sent to me by a friend of mine as a curiosity. I left it in my sanctum a few days since, and some of our boys have been fooling you, Wells!' It was now Wells' turn to laugh, but he screwed up his mouth in a way that showed he did not relish the joke exactly. It is unnecessary to add that the 'head of Minnewaugo' was taken out of the show window at once."

We believe the editor of the *Telegraph* has more brains than to tell such a story on his own responsibility, and we are surprised that he should waste so much room in giving utterance to so stupid an effort at wit. A man who has any knowledge of photography, knows distinctly that it would be impossible to take a photograph of anything on earth besides a human head and face so that any such attempt at deception would not be instantly seen by the most stupid boor. It is not necessary, therefore, for us to say, that the whole story is a fabrication. If a turnip-head be possible, the originator of that story must have possessed one. An admirable illustration and counterpart of this story originated forty years ago in Scotland, and we copy it from the Edinburgh *Phrenological Journal* of 1824, and commend it to all editors who have thought to do a smart thing by copying the above paragraph.

"In April, 1821, a medical gentleman in Edinburgh, aided by a landscape painter, fashioned a turnip into the *nearest resemblance* to a human skull which their combined skill and ingenuity could produce. They had a cast made from it, and sent it to Mr. Combe, requesting his observations on the mental talents and dispositions which it indicated; adding, that it was a cast from the skull of a person of an uncommon character. Mr. C. instantly detected the trick, and returned the cast, with the following parody of 'The Man of Thessaly' pasted on the coronal surface:

There was a man in Edinburgh,
And he was wondrous wise;
He went into a turnip field,
And cast about his eyes.

And when he cast his eyes about,
He saw the turnips flue;
'How many heads are there,' says he,
'That likeness bear to mine?'

'*So very like* they are, indeed,
No sage, I'm sure, could know
This turnip-head that I have one
From those that there do grow.'

He pulled a turnip from the ground,
A cast from it was thrown;
He sent it to a Spurzheimite,
And passed it for his own.

And so, indeed, it truly was
His own in every sense;
For CAST and JOKE alike were made
All at his own expense.

"The medical gentleman called on Mr. Combe next day, and assured him that he meant no offense, and intended only a joke. Mr. C. replied, that he treated the matter entirely as such; and that if the author of it was satisfied with his share of the wit, no feeling of uneasiness remained on the other side."

To Correspondents.

CINQUES.—A correspondent writes us that he thinks us incorrect in stating that Cinques was about six and a half feet in height, and thinks he was only of about medium height. The writer of the sketch referred to did not see the African chief, but often heard him spoken of by those well acquainted with him as being a very fine specimen of manly strength and splendid presence, and it may be we inferred his height instead of hearing it stated as a fact.

J. G. M.—The case you speak of, in which both parents have high foreheads and several of the children low foreheads, could doubtless be explained on philosophical principles, if we had all the facts. You say the family is large, and the children as near of an age as nature would allow. This fact may account for the children possessing less energy of body and less apparent scope of mind than the parents.

R. J. B.—1. Does the drinking of water weaken the digestive power of the stomach?

Ans. Yes, if too freely used. Some men drink a quart at a meal, and freely between meals. This is an excess, and is injurious to most organizations. Physicians generally think it wise to restrict dyspeptic patients to a single glass of water at a meal, or even less, and insist that it be taken only when the meal is finished.

2. How should a young man proceed to improve Language and the memory of names and places?

Ans. Read well-written books to correct the style and to furnish a good knowledge of words and their proper use, and then *talk* and persevere, trying always to use the best language, and especially that which fully and clearly expresses the thoughts and feelings. To cultivate the memory of names, fix the mind on the name to be remembered and endeavor to couple it with the person who bears it. By associating it with other names which it resembles, or by associating the person or the name with a thing or subject which it suggests, the memory of names can be greatly assisted. In our boy days we remember a Parson McElfresh. His name, when he first came among us, was a stumbling-block to nearly everybody in the parish, and when he met a person who hesitated about recollecting and uttering his name, he would instantly say, "Think of fresh mackerel and you can instantly recall my name." To cultivate the memory of places, study maps, and think of the relative position of places; and when going about town, or from room to room, keep the mind on the route traveled and the direction which each part of the route bears to all other parts. Going about the house in the dark, cultivate Locality. The blind are generally adepts in finding their way and remembering routes and places.

S. B.—Is there any sound aside from the organ of hearing?

Ans. To this question, which has so many times puzzled the brains of young fledgelings cultivating the divine art of eloquence in rural debating societies, the mind of almost every one should furnish an immediate answer. Sound is the result of a concussion in the atmosphere, that concussion being produced by force moving at a velocity greater than eleven hundred feet per second. Whenever this occurs, sound is produced, whether any one is present to hear it or not. As well say that where no organ of smell or of sight exists, the flowers send forth no fragrance, and the stars do not shine, nor the evening sky glow with the flush of the sun's setting, as that all sound must necessarily cease at the withdrawal of the listener. As long as the flower

"is born to blush unseen,
And waste its sweetness on the desert air,"

or the Aurora, though often unbeheld, dispels the gloom of the Arctic night, the waterfall will send up its music, whether heard or not, and the note of the lone bird startle the forest solitudes. When Beethoven sat by his instrument, and rendered his beautiful compositions with all the skill of which he was capable, the sweet sounds filled the room, though the musician had become deaf, and was unable to hear a single sound that he made.

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THE LAW OF KINDNESS.

BY ALEXANDER SELKIRK.

AMONG early reminiscences we call to mind a certain dame that marked an indelible impress upon our youthful mind. It was not with her kindness; she might have possessed the virtues of the saints, and we had never suspicioned her for the prominence of one dominant trait—her propensity to be cross. Her words of commanding and reproving, of instructing and encouraging, were waspish and grating. Her looks of receiving and dispatching, of inquiring and knowing, were sour and forbidding. When she dropped her dark, heavy eyes upon us, or bawled out in a storm of petulance, as she often did, our little soul died within us. The very presence or remembrance of that schoolmistress dwelt about us like a ghost. When we happened alone in her room, that conscious chair and stand, wearing her lingering mantle, inspired every inferior seat and desk with servile awe, and the moveless stillness was stoutly struggling with suppressed brawls. The loving birds that frequented their haunts about the house for merry hearts to try their voices upon nature's sweet lessons with those of the prattling urchins, brought me only such sympathy as anxious ones whisper through prison grates. The calling bell, the lowing herds, the rushing winds uttered none but notes of melancholy.

Our prayer has ever been that memory be cleared of this deceptive gloom, but it trails on after multiplying years. Since then we have there attended repeated exhibitions of ecstatic little ones amid enthusiastic applauders, and there sat with devout worshipers, wrought upon by earnest songs and sermons, but always with the trembling sensation that has never abandoned our nerves. Though years of changes and absence intervene, when we drive pass that old seminary, the unchanged walls which harbored that cruelty, the very windows out which longing looks were sent, the mute belfry, the lone beech that looked silently down as a child's scalding tears fell upon its feet, that ghostly empress, all rush forward, rob manhood of its nerve, and reseat us as aforetime in that dreaded prison. May reason and self-respect furrow this desert and vegetate this waste ere we return again to gather flowers from the garden of home.

All this was not without its moral fruit. We imbibed a lasting aversion for scolding and scolders. It became a first inquiry of new acquaintances—Is he harsh, or mild? Meanwhile this yearning for soft words and tender hearts ripened into a during appreciation of the kind, and our very soul instinctively flows out in love and blessing toward them all. Our wonder and regret have been that any were otherwise.

Of these unfortunate subjects there are numerous cases and classes. Some are so from peculiar mental or physical organization. Ailed bodies prey souringly upon the sympathies of the mind. Such are always fermenting and steaming, and so find their only relief in mouth-explosions. They vent their caloric upon everybody and everything within reach, whom they regard as tongue-targets. More are so from habit. These allow their cautionless tempers to boil over beyond all restraint upon every provocation. With them scolding becomes second nature, and is the more criminal because acquired. Their tempers may have periods of repose, but are aroused again upon every molestation and rage on terrifically. Thus unchecked, the tendency is to sour the entire life. Their peevishness, as Hume remarks of an English king, "vents itself upon every one that comes within the verge of its fury." Their days are a ceaseless squall. Their companions are pestilent, the children are vexatious, and the servants require endless rounds of threats and thumps. The rain or the drouth, the heat or the cold, by turns, keep them in an endless stew. Everything is ill-timed and ill-placed. And there is a cooler class of these subjects who imagine there is consummate importance and dignity of character derived from being cross and snappish. They evince their authority by firm words and emphatic precepts. Such would be respected by children, pupils, and subjects with the title of Rabbi. They would not condescend to a familiar word with one such, as they prize their influence and authority! Moral autocrats!

In all such instances there is an evident oversight of the better nature and better laws of man's being, and the consequent alienation to the highest privileges of life. Kindness is among the noblest principles and laws of intellectual existence and action. There is no heathen nor scapegrace that is not susceptible of sympathy, and none that does not in his own way indicate its possession. It is a power by which, in some way, all are wielded from the cradle to the grave. When a moral agent is the subject of influence, judgment recommends motives infinitely above automatic necessity. The rule that peremptory legalists would universally apply is beneath the moral dignity of a being of reason. It bridles his powers of action by thought, and reflects upon his independence of mind. Whatever moral procedure is not of motive, is barren alike of developing virtue and resultant crowning good. Every system and every instructor of whatever sphere that does not comprehend the reality of the better nature of man, and does not grasp its higher laws, is woefully unadapted to lead a progressive being. That teacher, parent, or minister who does not experience this prerequisite is out of his gradation as a light to others. Besides the universal law of kindness, there is nothing that leads to the possession and guides to the benign exercise of this priceless treasure. It opens the soul to receive and impart of the purest stream that flows fresh from the Fountain of all goodness to men and angels.

The law of kindness is one of peculiar power. It is the successful way, of all others, of entering the mind through native ignorance and prejudice. The affections are the great way of admittance to the soul. Rhetoric, donned in courtly robes and decked with gaudy jewels, with great confidence appears at the sashed door of taste for entrance. But, on listening awhile to the growling curses his entreaties awaken in the neighborhood of a side-door, he turns away with a hanging head. Logic, bold and defiant, approaches the front and raps at the door of reason; but all is silence within. Again and again he thumps, and listens; but the only response he awakens is the echo that repeats itself through the hall and adjoining apartments. Kindness ventures to that forsaken and forbidding abode. His gentle step, his soothing voice, and unmistakable knock send a thrill of joy through all within. The web-curtained door is unbarred, the hand extended, the comer enters with oft-rejected alms that are now taken up with tearful eyes. There is no power like this. The Saviour was kind supremely, and it was this in his looks and words that throw an all-powerful spell over curious multitudes, and that which sends his truth on with grateful acceptance from age to age. It has been so, if we mistake not, of all successful reformers and benefactors. This is the secret of the mother's unmeasured influence and the minister's blessed wooing. It is the general's control and the orator's broad sweep. Kind words, and kind deeds, and kind people are not soon forgotten, but they faithfully follow on through all the way of life like angels of mercy!

Then be kind. Companions, whose beings are leagued to form one harmonious indiscerptibility, who lean upon each other for mutual support, let sympathetic mildness dwell the reigning god of your connubial temples. Parents, the vine of the tender branches, the nourisher and molder of these opening buds of immortality, gently cherish your little ones as gems to be garlanded for the Master's crown. Teachers, as important shepherds to important folds, kindly lead the tender lambs that the Good Shepherd took up in his own arms and smiled upon with his own gladsome eyes. Ministers of truth, above all others, be kind as was your illustrious Leader. When your charges digress or harden, rather weep than fret over the common misfortunes of men. And let all men of all classes and habits learn kindness. Cherish evermore upon the soil of your hearts this gracious growth, and its faithful boughs will load your lives with its perennial fruit, and spread its adumbrating wings over all your precincts. Thus, as life's drudgeries wear away and near the vailing sunset, from above new stars will peep forth, and from beneath new disclosures spring up, till the toils and frets of mortality are covered over with the medicinal dews of an upward career!

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.

COMMODORE ANDREW H. FOOTE.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

THE portrait of Commodore Foote indicates vigor of constitution and good general health. His Temperament is strong, steady, and enduring. His excitability is not great; hence he always has command of his own powers and talents. His head is large, not in the base of the brain merely, but in the top-head. He has the organs large which give force of character; but they are not so overpowering in their influence as to deprive him of self-possession and perfect control of his feelings. His Cautiousness appears to be large, which, joined to large Causality and Constructiveness, leads him to plan with prudence and skill, so as not to make mistakes and be led into difficulty. He has a fair degree of Self-Esteem, which gives him confidence in his ability; still, in manner and language, he is modest and judicious. His Moral organs, as a class, are large. He loves justice, seeks to do right, feels that every right motive and upright action is sanctioned by God and approved by all good men. His Firmness is large; hence his feel-

PORTRAIT OF COMMODORE ANDREW H. FOOTE.

ings are steady, determined, and constant, and he is qualified to bear hardships, trials, fatigues, and privations without complaint or discouragement. His Veneration is large; hence he has strong religious feeling, a sentiment of reverence, devotion, and respect. His Benevolence and Spirituality being large, he has kindness and sympathy for suffering, and a tendency to appreciate whatever belongs to the domain of the spiritual and religious, which gives him reliance on supernatural guidance and support.

He has a first-rate judgment of character, understands men at the first glance, and is qualified to act upon and through others successfully, because he knows how to touch the springs of mental action and emotion in each man so that each shall choose to conform to his wishes. This is one element of his popularity with his subordinates, however various their traits of character.

He has very large reasoning organs. His Comparison is uncommonly well developed; hence he analyzes and discriminates sharply. His Causality enables him to reason well from first principles, to understand the why and wherefore of everything that falls within the sphere of his mental grasp; he is naturally a philosopher—long-headed—a clear and forcible thinker, and able to look far ahead and provide for contingencies. His Memory is fairly developed, but it is more natural for him to reason from first principles than it is to gather up history or copy others by imitation; he falls back upon his own resources, applies his thoughts and planning talent to the case in point, and reaches conclusions in his own way, independently. His Perceptives are large; he gathers knowledge of external nature rapidly and correctly. He is a good talker, can tell his thoughts and explain his motives readily and well. He enjoys mirth and amusement, is quick to appreciate a joke, and responds mirthfully and wittily, as occasion requires. The leading qualities of his mind and character are originality and sound common sense, clearness and force of thought, kindness, sympathy, respect, determination, integrity, prudence, energy, and strong affection. There seem to be few weaknesses in his nature. We rarely find a man so self-possessed, settled, determined, stable, moral, cool, prudent, thoughtful, and brave.

BIOGRAPHY.

The man whose name stands at the head of this sketch is a type of the Christian gentleman. At this writing he is *the* hero of the war; his deeds are productive of vast benefit to the nation, his achievements have added honor to his country's flag, and in him the navy shines resplendent, as in the days of Decatur, Perry, and the elder Porter. His fellow-citizens may well be proud of him, and it is with a desire to acquaint them more thoroughly with his merit, that we present the following facts.

Andrew H. Foote is a native of the loyal State of Connecticut, and son of the veteran Senator, ex-Governor Samuel A. Foote. Forty years ago, young Foote, then a lad fifteen years of age, entered the navy of the United States with the commission of midshipman. His parents intended him for the law, his mind seemingly being peculiarly fitted for the mastery and successful application of the principles of that science, and it was with regret that his teachers relinquished the idea of a legal training. From his mother, a woman of superior intellect and of the warmest affections, he received the first rudiments of his education, upon which, at the academy, he built a stratum of homely knowledge, which would in its turn have served as the foundation for the elaborate structure which his parents were so anxious to see.

His first and most enduring passion, however, was for the sea. From his earliest boyhood he longed to be a sailor, to seek far-off countries, and to enjoy the untrammeled freedom which followers of that calling are popularly supposed to possess.

His parents, finding the wish unconquerable, wisely yielded their preference, and aided him in securing his commission. In those days midshipmen were not allowed to idle away their time or to pass it pleasantly on shore, but were kept at work for a purpose; their duties were the mastering of such knowledge, general and detail, as in time of need would be of service to the government whose liberality provided the means wherewith this education might be secured.

So soon, therefore, as the young man had mounted his buttons, he was ordered to report to Commodore Gregory, a sailor of the olden time and type, who was then about to make a cruise to and around the East Indies in search of some "rovers of the sea," who had dared to harm a Salem ship. On this first cruise the traits of character which have since marked him as an unobtrusive gentleman, a soldier of dauntless courage, vigor, and perseverance, and an officer of skill and sagacity, of quickness of perception, and of prompt and resolute execution of his purposes, were clearly observable, and while his boundless good-nature and his never-failing fund of anecdote made him popular with the youngsters, the enthusiasm with which he applied himself to all that was theoretical, scientific, or practical in his profession, obtained for him the commendation and approval of his immediate instructors and superior officers.

The greater portion of his time on this first absence from home was spent in seeking, overtaking, and punishing the pirates of whom we spoke above. For a period of six months he, in common with the rest of the subordinate officers, went hither and thither in open boats, penetrating secret hiding-places, hunting literally their prey, and securing for themselves a vast amount of experimental training, such as years of deck-duty or forecastle tuition would fail to impart. He was present at the notable destruction of the pirate rendezvous in the East Indies, and as one of the officers of the ship John Adams, took an active and honorable part in that fearful fight, the details of which have made a generation of schoolboys shiver or flush, as might be their nature, and which will long be considered as one of the most laurelistic feats of our always gallant navy.

Shortly after this he made a three years' cruise upon the coast of Africa, the duty of his ship being to watch for slavers. This is not a pleasant duty, nor one which often secures for either officers or sailors reputation or prize-money. The case of Lieutenant Foote—his promotion having been secured with unusual celerity—was different. Having an instinctive loathing of all things which tended to establish the peculiar institution, and being moreover conscientiously opposed to a strengthening of the national bone of contention, he *did* what others *go* to do, viz., watch for slavers, and as a natural consequence overhauled and captured three of the most notorious vessels in the trade.

Whether his somewhat unusually vigorous course of procedure with this class of people was the cause or not, we know not, but for some reason he was recalled from that post, and was shortly sent to China, where he was stationed during the war which was waged between that power and the allied forces of England and France. It was while lying off Canton in the ship Portsmouth, that he was enabled to render most signal service to his countrymen, and secure high praise for his efficient gallantry.

The American factories were in great danger; every hour disclosed new evidences of Chinese hostility; and the residents deeming a longer stay unwise, appealed to Lieutenant Foote for protection. He at once went on shore with a body of marines, and afforded such aid as rendered the abandonment of the factories by their owners unnecessary, and was about half-way back to the ship, having with him a missionary, when the Chinese batteries fired upon him. Somewhat surprised at this, but supposing it to be a mistake, he raised the stars and stripes, a proceeding which rather stimulated than detracted from the accuracy of the hostile range.

Lieutenant Foote at once reported the affair to Commodore Armstrong, who, in consultation, advised negotiation and diplomatic correspondence. This did not chime with Foote's ideas, and he urged with characteristic vehemence that he be permitted without delay to open upon the batteries, as he was convinced that "iron and lead were by far the best

peacemakers in the world." Over-persuaded by his arguments, the Commodore granted the request, and Foote, burning with impatience to avenge the insult put upon his flag, returned to his ship. He at once had her moved up to within 700 yards of the fort, and then poured in upon it such a stream of shot and shell that in a very short space of time the Mongolian banner fell. He at once occupied the fort, and having convinced the hasty belligerents that so long as he was in command of a ship, neither American missionaries nor the United States flag could be insulted with impunity, he made terms, and returned to his vessel.

With the title of commander, he was placed in charge of the Brooklyn Navy-yard—a position invariably bestowed upon officers whose services entitle them to marked honor and regard. During his residence at the yard he made a most favorable impression upon all who came in contact with him, professionally or socially. As a business man, he was prompt, reliable, and efficient; as an executive officer, capable and exact; while as a companion he was, as always, most instructively entertaining.

The fact that from early life he has been not only a professing, but a working Christian, is not the least interesting one in the history of his career. He was, while a boy, truthful, ingenuous, and honorable; as a youth, he maintained ever an upright bearing, an unsullied reputation, and a clear, unstained record; as a man, he is noted for his unobtrusive piety, his unaffected and tempered zeal in holy things, and a constant desire to be recognized and known as a servant in the cause of the Redeemer. His total-abstinence principles have subjected him to some ridicule, but have been the subject of more commendation, and the seed from which results most beneficial to companions and inferiors have sprung. While in command of the Navy-yard he took an active part in religious meetings, attended and conducted prayer-meetings, and was always a welcome speaker at the Union gatherings for prayer during 1857–8. Were we at liberty to make public the many cases of reform which were instigated, encouraged, and developed by him during his service in this one sphere of duty, we could not only fill columns with instructive matter, but open wide the eyes of many of the good sailor's personal friends, from whom even those deeds are concealed.

But although Commander Foote has, in the successive grades of midshipman, passed midshipman, lieutenant, and commander, done good service under the flag of our country, it was reserved for the great rebellion to be the theater upon which his genius, executive power, vigor, and indomitable perseverance should most fully develop; thereby enabling him, while he did a glorious work for his native land, to win for himself and his children an imperishable fame.

Next to General Fremont, to Commander Foote belongs the credit of the gunboat scheme, the Western flotilla, and the triumphant success which has attended the skillful usage of those once-despised means of offense.

At the time when secretaries were plotting, and generals were caucusing, and Congressmen were talking, and politicians lying against and about Gen. Fremont and his wasteful construction of gunboats, Commander Foote was in constant and friendly correspondence with him concerning the self-same matters, and together they achieved the beginning of the end. The one planned and directed, the other executed, with what foresight and judgment, and with what ability and success, the country is now witnessing.

His recent victories are fresh in the memory of the nation, as also ought to be the fact that while colonels are made generals, and brigadier-generals are made major-generals, on the slightest possible provocation, this admirable, who should be admiral, officer holds but the rank and pay with which he accepted the command of the Mississippi fleet. And not only this, but at the moment when this article is being written, its subject is suffering acute agonies with a long-neglected wound. Injured seriously during the bombardment at Donelson, he patriotically pressed forward, regardless of himself, until his strength failed him. A temporary relief from duty was taken that his wound might be dressed, and then *on crutches* he again pressed on. Now we hear that the order of his attending surgeon induced him to inform the Navy Department of his suffering and dangerous condition, and to ask relief. This has been refused, and it is a question of no light importance whether his limb alone will be sacrificed, or possibly his life and valuable services be taken away at a time when they are most needed by his country. It is not necessary that the deeds of valor, the acts of heroism, the feats of prodigy performed at Fort Henry, Fort Donelson, or Island No. 10 should be recounted; let it suffice to recall them, and in that way add fuel to the flame which burns incense to him from the altar of a grateful country.

The navy of this country has always done nobly; in former times, Jones, Porter, Decatur, and Perry, and their gallant brethren, gained for themselves names forever to be remembered, while they established as a world-admitted fact that the navy of the United States must be esteemed, and should be respected; and in these later days, when our foes are they of our own house, Stringham and Dupont, Porter and Foote, are again showing to the same world-audience, that as it was then, so is it now.

We present Commander Foote as thus far being the man of the time, and while we but join the universal harmony of praise which is given him, we risk nothing in predicting that History, that much-abused but truthful dame, will do her part toward proving that though republics are ungrateful, the records of great events place actors on their proper level; and, full justice being done, we are very much mistaken if, in this instance, our Foote does not stand at the head.—*Independent.*

OLD AGE.

The very old man loves the sunshine and the fire, the arm-chair and the shady nook. A rude wind would jostle the full-grown apple from its bough, full-ripe, full-colored, too. The internal characteristics correspond. General activity is less. Salient love of new things and of new persons, which lit the young man's heart, fades away. He thinks the old is better. He is not venturesome; he keeps at home. Passion once stung him into quickened life; now that gadfly is no more buzzing in his ears. Madame De Stael finds compensation in science for the decay of the passion that once fired her blood; heathen Socrates, seventy years old, thanks the gods that he is now free from that "ravenous beast" which had disturbed his philosophic meditations for many years. Romance is the child of passion and imagination; the sudden father that, the long protracting mother this. Old age has little romance. Only some rare man, like Wilhelm von Humboldt, keeps it still fresh in his bosom.

In intellectual matters, the old man loves to recall old times, to revive his favorite old men—no new ones half so fair. So in Homer, Nestor, who is the oldest of the Greeks, is always talking of the old times, before the grandfathers of the men then living had come into being—"not such as live in these degenerate days." Verse-loving John Quincy Adams turns off from Byron and Shelley and Wieland and Goethe, and returns to Pope. Elder Brewster expects to hear St. Martin's and Old Hundred chanted in heaven. To him heaven comes in the long-used musical tradition. The middle-aged man looks around at the present; he has found out that it is a hard world; he hopes less and works more. The old man looks back on the field he has trod. "This is the tree I planted; this is my footstep." And he loves his home, his old carriage, cat, dog, staff, and friend.

In lands where the vine grows, I have seen an old man sit all day long, a sunny autumn day, before his cottage door, in a great arm-chair, his old dog crouched at his feet, in the genial sun. The autumn winds played in the old man's venerable hairs; above him, on the wall, purpling in the sunlight, hung the full clusters of grape, ripening and maturing yet more. The two were just alike; the wind stirred the vine-leaves, and they fell; stirred the old man's hair, and it whitened yet more. Both were waiting for the spirit in them to be fully ripe. The young man looks forward; the old man looks back. How long the shadows lie in the setting sun, the steeple, a mile long, reaching across the plain, as the sun stretches out the hill in grotesque dimensions! So are the events of life in the old man's consciousness.—*Theodore Parker.*

A SHELF IN OUR CABINET—No. 5.

HARRAWAUKY, the New Zealand chief, of whom the annexed engraving is an excellent likeness, had a head about twenty-two inches in circumference. He was very broad built and stocky; his height was nearly six feet, his weight nearly two hundred pounds. His organization, though compact and solid, was gross and rough; his motions were slow but strong; his walk the most awkward, clumsy, and ungainly. Such a temperament could not possibly manifest much mind; all his feelings must be gross and coarse, all his perceptions obtuse, and his ideas dull. The curved lines seen on the face are marks of the tattoo, by which, in part, his royalty is designated. What a brutal mouth! what an animal nose! and though his head rises in the center, at Firmness and Veneration, the base of his brain is extremely large, and the reflective intellect moderate.

PORTRAIT OF HARRAWAUKY.

The side view of his head does not indicate, as does his bust, the full breadth and basilar predominance of his brain. He was a perfect specimen of sensuality; not only his nose and mouth, but his neck and the whole contour of his person indicate a preponderance of the animal, rarely if ever found among the Caucasian race. His hair was very coarse and black, and lay in heavy waves, evincing great endurance and hardihood. If cannibalism could be practiced by any tribe, certainly the specimen before us would seem adapted to so brutal a practice.

The following incident was related by Captain S——, of New Bedford, Mass. (who has for a number of years been engaged in the whaling business), in regard to the character of the New Zealanders:

"While on the coast of New Zealand, on a whaling voyage, not long since, during a calm of several days, we had occasion to go on shore in order to procure refreshments; and being well armed, and keeping a good look-out, apprehended no difficulty, although aware of their barbarous dispositions. It was a calm, pleasant morning when the ship was anchored off at a little distance from the island. The small boat being lowered into the water, six men proceeded to the shore, where they remained until the tide had left their boat quite high on land. At this time there was no one to be seen except their own company, consequently they felt perfectly safe. Soon, however, they observed several canoes, full of armed natives, rounding a point of land and moving directly toward them, which not a little alarmed them, and all hands joined at once and got the boat off into the water and pulled toward the ship. After waiting a little, our solicitude subsided on seeing the canoes making toward the shore at the same place where we had just pushed off. At a reasonable distance we halted, to watch the movements of the savages. As soon as they had landed, several men were seen to conduct from one of the canoes a girl about sixteen years of age, who was a prisoner, and had just been taken from a neighboring tribe. Around her they soon formed a ring and commenced a war-dance, which continued about twenty minutes, when a war-whoop was given, in which all seemed to join, and which summoned their *chief* to the spot where they had assembled to join in the horrid festival. After pausing a moment the *chief* picked up a stone and struck his victim on the head, which instantly brought her to the ground. He then, with his thumbs, gouged out her eyes and ate them in the manner of his tribe. This is always practiced, it being their uniform custom whenever they capture those of other tribes. He then gave directions to have the fire made and the victim cooked, on which soon after they all feasted."

"Impossible!" exclaims an incredulous reader. No more so than that cannibalism which we *know* they practiced. Such barbarity makes us shudder, yet *is actually practiced*; and the *form* in which this story is told is by no means improbable, especially when we behold a phrenological development exactly adapted to commit these barbarous practices.

The following, clipped from a newspaper, purports to be a translation of one of their national songs, and is in keeping with their developments and character. The first word is much like our word halloo, and probably means the same—a partial evidence that all the nations of the earth had one common language originally, and of course primitive origin.

A NEW ZEALAND SONG.

Wallolo! Wallolo!
Love white man, and eat him too!
Stranger white, but that no matter!
Brown man fat, but white man fatter!
Put him on hot stone and bake him!
Crisp and crackling soon we'll make him!
Round and round the dainty goes;
Cut his fingers! eat his toes!
His body shall our palates tickle!
Then we'll put his head in pickle!

CHORUS.

On the white man dine and sup,
Whet your teeth and eat him up!

Mrs. H., a cast of whose head is illustrated by the engraving, shows extraordinary Conscientiousness and very weak Firmness. So anxious was she to do right, yet so undecided in her character, that she was constantly vacillating between a very great anxiety to be just and correct in all her conduct, and such a degree of irresolution as kept her constantly undecided.

MRS. H.

Next we have the bust of MAXWELL, who had enormous propensities, and a fair development of the moral organs. Under favorable circumstances, such heads evince comparatively good conduct and character, but under temptation they easily fall away from the line of rectitude.

In early life Maxwell was bailiff in the town of Ayr, Scotland. He afterward became a soldier, and while under military discipline his conduct was correct. After leaving the army, and becoming entirely free from control, he joined a band of robbers, of which he became the chief, and was finally arrested and hung.

There was nothing that seemed to surprise him so much as the difference between his conduct in the former and the latter part of his life. "Oh, sir," said he, "how little can we know of futurity! When I was in the office of the magistrate of Ayr, I no more thought of coming to this end than of becoming king of England!"

On looking at this engraving of the cast of the head of RAMMOHUN ROY, we find Amativeness, Love of Approbation, and Combativeness large; a coronal region of the first class, except that Veneration and Hope are not so well developed as Benevolence and Conscientiousness; we find, too, an intellectual region of great size, and great Firmness and

RAMMOHUN ROY.

Self-Esteem. Rammohun Roy was a Hindoo of noble family. His manners were polite and dignified, and toward the fair sex he manifested unvarying and refined courtesy. Brought up in the Hindoo religion, he was early dissatisfied with its doctrines and observances, and drew upon himself the enmity of the Brahmins and the opposition of his own family by the boldness with which he called in question the validity of the idolatrous system of the Hindoos and the burning of widows. Throwing off the superstitious creed of his fathers, he studied the Bible, and became convinced of the truth of the Christian religion. That he might the more successfully pursue his studies, he learned, almost without assistance, the Latin, Greek, and Hebrew languages, pursuing his investigations from one point to another, till he finally settled down into the moral teachings of Christianity and the unity of God. He tried to convert his countrymen, but found them incapable altogether of appreciating the law of evidence. Did he describe to them the miracles of Christ, they told him of the still greater miracles their books recorded. Did he tell them of mysteries, their sacred books contained still profounder mysteries; but the moral teachings of Christianity were incomparably superior to those of the Hindoo books, and he determined to draw the attention of his countrymen to these. Accordingly he collated and classified all the sayings of Christ, and published them in a book called the "Precepts of Jesus," and an admirable one it is. Now all this is in exact accordance with his developments. Had his Veneration been as large as his other moral sentiments, it is probable that he would not have been able to throw off the superstitions in which he had been educated. When studying the Christian religion, he did it with a zeal and research to be expected from his large brain and great intellect; then, in exact accordance with his organization, he settled down into the moral precepts as the sum and substance of Christianity.

In contrast with Harrawauky, the coarse-grained Fejee chief, we have the bust of Rev. WILLIAM ELLERY CHANNING. The keen texture of this great and good man betokened the highest order of cerebral and nervous susceptibility. His head was very large compared with his body; his mentality greatly predominated over and consumed his vitality. He had a clear, exalted, and active mind—the most lively, emotional, and refined sentiments. The upper part of his brain was broad as well as high, indicating immense Ideality, Causality, Mirthfulness, Constructiveness, and the organs which give tone to civilization. Compare his head in this respect with Harrawauky, and how vast the difference! But the head of the savage was broad at the base, while that of Channing was narrow. Dr. Channing was born at Newport, R. I., in 1778. As a boy, he was both handsome in person and lovely in spirit. From boyhood he seemed imbued with religious reverence, and he loved to study theological questions. He graduated from Harvard College, in 1798, with the highest honors of his class. Having taught in Richmond, Va., for two years, he was elected, in 1801, regent in Harvard University, and soon after commenced preaching. He was settled over the Federal Street society, in Boston, an office which he filled for thirty-nine years—till his death, in Bennington, Vt., in 1842, while journeying for his health.

In stature he was small in health feeble, having all his life suffered from dyspepsia. In speaking, his voice was low and faint at first, and rose as his mind warmed with his subject, till it became clear and thrilling. He was the personification of justice, benevolence, and truth; as a biographer says of him, "he was love and reason combined. In purity, chastity, and the principal of all the moral virtues he was an example to all, and a practical rebuke to most." He belonged to the Unitarian denomination.

REV. WILLIAM ELLERY CHANNING.

The next is the bust of JOSEPH HUME, who, for a long time, stood almost alone in the English Parliament in his schemes of financial reform. His intellect enabled him to become master of the financial details of a great empire, and to expose abuses with such force and clearness that, though he was defeated, he shamed ministers from extravagance and forced them to economy and a better financial system. He had immense Firmness and Self-Esteem, with a very strong development of the perceptive intellect. He was firm as a rock, though for years surrounded by a vast majority of opponents. He had a cool temperament and uncommon strength of physical constitution, together with a head of enormous size. Had he been possessed of the fire of Pitt, or the earnest enthusiasm of Burke, he would have carried his points triumphantly.

PROBLEM: TO ANALYZE THE INTELLECT AND KNOWLEDGE.

SEVENTH ARTICLE.

BY LEVI REUBEN, M.D.

If the principles by which the present attempt to analyze some of our ideas has been conducted, be true ones, and if the further principles requisite can also be found and added, then, with sufficient time and study we should finally be enabled to work through the analysis of all possible forms of idea and combinations of thought. This is the goal to be attained. But the great body of possible forms of idea and combinations of thought have already their place in language. The mental products are expressed in symbols; and the symbols are treasured up, and placed as often as we desire before our consciousness—through the eye—in printed volumes. Some of these symbolized ideas meet us over and over again, in every chapter or page; others are more rarely met, perhaps confined within special treatises. If there are new forms of idea and new combinations of thought, and there continually are, these also rapidly take their place in printed pages; or else they vanish, and are unknown until re-thought by some other mind. Then, aside from our own consciousness, and aided by it in the way of comprehension, it follows that, if we would analyze complex ideas and thought, we shall find our material at hand in—and in practicable form, mainly in—books, or generally, written and printed composition. To change accordingly our statement of the end to be sought, then, I say it is to *arrive at the ability to analyze the ideas and thoughts in any or all written or printed composition; and hence, necessarily at the last, in every sentence, and in every significant word.* For, to look at the subject in another light surely every word is but the symbol of an idea of some sort, simple or complex, substantive or relative, objective or subjective, or of some part in a needful circumlocution by which several symbols shall be taken together to express one such idea. Hence, generally, we say every distinct meaning of every word corresponds to a given movement or product of a given faculty or combination of them. Every possible utterance has its psychologic fountain, and value. Every LOGOS is but one phase of myriad-sided speech, by which a corresponding phase of a myriad-sided PSYCHE, or thought-feeling, struggles to utter itself. Then, of necessity, a competent analysis will trace finally every uttered idea or combination, and every part of its total contents, back to that faculty or group of faculties which, as impulse prompted, or as intelligent power formed, expressed, and can on occasion re-apprehend and variously employ it. So that the time will come when we shall see how amusing it is, that one should hunt through a book to find a few illustrations of the action of the mental faculties; since, rightly comprehended, every sentence, and every particle even that has any significance, is but the expression of a faculty or of faculties. Such expression we may liken to wonderful Aladdin's palaces, of which the whole structure and the whole substance are but one material—crystallized Mind—ideas, caught and fixed in certain of their thousand changing or wonted connections, at touch of the expressive faculty, just as the wandering invisible vapors are at some instant caught and transfixed in beautiful forms upon our window-panes, at the touch of cold. From such digression, however, let us return to our analysis:

d.—EQUALITY (approximate).—Recalling the conclusion previously reached, that knowings of *likeness* and of *differences* of objects perceived have a simultaneous origin and common root with all the perceptions themselves, we shall, without here further examining the ideas of these relations—Likeness, Difference—take it for granted that, in case of many of the perceptions already considered, the rational or relational conceptions of likeness and difference can already have been distinctly appreciated in the mind; or that they are at least ready to be appreciated, as soon as it has reached the required stage of conscious and self-directed effort. Further, I assume that all our observation of children, and of uncultivated or savage races, conspires in establing it as a law of the order of their appearance, that the Resemblance-knowing faculty (Comparison) is active, and furnishes the mind with many of its results, before the Difference-knowing faculty (commonly included under Wit) comes efficiently into exercise. The likenesses and differences of all the young mind's perceptions, or simple ideas, are *in* the ideas; but it will first consciously apprehend the likenesses. As illustrations familiar enough, the child at the age when just beginning to talk, is well satisfied with calling a pictured human figure, "man;" a toy, "horse;" and the stranger, "papa;" and savage tribes name things from their likenesses, however crude, the names coming down to us; so that a single word, like "foot," or "head," "cap," or "cover," continues to be applied to scores of intrinsically very unlike things. Discriminations are required in great multitude, it is true; but they grow up later, and come to anything like completeness only in adult and cultivated communities, and in adult and highly active individual minds. Now, the important result of this view for us here, is, that objects can be known as *like*, independently of and apart from any knowing of them as *not different*. The one manner of knowing does not imply nor necessitate the other. The two faculties concerned look in different ways; and even if they grasp precisely the same substantive conception, they do so from opposite sides of it. The one is positive and individual, as much as the other. And in fact, to assert of two things that they are *identical* needs not be the same as asserting that they are *nowise different*; although I grant that *identity*, being an exact idea, usually implies previous co-operation of Discrimination with Comparison.

I am, therefore, unable to agree with Mr. Herbert Spencer in his account (see his "Essays, etc.,") of the origin of this idea, *equality*. He calls attention to the fact that, in the earliest experience of savage men, "there must occur a frequent observation of objects which differ so little as to be *indistinguishable*." Thus, the savage killing several creatures and then desiring to identify them, would often find himself unable to tell one from the other. Hence, Mr. Spencer thinks, the origin of the notion of equality! In other words, he says, we call things equal—whether they be lines, angles, weights, temperatures, sounds, or colors—when they produce in us sensations not distinguishable from each other. He forgets to inquire whether, first of all, and with no thought or effort at distinguishing them, the sensations can not be LIKE OR THE SAME AS each other; and whether this positive likeness is not just as sure a ground of mental reproduction, recognition, and judgment, as any indistinguishableness; which latter, though it exists where perfect likeness does, is still not the same form of thought. And in fact, elsewhere he relies, and largely, on this very original apprehension of a likeness between our sensations, as the basis of his explanation of perception, memory, classification, and even reasoning. But the most fatal objection to Spencer's view is in this—that if equality is not a substantial and positive thing in itself, but only the absence of all distinguishableness, then the basis of all mathematical reasoning and of the whole superstructure of mathematics consists in a mere *negation*—in an *inability* of the mind to discover difference in certain perceptions or conceptions! On the contrary, the basis and ground of mathematics is in positive and real conceptions, as much so as in case of all other real sciences. Among those conceptions, is this one that we call *sameness*, likeness (in high degree), or essential, though not always absolute, identity. This is the real basis, although, as we shall hereafter see, the knowing and exclusion of difference must afterward come in, to give it exactness.

This relation, sameness, then, is discoverable or knowable in many of our early, as afterward in later, conceptions. We recognize sameness or likeness in two efforts, or in any forms that the knowings of the Effort faculty can take. So far, the relation is extremely vague; and so is the idea. If the mind strives to realize to itself *what* is the likeness it conceives in this case, I believe it will be found to be a likeness of the magnitudes of the two efforts. This I take to be the simplest form of

the idea, Equality, as applied to knowings of efforts, resistances, etc. Equality, properly speaking, is not mere likeness of any two things, as sounds, colors, etc.; it is just this, primarily and properly—*likeness of magnitudes*. Of course, then, we can know it of Space also, and of all the various cognitions to which we can apply the thought of magnitude. Thus are revealed at the same time the elements and the origin of this idea. Written as a conception it is { Resemblance (Magnitude) }; and with reference to the faculties successively concerned in giving it, it may be written in like manner; or, using the common names, { *Comparison* (*Size*) }. Let us remember that this is not yet exact, but only rough, "lumped," or approximative equality; and that when this, as our measure, is applied to its objects, we shall have such expressions of the complex processes, as, { Resemblance (Magnitude (Effort)) }, { Resemblance (Magnitude (Extended (Place))) }, etc.; the last named of these being the expression for equality of spaces.

F. — NUMBER. — Before { equality }, or measure, now arrived at, could be employed in actual measurements of any but equal magnitudes, or those to which the application of the measure once serves to give the result of the comparison, men must have obtained another form of conception—that of *repetition* of a magnitude or value, and of the results thence following. This repetition is the essence and basis of counting, and in a word, of Number. Under what sort of conditions was this conception likely to have its origin? Mr. Spencer rightly says that the first clear numerical conception must have been that of TWO—of *duality*. For this simple conception of two, as the meaning and force of any 1+1, is not merely the first step possible above the "one:" but beyond that, it is the step indispensable to a comprehension of all higher numbers, so that the mathematician now well knows that in this formula, 1+1=2, we have the germ of all possible arithmetical relations and processes; and still further, it is not until this step has been taken, that even the ONE can acquire its true character and meaning. But what is necessary to the first grasping of this idea, two? Mr. Spencer thinks it grew up, and necessarily, along with the conceptions of likeness and equality; hence, out of the same conditions. He says it is by a modern process of abstraction that we "apply numbers to unequal units, as the furniture at a sale;" and he adds the somewhat superfluous remark, that "no true results can be brought out by calculation with units of this order!" In order that things should be capable of enumeration, at the first, as now, he thinks they must have been more or less alike; and that the ideas of number did probably first arise in connection with like or equal magnitudes, seen chiefly in organic objects. These statements are still vague, and allow room for opposite conclusions; but their intention is, as the context shows, to claim that generalization necessarily precedes number. If this be so, the likeness or equality is an element in the conception, Number; and this is then not a simple conception, nor the knowing of an individual, independent faculty. Phrenological observations show, however, that so far from the power of appreciating numbers and their more obvious relations depending on Comparison, or other reasoning faculty, it in truth varies in strength independently of that of any or all of the reasoning faculties; so far so, that it is even remarkable how often arithmetical prodigies, to whom numbers are the most vivid and sure of all their conceptions, are quite deficient in the reasoning powers, and quite incapable of those generalizations in *experience*, or in subjects of *natural history*, which distinguish the man of large Comparison (Resemblance-knowing) in practical life or scientific pursuits. But I am unable, from grounds of direct mental observation, to admit Mr. Spencer's view. I find that others and myself, if we have *things* in the largest sense in mind, as the basis of enumeration, as readily and as naturally count up the most unlike objects, as the most like. No effort whatever of attention, abstraction, or reasoning is required for this result. And to take the case of the rudest savage, who, hunting with a club, has killed one creature of some sort, and who, sleeping from fatigue, wakes and would carry his property to his hut: if he takes up his club only, recollection will suggest to him that there is *another* thing to be carried; and so, if he first takes up his game only. But this conception of *another*, is already in effect and in reality the conception of TWO things; and so far from its growing up out of explicit observation and comparison, the truth is the savage performs neither; but simply, his faculty of knowing Things having obtained and treasured the perceptions of two things, however different, the new conception of *this* AND *that*, of *one* AND *another*, of TWO, in a word, emerges spontaneously in his consciousness; becoming thus, since the new conception is really unlike to all others, the mark of the birth of a new conceptive power, or faculty,—just as we have found to be true in case of all the original faculties thus far considered. The possibility of { two } is in certain sensations, just as much so as that of { thing }, or { color }, or first of all { effort }; and the emergence of a corresponding conceptiveness in the mind determines the first grasp, and thereafter the unchangeable form, of the new conception.

The germ and essence of two, therefore, and so of number, being merely *this* AND *that*, or *one* AND *another*, it is, like all the primitive conceptions, crude, concrete, and variable, in the outset; and it is only after the slow growth and exercise of explicit Comparison and Discrimination through generations, that these new elements fairly take their place, and that a more intellectual race of beings begin to say to themselves, "These numbers, to have definite values, must be concerned about the *same* or *like* things—it is useless to count blankets and flints together, or men and papooses!—but further, at last, these numbers must be rigidly the same, that is, we must find and exclude the differences, and so make our numbers rigidly exact." This is the work of generalization and abstraction, the work of reasoning, and so, of *time*. And thus, I am enabled to bring this instance as a further proof of Mr. Spencer's general principle, that science, which starts in common knowledge and crude conceptions, only becomes qualitatively and quantitatively definite, and so complete, through lapse of much time, with its intellectual labor and growth. I am only surprised that a reasoner usually so astute, should so expressly contradict in an important particular his general and fundamental principle. Number, then, is a new form of original and independent conception, corresponding to the appearance in mind of a new faculty. If we say its essence is repetition, we do not then understand this word in its verbal or event-naming sense, but as implying only that there is a conception of one thing *after* another, and so, that may be taken in thought with it. The "two" being obtained, a like mental inclusion of one more with it, in time gives the "three;" and so on.

e.—UNIT.—Upon this conception, the previous discussion renders it less necessary now to dwell. After the mind has become able to count, from the one and two up to tens or scores, as the case may be, and has become used to enumerating objects, there comes a time, as above implied, when the conception enters the mind of the necessity of a fundamental or essential likeness in the things counted, in order to give true value to the sum. Here, Comparison has stepped in, furnishing this conception of likeness,—it seems unnecessary to speak now of the part played by Dependence-knowing (Causality), though this is the power that must cognize or affirm the *necessity* in the case. The result is, thus far, not a completely exactified "one," but a "one," at first rudely, and in time more and more approximately true.

This "one" is the *unit* of the enumeration in any case: as, the *one horse* in reference to the herd; the *one cocoa-nut* in reference to the product of a tree, or to the pile; the *one span* (of the hand), or *cubit* (length of fore-arm), or *foot* (length of a man's foot), used in measuring; ing; etc. Obviously, this unit, thus far, is still but a *natural unit*, and so variable with the object from or by means of which any such enumeration is carried on. What are the conceptions conspiring in this result? Omitting the cause-idea, which only calls for it, but does not enter into it, we find they are, in all cases, mag-

nitudes, of some sort and of some thing, and a sameness or likeness in the magnitudes, such that any one becomes representative of any other. Hence, as to conceptions, we must write this idea of Unit, thus: { Resemblance (Magnitude) }; and correspondingly, as to faculties. But now we find that this is identical with our expression for *Equality*. And so it should be; since the Unit in any number is but that Equality, or like value, among the several values, in virtue of which our riper judgment teaches us they can all be counted together. There is this difference in the two cases: usually, Equality is the likeness of one magnitude as viewed in reference to another; and Unity is the likeness of one magnitude as viewed in reference to one, two, or more others. Thus the difference is merely circumstantial, and does not affect the substance or form of the idea. Substantially, this is one idea, appearing under two names in two different connections of thought.

f.—MEASURE (rough, indefinite, or inexact).—I have indirectly applied the name *measure* to that like comparison of two magnitudes, which is Equality; and it can just as truly be applied to that likeness of one among many magnitudes which constitutes Unity, since the unit in one sense measures the collection of like things which it is used in enumerating. But I shall prefer here, for the sake of having a technical name for an idea and result quite specific in themselves, not to use the word measure in this large and general sense, but in that special sense in which we speak of *measuring* any length, surface, solid, or angle, when we intend that we shall apply a measuring unit to it *as many times* as will suffice to cover and find its entire magnitude; and no matter whether in this purpose it is found that the measured object contains the measure many times, only once, or even but a fraction of one time. With whichever of these results we come out, the usual and well-understood idea of measuring is, that we are to apply the unit as many times as may be needful to go completely over the measured magnitude. This is the point at which we need now to arrive: measuring, in this usual and specific sense, is the finding in any before unknown magnitude of *so many like* or *unit-magnitudes*. Thus, Measure is at once analyzed for us. With reference to the conceptions making it up, and in the order in which they follow one upon another, we must write it { Number (Resemblance (Magnitude)) }; the same form, or in the commoner terms, { *Calculation* (*Comparison* (*Size*)) }, stating the faculties concerned. Still, this is our measure not applied, or here expressed in abstract form. Suppose we apply it in the estimation of any objects falling under the Effort faculty (weight), such as *masses* of the ordinary useful articles which the grocer or merchant vends, or in case of *loads*, *draughts*, *pressures*, etc.: we now call our unit a "weight" and our result "weight;" and the psychological notation of our whole conception and result in the case, is { Number (Resemblance (Magnitude (Effort))) }; *i. e.*, in plain language { so many (same (sized (pulls))) }, or "hefts," or pressures, as we may choose to call them, in the weighed or estimated quantity. If we apply the measure, in a general way to Space, the expression becomes { Number (Resemblance (Magnitude (Extent (Place)))) }. Such, in either of these cases, is our measured quantity, or result.

Is all this involved in our ordinary thought of a measured pressure or space? I believe it is. Either result is quite complex, but there is not in either one element that we can throw out without destroying the completeness of the idea. Then, again, history readily goes back to times when the most forward nations had just begun to introduce these measures, showing that then only had this complexity of thought been attained to in the human mind; and the traveler to-day as readily finds the tribes of men that have not yet risen even to this point; that do not yet weigh and measure, even by natural units; but that barter the most unlike things by roughly compared size, gaudiness, rareness, or other merely apparent and factitious measurements of value. The growth and continual activity of the intellectual faculties in civilized communities, however, makes the complexes above pointed out here extremely easy to adult minds; and the presentation of them in practice and speech is so constant, that our children are likely to have arrived at and comprehended so familiar thoughts of this degeee of complexity, before we are aware of the fact, and it may be with no special regard to the manner of the acquisition. Yet all this complexity of intellectual action and product is really implied and involved, along with in some cases the idea of the *material*, not yet considered, in every thought or expression of so apparently simple form as the following: "4 *pounds of sugar*," "*an ounce of lead*," "10 *acres of ground*," "1728 *cubic inches*," etc. The Arundelian Marbles credit the invention of weights and measures to Phidion, of Argos, 869 years before Christ; so that his mind would in such case have been the first to reach or practically express results of this kind, though whether with natural or arbitrary units I am unable here to state. But, possibly, as much had been done by Egyptians, Hindoos, or Chinese long previously.

DIMENSION.—Dimension is, in reality, one or the other of two things; though in both its senses it is a word of partial application, having reference to amounts of spaces, but seldom directly, or without metaphor, to efforts or pressures, or to those agencies we speak of as having intensity, and that we measure in degrees. We will here regard it in its limited application only, as referring to any form of measurement of space. Its two meanings then, are these: 1. The dimension or dimensions, in a given case, is the measurement or measure of some form of space, as ascertained and expressed in units—the measure merely, and not the thing measured. We are in habit of calling this *abstract* measure; and doubtless the expression is in a manner correct. It is a conceived measure, but a measure not applied; and so, stands abstractly, in thought. Its elements and form in thought are identical with those given under the previous conception, "Measure," as thought about place; and it is to be written in the same way. I have striven to trace the nature and order of introduction of these elements; and I may here remark that the question as to whether or how far the result is obtained by a mental act that can be termed *abstraction*, is a question that may, without detriment to our inquiry or purpose, be deferred until another time.

2. Dimension, in the second sense, is the extent or magnitude upon which the measure is applied. This sense is illustrated in such a question and reply as, "Which dimension did you measure?"—"The *height*:" while the meaning previously given appears in this case, "What did you find the dimension to be?"—"Twelve feet." The second, or sense we are now considering, examples of which are *height*, *breadth*, *superficies*, *solidity*, is still not the thought of the measured object, or quantity, or material; it is thought of the measure still, but now, not as existing in ascertained result, —not as the measure that we know has been got *from* the object, but as the measure that is *in* the object. The difference in the two cases consists in a difference of events: in one case the mind expects a measure to be found in an object; in the other, it considers a measure as having been found. This difference does not affect the substance or form of the thought, which is therefore identical with that already found. What is changed, in the two cases, I believe, is the kind of other thought (Event) not entering into this, but conceived in immediate connection with it, as a circumstance.—Passing over for the present the subject of Quantity, let us endeavor briefly to carry the conception and practice of *Measure* to its consummation.

g.—MEASURE (accurate, definite, or exact).—The measurement thus far considered has been by means of natural units. Such was originally the *cubit* (fore-arm), the *foot*, the *barley-corn*, and hence the *inch*, etc.; and such are still the *span*, the *finger's-length* and *finger's-breadth*, the *pace*, etc. For a certain length of time, measures of this sort were the only ones in use. But at a certain period in the advancement of every people that enter upon a career of civilization, the quality or relation of discrepancy in the results of all such measures forces itself on the more discriminating mind. The grand fact is the discovery and foreible

conception of this relation in such measures: they are *variable, uncertain;* and this discovery is at least made possible through growth of the discriminative or difference-knowing Faculty. Causality will thereupon affirm as a consequence: these measures are not to be relied on, they are iniquitous; and the same reasoning power is essential in the work of providing the *means* of remedy, namely, that an *unchanging unit* must be obtained or fixed upon. But this latter, is sequence or succession of thoughts: what we have here to do with is the conception or idea of exact measure as existing in and employed by the mind. Of course, no absolutely unchangeable unit can be had; since all variations of position, pressure, heat and cold have their effect on the most carefully made standard. But this still is the desideratum kept in view. In England, the length of three barley-corns was, probably about the year 1128, assumed and by law made the standard of measures of length. The *inch*, taken from three average grains, was thenceforward to remain fixed without recurrence to the natural measure. Its repetitions gave the *foot* and *yard*, etc.; and the accuracy of the yard, now our standard, has been and is preserved with all the precision that a continually increasing nicety of scientific knowledge can confer upon it. In the conception of exact or accurate measure now arrived at, what added element enters? Discrimination is the accurate, the exactifying faculty. It discerns the variableness of the natural units, and conceives of an exclusion of these differences. The practical processes that follow, in order to the attainment of the result, are such as this faculty, with Eventuality (in experiments), Comparison and Causality largely enter into. But the conception all the while had in mind—the ideal measure to which practice thus ever tends, but can never reach,—has, I believe, only one added element, that of exactness; that is, no longer an apparent sameness of the units, but a discriminate sameness, a difference-excluding sameness. And as this applies, not to the number of units, but to the unit before number is superimposed upon it, the psychological expression of exact measure becomes. { Number (Discrimination (Resemblance (Magnitude))) }; and according as the measure is that of an effort or of a space,—introducing abbreviations to shorten the expression,—it is, { Numb. (Discrim. (Res. (Magn. (Effort)))) }, or, { Numb. (Discrim. (Res. (Magn. (Ext. (Place))))) }. To interpret the last of these; its elements, from the earliest to the latest,—from right to left,—are these: Place—outstretched—some size of—likeness of the sizes—the likeness made exact—then repeated so many times, or numbered. And all this, and in just this order, as both the history and the analysis show, is actually involved in the idea of exactly measured weight, or exactly measured space. Not the least interesting circumstance in this connection, is in the agreement between the fact of the later introduction of exactitude into measures, and the later development of the faculty of Discrimination, which is both craniologically and psychologically remoter and higher, in the human mind.

EDUCATION AND TRAINING PHRENOLOGICALLY CONSIDERED—No. 11.

ACQUISITIVENESS AND SECRETIVENESS.

In our last article we proposed to consider further the organ of Acquisitiveness, but find it inconvenient to speak of the abuses and evil training of that faculty until we have called attention to its nearest neighbor and most common ally, namely, Secretiveness. The very name of Secretiveness indicates the general nature of the faculty, yet we shall speak of its true office as well as its perversion.

The design of this faculty is to produce concealment and a restraining influence upon the other faculties. It is one of the animal propensities, and in its action has merely selfish gratification in view. In the lower animals it acts as a blind instinct, while in man it is coupled with reasoning power and moral sentiment, by which it may be guided, modified, and restrained, and allowed to act only in harmony with the higher dictates of the mind. Nearly all carnivorous animals have Secretiveness in a high degree of power. The cat species, from the lion downward, secretes itself and patiently waits and watches for its prey, and when it approaches seizes it at a single bound; before the unconscious victim is aware of the presence of a concealed enemy, it fires from a masked battery. Most of the herbivorous animals have little Secretiveness, since their food does not flee at their approach. Their only use for Secretiveness would be to conceal themselves from enemies. But many of them have fear and fleetness, which they use as a means of safety. This faculty is so strong in many of the human race that their whole character is tinged with a fox-like, catlike cunning. All they do and say has an air of mystery, concealment, suspicion, and artifice about it. They use ambiguous expressions, and never speak right out boldly, plainly, definitely, but qualify their remarks with prudential terms, and hedge about all they say with so many conditions that they sometimes seem to be either cowards or to consider themselves holding communion with rascals.

There are others who have the organ small. These are too abrupt, blunt, and ill-timed in their remarks, and "carry their heart on their sleeve for daws to peck at." We can understand a bold, outspoken character better than a sly and crafty one, but neither is the proper standard; the medium between the two extremes is best. This requires a full development of Secretiveness in harmony with all the other organs.

It is important to train this faculty when it is weak, and to guide and restrain it when it is too strong. Often a plain expression of truth might wound the feelings of some person present, or might develop to the world that which should be kept in a small circle of friends. Children should be taught not to expose unnecessarily their weaknesses or their ignorance, and also never so far to develop their character that dishonest strangers might take advantage of it. Deficient Secretiveness makes a man so transparent in his actions and words as to be liable every hour to fall a victim to the selfishness of those around him; while an excess of this faculty leads him to practice duplicity, cunning, artifice, dissimulation, and perhaps falsehood. Some persons have this so large, in conjunction with rather low Conscientiousness, that their chief pleasure seems to consist in deceiving and misleading, not to hide their character and sentiments, really, but to put forth language and actions of a deceptive nature, quite foreign to their general character, for the mere pleasure of the good cheer and amusement it may afford. Thus, though honest at the core, they appear, for the time being, hypocritical and deceitful.

Writers and speakers who have Secretiveness large, have a tendency to shroud in mystery not only what is attempted to be expressed, but to make the hearer believe that much of importance is yet to come. Novelists, who usually have the organ large, develop and perfect a plot on one page only to lay another, or to raise a mystery to be afterward developed. Thus they go on, linking mystery to mystery, for the purpose of exciting interest and leading the reader on; and sometimes such writers close their book in a labyrinth of undeveloped history, especially if another volume is to follow.

The abuses of this faculty in social life are numerous. Many parents deceive their children from the cradle. It is thought by many mothers and nurses that a straightforward, truthful course with a child is not good policy therefore they rule them by deception; and though these children will master one deception after another, they still suppose themselves to be surrounded by hardly anything but deceit; certainly they do not know what to believe and what to doubt. They soon begin to deceive their playmates, next their parents and teachers, and finally they learn to lie outright. It is generally bad policy to trust children to the training of servants; for they usually lack the patience, the wisdom, and the self-restraint to take the true and proper course with a child. But there are many mothers of education and refinement whose whole mental texture is interwoven with secretiveness and deception. Such women teach their servants practically to utter falsehoods, by requiring them to say that "the mistress is not at home," unless the person calling happens to be one of the favored few. It would be indeed strange if servants thus treated did not learn to tell falsehoods on their own account, and if left in the care of children, to teach them to do likewise. Servants, who depend upon obedience for their daily bread, are required to practice deception as a part of their duty, and it would

be a marvel if they did not learn to deceive and lie to secrete their own faults or minister to their own interests. Children, as well as servants, hear mothers lavish the most endearing expressions of regard and kindness upon persons who call, and when they are gone learn distinctly, in so many words, that "their room was better than their company." At first, the unsophisticated child looks with astonishment at such bold hypocrisy; it is bewildered at the inconsistency; but it soon finds out that it is living in a sphere of duplicity, and learns to practice it accordingly to carry out its own purposes.

But Secretiveness is not perverted only for the sake of gaining social advantages; it is more often harnessed with Acquisitiveness and made to work deception for purposes of gain. The merchant, who ought to be a man of acknowledged truth and integrity, and who would consider it a great insult if his character were called in question, is led, by the intrigues and deceptions of cunning sharpers, to bend from his straightforward truthful course to conform to an erroneous public sentiment created by the tricksters of trade. We believe that, even in a "crooked and perverse generation," if a man or a firm would stand up squarely upon the line of truth and integrity, and let it be widely known, as it soon would be, that falsehood, deception, and cheating would on no account be practiced, that man or firm, as a consequence, would make a fortune. But plotting and counter-plotting have become so general, that mercantile life is a network of deception, and nearly every article of goods on the shelves is made to speak falsehood by the yard. It is frequently demanded of clerks to practice deception and falsify with a brazen face, or lose their places. Clerks thus trained generally double back upon their masters, and cheat on their own account; and then what horror and consternation rages through the mercantile community! It is simply this: that the merchant trained the young man to be dishonest for the interest of the employer, and he turned and practiced his dishonesty upon his preceptor. If he had cheated somebody else, a customer, it would have been considered smart and praiseworthy.

But merchants are not the only ones who abuse Acquisitiveness and Secretiveness in conjunction. Manufacturers use cotton warp in the room of silk or linen; plated ware is sold for solid, and nearly, if not more than one half, the manufactured goods that are offered for sale are embodied falsehoods—polished on the surface, but shabby within. Take a simple but familiar example. A manufacturer of flannels substituted cotten warp for woolen, stored his goods until he had a large amount on hand, and then rushed them into the market. The deception was not apparent. It is a part of the office of Secretiveness not to have the deed show. Before the cheat was known to the consumer, the manufacturer had realized half of a splendid fortune by the operation. The warp, which in the manufacture of woolen goods is the most costly and difficult to make, being substituted by cotton, the fabric looked even more beautiful than if it had been honestly made, though it cost very much less. The consumer soon became aware that it was half cotton, but not till it was half worn or he had attempted to color the cloth, when the cotton, not taking color in a woolen dye, exposed the cheat. From the time the cotton warp was detected, everything in the shape of white flannel was carefully criticised. The shrewd manufacturer, however, had anticipated all this, and made a large quantity of goods, not with cotton warp and woolen filling, but by mixing in equal parts the cotton and the wool by carding them together, so that through the entire fabric, both warp and filling, the cotton was covertly intermixed with the wool. Thus each thread, if it were broken and held up to the light or scorched, would indicate the presence of wool. But suppose the cloth were colored red, the cotton fibers, not taking color, would give a gray appearance to the goods. This cheat was, however, soon detected, but not until the other half of the splendid fortune had been realized by this new deception, and the manufacturer had retired from business with his cool hundred thousand and lived in splendid style. Now, it is not too much to say, that this excess of profit on the sale of deceptive goods for the full price was sheer robbery, and that those who purchased them had been taxed without an equivalent. Such men may gather fortunes to endow colleges or build churches, but the All-Knowing will hold them to an account. All their wealth is an incarnate falsehood; and though their ill-gotten gains may bless orphan asylums, we would not willingly take their share of the profit with its responsibility. Men make themselves merry over wooden nutmegs, horn gunflints, wooden hams, and white-oak cheese, each of which *may* have been, in single instances, constructed and sold as a mere playful deception, for the sport of the thing; but deceptions, as gross as wooden nutmegs would be, are found in every avenue of trade; and if every falsehood incorporated into manufactured goods could step forth from the articles in which they are embodied, the contents of most stores would be as completely disorganized as if the warp were to forsake the filling in every yard of cloth.

This system of duplicity, this perverted Secretiveness, exercised for the gratification of Acquisitiveness, is not confined to trade and manufactures, to peddlers and mock auctioneers, but it extends to farmers, who are supposed to be removed from temptation, and who are, perhaps, by circumstances, the most upright portion of the community. The craving desire to gratify the love of money leads the farmer who has Secretiveness large to call it to his aid, to enable him the more successfully and rapidly to acquire a fortune. Who dare buy a horse or any other animal from farmers without a sharp investigation? Who does not wish to put the trier into a tub of butter to see if it is all alike from top to bottom? who would not be disappointed to find that turkeys and chickens had not been fed to repletion immediately before being killed, so as to sell corn, which is worth a cent a pound, for fourteen cents a pound; and though the amount of gain is small, in a given case, the principle is incorporated into the transaction. Indeed, Secretiveness finds opportunities to work deception in every department of life; each profession has its sharp practice, its quiet concealments, its smooth outside, and its shortcomings within; but some lines of business seem to furnish more opportunities for deception than others, and consequently stronger temptations to deceit. A pursuit which fosters the use of Secretiveness, and can not well tolerate frankness, accumulates in its range all the sly, sharp, cunning persons, while the frank and truthful are generally pushed out of it before they have entered upon manhood, and it is said of them, "they did not succeed." This classifying the tricky into pursuits which furnish opportunity for deception, and pushing the candid and the honest to adopt trades or professions in which they can use candor without bankruptcy, can be distinctly seen in its effects upon different branches of trade; and we think that we could almost classify successful business men if they were put into a crowd, and place in their respective groups those that succeed by policy and those who can succeed by straightforward plainness.

We ought not to close this article without stating that secretive, tricky customers teach merchants and clerks deception as a means of self-defense; for Ananias and Sapphira leaning over a dry-goods counter could not tell more positive falsehoods than are uttered by the smiling lips of *respectable* women of our day; and this method of cheapening was practiced in Old Testament times, as well as in modern days, for we there read, "It is naught, it is naught, saith the buyer; but when he has gone his way, then he boasteth."

OPINIONS OF THE PEOPLE.

ED. PHRENOLOGICAL JOURNAL—*Dear Sir:* Allow me to give my testimony with that of many others to the beneficial results accruing from a knowledge of that most practical of all sciences—Phrenology. Dictated by its teachings, I have chosen a profession, as I believe it is an eminent degree points out the proper qualifications necessary for success in the various callings in life. My recommendation is that all who wish to "know themselves," and how best to use what they have in them, should become acquainted with this delightful science. While I do not ignore Paley and other authors of the old school of philosophy, I embrace that which is offered to us in Phrenology as something which is adapted to the wants of a common humanity.

Yours truly, SAMUEL A. STAATS.

No. 5 BEEKMAN STREET, NEW YORK.

THE DEVIL'S UNIVERSITY.

This is an ancient institution, and has an extensive faculty. It has no particular location, but has branches throughout Christendom. The keepers of drinking saloons and gambling houses are among the professors. Great facilities are afforded. There is no vacation; applicants can enter at any time without undergoing examination. The course is unlimited, and the classes not very well defined; but, for the sake of convenience, suppose them to consist of the four usual classes, viz., Freshmen, Sophomore, Junior, and Senior.

Boys in the Freshmen class usually smoke cigars, stand at corners, swear fluently, and make remarks about persons that pass, especially the ladies. Sophomores are expected to be judges of whisky, and know who keeps the best in town, keep late hours, frequent drinking saloons ornamented with the indispensables (Turk pipes). Indeed, some are so anxious to progress that they take the pipe in addition to the Freshmen course.

At this period of the course some are induced to abandon it, either by the influence of friends or their own convictions of its unprofitableness; but it is not uncommon for them to enter the Junior class with increased enthusiasm, and pursue the course to the end, more for its own sake than with a view to the honors of their alma mater; and may frequently be seen with a crimson hue on their nasal projections, and sundry marks of merit (black eyes, etc.) for their progress in dissipation.

There yet remains the Senior course and closing exhibition. The Senior spends his time in the lowest places of resort, in beastly intoxication, returning to his family but to be a terror. See him as he staggers homeward, bearing a small bottle! Follow him! Go down that dark alley! Approach that miserable hut! But hark! What mean those screams proceeding from within? Never mind; that is only the music to the preliminary exercises. As you enter, see the miserable wife and children, with distress depicted in every feature! And behold in one corner the wretched husband writhing in the agonies of delirium tremens! The spark of life departs. Thus ends the scene. He has graduated.

A. Sergeant.

BEAUTY AND THE BEAST.

BY T. H. UNDERWOOD.

Complaisant Hymen, with his feathered hand,
Smooths down Cupidity—the burly Beast;
Cajoles and smiles, is marvelously bland—
The music brings, and decorates the feast;
Then throws his chain around the horned Jove,
And leads him, lowing, to the rick of love.

He flatters Beauty with the nuptial rings,
Anoints her lips with honey, and her eyes
With oil-of-lucre, then the roses brings,
And crowns the victim for the sacrifice;
Then leads the Isis to the bridal fold,
And, sneering, chains her to the Bull-of-gold.

Thus have I witnessed Lust and Lucre win
And wear the Beauty as an ornate ring;
Too, have I heard the wild hosanna-din
Of bruited praise that fools and flunkeys sing,
But honest Love, with closely-pressing palms,
Shuts both his ears against such horrid psalms.

SHAKSPEARE AND WOMAN.

There is one element in the genius of Shakspeare which we will distinctly notice; it is the feminine element. This is a security, perhaps, more enduring than any other, for the immortality of Shakspeare in literature. No genius that deals with human life is complete without including both the masculine and feminine elements. One away from the other issues into no living product, but is doomed to die. Not merely this; one away from the other does not unfold its own fullest nature; each, by itself, is not only barren, but stunted. The genius which includes them both, and develops both, is like those plants that have the two sexes in the same flower, in which the blossom that gives delight by its beauty, gives at the same time the promise of coming fruit and of deathless seed. It may be said that this will hold as well for genius in woman as in man; and that if genius in man must include the feminine element, genius in woman must include the masculine element. We grant the position; but we grant it with a certain modification, it is this—that as the masculine element should predominate in the genius of man, the feminine element should predominate in the genius of woman; a contrary order is not excellent, but unnatural—is not delightful, but disagreeable. Mere emotion and sympathy in woman, separate from sound thinking, leaves her a simpleton or a sentimentalist; mere intellect in man, separate from sensibility and intuition, leaves him a surly cynic or a reasoning machine; but we can hardly tell which is the more intolerable, a lachrymose man or a logical woman. The feminine element is not only important in literature for the completeness of genius, it is also important because it is by that element that genius obtains the sympathy of woman; and without the sympathy of woman no literature that deals with humanity can be said to live. The literature that can last must have common interest for man and woman; but if it lean to either side, it should be that of woman; for the life of woman is always nearer to nature than that of man; her instincts and sentiments are more primitive; her sense of sex is more vigilant and tenacious; her thoughts are more spontaneous, rapid, and direct; and the whole constitutes an inward character that maintains a wonderful unity amid the numberless varieties of her sex, and a continued identity, which is neither lost nor obscured throughout the manifold changes of history or the world. The literature, therefore, which not only has no feminine element, but, still worse, which has no feminine interest, wants the most vital element of humanity. If so it be with simple exclusion, what must it be with the literature which depreciates woman—scorns her, mocks her, ridicules her, and satirizes her? The one she will neglect; the other she will detest. What woman reads Rabelais? What woman reads Montaigne or Bayle? What woman reads Alexander Pope or Jonathan Swift? And with all the genius of these writers, they can hardly be said to have any *living* interest in the world. What woman reads them? but, also, it may be inquired, what man? To this question we reply, that if women read them, men would; and if women had read them, they would not so soon have become obsolete.

The subtilty and the thoroughness with which Shakspeare has comprehended the nature of woman, is one of the profoundest secrets of his genius. All the elemental germs of her nature seem to have been hidden in his own; and when his genius began to work, these germs unfolded themselves into all the types of womankind. The types so unfolded are mental mirrors, in which every representative woman may see the reflection of her class. It is not that Shakspeare dives into the depths of woman's passions; that he goes through dark mazes of her guilt, her cunning, and her crime; that he detects her concealed motives and her sinful schemes; it is not that he is equally familiar with her innocence, her guileless love, her girlish joys, her vanities, her sports, her tricks, her waywardness and wiles, the slightest motion that ripples the surface of her life, and with that pathetic and prophetic story of virgin fears and of womanly hopes which she only whispers in her sleep. Thus is Shakspeare's genius interveined through all the inward life of womanhood, with a penetrating power, a discernment of spirit, a truthfulness of feeling, and a fullness of sympathy which are almost more than natural. For this reason, Shakspeare has both enchantment and awe for the genuine woman's mind—such a mind loves him while it fears him; and this is the highest love that woman knows. The woman who is of any worth does not love the trifler, or the flatterer, or the weakling; she loves the man whose strength she can admire, whose insight makes her tremble, while she feels that it reads her secret thoughts; and who is of the serious integrity that will not degrade her or him by the base bribery of lying words; who is, at the same time, of the heroic and affectionate nature that moves her enthusiasm and that captivates her heart. If such a combination would be resistless to woman in the character of a man, in another way it must be as much so in the character of his genius. On these grounds, the genius of Shakspeare must be to women of soul a glory and a might such as no genius has ever been before to woman—such as, perhaps, no genius will ever be again. Some poets of modern times have wonderfully ingratiated themselves in the admiration of women—Byron, by sentiment and passion; Schiller, by delicacy, feeling, and enthusiasm; Goethe, by a sort of demoniac magic; Scott, by a natural and massive manliness; Tennyson, by a certain witchery, half earthly, half unearthly, that brings together the sensuous and the spiritual in music and beauty, which have always entrancement for womanly susceptibility. But though these at first produce more excitement, Shakspeare has more last-

ing inspiration; he is, in truth, the kingly master of them all; he transcends them all, as Prospero the slavish sprites of his island, or rather as Solomon, in Eastern legends, transcends the spirits and genii of air and sea. —*Henry Giles.*

FOWLER AND WELLS IN LONDON.

THE London correspondent of the New York *Express* gives the following notice of the labors labors of Fowler and Wells in Great Britain:

"The Londoners are just now particularly reminded that they have heads, with more or less in them, by the recent arrival of Messrs. Fowler and Wells, the celebrated American phrenologists. These gentlemen, after having visited nearly all the towns and cities of the United States and British America, left their headquarters in New York some eighteen months ago, and since then they have visited nearly one hundred of the largest towns in England, Ireland, and Scotland, lectured to over four hundred thousand persons, and made not less than ten thousand private phrenological examinations! They have everywhere received the heartiest commendations of the press, and no end of "votes of thanks," "complimentary resolutions," etc., etc. Now they are about to open in the heart of the great metropolis, with offices in the Strand for examinations, and Exeter Hall for a lecture-room. These admirable experts never fail to get up a phrenological *furore* whenever they "hold forth;" so we may expect to witness a great *craniological sensation* before many days. Believing that all the natural laws are codified and complete in man, and that the human brain is the most delicate, curious, and complex organization ever invented by the Creator, the phrenologist regards the study of its conditions and manifestations as the highest possible subject of investigation. The human brain is the flower of animal life—the consummate *corolla* of animal organization; and what the florist is to the vegetable world, the phrenologist is to the animal. No wonder that he becomes a devout and God-adoring enthusiast. He divides the nature of man into three parts: Physiological, Phrenological, and Psychological; or, corporeal, mental, and spiritual. This leads him into an investigation of the laws of health, of development, and into an analysis of all the various elements which make up the sum of that subtile essence we call Life. Faculties produce forms; forms indicate capacities; and in pointing out *these*, Phrenology shows us not what we *have* done, or what we *will* do, but rather what we *can* do, and what we *like* to do. Of course, every one likes to do that which he can do *best*, and dislikes to do that for which he has no talent. Half of the social misery of the world is caused by stupid parents forcing their children to do things for which they are totally disqualified by nature; and perhaps no axiom is wiser in the choice of employment than to let a child "follow the bent of his inclinations." If he wants to paint, let him paint; if to preach, let him preach; if to build houses or ships, let him build them. As earnest expounders of these simple, natural laws, and of their application to education, health, occupation, and happiness, *Messrs. Fowler and Wells* deserve to rank with the teachers and benefactors of the human race. I predict for them a grand success in London."

JOHN P. JACKSON.

BIOGRAPHY AND PHRENOLOGICAL CHARACTER.

BIOGRAPHY.

JOHN P. JACKSON, the late Vice-President, General Superintendent, and Director of the New Jersey Railroad and Transportation Company, was born at Acquackanonck, N. J., on the 8th day of June, 1805. His father was the late Peter Jackson, who was long known in primitive times both in New York city and in the New Jersey country, from the banks of the Passaic back to the mountains of Sussex, as a successful merchant and trader, whose direct commerce, carried on by schooners between Acquackanonck, the West Indies, and the whole Atlantic sea-board, gave no little importance and prosperity to the central market-town before the railways carried superior enterprise and facilities farther inland. The Jackson family are of Scotch-Irish descent, that race which has furnished so many individuals distinguished for brave, energetic, and orthodox characters in the history of our country. The maternal ancestors of the subject of this biography were Dutch, and the names of Brinkerhoff, Schuyler, and Van Der-Linda, borne by the highly respectable and pious Hollanders who emigrated hither in the last century, are found in his direct lineage within the second degree upward.

Mr. Jackson's early boyhood was filled with the experience derived from the active and hustling energy of the country shipping-port, united with the careful and prudent teaching of the Dutch dominies of the neighborhood. After an excellent preparation in the school at Bergen Heights, he entered Princeton College, where he was graduated with the highest honors at the age of eighteen in a class which embraced many talented scholars, from whom he received several distinguished marks of appreciation for literary abilities. Devoting himself immediately to the study of the law, he early resorted to that celebrated institution of the times, the Litchfield Law School, Connecticut, where Judges Reeve and Gould delivered their famous lectures to many who have since become the lights and ornaments of their profession. He there married a daughter of the Hon. Frederick Wolcott, son of the signer of the Declaration of Independence. Returning to New Jersey, he entered the office of Hon. Theodore Frelinghuysen, whom ever afterward he delighted to propose as a model of purity and power; and with his admission to the bar of New Jersey, in May, 1827, commenced the history of one of the most earnest, intense, and useful lives which can be found either in public or private annals. Lucrative practice rewarded the indefatigable young advocate. His arguments in the Supreme Court and Court of Chancery evince the strongest native sense, as well as technical learning. Early and heartily embracing the views afterward held by the Whig party, and always an intimate friend and an admirer of Henry Clay, he threw himself into the very center of the political arena, and in 1830 was elected to the House of Assembly; and in 1832 being re-elected, was chosen Speaker of that body, although its youngest member, and filled the position with credit and success. In 1839 he was elected by the Legislature clerk of Essex County, and by re-election by the people filled that office till 1849. President Fillmore appointed him as Examining Visitor at West Point during his administration, and several eminent places of political power were tendered him at various times, but he steadfastly preferred to serve his generation in the more useful and independent sphere of private life, studying political ethics only for the purpose of doing his utmost for the welfare of his country and State.

It was in the year 1832, when railways chiefly existed in the dreams of their projectors, while Mr. Jackson was Speaker of the House, that the New Jersey Railroad Transportation Company—destined thenceforth to be inseparably connected with his name—received its charter of incorporation. The Camden and Amboy Railway Company had been chartered in 1830, with its vast privileges, which had been still further increased in 1831 by its consolidation with the Delaware and Raritan Canal Company, under the name of the "Joint Companies." An alarm was naturally excited in the prosperous towns of Newark, Elizabeth, and New Brunswick, through which the old stage route between New York and Philadelphia then lay, lest their importance should be diminished by their being thrown off the great line of Atlantic travel. This prompted a number of enterprising and far-seeing men, chief among whom were Mr. Jackson and Gen. John S. Darcy, the present president, to ward this evil from the community in which they lived by providing a superior highway through its borders. The project was regarded with lively interest by the populous district through which the road was to pass, and notwithstanding many embarrassments, such as exclusive privileges of bridge and turnpike corporations, and many individual caprices, physical obstacles, such as the Bergen Hills, the extended marshes and wide rivers—in those early railway times much more formidable than now—the road was finally constructed, and immediately became a connecting link in the great chain which binds the Atlantic sea-board. Thenceforward Mr. Jackson was considered the especial exponent and controller of the policy of the road, and it may justly be entitled the leading enterprise of his life. He was appointed its secretary on the 4th of June, 1832, elected director in 1836, and chosen vice-president and superintendent in 1849. In the latter capacity he familiarized himself with

the minutest details in the management of the road, instituting the most rigid systems of economy and reform, at the same time adopting the most modern improvements, practicing uniform courtesy in all business connections, sympathizing and beloved by his coadjutors, and studying to make his road in all respects a model institution. The great enlargement of its sphere of usefulness, its providential exemption from accidents, no passenger out of nearly forty millions having lost either life or limb in its cars, its unlimited efficiency and splendid prosperity, fully attest the value of Mr. Jackson's services.

In his religious views, Mr. Jackson was an ardent Presbyterian, having been a church-member for some thirty years. He co-operated with all his energies in the various societies for benevolent and Christian purposes, and was noted for the regularity and punctuality of his attendance even at the minor committee meetings, thus verifying the saying, "The busiest men always have the most time." He was superintendent of the Sabbath-school in the South Park Church, Newark, and had previously for many years occupied the same position in the First Church, and was appointed by Governors Newell and Olden trustee of the State Normal School at Trenton. As a public speaker, Mr. Jackson had few equals, his style having been modeled after the earlier school statesmen and orators with whom he was personally acquainted.

He died at his residence at Newark, December 10th, 1861. The newspapers and individuals and parties of all sects were singularly unanimous, especially when we consider how vigorous and persevering an opponent he was, in ascribing to him, along with the highest order of intellect, the most spotless integrity and morality, a cheerfulness and affability unknown to most men, and the manners of a high-toned and warm-hearted Christian gentleman.

The many organizations of public usefulness in which he became interested, and into which he infused the spirit of his own ceaseless, sleepless energy, will be the noblest monuments to his memory. He was a man of remarkable traits. The accomplishment of great purposes was the effort of his life. To plan was to accomplish, if within human power, and he only yielded when further persistence was deemed fruitless, if not by others, by himself. He listened attentively to the counsels of others, then resolved for himself, and was unyielding. He never trusted to others what he had time to perform himself. This was the secret of his power, and men associated with him in the pursuits of life became accustomed to follow where they would otherwise lead. It mattered not how burdened was his mind nor what gigantic obstacles interposed, he grasped fearlessly and boldly. From the minutest details he passed at once to the most intricate questions. His body, like his mind, seemed ubiquitous. In the morning at the council-board giving directions to its affairs—at the workshops, perhaps in a distant locality—serving upon some committee at the Colonization Society—in the Bible cause—arguing the most difficult questions of law, or engaging in the discussions of great national questions—he was always ready, always prepared. If there be few men of such diversified powers of mind, so, too, there are few great frames that can sustain such task upon their energies. Nature long struggled to assert her powers, but disease had too long worked its mysterious way and sapped the foundations upon which the structure rested, and gradually it gave way until the mortal yielded to the immortal. —*Railway Guide.*

PORTRAIT OF JOHN P. JACKSON,

LATE VICE-PRESIDENT AND GENERAL SUPERINTENDENT OF THE NEW JERSEY RAILROAD AND TRANSPORTATION COMPANY.

PHRENOLOGICAL CHARACTER.

This portrait indicates a man of great strength of constitution; his chest was broad and full, the abdomen well indicated, and the face strongly built; the cheek-bones were well set, and the chin large, square, and substantial; the cheek plump, and the mouth ample, and strongly indicative of earnestness of nature. Physiologically considered, he was a man of uncommon power and endurance; but having also an excitable mind, and a very large and active brain, he used up vital force through mental labor too rapidly.

His phrenology indicates the following traits: His forehead was large, both in the perceptive and reflective departments, giving quick observation, a good memory, and great powers of reflection. He was remarkably independent in his thoughts and plans, had the power of arranging and combining with readiness and success. His Constructiveness was large; notice how the temples are expanded, how wide the head is from the eyebrow upward and downward. The head above the ears rises very high, showing uncommonly large firmness and determination. When he started to accomplish a purpose, he was not satisfied unless he could clear the course, and drive onward to triumph. He was a man of uncommon resolution and courage, was willing to take responsibilities, and to do the thinking and the labor of two men. He was a man of prudence, of ambition, of self-reliance, and never felt better than when he had his hands full. He would do a great amount of business in a given time, and had a faculty of making everybody put forth extra efforts without commanding it. Common laborers, without a word from him, would mend their speed when he came into their presence. Veneration appears to have been well developed—hence he had rather strong religious feelings; but he was pre-eminently a man of force, clear-sightedness, power to govern others, and to execute promptly whatever could be done; and he had a disposition to take the charge and supervise wherever he had a right or an interest. He was full of magnetism, inspired everybody with his own spirit, and though enduring and powerful, that large brain and excitable organization tended to exhaust vitality rapidly, and that enthusiasm and freeness of energy for which he was distinguished, tended to wear him out before his time. He thought he could do everything, and people put responsibilities upon him because they had an idea he would carry them through successfully, and thus he had the work of ten men to do, and was not sufficiently careful of himself to last to old age.

WHAT IS RELIGION?

BY HENRY WARD BEECHER.

[Extract from a sermon on the text, "May grow up into him in all things, which is the head, even Christ."—EPH. iv. 15]

THE whole verse reads:

"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

The comprehensiveness of the work of grace in the human soul is nowhere else more nobly set forth than in this letter of Paul to the Church of Ephesus. We are not growing vaguely, nor striving to fill up the outlines which natural law has drawn. There is a definite aim toward which the Holy Ghost is guiding every Christian soul—namely, a character that shall represent the fullness of the Lord Jesus Christ. Here, as often as elsewhere, the Apostle would inspire in the disciples a strife for symmetry and perfectness of character, in distinction from fragmentary and desultory Christian efforts.

Men are not to attempt to be Christian men in certain things, at certain times, upon occasion, and for a purpose. They are, rather, to understand that they are called to the Christian life for the sake of establishing a permanent, broad, noble character. The Christian idea of life and character is comprehensive of the whole man, and of the whole of durntion; Christ came, not to work a few results, giving men a little more light and a little more pleasure than they would have had through the instrumentality of nature. He aims, rather, to reproduce, not the grandeur and the largeness, but the moral quality, of his own character, in his children, according to their dimensions and capacities. It is a great thing, doubtless, to be negatively free from sin; it is a great thing to die triumphantly; it is a thing greater than we can conceive to gain entrance to a heavenly state, and to inherit immortality of bliss; but these are rather, all of them, the concomitants, than the real final end which God seeks. Perfectness of being is God's idea. All these other things spring from that. The development of perfectness of being is the thing that God thinks of and aims toward. He seeks to rear and train men into such fullness and harmony and power that they shall represent, each severally in his own sphere, Divinity.

The words of our context are very emphatic:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

This Divine work, then, according to this conception of it, will include five elements.

1. Pervasiveness. The Divine influence is to penetrate every part of the soul, to the very root. It is not a mere gilding of surface of any or every part. It is not light and warmth superficially exerted. It is an energetic, penetrating power, that goes down to the very marrow, piercing to the secret and source of life.

2. It is to be comprehensive. The work of God requires the whole soul and body. One part of the mind is not to be priest for the other parts. The highest, the lowest, every faculty, is to be pervasively Christianized; and every element, every activity, every throb of these, is to be characteristically Christian.

3. Nor is this to be the isolated perfection of separate parts. But while each faculty is to be developed, controlled, and made active by the influence of God, they are all to be co-operative, and perfectly harmonious each with the other. For no one faculty ever can be perfect in its own self-hood. We are so made that each part needs each, and we come to our fullness altogether, or not at all.

4. This Christian development is also to have in it an element of power. There is to be great fullness, energy, and fruitfulness in each part, and in the whole. A man's Christian attainments are not to exhaust him so that he shall have spent all his strength and energy in gaining a gracious symmetry, leaving nothing but quietism—a certain calm, half-glimmering brightness, that has in it no radiation, striking its beams out afar; no power of working effects. The Christian is to be developed as a noble vine is, fitly laid in, and perfectly trained, and with wood well ripened, that then, from the root to the very topmost branch, it may give forth, in great abundance and full ripeness, the sweetest fruit. Christ said, "Herein is my Father glorified, that ye bring forth much fruit."

5, and lastly. This Christian estate is not, like some rare and excessive exertion, to be transient. It is a permanent state. When once we touch it, we are never to depart from it. The mind is to rise into this high Divine character as into its own true nature The Divine idea of the human character is not that of fugitive glory, not some exhibition reared up for a purpose, glowing and coruscating for a time, and then sinking into darkness and being put out of the way.

God is universal Father. Heaven is universal Home. Men are the great realm of God's children. Time and the world are the nursery and school-house. God prepares to rear, develop, educate, and establish in all nobility of goodness, in all sweetness of purity, in all beauty of justice, in all grandeur of power, those children that are to be his household companions for evermore. He in us is preparing company for himself. Where he is, there also are we to be. And the work to be done for himself in us is, therefore, no fragmentary, superficial work, but perfect, enduring, glorious.

I remark, in view of this explanation of the text:

I. The work of Christ in the soul is to include every element of the soul, and every element, likewise, of human life. We can not be "workers together with God" unless we accept his comprehensive design, and strive for the same ends that he does. We are to bring every thought into subjection to Christ. And our religion is not simply to pervade our life; but, rather, our life itself, and the whole and every part of it, is to be our religion. Religion is the way a man carries himself toward God and toward men. In part it is his reason; in part his moral sentiment; in part his social affection; in part his body. It is what he does, what he thinks, what he feels, what he is. A man's religion is himself. No man has any religion separated from the totality of his life. Has a man a character and manners besides? or is not the term *manners* a designation of the way the whole man carries himself? Is a man one thing, and his power something else? or is not *power* the word that signifies the co-operative exertion of the whole man? And religion is not a certain something separate from man, as a dew-drop on the clover-head is separate from the flower. It is the *man*. It is the term that signifies the moral direction of the whole of human life.

This is in marked contrast to the popular ideas of religion. Some men think of religion as if it were, on the whole, simply a title to heaven. They love the hymn, "When I can read my title clear." They understand deeds, and titles, and conveyances. Their heavenly title seems to them, in the earlier part of their religious experience, to be disputed. It is as if the devil were some sneaking man seeking to invalidate their title to their property. They go into court, invalidate the claim of their adversary, and establish their own. That is to say, they are awakened, convicted, and converted. And now they say, "I have a title to heaven." It is as if a man had a large estate which he was carrying on in a certain way, and for which there had risen up a claimant, and he went before the tribunals, and there contested his right, and got a verdict in his favor, and then returned home, and lived on the estate as before, without repairing the fences, without better tilling it, without building new mansions upon it, but allowing it to remain the same old thistle-grown estate that it was before; the only change being that his title to it is confirmed, so that he can say, "I own it." There are a great many men to whom religion seems to be simply the authentication of their title to heaven. When they think they have obtained it, they say to themselves, "Now, whatever may befall the world, while they have a heritage, perhaps, of brimstone and fire, I am called, elected, sealed, and adopted. I am going to heaven!" But their life remains the same as before. They are

no better, no more honorable, no more truthful, no more spiritual, no more devout, no more holy.

Others vary the idea slightly. They are pretty well off; but they would like to make some provision for the future. Just as a man says, "I have money and property enough now, to be sure, but who knows what the future may bring forth? I will invest five thousand dollars in Western land. By-and-by I may retire, or I may meet reverses, and then I will fall back on that. I like to have a certain amount out of the way, not included in my active, floating business capital, to rely upon in case of emergency." Some men have about the same idea respecting religion. They like to have a little estate of piety one side of them, so that when they are ready to retire from the scenes of secular life, or when troubles overtake them, they can go into that and have a good time.

Some men's idea of religion is that it bears the same relation to life and character that a farmer's garden does to his farm. On the farm great root crops, and grain crops, and crops of grass are raised; but on the quarter-acre just before the house, are raised the finer esculent vegetables, and the finer fruits—strawberries, currants, cherries, plums, and what not. And there, if anywhere, flowers are cultivated. Nowhere else are fruits and flowers grown except in the garden, and the orchard near by the garden. Everywhere else but in the orchard, in the garden, and in the little door-yard, marketable commodities are found. The great body of the farm is without fruits and flowers, and is given up to coarser things. Now in the natural world you can raise flowers in the garden sufficient for the house, but not in piety. If a man has piety, it sheds its influence throughout his life, as the sun pours its light over the earth. The sun can not rise on half a continent. Its beams reach across a hemisphere; and daily it rolls around the globe. And a man can not say, "Here I will have my worldly affairs, and here I will have my piety." There is no such thing as parceling out a man's life in this way. We are to grow up into Christ *in all things*, or we shall not grow at all in accordance with the Divine idea of Christian character. How utterly unworthy is any such conception of piety! and, on the other hand, how glorious and noble is the conception of a perfected manhood!

II. According to the Divine idea of character, there is to be a Christianization, not only of the soul in general, but of each of its separate faculties in particular. Not only are we converted in general, but every faculty is to be especially converted according to its nature. I would not decry those experiences which ordinarily precede the active development of religious life, but I would not have any man suppose that a mere change of the sovereign purpose and direction of his life is all the conversion he needs. For every single faculty of our nature is to be subdued to the Divine law of love. By nature we are selfish; by grace we are to become benevolent. Every faculty is to go through its separate conflict, struggle, and subjugation. Every one is to be penetrated by the peculiar spirit of Christ.

There must, therefore, be a work of Christianization in each one of us upon the intellect. A man must be a Christian as well as a secular man, and must use his intellect according to the Christian spirit and the Christian law. There are many Christian men, so-called, who are in some sense touched with the Christian spirit, but who do not hold their intellect subject to the law of Christ, nor use it in a peculiarly Christian way. There are multitudes of other so-called Christian men who hold and use their intellect with arrogance and pride, and with an intolerance that is condemnatory not only of all wickedness, but all that are wicked round about them. But the intellect is to be characterized by humility and purity, conjoined to a sensibility to the truth, whatever it may be, and whatever it may require. There is to be a Christianization of the intellect not often found.

The imagination, also, is to be Christianized. It is not enough that a man has had a strife generally with his evil nature, conviction of sin, and conversion into Jesus Christ. This is well enough for a beginning; but in process of development there ought to be a distinct cultivation of the imagination, according to the law of Christ. The work of imagination is to be strictly Christian. *Faith* is only another word for *imagination*. That is to say, our ideality exercised upon things invisible and spiritual, is faith in the largest sense of that term. In the sphere of faith there is more experience of a consecrated ideality than in any other. But in all the excursions of fancy, in all the workings of daily life for making the household light and labor pleasant, in all that tends toward refinement, in the whole realm of taste and beauty, there is to be a Christianization of the imagination.

So the conscience is to be Christianized. It is not enough to have a conscience. A man may be under the dominion of conscience, and it may be a heathen conscience. It may be hard, exacting, and condemnatory; whereas, a Christian conscience is a conscience educated in the school of love, tempered, sweetened, softened—in short, *Christianized*.

The faculty of worship is to be Christianized. Some men worship largely upon the influence of veneration. Other men worship only upon the impulse of education. As there are natural arithmeticians, and those who to become arithmeticians have to learn by hard study the simplest rules of arithmetic; so some men are natural worshipers, and some become worshipers only by sedulous education. But those in whom the sentiment of veneration is large, are apt to be blind worshipers. The faculty of veneration is itself to be educated into Christ, and every one of its offices is to be made Christian. For, according to the law of Nature, fear and dread are the handmaids of worship. Worship should be festive; but ever since the ascetic element entered it, it has been the darkest and most dreaded thing possible. Men have symbolized it in their churches. Stone above, stone below, and stone on either hand! Darkness in the roof, and darkness in the window! Churches have been crypts. It would seem as though men had drawn their conceptions of the sanctuary from the places of worship of the earlier Christians, who were forced to worship under ground. Cathedrals and churches have been dimly lighted; and the little light that has come into them has come through paint and ground glass, in a way that has misinterpreted God's sunlight. And men have entered them shuddering, and on tiptoe, as if the presence of God was to be dreaded; have bowed down as if to worship him was the most terrible thing in the world; have risen up scarcely daring to whisper; and have hurried out as if they had been disembodied spirits, rather than warm-hearted men of flesh and blood. The conception of worship has been somber and dark. It has been heathen; for the conception of worship in Christ's time was as light as the canopy of heaven. A most noble doctrine of Christian life was that which the Saviour taught when he declared that whatever proceeded from any heart Godward was true worship; and that not in Jerusalem, nor in the mountains of Samaria, nor in any one place, but wherever a heart went out to God, was acceptable worship. In that great teaching Christ showed us that worship is to be Christianized. We are in the bondage of old superstition, and the worship of nine hundred and ninety-nine churches in a thousand is yet tinged with the somberness illustrative of the heathen element of fear. The lightness, the gayety, the cheer of true worship, is but little known among men. What the hilarity of children is, breaking away from masters and schools, and romping home to overpower the household with joy, such is to be the worship of God's children. The name of *Father* ought not to make any man tremble that is a child.

So, also, the affections, in all their domestic relationships, are to have that imposed upon them by which they shall cease to be natural affections, and become Christianized. They are to move according to the higher conceptions of Christian truth. They are to dissociate themselves from selfish instincts, and unite themselves to higher and nobler feelings, so that they shall glow as do drops of rain when the sun shines through them.

In like manner, upon our passions, and all those faculties which relate to our physical

life, there is to be the same change wrought. They are to be Christianized. The work is therefore but begun when we are converted. Is a man beginning to be a Christian? Is he entering upon his work? His conversion does not end it. It but commences it. The whole of a man's life is scarcely sufficient to perfect his Christian work. It does not do it. There is to be an Indian summer—an after summer. We shall be perfect only when God shines with the beams of his own presence upon us.

III. While this goes on within, the whole complex apparatus of outward life, its modes, processes, habits, must conform to the same Divine law, and the outward and inward life must be in perfect harmony. There is no part of our life that is not to have some reference to a Christian life. Our very dress, the method of our household, the conduct of our business, the modulation of our voice, the attitudes of our person, our pleasures, our relaxations, our most weighty affairs, our most trivial affairs, are all to have some subtile relationship to the great end of our life, which is the reproduction in us of the life of Christ Jesus. There is no part of your life that you can throw away as valueless, and of which you can say, "This is no part of my religion." Whatever touches you, whatever is in you, whatever proceeds from you, is necessarily a part of your religion.

THE FIVE GATEWAYS OF KNOWLEDGE—No. 5.

BY GEORGE WILSON, M.D.,
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THE HAND.

THE last of the bodily senses is Touch. It has the widest gateway and largest apparatus of them all; for though we are in the habit of speaking of it as localized in the fingers, it reigns throughout the body, and is the token of life in every part. The nearest approach to death which can occur in a living body is the condition of paralysis or palsy, a death in life, marked in one of its forms by the loss of that sense of touch which is so marked an endowment of every active, healthy creature.

Into the consideration, however, of touch, as exercised by the entire surface of the body, I do not intend to enter, further than to state that the tactile susceptibilities of the skin depend, as do the peculiar endowments of the other organs of the senses, on its plentiful supply with those wondrous living chords, or nerves, which place in vital communication with each other all the organs of the body on the one hand, and that mysterious living center, the brain (and its adjuncts), on the other.

Our simplest conception of an organ of sense is supplied by the finger, which, whether it touches or is touched, equally realizes that contact has been made with it, and enables the mind to draw conclusions regarding the qualities of the bodies which impress it. Now, after all, every one of the organs of the senses is but a clothed living nerve, conscious of touch, and they differ from each other only in reference to the kind of touch which they can exercise or feel. Keeping in view that to touch and to be touched is in reality the same thing, so far as the impression of a foreign body is concerned, we can justly affirm that the tongue is but a kind of finger, which touches and is touched by savors: that the nostril is touched by odors, the ear by sounds, and the eye by light.

The Hand, with its fingers, is pre-eminently the organ of touch, and to it alone I shall now confine myself.

The analogy of a Gateway applies less strictly to the case of the hand than to that of the organs of the other senses. We must add to the conception of a gate that of a bridge—a drawbridge, or better, a flying bridge, or bridge of boats, which can be contracted, expanded, stretched toward any point of the compass, or withdrawn altogether. This Hand-Bridge, as I may call it, we must also think of as employed as frequently to establish a communication between the outer world and the four smaller gateways of the senses, as between it and the great Gateway of Touch. I will not, however, pursue the analogy further, or do more than glance at the esthetical and vicarious activity of the fingers.

The Hand is emphatically the organ of touch, not merely because the tips of the fingers, besides being richly endowed with those nerves which confer sensitiveness upon the skin of the whole body, possess in addition an unusual supply of certain minute auxiliary bodies, called "tactile corpuscles," but because the arrangement of the thumb and fingers, and the motions of the wrist, elbow, and arm give the hand a power of accommodating itself spontaneously to surfaces, which no other part of the body possesses. Moreover, when we speak of the hand as the organ of touch, we do not refer merely to sensitiveness of the skin of the fingers, but also to that consciousness of pressure upon them in different directions, by means of which we largely judge of form. When a blind man, for example, plays a musical instrument, he is guided in placing his fingers, not merely by the impression made upon the skin of them, but also by impressions conveyed through the skin to those little bundles of flesh, called muscles, which move the fingers. Were it possible to deprive the hands of their skin without inflicting pain, we should retain the muscular touch, and with it the power of playing.

In many respects the organ of touch, as embodied in the hand, is the most wonderful of the senses. The organs of the other senses are passive; the organ of touch alone is active. The eye, the ear, and the nostril stand simply open; light, sound, and fragrance enter, and we are compelled to see, to hear, and to smell; but the hand selects what it shall touch, and touches what it pleases. It puts away from it the things which it hates, and beckons toward it the things which it desires; unlike the eye, which must often gaze transfixed at horrible sights from which it can not turn; and the ear, which can not escape from the torture of discordant sounds; and the nostril, which can not protect itself from hateful odors.

Moreover, the hand cares not only for its own wants, but, when the other organs of the senses are rendered useless, takes their duties upon it. The hand of the blind man goes with him as an eye through the streets, and safely threads for him all the devious way; it looks for him at the faces of his friends, and tells him whose kindly features are gazing on him; it peruses books for him, and quickens the long hours by its silent readings.

It ministers as willingly to the deaf; and when the tongue is dumb and the ear stopped, its fingers speak eloquently to the eye, and enable it to discharge the unwonted office of a listener.

The organs of all the other senses, also, even in their greatest perfection are beholden to the hand for the enchantment and the exaltation of their powers. It constructs for the eye a copy of itself, and thus gives it a telescope with which to range among the stars; and by another copy on a slightly different plan, furnishes it with a microscope, and introduces it into a new world of wonders. It constructs for the ear the instruments by which it is educated, and sounds them in its hearing till its powers are trained to the full. It plucks for the nostril the flower which it longs to smell, and distills for it the fragrance which it covets. As for the tongue, if it had not the hand to serve it, it might abdicate its throne as the Lord of Taste. In short, the organ of touch is the minister of its sister senses, and, without any play of words, is the handmaid of them all.

And if the hand thus munificently serves the body, not less amply does it give expression to the genius and the wit, the courage and the affection, the will and the power of man. Put a sword into it, and it will fight for him; put a plow into it, and it will till for him; put a harp into it, and it will play for him; put a pencil into it, and it will paint for him; put a pen into it, and it will speak for him, plead for him, pray for him. What will it not do? What has it not done? A steam-engine is but a larger hand, made to extend its powers by the little hand of man! An electric telegraph is but a long pen for that little hand to write with! All our huge cannons and other weapons of war, with which we so effectually slay our brethren, are only Cain's hand made bigger, and stronger, and bloodier! What, moreover, is a ship, a railway, a lighthouse,

or a palace—what, indeed, is a whole city, a whole continent of cities, all the cities of the globe, nay, the very globe itself, in so far as man has changed it, but the work of that giant hand with which the human race, acting as one mighty man, has executed its will?

When I think of all that man and woman's hand has wrought, from the day when Eve put forth her erring hand to pluck the fruit of the forbidden tree, to that dark hour when the pierced hands of the Saviour of the world were nailed to the predicted tree of shame, and of all that human hands have done of good and evil since, I lift up my hand and gaze upon it with wonder and awe. What an instrument for good it is! What an instrument for evil! and all the day long it never is idle. There is no implement which it can not wield, and it should never in working hours be without one. We unwisely restrict the term handicraftsman, or hand-worker, to the more laborious callings; but it belongs to all honest, earnest men and women, and is a title which each should covet. For the queen's hand there is the scepter, and for the soldier's hand the sword; for the carpenter's hand the saw, and for the smith's hand the hammer; for the farmer's hand the plow; for the miner's hand the spade; for the sailor's hand the oar; for the painter's hand the brush; for the sculptor's hand the chisel; for the poet's hand the pen; and for the woman's hand the needle. If none of these or the like will fit us, the felon's chain should be round our wrist, and our hand on the prisoner's crank. But for each willing man and woman there is a tool they may learn to handle; for all there is the command, "Whatsoever thy hand findeth to do, do it with all thy might."

Such are the five entrance-ways of knowledge, which old John Bunyan quaintly styles Eye-gate, Ear-gate, Nose-gate, Mouth-gate, and Feel-gate. Their empire is boundless to the amplest extent that a domain not absolutely infinite can be; and though no future awaited us beyond the grave, and death insured us a painless passage into annihilation, we should shudder at the approach of him who came to bar forever the gates of knowledge, and doom us to eternal darkness and eternal silence.

GIVING AWAY A CHILD.

PARENTAL LOVE *vs.* REASON.

On board one of the lake steamers, bound for the far West, was an Irish family—husband, wife, and three children. They were evidently in very destitute circumstances; but the exceeding beauty of the children, two girls and a boy, was the admiration of their fellow-passengers. A lady, who had no children of her own, was desirous of adopting one of the little travelers, and made application to the father, through a friend, who gives the following touching, and, as we suppose, truthful account of the negotiations:

I proceeded, he says, immediately upon my delicate diplomacy. Finding my friend on deck, I thus opened the affair:

"You are very poor."

His answer was very characteristic.

"Poor, sir!" said he, "ay, if there's a poorer man than me troublin' the world, God pity both of uz, for we'd be about aquail."

"Then, how do you manage to support your children?"

"Is it supporting them, sir? Why, I don't support them any way; they get supported some way or other. It'll be time enough for me to complain when they do."

"Would it be a relief to you to part with one of them?"

It was too sudden; he turned sharply round.

"A what, sir?" he cried; "a relief to part from my child? Would it be a relief to have the hands chopped from the body, or the heart torn out of my breast? A relief, indeed! God be good to us, what do you mane?"

"You don't understand me," I replied. "If, now, it were in one's power to provide comfortably for one of your children, would you stand in the way of its interests?"

"No, sir," said he; "the heavens knows that I would willingly cut the sunshine away from myself, that they might get all the warm of it; but tell us what you're drawing at."

I then told him that a lady had taken a fancy to one of his children, and if he would consent to it, it should be educated, and finally settled comfortably in life.

This threw him into a fit of gratulation. He scratched his head, and looked the very picture of bewilderment. The struggle between a father's love and a child's interest was evident and touching. At length he said:

"Oh, murther, wouldn't it be a great thing for the baby? But I must go and talk with Mary—that's the mother of them; an' it wouldn't be right to be givin' away her children afore her face, and she to know nothing at all about it."

"Away with you, then," said I, "and bring me an answer back as soon as possible."

In about half an hour he returned, leading two of his children. His eyes were red and swollen, and his face pale with excitement and agitation.

"Well," I inquired, "what success?"

"Bedad, it was a hard struggle, sir," said he. "But I've been talking to Mary, and she says, as it's for the child's good, maybe the heavens above will give us strength to bear it."

"Very well; and which of them is it to be?"

"Faix, and I don't know, sir;" and he ran his hands dubiously over both.

"Here's little Norah—she's the oldest, and won't need her mother so much; but then—oh, tear an' aigers, it's myself that can't tell which I'd rather part with least; so take the first one that comes, wid a blessing. There, sir," and he handed over little Norah; turning back, he snatched her up in his arms and gave her one long, hearty father's kiss, saying through his tears:

"May God be good to him that's good to you, and them that offers you hurt or harm, may their souls never see St. Peter."

Then taking his other child by the hand he walked away, leaving Norah with me.

I took her down to the cabin, and we thought the matter settled. It must be confessed, to my indignation, however, in about an hour's time I saw my friend Pat at the window. As soon as he caught my eye he began making signs for me to come out. I did so, and found that he had the other child in his arms.

"What's the matter now?" I asked.

"Well, sir," said he, "I ask your pardon for troubling you about so foolish a thing as a child or two, but were thinkin't that maybe it'd make no differ—you see, sir, I've been talkin' to Mary, an' she says she can't part with Norah, because the crature has a look ov me; but here's little Biddy, she's purtyer far, an' av you please, sir, will you swap?"

"Certainly; whenever you like," said I.

So he snatched up little Norah, as though it was some recovered treasure, and darted away with her, leaving Biddy, who remained all night; but lo! the moment we entered the cabin in the morning, there was Pat making his mysterious signs again at the window, and this time he had the youngest, a baby, in his arms.

"What's wrong, now?" I inquired.

"Be the hokey fly, sur, an' it's meself that's almost ashamed to tell ye. Ye see, I've been talkin' to Mary, and she didn't like to part with Norah, because she has a look of me, an' be me soul, I can't part with Biddy, because she's the model of her mother; but there's little Paudeen, sir. There's a lump of Christian for you, two years old, and not a day more; he'll never be any trouble to any one; for av he takes after his mother he'll have the brightest eye, an av he takes after his father he'll have a fine broad pair of shoulders to push his way through the world. Will you swap again, sir?"

"With all my heart," said I; "it is all the same to me;" and so little Paudeen was left with me.

"Ha, ha," said I to myself, as I looked into his big laughing eyes, "so the affair is settled at last."

But it wasn't; for ten minutes had scarcely elapsed, when Pat rushed into the cabin, without sign or ceremony, snatched up the baby and said:

"It's no use; I've been talking to Mary, an' we can't do it. Look at him, sir; he the youngest an' the best of the batch. You wouldn't keep him from us. You see, sir, Norah has a look of me, an' Biddy has a look of Mary; but, be me soul, little Paudeen has the mother's eye, an' my nose, an' a little of both of uz all over. No, sir; we can bear hard fortune, starvation, and misery, but we can't bear to part with our children, unless it be the will of Heaven to take them from us."

FEMALE HEROISM.

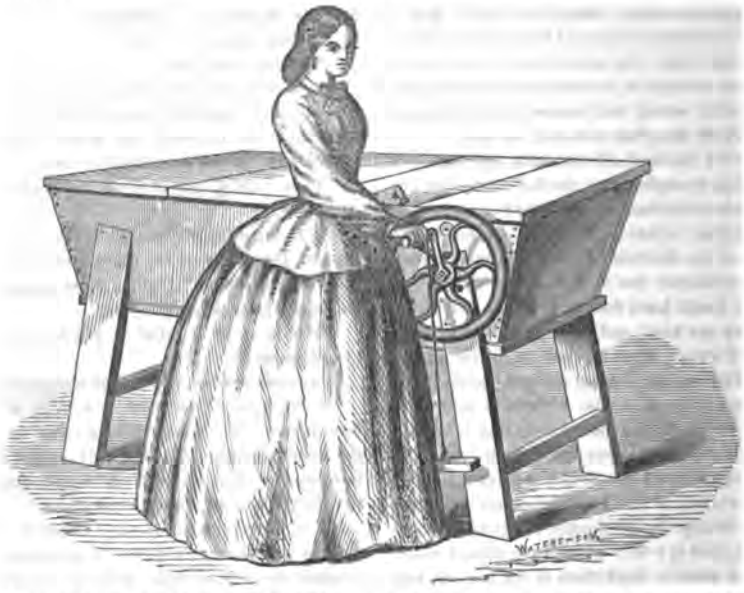
MRS. BUSH, editor of the *Western Olive Branch*, an excellent temperance paper published at Indianapolis, Ind., writing to her paper from North Vernon, sketches the heroic conduct of a widowed mother, as set forth in the following interesting narrative:

"We spent part of the day with Mrs. S——, who has demonstrated woman's ability to conquer a success by fair means. She is a widow with six children, the youngest an infant at the time of her husband's death. He was a physician. He left a few bills to be collected, a fine library and stock of medicines, a horse and saddle, a watch, and a few other items that could be turned into money or traded off. With heroic devotion Mrs. S. determined to obtain a good home and keep her her children together; about the first move was to obtain a second cow and move to a cheaper rent. She supplied her neighbors with milk, sold a little butter, made something from chickens and eggs, took in a little work. Her oldest boy was put to a trade, the younger ones could each do a little or earn a little to help their mother.

"Everything available that could be turned on a trade or sold for cash was carefully hoarded to pay for an acre of land and building materials. We think it is a little over two years. Now she has a house, a well-finished, handsome, two-story house, built and paid for, also a wood-shed and barn. Much of the work has been done by her own hands, with her children to help; she wheeled stone and laid up the foundation of the outbuildings; they shoveled off the top soil of the yard, which was a hard clay, and wheeled on rich mud from an old barn-yard. They laid a ditch over thirty feet long, and filled up over and back of it from two to three feet deep with dirt and rocks for a side-walk in front of the house. The little boys brought from the woods shade-trees and berry bushes for the street and garden. They have built lattice-work for grapevines and trellises for berries, laid brick walks and shaped flower-beds; in a word, this mother and her six children, with their united industry and their self-denying economies, have accomplished more in two years than the most of men, with all their vaunted superiority, could have done in ten years.

Everything is neat, tasteful, finished. She said: 'There are so many children ruined on account of untidy, slovenly homes. God helping me, my children shall never be ashamed of their home. It shall be attractive and pleasant. They all have a personal interest in it, because it is theirs. They are proud of it. Together we will beautify it, then in the years that are to come there will be one place on earth that they will remember with more pleasure than all others put together. No grog-shop or saloon shall afford pleasanter company for my boys than *their home*.

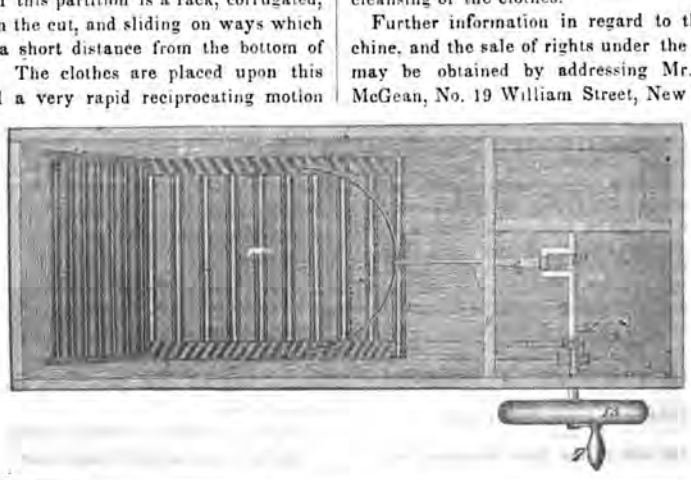
"Reader, the secret of all this is, that mother loves her big boys, and manifests it too, just as tenderly as she loves her baby. There is no fretting, nor pouting, nor scolding, nor fault-finding; no gossiping nor tale-bearing; no smoking, snuffing, nor chewing; no false pride; no intemperance in eating or drinking; but hope, courage, mutual dependence, love, industry, and perseverance."



CHAMPION WASHING MACHINE.

THE above-named machine, cuts of which are given herewith, is the invention of Charles E. Toop, of New York city. It was patented about a year ago through this office. It consists of a box, or oblong tub, with sloping sides, furnished with a partition (16) to separate the machinery from the tub proper. At the left of this partition is a rack, corrugated, as seen in the cut, and sliding on ways which raise it a short distance from the bottom of the tub. The clothes are placed upon this rack, and a very rapid reciprocating motion imparted to it by means of the cranks on the shaft (6). This motion throws the clothes against an inclined corrugated wash-board placed at the left end of the machine, and extending some distance over the rack. When the mass of clothes is thrown against this wash-board, they are gradually turned over, thus bringing all parts successively under the influence of the board, and insuring a perfect cleansing of the clothes.

Further information in regard to the machine, and the sale of rights under the patent, may be obtained by addressing Mr. E. J. McGean, No. 19 William Street, New York.



A PHILOSOPHIC "CONTRABAND."

A CORRESPONDENT of the Cincinnati *Gazette*, writing from the Cumberland River, gives the following humorous account of a colloquy with a philosophic darkey:

I noticed upon the hurricane deck to-day an elderly darkey with a very philosophical and retrospective cast of countenance, squatted upon his bundle, apparently plunged into a state of profound meditation. Finding upon inquiry that he belonged to the Ninth Illinois, one of the most gallantly behaved and heavy losing regiments at the Fort Donelson battle, and part of which was aboard, I began to interrogate him upon the subject. His philosophy was so much in the Falstaffian vein, that I will give his views in his own words as near as my memory serves me.

"Were you in the fight?"

"Had a little taste of it, sa."

"Stood your ground, did you?"

"No, sa, I runs."

"Run at the first fire, did you?"

"Yes, sa, and would hab run soona, had I known it war coming."

"Why, that wasn't very creditable to your courage."

"Dat isn't in my line, sa—cookin's my perfeshun."

"Well, but have you no regard for your reputation?"

"Reputation's nuffin to me by the side ob life."

"Do you consider your life worth more than other people's?"

"It's worth more to me, sa."

"Then you must value it very highly?"

"Yes, sa, I does—more dan all dis world—more dan a million ob dollars, sa; for what would dat be wuth to a man wid the bref out ob him? Self preserbashun am de fust law wid me."

"But why should you act upon a different rule from other men?"

"Because different men set different values upon dar lives—mine is not in de market."

"But, if you loose it, you would have the satisfaction of knowing that you died for your country."

"What satisfaction would that be to me when the power ob feelin' was gone?"

"Then patriotism and honor are nothing to you?"

"Nuffin whatever, sa—I regard dem as among de vanities."

"If our soldiers were like you, traitors might have broken up the Government without resistance."

"Yes, sa, dar wou'd hab been no help for it. I wouldn't put my life in the scale 'ginst any Gobernment dat eber existed, for no Gobernment could replace de loss to me."

"Do you think any of your company would have missed you if you had been killed?"

"May be not, sa—a dead white man ain't much to dese sogers, let alone a dead nigger—but I'd missed myself, and dat was de pint wid me."

It is safe to say that the dusky corpse of that African will never darken the field of carnage.

How a Publisher was not Taken in.—Mr. Fields, the Boston publisher, has a wonderful memory; and his knowledge of English literature is so valuable, that when a friend wishes to know where a particular passage may be found, he steers at once for the corner, and consults the man who is likely to give him the desired information. A pompous would-be wit, not long ago, thinking to puzzle him and make sport for a company at dinner, informed them, prior to Mr. F.'s arrival, that he had himself that morning written some poetry, and he intended to submit it to Mr. F. as Southey's, and inquire in which of his poems the lines occurred. At the proper moment, therefore, after the guests were seated, he began: "Friend Fields, I have been much exercised of late, trying to find out in Southey's poems his well-known lines, running thus"—(repeating the lines he had composed)—"can you tell us about what time he wrote them?" "I do not remember to have met with them before," replied Mr. F., "and there were only two periods in Southey's life when such lines could possibly have been written by him." "When were these?" gleefully asked the witty questioner. "Somewhere," said Mr. F., "about that early period of his existence when he was having the measles and cutting his first teeth; or near the close of his life, when his brain had softened and he had fallen into idiocy. The versification belongs to the measles period, but the expression clearly betrays the idiotic one." The funny questioner smiled faintly, but the company roared.

CURE FOR STAMMERING.

Some years ago a famous professor came to a town where I was then residing, and announced that he could "cure the worse cases of stuttering in ten minutes, without a surgical operation." A friend of mine, who was an inveterate case, I advised to call upon the wonderful magician. He called, was convinced by the testimonials exhibited, struck up a bargain, and paid the fifty dollars, and soon called at my office, talking as straight as a railroad track.

I was greatly astonished, and asked my friend by what miracle he had been so strangely and suddenly relieved of his life-long trouble. He most provokingly informed me that he had made a solemn pledge not to reveal the process of cure.

I knew two other bad cases—ladies—and calling upon them reported what had come to pass.

They were soon at the professor's rooms, came away greatly elated, raised the hundred dollars, went the next day, paid the cash, and in half an hour were ready, had the question been popped, to say "Yes!" without a single jerk.

I was soon made acquainted with several other cures quite as remarkable, and resolved to put on my sharpest wits and wait upon the magician himself.

He seemed an honest, earnest man, and in two days I had made up my mind to pay a large fee and learn the strange art, with the privilege of using it to cure whomsoever I would.

Those who had been cured by the professor were solemnly bound not to reveal the secret to any one; but my contract gave me the privilege of using the knowledge as I pleased.

And I now propose to give the readers of my *Journal* a simple art which has enabled me to make very happy many unhappy stammerers. In my own hands it has often failed to effect the desired result, but in three fourths of the cases which I have treated, the cure has been complete.

The secret is simply this: The stammerer is made to mark the time in his speech, just as it is ordinarily done in singing. He is at first to beat on every syllable. It is best at the first lesson to read some simple composition, like one of David's Psalms, striking the finger on the knee at every word, and then read in a newspaper, beating each syllable. Soon you need beat only on every word.

You can beat time by striking the finger on the knee, by simply hitting the thumb against the fore-finger, or moving the large toe in the boot.

I doubt if the worse case of stuttering could continue long, provided the sufferer would read an hour or two every day, with thorough practice of this simple art, observing the same in his conversation.

As thousands have paid fifty and a hundred dollars for this secret, I take great pleasure in imparting it to the generous patrons of my *Journal*.

The above is written in response to a request by a "Sister of Charity" of this city.—*Lewis' Journal of Physical Culture.*

HOW PUSS DARWIN SAVED HER FATHER.

When Puss Darwin was three years old, she had a very happy home. Her name wasn't Puss, but her father and mother called her so because she was a pet. She lived in a beautiful country house. A room was given her to sleep in, and another to play in. I wish you could have seen her play-room. It had a baby mansion and half a dozen dolls, that were supposed to keep house in it. The dolls had no right to complain of want of comforts; for the bed-rooms were furnished with couches, bureaus, looking-glasses, drawers, and everything to make them convenient. The parlor was perfectly elegant. It had lace curtains, satin-covered furniture, books, and all kinds of pretty ornaments, and the kitchen was well supplied with cooking utensils, crockery, etc. If the dolls were not satisfied, I can only say they ought to have been, and that they were very unreasonable.

Besides all this, Puss had a pony, a garden, and almost everything that a little girl could wish for. This was when she was three years old. When she was six years old a great change had come. The beautiful country house had been sold, and she lived with her parents in two small, scantily-furnished rooms in New York city. Her mother was broken-hearted, and her father's face, which three years before was very handsome, had become covered with red blotches. The pony had

been sold, the dolls had given up housekeeping, and none of the family knew what had become of their house.

Little Puss wore ragged clothes, and had no shoes. Sometimes she had not nearly enough to eat. She used to help her mother as she could, and she used to do something for her father. I'm almost ashamed to say what it was—try and think I'm whispering. She used to take a rum-bottle to get it filled at the tavern for him. Her father had become a rum-drinker, and that was the reason why the house and the pony had been sold. Rum had made the garden to disappear, forced the dolls to give up housekeeping, and painted the red spots on her father's face.

Puss often cried about it, and every night and morning she told the Lord Jesus all her troubles, and asked him to take them away. One cold winter's morning her father said to her: "Puss, take this bottle and this fifty cents and go to the tavern; tell them to fill it with the best whisky."

She took the bottle and money, and stood looking up into his face for a moment, then burst into tears.

"What is the matter with my little girl?" asked he.

"Dear father, I don't know but it's naughty for me to ask you, but I have no shoes, my little feet are so cold, will you go without the whisky and let your Pussy buy some shoes?"

He trembled very much; he looked at her a moment, then snatched her up, pressed her to his heart, covered her with tears, and said: "My darling child, you shall have the money. I will never send you to the tavern again. I will never drink whisky any more." Love for his child had overcome him.

Mr. Darwin kept his word. In two years Puss lived again in a beautiful house. She had another pony and a garden, the dolls had recommenced housekeeping, the red spots had disappeared from her father's face, her mother was no longer broken-hearted, but they were all happy together. FALKNER.

UNDER FIRE.—A French soldier, who smelt gunpowder first at Solferino, thus describes his sensations:

"How each shot electrifies you! It is like a whip on a racer's legs. The balls whistle past you, turn up the earth around, kill one, wound another, and you hardly notice them. You grow intoxicated, the smell of gunpowder mounts to your brain. The eye becomes bloodshot, and the look is fixed upon the enemy. There is something of all the passions in that terrible passion excited in a soldier by the sight of blood and the tumult of battle.

"Everybody who has tried it, testifies to the peculiar intoxication that is produced by being in a battle. There is an infatuating influence about the smell of gunpowder, the shrill whistle of a bullet, and the sight of human blood, that instantly transforms men from cowards to heroes—from women sometimes to monsters. No one can tell of the nature or mystery of that influence but those who have been in the fray themselves."

TWENTY YEARS OLD!

BY HOWARD GLYNDON.

Oh, it is not often I dare to think
Of the one bright spot in my buried Past;
My coward spirit will shiver and shrink
From the terrible shadows by memory cast.
Twenty years old to-day! Ah, well!
Seven have wrapped me in silence about,
Since this fatal canker upon me fell,
And the music of my life went out!

Seven long years! and never a sound
To startle the stillness out of my life!
Velvetly muffled its wheels go round,
Noiseless forever, in joy or strife.
Once I fancied my mother's voice
Floated across the death-still blank,
And my heart was astir, but it died away,
Poor heart! how it fluttered and wounded sank!

Sometimes my little sister comes,
With a pitying look in her soft, blue eyes,
Murmuring words that I can not hear—
How it stirs the olden memories!
She wonders to see the tears that fall,
Like summer showers, upon her brow;
'Tis so hard to think of what has been,
When life is so different with me now!

God of the smitten! I struggle in vain—
The path is too strait for my feet to tread:
It hurts like death to say, "Never again!"
When the human is stubborn of spirit and head.
Dear Christ! let the blessing of patience come down,
To minister unto this passionate pain;
Let it shine on my brow like a martyr's crown—
Oh! give me the sunshine after the rain!

LITTLE SHOES AND STOCKINGS.

Little Shoes and Stockings!
What a tale ye speak,
Of the swollen eyelid
And the tear-wet cheek!
Of the nightly vigil
And the daily prayer,
Of the buried darling,
Present everywhere.

Brightly-plaided Stockings
Of the finest wool;
Rounded feet and dainty,
Each a stocking full:
Tiny shoes of crimson,
Shoes, that nevermore
Will awaken echoes
From the toy-strewn floor.

Not the wealth of Indies
Could your worth eclipse,
Priceless little treasures,
Prest to whitened lips;
As the mother muses,
From the world apart,
Leaning on the arrow
That has pierced her heart.

Head of flaxen ringlets,
Eyes of heaven's blue,
Parted mouth—a rosebud—
Pearls just peeping through;
Soft arms fondly twining
'Round her neck at eve—
Little Shoes and Stockings,
These the dreams ye weave.

Weave her yet another
Of the world of bliss,
Let the stricken mother
Turn away from this;
Bid her dream, believing
Little feet await,
Watching for her passing
Through the pearly gate.

INTERESTING ANNOUNCEMENT.

IN the July number of the PHRENOLOGICAL JOURNAL we shall commence the publication of the "Harmony of Phrenology and the Bible." The plan of treating this subject is to give the name and definition of each organ; to state its normal action, and also the results of its *excess* and *deficiency*. In addition to this, we give quotations from the Bible, with chapter and verse, showing that each faculty and passion is recognized, its proper use sanctioned, and its excess or perversion forbidden. It is interesting, indeed almost wonderful, to see how pertinently and fully the Scriptures describe every mental emotion; and the trouble we had in the preparation of it was, that the passages appropriate to each organ were so numerous that we hardly knew which to use and which to decline; and we were forcibly impressed with the fact that human nature and Divine revelation had the same Author, and that Phrenology being only a just reflection of the natural powers of the human mind and disposition, it must necessarily harmonize with the Bible, which portrays human talent and weakness, goodness and depravity, to the very life. The numbers which shall contain the "Harmony of Phrenology and the Bible," will be worth to any student of man and the Bible more than the price of a year's subscription. We hope, therefore, to have, on account of this new feature, many new subscribers beginning with the July number. Every clergyman and every teacher in the land should subscribe for the new volume beginning in July.

To Correspondents.

S. H.—1. **Is there any difference between the soul and the mind?**

Ans. The mind, strictly speaking, is intellect alone. The soul is intellect combined with the feelings and sentiments. Reason is mind but not emotion. It is, however, a faculty of the soul. Conscience is not mind, but emotion, and is also a faculty of the soul.

2. **Does instantaneous conversion, as taught by certain religious denominations, harmonize with the nature of man as taught by Phrenology?**

Ans. Accepting conversion as a fact, we answer *yes* and *no*. Both answers are, in part, correct, but neither covers the whole ground. What is conversion? Is it becoming instantly a saint? We think no man teaches that it is. Is it, then, a change of purpose—a desire and determination hereafter to live a different life, joined to a yielding of the will to be guided by a new rule of action? If this is conversion, why may it not be sudden? We fall in love suddenly, we suddenly become awakened to new hopes and fears. Why not, then, in respect to the action of our religious faculties? Some natures are very emotional and intuitional, and the resolves, reformations, as well as yieldings to temptation, are overt, impulsive, hearty, and zealous. So much for the *yes* side of the question—now for the other side. Another class of persons are prudent

quiet, logical, and deliberative. They never rush into either good or evil. Such persons, under religious influences, and under all other, evince moderation, are gradual in all their mental changes, and hardly know when they leave one state of mind or emotion and enter upon another. Such men are not conscious of sudden conversion, and of course will not be likely to believe it possible. Some denominations maintain the doctrine of a gradual change in purpose and character, and this is eminently a true doctrine for one class of minds. Other people teach and believe in sudden conversion, and to minds of a positive and emotional disposition, this is also true. But it takes, in both cases, no little amount of time to establish and consolidate a consistent, self-poised, substantial, and permanent religious character, though the original drift and purpose may never, from the very first, waver at all.

3. Why does a piece of fat pork suspended so as to hang a little below the top of a sap-kettle keep the sap from boiling over?

Ans. When the boiling sap rises so as to touch the pork, a portion of the fatty matter is disengaged and instantly spreads over the surface of the boiling liquid. As oil and water will not mix, the instant a particle of oil comes in contact with a bubble it bursts, and lets the steam which it contains escape, and thus the contents of the boiling kettle are kept below the rim.

The same rule applies to the foaming contents of an engine for grinding rags for paper. The dashing and plunging of the stock carries air under the water; this rises to the surface in foam, when a little oil is poured into the vat, and instantly the bubbles burst, the air escapes, and the rags sink below the surface of the water in the vat and move on.

J. S.—What work can be had, and at what price, which teaches the art of stuffing and preserving the skins of birds and other animals? and what is the price of the work, by H. C. Wright, entitled "Marriage and Parentage?"

Ans. "The Taxidermist's Manual," price $1 50; it is very scarce: the price of "Marriage and Parentage" is $1 25, post paid.

U. M. M.—Which is the superior sewing-machine of the kinds advertised by you, and the price?

Ans. Wheeler and Wilson's, and Grover and Baker's stand as high as any; both are excellent machines, and the prices of each vary from $40 to $100, according to style. If you desire one, and will name the price you wish to pay, and send the amount to us, we will select one for you and forward it on as good terms as you could secure if you were here in person.

J. V. Miller, Lima, S. America.—1. Do you describe character from the photograph, and if so, what is the charge?

Ans. Yes, we do describe character by photograph. We send you a *circular* entitled "*Mirror of the Mind*," which will inform you in what style to have likenesses taken, together with other matters belonging to the subject. In that circular you will also find the price for written descriptions by photograph.

2. Could you name any work on Physiognomy as good as, or better, than Lavater's?

Ans. We know of no work on Physiognomy better than that of Lavater. The price of his Physiognomy is four dollars without the postage—postage in the United States, other than on the Pacific coast, fifty cents.

R. H.—Can you send me a copy of a small book entitled "The Watch, its Constitution, its Merits and Defects," by H. F. Fyaget, and what is the price?

Ans. Yes; for fifty cents. The other work you mention is out of print, and will not probably soon, if ever, be reproduced.

THE WATER-CURE JOURNAL for June (now ready), contains—Sick-Headache; Railroad Musings—No. 10; Salt and its Offices; Rambling Reminiscences—No. 10; Hygienic Medication; How Chronic Diseases are Produced; The Praying-Cure; Principles of Hygienic Medication; Publishers' Column; Literary Notices; National Health Convention; Diptheria; Condiments for Domestic Animals; Tobacco Raising; Pure and Wholesome Bread; Digestion and Fermentation; Our Sick and Wounded Soldiers; Popular Lectures; To Correspondents; End of another Volume; Common Sense; The Turkish Bath; Physicians and Quacks; Mutiny in the Army; Qualifications of a Nurse; Evil Speaking; Intemperance and Insanity; Interesting Announcement; Scarlet Fever; What the Star-Spangled Banner Signifies; Special Notices.

Literary Notices.

OUR FLAG. A Poem in Four Cantos. By T. H. Underwood. New York: Carleton, Publisher.

A poem of the Time. It is called into existence by an earnest, patriotic indignation at the enormities which are attendant and indispensable to a society controlled and molded by slavery. The scene is laid in Richmond, "the nursing-mother of Tyranny and Treason"—in "a graveyard old and grim," where

> "Close on the margin of an open grave
> A gaunt and ghostly apparition stood."

He bears the image of madness, and talks wildly there above the dead. His paroxysm over, he falls upon the ground insensible and apparently lifeless. The sexton bears the body to the nearest mansion, where it is laid upon a bed preparatory to the last offices. The old man, "garrulously wise in all the lore of graveyards, every mood and aspect of the dead," makes a brief comment upon the singular appearance of the corpse, and proceeds to relate a story of an attempt to bury a person alive, a beautiful, lovely woman. As he tells how she was saved by him from her terrible fate, the supposed dead man awakes to consciousness, sits upright in bed, his reason restored, and after a little while proceeds to relate his story.

He had lived in St. Louis, and was the son of Colonel Varney, by an octoroon mother. His face the "hated secret told." One day, "eventful, dreadful day," brings rejoicing and a roll of drums; a day of which Varney is the hero. Our poet does not tell us why. His wife arrays the servants and ranges them with flags to welcome their master. As he comes with a long procession, and descends from his vehicle at his own door, the people applaud him, and he

> "Then faced the crowd, and in a swelling speech
> Recon secrated all his after life
> To Liberty, his country, and his God—
> A thousand lips the mockery applaud.

Entering the house, the lordly negro-owner resumes his "plantation manners," ordering one hither and another thither; and then enraged at his wife's coolness resolves to move her. Dropping a bunch of keys into his boot, he demands presently of Lucy, the octoroon mistress, to find them; and on her failure drags her to the stable, strips and binds her, and whips her to death. Horrified by her screams, the wife of the miscreant runs out to the bloody scene, and swooning, falls to the ground, when her head striking the stone sill, she is fatally injured.

The fair-haired son of the murdered octoroon is sold South, to a master of the Legree order. "Then came the crushing days of crime and cruelty."

> "The end was madness and a double crime."

His master one day remonstrates with him for "preaching abolition heresies and stuff." We quote two stanzas:

> "Accursed be Canaan! on him rests the rod!
> His sons and daughters to the latest breath,
> This condemnation, thus announced by God,
> Is bondage unconditional as death.
> Christ ratified it and with lip and pen
> The Christian Churches have replied, 'Amen!'
> "I boldly answered: 'Tis a shameless fraud
> Upon the common sense of all the world!
> A blasphemy—a crime against our God,
> Which Christian nations of the earth have hurled
> Back in your teeth—the argument of knaves,
> Who have their interest in holding slaves.'"

The master promises freedom for himself and wife. After a day of felicity at the thought, he repairs to his cottage to find murderous hands lashing her to death with steel-thonged whips. Late at night he digs her grave, and lays her there; then returning to his hut, seizing a knife, hurries off to slay first the overseer, and then his treacherous master. The woman of whom the sexton had spoken, had been by them then consigned alive to the tomb.

And now the dream of his madness came to be realized. A mob, clamorous for blood have tracked him out, and entering the house drag him forth, bind him to a liberty pole on which "our flag" floats proudly to the breeze. The preparations are soon completed, torches are applied, and the victim is soon destroyed. The flames ascend the pole and seize upon the national ensign, which grows red, then black, emblematic of a nation's thrall, and "falls to ashes on the mob below." The frontispiece is a picture of this murderous affair.

Mr. Underwood has succeeded in forcibly depicting in strong colors the operations of the great American crime; this poem will be widely read, and the influence can not fail to be beneficial. Highly-wrought as are the delineations of atrocities, we have but too much evidence that they are only common occurrences in that land of the whip and chain, where power, long masked, has at last addressed itself to the effort of sundering the Nation.

MADAME DEMOREST, of our city, has sent us her "Quarterly Mirror of Fashion" for the summer of 1862. It is very handsomely and extensively illustrated, and appears to be just what the ladies require to dress themselves and children according to the approved modes. The number before us also contains patterns of various articles, which must make the work just the thing. Price 25 cts. a number, or $1 a year.

Business Notices.

TO FRIENDS AND CO-WORKERS.

IN JULY and in JANUARY we begin new Volumes of this JOURNAL. Those whose subscriptions close with this number, can now forward, with their request for renewal, the names of their neighbors as new subscribers. May we not hope for a very large accession to our list to begin with the new volume? We will print the man-elevating truths, and trust to our co-working friends in every neighborhood to find the readers. Now is the time to begin the good work.

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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 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.

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

CLUBBING WITH THE MAGAZINES, ETC.—We will send the JOURNAL for 1862 and a yearly copy of either *The Atlantic*, *Harper's*, *Godey's*, or any other $3 magazine, for $3 50. The JOURNAL and either *The Horticulturist*, *Hovey's Magazine*, *Arthur's Magazine*, or any other $2 magazine, for $2 50. Canada subscribers must add the American postage.

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

TERMS.—Twenty-five cents a line each insertion.

JUST PUBLISHED—A NEW NATIONAL POEM, in Four Cantos, entitled "OUR FLAG," by T. H. Underwood. This Poem is an answer to the arguments of the South in favor of Slavery. It is a remarkable production, emanating from a man born on the "sacred soil," who is familiar with the practical workings of Slavery in all the phases of plantation life. The simplicity of language and elegant finish show the touch of a master poet. It should be read by all true patriots and lovers of humanity. Published by CARLETON, No. 413 Broadway. For sale by FOWLER and WELLS, No. 308 Broadway. Sent, postage paid, for TWENTY-FIVE CENTS.

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DR. TRALL'S ADDRESS IN WASHINGTON.

The address delivered by R. T. Trall, M.D., in the Smithsonian Institute, Washington City, February 18, 1862, on

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Contents.

GEN. O. M. MITCHELL.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

GEN. O. M. MITCHELL, so well and widely known as a Professor of Astronomy, and for having recently made himself eminently conspicuous in his dashing military movements in Northern Alabama, furnishes an interesting subject for phrenological inquiry.

In the first place he has a peculiar temperament. He is one of those dark, wiry, sinewy, tough, and active men who are always emphatic, positive, and efficient in all they attempt to do. That temperament does not necessarily give wisdom or intellectual capacity, but what there is of a man having that temperament will be decided, angular, distinct, and impressive.

Gen. Mitchell is a person of medium size; has an amply developed chest, and a large head, and every black, stiff, standing hair on that head is characteristic, and shows that he is full of whalebone throughout, and that his brain is one of the most intense and enduring that can be found. Men of that temperament sometimes lack vital power, and their machin-

PORTRAIT OF GEN. ORMSBY McKNIGHT MITCHELL.

ery stops because they can not feed it with vital steam with sufficient rapidity; but as this man has rather large lungs, and the signs of pretty good digestion, he will be likely to hold out and accomplish much. Thus much for his physiological quality.

His phrenology, acted upon through such a temperament, indicates the following characteristics: The reader will observe the external angle of the eyebrow is very square and prominent, which is the location of the organ of Order, indicating that method, system, and rule pervade all that he does. The whole brow is comparatively prominent, showing practical talent, quick perceptions, and readiness of resources. The organ of Calculation is large, as seen in the outward extension of the brow from the external corner of the eye. This lays the foundation for arithmetical and mathematical talent. The upper part of the forehead is prominent, broad, and square, showing a first-class head for reasoning power, philosophical investigation, and ability to lay plans, to see ahead, and to devise ways and means for future results. The middle part of the forehead from side to side, horizontally, is also prominent, showing a great command of facts, geographical talent, excellent memory of time, and a tendency to punctuality.

His Language being large renders him fluent and copious in his power of expression. His knowledge of character is excellent, and his ability to be agreeable and persuasive in manner, quite strongly marked. The upper and outer corners of the forehead appear to be square and prominent, showing large Mirthfulness, quick perception of the ridiculous, and the power to discover whatever is mirthful or ridiculous in any statement or action. If the reports respecting his telegraphing from Huntsville, in reply to an intercepted message of Beauregard, "that it would be perfectly safe to send Union prisoners from Corinth to Richmond," be true, it is in perfect keeping with his large Mirthfulness. The organs which give imagination, sense of the sublime and beautiful, grand and imposing, are strong in him; hence his fondness for the sublime science of astronomy, and his eloquence as a speaker. The moral organs, as a class, appear to be well-developed, indicating reverence for the works of God, the love of duty, and sense of moral obligation, sympathy for suffering, and a ready appreciation of things spiritual. He appears to have a good development of Self-Esteem, which gives him self-reliance, confidence in his own judgment, willingness to stake his cause upon his own judgment. He has very large Firmness, which gives determination, strength of will, perseverance, and power of standing erect under burdens and difficulties. He has rather large Cautiousness, indicating prudence, regard for consequences, and a tendency to secure safety. His Combativeness is large; hence he is courageous in spirit, abrupt and earnest in action. His social feelings are uncommonly well-developed; hence he is a man of cordial and affectionate sympathies; he readily wins the confidence and kind feelings of strangers.

On the whole, he is a clear-headed, self-reliant, energetic, practical, persevering, warm-hearted man. He believes in God, in himself, in his cause, in his ability to do his duty, and is willing to try.

BIOGRAPHY.

Gen. Ormsby McKnight Mitchell is a native of Kentucky, but was appointed to West Point from Ohio, in 1825. He is about fifty-seven years of age. In 1829 he graduated in the same class as the rebel Generals Joe Johnston and Lee. He served three years as Professor of Mathematics at West Point, and was a short time in the army. But in 1832, becoming weary of inaction, he resigned his commission, studied law, and opened an office at Cincinnati, Ohio. From 1834 to 1844 he filled the chair of Professor of Mathematics in the Cincinnati College, and in 1845 founded the Cincinnati Observatory. His love for astronomy induced him to devote most of his time to the study of this science. He published several works on the subject which attained considerable popularity; and in 1858, when the troubles in the Dudley Observatory left it without a manager, he was called to the vacant post. Astronomy, however, did not engross his time. Like McClellan, Burnside, Curtis, and others, he was a railroad man, and for many years filled the office of Engineer of the Ohio and Mississippi line. He was also at one time Adjutant-General of Ohio. In every position he was remarkable for energy, boldness, and thoroughness.

When the war broke out, he was among the first to inculcate the necessity of defending the unity of the country at all hazards. He was one of the speakers at the great meeting on Union Square, and his speech was probably the most thrilling that was delivered that day. He said:

"I owe allegiance to no particular State, and never did, and, God helping me, I never will; I owe allegiance to the Government of the United States. A poor boy, working my way with my own hands, at the age of twelve turned out to take care of myself as best I could, and beginning by earning but four dollars per month, I worked my way onward, until this glorious Government of the United States gave me a chance at the Military Academy at West Point. There I landed with my knapsack on my back, and, I tell you God's truth, just a quarter of a dollar in my pocket. There I swore allegiance to the Government of the United States. I did not abjure the love of my own State, nor of my adopted State, but high above that was proudly triumphant and predominant my love for our common country." His speech was continued with a fervor that held his hearers enthralled, and amidst his remarks, the following words also fell from his lips: "When the rebels come to their senses, we will receive them with open arms; but until that time, while they are trailing our glorious banner in the dust, when they scorn it, condemn it, curse it, and trample it under foot, I must smite, and in God's name I will smite. and as long as I have strength I will do it. * * * I am ready, God help me, to do my duty. I am ready to fight in the ranks or out of the ranks. Having been educated in the Academy, having been in the army several years, having served as a commander of a volunteer company for ten years, and having served as an Adjutant-General, I feel I am ready for something. I only ask to be permitted to act; and in God's name, give me something to do!"

He was appointed Brigadier-General from New York, and sent to Kentucky. There he obtained command of a division of Buell's army, which was the first of our troops in Bowling Green. From Nashville, he was sent due south through Murfreesboro' and Columbia. Near the latter place he left the bulk of his division under one of the brigadiers, and with a brigade of infantry, a squadron of cavalry, and two batteries, he made an extraordinary forced marched on Huntsville, which place he occupied before the rebels suspected his proximity. He seized the telegraph office, and, it is believed, obtained some useful information in the shape of dispatches from and to Beauregard. Since then he has been dashing hither and thither on the Memphis and Charleston Road, until now he holds two hundred miles of the line, from Stevenson, Alabama, to Tuscumbia. He is one of our most dashing and splendid generals.

General Mitchell, like many of our more prominent generals, is also an author. He has sent forth to the world several of the finest astronomical works, some of which have been reprinted in a popular form in England and on the European continent. His "Planetary and Stellar Worlds" and his "Popular Astronomy" have become text-books, and his "Astronomy of the Bible" is now in the press. He has also written three other works, which we believe have not yet been published.

A SINGULAR BEING.—The Lewiston *Journal* mentions the case of a remarkable young fellow residing in the town of Solon, Me.:

He has one of the most curiously formed heads ever known, being apparently destitute of the reasoning and moral faculties. His countenance is utterly expressionless, and yet he has a most astonishing memory. He can relate, with marvelous accuracy, all sorts of incidents of his experience, never forgets anything, and can repeat whole pages after one or two hearings. Still he is as simple as an utter fool in nearly every respect. In one, however, he exhibits better sense than many heads, and that is in regard to intoxicating liquors. He declares that he knows too much to get drunk, and will not touch them. He used to smoke and chew tobacco, but has given up those habits. He takes especial delight in an old watch, with wheels all out of adjust-

ment, and deceives himself with the idea that it keeps as good time as the sun. He has traveled over half the world "on his cheek," as he terms it, and has just returned from a trip to Europe. His style is to conceal himself on board a ship or car, and afterward tell a piteous story to the captain or conductor, by which means he never fails to get put through as a "dead head." He seems to take as much interest in the simplest of sports as a child. He is one of the anomalies of nature, and casts of his head have been obtained by phrenologists and others interested in craniology.

The writer of the above seems to wonder how the singular being can possess an "astonishing memory, when apparently destitute of the reasoning and moral faculties." To a phrenologist it is known that the organs of perception and memory are often large and active, while the organs of the reasoning and moral faculties are wanting, and it is no marvel to him to see one set of faculties strong and active in a person who is weak in some or even in every other quality.

TALK WITH READERS.

EDITORS PHRENOLOGICAL JOURNAL—You maintain the doctrine, that the size of the head, other things being equal, is the measure of the power of mind. Having recently visited Lehigh and Berks, and part of Lebanon, counties, Pennsylvania, I have found larger heads than in any other place I ever traveled in before—seventeen States of the Union and part of Canada. The physiology of these people is also good, their organization somewhat resembling that of the late Stephen A. Douglas, but their intelligence ranks lower than the people of any place I have ever before visited, notwithstanding their intellectual organs are large enough to produce giant minds. They do not read or know anything about scientific subjects. Their farming and their stock is good, but no better than in Ohio and the New England States. Since large heads and giant intellects always go together, according to your doctrine—[No. Not necessarily.—EDS. JOUR.]—the people of this part of the Union should make the greatest progress in civilization; but instead of that, they oppose railroads, bridges, lightning-rods, improvements in machinery, free schools, and everything else that has a tendency to civilize. In this most ignorant part of the United States they have large heads, and ought to be men of talent. According to your doctrine, that large heads give mental power, these counties should be the center of intelligence; but unfortunately they are not, while, on the contrary, Ohio and the New England States have people with smaller heads and weaker physiologies, and these are the places in which are made, and the people who make, the greatest progress in civilization, and all that goes to make a great people. J. B.

ANS. The people of the counties you mention in Pennsylvania are Dutch, and they have lived by themselves, speaking the language of their mother country, and from generation to generation have thus kept themselves, by language and sympathy, away from contact with English settlers. The same general characteristics of national aversion to improvement can be found in different counties in the State of New York. The Hollanders have a thousand years of usage crystallized in their fixed customs, and they are proverbially strong, steady, uniform, and persistent. They have large bodies, strong physiologies, and they may have large heads, but we doubt whether the intellectual or anterior lobe of their brain is as large, relatively, as you represent it. We have seen these people and traveled among them, but in Pennsylvania and elsewhere, according to our experience, the size of their large heads is made up in the middle and back portions, not in the forehead. You say "they are averse to public schools, and to improvements of all kinds." It is ignorance, and the prolongation of their previous customs, which fetter their minds; but the railroads now running into these sections carry the light of a different civilization among them, and they are fast changing in thought, habit, and disposition. The Rev. John Chambers, of Philadelphia, who is a native Pennsylvanian, said, in a speech some few years ago, that "the people of old Berks still vote for General Jackson." He being a Pennsylvanian, thinks he has a right to utter such a joke, as illustrative of the moderation, stolidity, unnecessary ignorance, and conservatism, as well as want of enterprise, among that farming population. The brain of this class of people is not active in proportion to the size. Their temperaments are animal and dull, but so far as they have activity of mind, their brain expands in the most active organs. They have large Acquisitiveness, and nobody clings closer to money; they have large Destructiveness, and no one has hotter or higher tempers when aroused; they have large Firmness, and are set and willful; they have large social organs, and they are very social, companionable, and loving among themselves.

In New England, and in Ohio, which was settled from New England to a great extent, you say, "their heads are smaller than the Dutch, and their physiology not so good, but still they are the people who carry on the mighty revolutions of the age." We venture that you might take a hundred men from Berks Co., Pa., and a hundred from any one of the eight northern counties of Ohio, or of any of the counties in New England, and the foreheads of the Ohio and New England men will measure more from ear to ear around the brow, than the large, dull-headed men you speak of in these counties in Pennsylvania. But whether they do or not, the temperaments of these men are much more active than those of the descendants of the Dutch in Pennsylvania, and evince more intellectual capability as well as size.

You remark in your statement that we hold that "large heads and giant intellects *always* go together," but we never have said that a large head always evinced a giant intellect, because the quality may be coarse and the mind dull.

Secondly. "If all the organs act independently of each other, what time does the organ of Eventuality get to sleep, if the person dreams throughout his sleeping hours? Since Eventuality is the organ that retains occurrences, it would be necessary for that organ of memory to be awake, in order to remember a dream—must the organ, therefore, go without sleep, or must it sleep during the day, when the rest are awake?"

ANS. When a person dreams, it is not Eventuality merely that is partially awake, but the organs which have relation to the dream must also be, for the time being, more or less active. If a man dreams of battles, Combativeness, Destructiveness, and Cautiousness would be active. If he dreams of fun and amusement, or of social pleasure, or of religious subjects, or of objects of danger, of praise, or disgrace; if he dreams of seeing objects of beauty, of elegance, or machinery, it is evident that the faculties through which these emotions occur must be partially awake, and it may not be improper to suppose that we have many dreams which we never remember, because the organs of memory are so completely at rest that we obtain no recollection of them. We frequently awake from fright or excitement, having been dreaming, doubtless, most intensely, but we have no memory of it, as we have said, because the organs of memory were not at the time awake. Many times we dream and remember indistinctly; again we may dream and have a perfect consciousness and memory of the whole transaction. But undisturbed sleep is the only kind that is healthful and refreshing, and a man should not dream at all. It is well known to every one who dreams, that the brain feels feverish the next day, as if something had gone wrong. Sometimes, if a person eats a hearty supper, he will dream all night, and transact worlds of business, but feels feverish and unfit for business the next day, almost as much so as if he had not slept at all, besides feeling tired.

The girl who ate half a mince-pie on going to bed, and dreamed of her deceased grandmother, was told by her physician, who inquired what she ate before retiring, that if she had eaten the whole of the pie she would have dreamed of her grandmother and grandfather both.

Sound sleep has no dreams. Some dreams are remembered because at the time the memory is partially awake. Some dreams are utterly unknown to the dreamer when he awakes, because his organs of memory were asleep while some of his emotional organs were reveling in dream-land.

HARMONY
OF
PHRENOLOGY AND THE BIBLE.

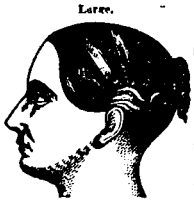
In every age of the world mankind have demanded that every new scientific discovery should be judged by the Sacred Scriptures, and condemned if it did not seem to harmonize with them. Three hundred years ago, the teachers of Astronomy were hunted as the enemies of religion; and less than fifty years ago, the Geologist was called an infidel. The recognition of two facts has changed the public sentiment of the religious world. One of these is, that the Bible was given as a guide in morals and religion, and not as a manual of physical science; the other fact is, that on investigation of the spirit of Scripture and the facts of science, it is found that they do not disagree, and that the latter, in many respects, tends to corroborate the truth and enforce the claims of the former. This is eminently true of Phrenology, because revelation is a moral, social, spiritual, and passional guide to man, and therefore covers the same ground that is cultivated by that science which has to do solely with man's mental and passional nature. It would therefore be expected that the Bible, in treating of the duties and destiny of the race, would recognize each mental power and passion, each aspiration and emotion; not only to permit and guide the action of each passion and faculty, but to warn and threaten against their abuse.

That this is done in express and vivid terms will be observed by perusing the quotations we have made; and any person familiar with the Scriptures, will readily perceive that passages appropriate to each mental organ might have been multiplied to a much greater extent.

That the Bible recognizes every passion and faculty which is claimed by Phrenology to be a part of man's complicated mental being, the perusal of the following pages will abundantly attest. In their preparation the temptation has been to extend the quotations. The Bible is full, everywhere, of passages pertinent and beautiful, illustrating the fact that the Divine Author of our being was also the author of that book, which is unsurpassed in its life-like pictures of human nature in all its phases. We believe that the Christian religion has nothing to fear from science; and as "true religion is central truth, all knowledge should be gathered around it."

DEFINITION OF THE ORGANS AND THEIR SCRIPTURAL RECOGNITION.

DOMESTIC PROPENSITIES.



QUEEN VICTORIA.

A. JOHNSON.

The organs of these propensities occupy the back and lower portions of the head, causing it to project behind the ears. They lay the foundation of all the social and family affections. Persons largely endowed with these, love family, home, country, and fireside relations devotedly, and regard the family as the center of life's pleasures, and strive to make the home pleasant and the family happy.

1. Amativeness.—Reciprocal love and attachment of the sexes; adapted to the continuance of the race. *Excess:* When existing in excess it tends to grossness, vulgarity, and licentiousness. *Deficiency:* Indifferent toward and want of affection for the other sex.

Scriptural Recognition.—God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it.—*Gen.* i. 27, 28. Thou shalt not commit adultery.—*Ex.* xx. 14; see *Prov.* vi. 24–33; *Prov.* vii. 1–27.

A. Conjugality—UNION FOR LIFE.—Desire to pair; to unite for life; to love one of the opposite sex, and remain constantly with and faithful to the loved one. *Excess:* Morbid fervor of attachment, extreme reluctance to temporary absence, and inconsolable grief at the loss of a matrimonial companion. *Deficiency:* Aversion to permanent union; vacillation in matrimonial affections.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one.—*Gen.* ii. 24. Let every man have his own wife, and let every woman have her own husband.—1 *Cor.* vii. 2; see *Matt.* xix. 3–9.

2. Philoprogenitiveness.—Parental love; fondness for pets, and the young and helpless generally, adapted to the infantile condition, and to care for the helpless aged in second childhood. *Excess:* Idolizing and spoiling children by caresses, and improper indulgences. *Deficiency:* Neglect of the young, and the enfeebled aged.

Can a woman forget her sucking child?—*Isa.* xlix. 15. And he shall turn the heart of the fathers to the children.—*Mal.* iv. 6. And Israel said, *It is enough;* Joseph, my son, is yet alive; I will go and see him before I die.—*Gen.* xlv. 28. But when he was a great way off, his father saw him, and had compassion, and ran, and fell on his neck and kissed him.—*Luke* xv. 20. Rachel weeping for her children, refused to be comforted for her children, because they were not.—*Jer.* xxxi. 15. The ostrich leaveth her eggs in the earth, and warmeth them in dust, and forgetteth that the foot may crush them, or that the wild beasts may break them. She is hardened against her young ones, as though they were not hers.—*Job* xxxix. 14, 15, 16. Suffer little children to come unto me, for of such is the kingdom of heaven.—*Matt.* xix. 14; see *Deut.* xl. 31; *Deut.* xxxi. 18; *Luke* xiii. 34; *Matt.* xviii. 2.

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

Then Joseph could not refrain himself—and he wept aloud, and said unto his brethren, I am Joseph; doth my father yet live? And he said unto his brethren, Come near to me; I am Joseph your brother, whom ye sold into Egypt. And he fell upon his brother Benjamin's neck, and wept, and Benjamin wept upon his neck. Moreover, he kissed all his brethren, and wept upon them; and after that his brethren talked with him.—*Gen.* xlv. 1, 2, 3, 4, 14, 15. Entreat me not to leave thee, for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God. Where thou diest will I die, and there will I be buried; the Lord do so to me and more also, if aught but death part thee and me.—*Ruth* i. 16, 17. The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.—1 *Sam.* xviii. 1. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends. Henceforth, I call you not servants; but I have called you friends; for all things that I have heard of my Father, I have made known unto you.—*John* xv. 12–15. A man that hath friends must show himself friendly.—*Prov.* xviii. 24. Two are better than one; for if they fall, the one will lift up his fellow; if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.—*Ecc.* iv. 9–12. Behold how good and how pleasant it is for brethren to dwell together in unity!—*Psa.* cxxxiii. 1.

4. Inhabitiveness.—Love of home; patriotism; desire to live permanently in one place; adapted to the necessity of a home. *Excess:* Unfounded prejudice against other countries and neighborhoods. *Deficiency:* A roving, unsettled disposition; liability to treason against one's flag and country.

By the rivers of Babylon, there we sat down; yea, we wept, when we remembered Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning.—*Psa.* cxxxvii. 1, 4, 5. And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee.—1 *Kings* xxi. 3. If a man sell a dwelling-house in a walled city, he may redeem it within a year after it is sold. The houses of the cities of the Levites are their possession.—*Lev.* xxv. 29, 33. In my Father's house are many mansions. I go to prepare a place for you.—*John* xiv. 2. Here will I dwell, for I have desired it.—*Psa.* cxxxii. 14.

5. Continuity.—Ability to apply the thoughts and feelings patiently and continuously to one subject or thing until it is completed. *Excess:* Tedious prolixity; absence of mind. *Deficiency:* Excessive fondness for variety; restless impatience for change and variety.

Let every man abide in the same calling wherein he was called.—1 *Cor.* vii. 20. A double-minded man is unstable in all his ways.—*Jas.* i. 8.

SELFISH PROPENSITIES.

YANKEE SULLIVAN.

REV. DR. BOND.

These provide for man's animal wants; create those desires and instincts, and supply those wants which relate more especially to his bodily wants and physical necessities. Most of these begin and end with self; some of them relate also to a limited extent to others. When these organs are large, the side-head is full and rounded, and the head is especially wide through the region of the ears. When small, the sides of the head are flattened and the whole head narrow.

E. Vitativeness.—Love of life; desire to exist; tendency to resist disease and death and to maintain youthful vigor to old age. *Excess:* Extreme clinging to life; dread of death. *Deficiency:* Recklessness and unnecessary exposure of health and indifference to life.

All that a man hath will he give for his life.—*Job* ii. 4. What man is he that desireth life, and loveth many days?—*Psa.* xxxiv. 12. For this corruptible must put on incorruption, and this mortal must put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory.—1 *Cor.* xv. 53, 54. Jonah wished in himself to die, and said, It is better for me to die than to live.—*Jonah* iv. 8.

6. Combativeness.—Self-defense; resistance; the courageous, energetic, go-ahead disposition. *Excess:* A quick, fiery, excitable, fault-finding, contentious disposition. *Deficiency:* Inefficiency, cowardice, tameness.

Whatsoever thy hand findeth to do, do it with thy might.—*Ecc.* ix. 10. Be not ye afraid of them: remember the Lord, who is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses.—*Neh.* iv. 14. Fight the good fight of faith.—1 *Tim.* vi. 12. Ye endured a great fight of afflictions.—*Heb.* x. 32. Waxed valiant in fight, turned to flight the armies of the aliens.—*Heb.* xi. 34. Quit yourselves like men, and fight.—1 *Sam.* iv. 9. As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.—*Prov.* xxvi. 21. Now, therefore, there is utterly a fault among you, because ye go to law one with another.—1 *Cor.* vi. 7; see *Psa.* xxxvii. 8.

7. Destructiveness.—Executiveness, propelling power; the exterminating feeling; ability to endure or witness suffering, and to inflict necessary pain. *Excess:* The malicious, retaliating, revengeful, cruel, and murderous disposition. *Deficiency:* Tameness, tenderness, inefficiency.

Arise, Peter; slay and eat.—*Acts* xi. 7. Be ye angry, and sin not; let not the sun go down on your wrath. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice.—*Eph.* iv. 26, 31. Fathers, provoke not your children to wrath.—*Eph.* vi. 4. But they cried out the more, saying, Let him be crucified.—*Matt.* xxvii. 23. Thou shalt not kill. - *Ex.* xx. 13.

8. Alimentiveness.—Appetite: enjoyment of food and drink. Tendency to feed and nourish the body. *Excess:* Gluttony; gormandizing; intemperance. *Deficiency:* Want of appetite; indifference to food; inability to judge of or enjoy flavors.

Of every tree of the garden thou mayest freely eat.—*Gen.* ii. 16. And God said, Behold, I have given you every herb bearing seed, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat.—*Gen.* i. 29. For one believeth that he may eat all things; another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him that eateth not despise him that eateth.—*Rom.* xiv. 2, 3. Be not among wine-bibbers; among riotous eaters of flesh; for the drunkard and the glutton shall come to poverty. Look not on the wine when it is red. At the last it biteth like a serpent, and stingeth like an adder.—*Prov.* xxiii. 20, 21, 31, 32. When thou sittest to eat with a ruler, be not desirous of his dainties; for they are deceitful meat.—*Prov.* xxiii. 1, 3. Give me food convenient for me.—*Prov.* xxx. 8.

9. Acquisitiveness.—Sense of property; economy; disposition to acquire; to provide for the future, and accumulate things of value. *Excess:* Extreme greed of gain; selfishness; miserly avarice; theft. *Deficiency:* Prodigality; inability to appreciate the value of property; wastefulness.

If any provide not for his own, and especially for those of his own household, he hath denied the faith, and is worse than an infidel.—1 *Tim.* v. 8. Provide things honest in the sight of all men.—*Rom.* xii. 17. He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich.—*Prov.* x. 4. Give me neither poverty nor riches, lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal.—*Prov.* xxx. 8, 9. There is that withholdeth more than is meet, but it tendeth to poverty.—*Prov.* xi. 24. He that tilleth his land shall have plenty of bread; but he that followeth after vain persons shall have poverty enough.—*Prov.* xxviii. 19. Mortify covetousness, which is idolatry.—*Col.* iii. 5. Thou shalt not steal.—*Ex.* xx. 15.

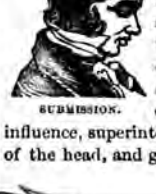
10. Secretiveness.—Concealment; restraint of feeling; reserve; policy; management; discreetness. *Excess:* Double-dealing; hypocrisy; lying; deception; false pretenses; cunning. *Deficiency:* Outspoken bluntness, want of reserve, tact, and policy.

A prudent man conceaieth knowledge.—*Prov.* xii. 23. Keep thy tongue from evil, and thy lips from speaking guile.—*Psa.* xxxiv. 13. A fool uttereth all his mind; but a wise man keepeth it in till afterward. Seest thou a man that is hasty in his words? there is more hope of a fool than of him.—*Prov.* xxix. 11, 20. He that keepeth his mouth, keepeth his life; but he that openeth wide his lips shall have destruction.—*Prov.* xiii. 3. He that hateth, dissembleth with his lips, and layeth up deceit within him; when he speaketh fair, believe him not; for there are seven abominations in his heart; whose hatred is covered by deceit.—*Prov.* xxvi. 24, 25. The words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil; yet were they drawn swords.—*Psa.* lv. 21. Wherefore, putting away lying, speak every man truth with his neighbor.—*Eph.* iv. 25. Deceit is in the heart of them that imagine evil.—*Prov.* xii. 20. And she put skins of kids on his hands, and Jacob said to his father, I am Esau thy first-born.—*Gen.* xxvii. 16, 19. Thy brother came with subtlety, and hath taken away thy blessing.—*Gen.* xxvii. 35. And the lords of the Philistines said unto her [Delilah], Entice him [Samson], and see wherein his great strength lieth. —*Judges* xvi. 5. Then Jael took a nail and a hammer, and went softly unto him, and smote the nail into his temples; for he was fast asleep and weary. So he died.—*Judges* iv. 21. Thou shalt not bear false witness against thy neighbor.—*Ex.* xx. 16. Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves.—*Matt.* x. 16. A whisper separateth chief friends.—*Prov.* xvi. 28. Whomsoever I shall kiss, that same is he; hold him fast. And forthwith he came to Jesus, and said, Hail, master, and kissed him.—*Matt.* xxvi. 48, 49.

11. Cautiousness.—Prudence; watchfulness; carefulness; sense of danger. *Excess:* Timidity; cowardice; procrastination; fear. *Deficiency:* Carelessness; heedlessness; reckless imprudence.

A prudent man foreseeth the evil, and hideth himself.—*Prov.* xxii. 3. When he raiseth up himself, the mighty are afraid.—*Job* xli. 25. Serve the Lord with fear, and rejoice with trembling.—*Psa.* ii. 11. Which of you intending to build a tower, sitteth not down first, and counteth the cost.—*Luke* xiv. 28. Be watchful, and strengthen the things that remain. If thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.—*Rev.* iii. 2, 3. Watch ye, and pray, lest ye enter into temptation.—*Mark* xiv. 38. What I say unto you, I say unto all, Watch.—*Mark* xiii. 37. If thou do that which is evil, be afraid.—*Rom.* xiii. 4. Terrors shall make him afraid on every side.—*Job* xviii. 11. Fear came upon me, and trembling, which made all my bones to shake.—*Job* iv. 14.

ASPIRING AND GOVERNING ORGANS.



SUBMISSION.

AUTHORITY.

THESE give the desire for a good name, elevated position, respectability; sense of honor, love of power, self-respect, dignity, readiness to take responsibility, self-trust, love of liberty, determination, perseverance, positiveness, personal consequence, and the disposition to exert influence, superintend, and govern. These organs are located in the crown of the head, and give length from the opening of the ear to the crown.

12. Approbativeness.—Regard for reputation; love of praise; desire for distinction, honor, and good name; ambition; sensitiveness to reproach. *Excess:* Vanity, self-praise, and extreme sensitiveness to approval or reproach. *Deficiency:* Disregard of public opinion, personal appearance, praise or blame.

A good name is better than precious ointment.—*Ecc.* vii. 1. Do good, and thou shalt have praise.—*Rom.* xiii. 3. And men will praise thee when thou doest well.—*Psa.* xlix. 18. Praise is comely for the upright.—*Psa.* xxxiii. 1. I will get them praise and fame in every land.—*Zeph.* iii. 19. They loved the praise of men more than the praise of God.—*John* xii. 43. Let another man praise thee, and not thine own mouth.—*Prov.* xxvii. 2. Let us not be desirous of vain glory, provoking one another, envying one another.—*Gal.* v. 26. And a damsel came unto him [Peter], saying, Thou also wast with Jesus. But he denied before them all. And when he was gone out into the porch, another said unto them that were there, This fellow was also with Jesus of Nazareth. Again he denied with an oath, I do not know the man.—*Mat.* xxvi. 69, 70, 71, 72. They love to pray standing in the corners of the streets, that they may be seen of men.—*Matt.* vi. 6.

13. Self-Esteem.—Dignity; self-respect; manliness; love of liberty; pride; nobleness; an aspiring and commanding disposition. *Excess:* Arrogance; imperiousness; over-estimate of self. *Deficiency:* self-distrust; tendency to avoid responsibility and keep in the back-ground.

And God said, Let us make man in our image, after our likeness, and let them have dominion over every living thing that moveth upon the earth.—*Gen.* i. 26-28. Into their assembly, mine honor, be not thou united.—*Gen.* xlix. 6. O Lord my God, if there be iniquity in my hands; if I have rewarded evil unto him that was at peace with me, let the enemy tread down my life upon the earth, and lay mine ho or in the dust.—*Psa.* vii. 3, 5. Now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.—*Job* xxx. 1. What ye know, the same do I know also; I am not inferior unto you.—*Job* xiii 2. When the Philistine looked about and saw David, he disdained him, for he was but a youth, and he said to David, Am I a dog that thou comest to me with staves?—1 *Sam.* xvii. 42, 43. And Hazael said, Is thy servant a dog that he should do this?—2 *Kings* viii. 13. God, I thank thee that I am not as other men.—*Luke* xviii. 11. Be thou strong and show thyself a man.—1 *Kings* ii. 2. For I say to every man that is among you, not to think more highly of himself than he ought to think.—*Rom.* xii. 3. And the publican standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner.—*Luke* xviii. 13.

14. Firmness.—Decision; fortitude; stability; steadfastness; determination; perseverance; unwillingness to yield. *Excess:* Stubbornness; obstinacy; willfulness. *Deficiency:* Instability; Vacillation; fickleness.

Be ye steadfast, unmovable; always abounding in the work of the Lord.—1 *Cor.* xv. 58. Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.—*Eph.* vi. 13. Be strong and quit yourselves like men.—1 *Sam.* iv. 9. My heart is fixed, O God, my heart is fixed.—*Psa.* lvii. 7. I have stuck unto thy testimonies.—*Psa.* cxix. 31. I have sworn, and I will perform it, that I will keep thy righteous judgments.—*Psa.* cxix. 106. Though he slay me, yet will I trust in him; but I will maintain mine own ways before him.—*Job* xiii. 15. And still he holdeth fast his integrity, although thou movedst me against him to destroy him.—*Job* ii. 3. And the Lord said unto Moses, This is a stiff-necked people.—*Ex.* xxxii. 9.

MORAL SENTIMENTS.

Large.

BISHOP WHITE.

Small.

MALEFACTOR.

THESE adapt man to the moral nature of things; humanize, adorn, and elevate his nature; render him a moral, accountable, and religious being; elevate and ennoble his nature; beget aspirations after goodness, virtue, justice, purity, correct principle, and a higher and holier state, both in this life and that which is to come. When this class of organs is large, the top of the head is high, long, and broad, like that of Bishop White; when small, the head is short, narrow, and low at the top, as seen in the head of the Malefactor.

15. Conscientiousness.—Moral principle; love of justice; integrity; sense of duty, and obligation. *Excess:* Great scrupulousness; self-condemnation; unjust censure. *Deficiency:* Moral obtuseness; indifference to right or wrong.

If Balak would give me his house full of silver and gold, I can not go beyond the word of the Lord, to do less or more.—*Numb.* xxii. 18. Till I die I will not remove mine integrity from me. My righteousness I hold fast, and will not let it go.—*Job* xxvii. 5, 6. Let me be weighed in an even balance, that God may know mine integrity.—*Job* xxxi. 6. The way of the just is uprightness; thou, most upright, dost weigh the path of the just.—*Isa.* xxvi. 7. Let us walk honestly.—*Rom.* xiii. 13. Render therefore to all their dues; tribute to whom tribute is due; honor to whom honor.—*Rom.* xiii. 7. If thy brother trespass against thee, rebuke him; if he repent, forgive him.—*Luke* xvii. 3. When the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law in their hearts, their conscience also bearing witness.—*Rom.* ii. 14, 15. Whatsoever ye would that men should do to you, do ye even so to them.—*Matt.* vii. 12. Herein do I exercise myself, to have always a conscience void of offense toward God and toward men.—*Acts* xxiv. 16. Having their conscience seared with a hot iron.—1 *Tim.* iv. 2. Do justly.—*Mic.* vi. 8. Ye shall not respect persons in judgment, but ye shall hear the small as well as the great.—*Deut.* i. 17.

[TO BE CONTINUED.]

No sentiment is more incomprehensible to those in whom the organ is small than Conscientiousness. They are able to understand conduct proceeding from ambition self-interest, revenge, or any other inferior motive; but that determination of soul which suffers obloquy, and even death itself, for the pure love of truth, is to them utterly unintelligible.

PROBLEM: TO ANALYZE THE INTELLECT AND KNOWLEDGE.

EIGHTH ARTICLE.

BY LEVI REUBEN, M.D.

THE beginning of a new volume suggests to us the fitness of a few words in the way of retrospection and remark. By way of preface to what it appears desirable at this point to say, it will be necessary to recall the last of the results reached in the June article; and I do this more willingly, because those results were certainly quite as striking as any yet reached in these investigations, and such as I think will be very evidently corroborated by the reflections of other minds, as being true to their own observation and experience. Indeed, they are such as seem to carry the proof of their truth in the bare statement of them.

We are all familiar enough with this thought or conception—*exact measure*. What we found in regard to this conception is that, in our knowing and thinking, it is a product only reached by successive action of four intellectual Faculties, these being always the same, and necessarily acting in one fixed order of succession or time—namely, 1st, a knowing of Size; 2dly, of Comparison; 3dly, of Wit (Distinction); 4thly, of Calculation; or, as I was led to express these, in the same order, knowings of Magnitude; Resemblance; Difference; Number. We found, that taking them from the first onward, these knowings were successively clothed upon the single and then the complex ideas preceding them in the order of time: savages and children come first to know and think the *magnitudes;* at some later period they can clothe on any such idea that of *resemblance*, getting the thought of (roughly) *equal magnitudes;* later, upon this, the idea of variableness (difference) to be excluded, so attaining to *discriminately equal magnitudes;* and upon this again the knowing of number, finally reaching the idea of *numbered discriminately equal magnitudes*, that is, "*exact measure.*" Whenever and however we may have or use the thought of exact measure, all this and no more, and in just the order found, is *in* that thought, idea, or conception.

Still, in the analysis made, and now, the course taken has been in part with a view to favor comprehension of the results, so far as this could be done without injustice to the facts. The thought just reached being that of measure as apart from any measured thing, or as we say, abstract, the real growth of complexity of idea along this line began at an earlier point—with the *kind of quantity* measured,—and so the results when reached were correspondingly more complicated: Simple examples of them are given in the two applications of this { exact measure } in the June article. Writing the previous analysis from right to left, in the order of succession of the ideas, and using abbreviations, we had:

{ Numb. (Discrim. (Resemb. (Magn.))) } = Exact Measure. But admitting that, before this was abstractly viewed, it was first concrete,—as the measure of an effort, weight, etc., of some kind, it follows that the full order and complexity in the outset would be:

{ Numb. (Discrim. (Resemb. (Magn. (Effort)))) } = Exactly Measured Effort; or, starting with space, itself already a duplex idea, it would be:

{ Numb. (Discrim. (Resemb. (Magn. (Extent (Place))))) } = Exactly Measured Space. These last two results show, I believe, the order in which the two ideas they analyze actually grew up, by means of the mechanism of Faculty in the mind, and in the history and necessary action of that play of Faculty which we call Thought. Into the former of them we see entering *five* successive facultizations, or distinct-faculty knowings, giving *four* consecutive complications; into the latter, *six* successive knowings, giving *five* consecutive complications.

Now, a consummation, so clearly revealing the Faculties *in* the ideas, of itself strongly attests the competency and truthfulness, thus far at least, of the principles on which this analysis has been conducted. It can not be improper to say, that these principles, as applied to the analysis of Thought, and through that if possible to confirm and extend the analysis of Mind, are new; that the method of proceeding based on them is new; and that they seem to offer us new prospect and guidance toward a final determination of the elements of subjective being and action, whether viewed under the aspect of Mind, of Thought, of Reasoning, or of Expression; that is, whether we seek those elements under the psychological, noëtic, logical, or verbal form.

Results like the above show at the same time, and in a remarkable manner, the capacities that yet lie, in a degree undeveloped, in the idea and system of Phrenology. In other directions, as giving us a clearer insight, general and special, into the powers and motives of the human mind; as enabling us, to a marked degree, to *read* character and capabilities, both as depending on single prominent powers and the combinations into which faculties can enter; and as furnishing a nomenclature of mental science at once more truthful and more convenient than any before in use—these capacities were before understood, and coming to be more generally admitted. Now, in the way of analysis of our forms of thought, we find the strict phrenological idea and doctrines extending themselves to a new field. We find them in this proving as pointedly triumphant, as upon more trodden and familiar ground they had before done—so triumphant as truly *found* and established natural law must always prove, when first carried into domains the very character of which is such as to show that such law must pervade and have control in them. We see that the possibilities that lay wrapped up in Gall's fertile thought, of a system of Faculties, ascertainable through inductive research, and then available practically as keys to life and knowledge, are still not exhausted. And among the ultimate triumphs of Phrenology, though others may be more striking, what one could be at the last more serviceable than this—if it be practicable—of unveiling before our eyes the very mechanism of thought, in itself among the subtlest and most fugacious of the objects of our study, and of showing us, as it were in a visible scheme, the very movement and interplay of the intellectual faculties, engaged in their acts of knowing, and in their march from premises to conclusions? If such an analysis *can* be carried forward truly, and to any considerable extent, education, ethics, and political economy, all the arts and sciences, indeed, must from it draw large benefits. If it can be completed, then all these at the last may find it offering to them the foundation and some materials for those complete and sure superstructures which the late illustrious thinker, Comte, has clearly shown to us they yet lack. Thus we are led to anticipate that Phrenology, already proved to involve within itself the Psychology of the future, will at no distant day be found to contain also the future Metaphysics, Logic, and Science of Speech; that, in one word, as if it be a true philosophy it must, it will furnish us the primitive ground and Fundamental Science, out of which mankind shall yet see that, as duly successive and coördinated branches, all arts and sciences have their springs, and in which they all have their explanation! I can not help thinking, moreover, that if, as an incidental and present result, any application of the true principles which Phrenology affords us, could suffice to stay the tide of soul-and-thought-emasculating Nominalism, now so popularized and pushed on through the writings of Spencer, Bain, Lewes, and others, among whom I could almost count also Laycock and Morell, or rather could replace such nominalism with a positive psychological science, giving the due individuality, force, limits, and warrant of all our Faculties and Ideas, such a work would help many minds to find solider ground beneath the now shaking social, political, ethical, and religious formularies of the civilized world, and so confer on man and society a valuable boon.

Before taking up again the line of analysis, I must introduce a qualification and a correction that have been suggested in the course of preparing my later article. The qualification is this: it has been convenient to say, that the *Event-Faculty sees* the Place-idea, after the latter has been obtained, into such new forms as we have in the ideas Extension, Direction,

and Motion. It has been convenient to say, that Eventuality has known over again the substance of the thought given us by Locality, and has made it a new thought. At one time, also, I was led to lean more toward this view, which makes successive Perceptive Faculties alone competent to do the work of giving us some of this sort of complex ideas. But there are two suppositions possible: either, 1, the faculties successively complicate their own knowings, at least in some sorts of cases; or, 2, faculties can never severally complicate their own knowings, and this work must be done by a Faculty—we will for the present call it Imagination—which has for its office expressly this business of *combining* the knowings or conceptions furnished by certain pairs or groups of faculties, guided it may be by one or more others in given cases. Now, for all purposes of our past or immediately future discussions, this is really an outside question. The question I have dealt with, and for the present am to deal with, is, *What are the elements, and in what order of succession, of our complex or involved conceptions?* and not, *What is the origin or source, in its final form, of those conceptions?* If we find at some future time that the combining knowing of Imagination must come in, in every case, and use the materials given by the other faculties to make up our complex ideas, we can then inquire whether or not this fact requires that in every one of the expressions of complex ideas we incorporate this as the final element, *Imagination*. If this be found the true view, when we come to investigate the possible Faculty, Imagination, then that elevation of the human mind above the mind of brutes at which I only hinted in the Sixth Article, as being shown by our having successively higher or more complex ideas, would be phrenologically explained, as showing it to depend largely on the presence in man only, or in him in much greater force, of this faculty which can complicate the simple ideas. I may even say, without here attempting to decide it, that I now look upon this as the more probable view; but the question, really an independent one, and to be decided by observations and examination starting from a different point, may be postponed without detriment to the present inquiries.

The positive *correction* I am led to make is this: I have spoken of three Faculties (see Second Article) knowing three different relations things can have one to another, and relations of the higher, non-sensible, or rational kind, and have named them *Resemblance*, *Dependence*, and *Difference*; the Faculties knowing these severally being those commonly named Comparison, Causality, and Wit. Now, in the progress of these inquiries, I am continually more satisfied that the true elementary thought or knowing of Causality in all its connections of action, is precisely expressed by the word I was led to choose for it, namely, *Dependence*; and that the elementary knowing of the faculty that has been named Wit is, as first suggested many years ago in the *Edinburgh Phrenol. Journal*, precisely expressed by the word *Difference*; but I have been led to doubt whether the term *Resemblance*, also chosen by me, really names the element in the instances to which it has been applied. The question is only one of naming—not of the substantial thing or idea named. About the latter, we shall readily see, there can be no question.

When the child-mind ascends from seeing individual apples or dogs to the conception of the KIND, *apple*, or *dog*, or the student of natural history rises to the clear conception of the GENUS *Pyrus*, or *Canis*, in either case the substantial fact and gain in the mind is, the coming to find and recognize an IDENTITY in the natures and characters of certain individual things, in virtue of which the mind accepts and rests in the thought that all these, in each case, are of and go to make ONE KIND of things. The child has generalized crudely; the student, scientifically; but the essential faculty and act is the same in both—it is a knowing of a relation of the things, and by the faculty for which Gall indicated, and Spurzheim adopted, the name of Comparison. So, when the child-mind delights itself with such an analogy as is conveyed in calling the *stars lamps*, or the poet's mind in calling eternity *a shoreless ocean*, the same faculty and act simply stand forth: it is a knowing of one form of IDENTITY in the things, and by the faculty called Comparison. The identity in most cases is overlaid with more or less of differences, so that we just as readily distinguish the objects as generalize or assimilate them, if we desire; but yet, it is true in all the cases that the identity is *in* the objects, and so far as it goes, is complete and perfect; or otherwise, the generalizing or assimilating would be impossible.

This point I had reached before choosing the name *Resemblance*; but I hesitated to choose *Identity* because, though a perfect identity, to an extent greater or less, is always in the groups of things we are now considering, yet the *word* Identity is a little too strong for the facts of nature: it is too much used in the meaning of exact or complete Ideality, not to a degree, but throughout the entire nature of the things. I therefore chose *Resemblance*; but further reflection has proved to me that Resemblance means too little. The things taken as wholes can with perfect truth be said to resemble each other, while their Differences, as well as their Identity, are all the while wrapped up in them. In other words, *Resemblance* does not separate and name just the relation intended; so far from this, that it is rather always a product of the combined presence of Identity and Differences in the things that are said to resemble each other. What term, then, shall we find? One less objectionable, I think, though almost by the happy accident that it has been less paraded in science, and so has a somewhat less positive signification attached to it,—the term, *Sameness*. Now, Sameness is Identity, nothing less, and nothing more, I admit; but neither common nor scientific speech has been led to attach to it quite so sweeping a force as to Identity. The relation we seek to name in certain groups of objects is an absolute Identity or Sameness of nature, so far as it goes; but it very commonly coëxists with so much Difference, that it takes long and patient or profound thought to find the *Sameness*, as we find happily illustrated in Oken's seeing that *cranial bones* are *vertebræ* (expanded), and Goethe's, that *stamens* are *petals* (undeveloped). We may, then, choose the term that usage has made the less forcible, to name a real Identity that must so often be found hidden under a rubbish of Differences. In passing, let me say, the words in parenthesis in the sentence just above, hint the *differences* that had so long hidden from common eyes the *vertebræ* that entered into the make-up of the cranium, and the *petal* that entered into the make-up of, not stamens only, but other parts of the flower. I shall, in accordance with the above thoughts, change henceforth the name given to the Faculty knowing the relation of Identity in things, and call it Sameness-Knowing (abbreviated, *Same.*).—The course of analysis will now be resumed, taking up some ideas that, in aiming to reach and explain { Measure } were for the time passed by.

h.—Diverse Directions (not determined).

How do we know, and for practical purposes fix, *diverse directions?* This involves two problems, the first of which is the simpler: How do we know directions *as diverse?* How do we fix and determine the amount of their diversity, so as to know and use them accurately? Direction, without any regard to diversities or speciality of its whitherward, was early determined. Any direction, merely as such, is { pointed (place) }, or { Direct (Place) }. For our first of the just proposed questions: how do we know a direction *from* a direction? All the directions that you take in space—that is, not as known with reference to the spot *you* stand on, and the sides of your own body—you assume and know only as you can refer them to one of two lines fixed in nature: 1, the *vertical* at your place, *i. e.*, the line pointing to the gravitative center of the globe; 2, the course of the *earth's axis*. If you take directions with reference to some other line than one of these, you only know the course of such other line by seeing how it runs relatively to one or both of these lines. But how can you, or I, or any person, know, fix, or conceive one or both these lines—the vertical, and the earth's axis? Only, at the last, by

knowing, fixing, conceiving *how these lines run with reference to the place and sides of*—as the case may be—*your, my, or his own body*. We may mark a point anywhere, or conceive such a one; and we may think or show all manner of directions as lines radiating out from such point. But at the last, none of these directions have any value or true directiveness in them, save as we know how they lie in respect to the spot (place) we stand on, and then, from which side (aspect) of us they would point. Distance (magnitude) from us, often comes in to enable us to locate the *line* of a direction; as, say, the line of the earth's axis runs some thousands of miles beneath our feet: but the course (direction) of the axis is conceived wholly apart from all this, and by means of a fancied line *parallel* with the axis running from our person, it may be through the place of the feet, or of the right hand. Than such as the above, no other ultimate standard of directions is possible to us. This simplifies the case extremely: we need uot wander among all the directions the astronomer and the geometer project through infinite or finite space; we will take them where the astronomer or the geometer must find the value of all their directions at last, about *my* (his) person.

Very early in life, every active mind becomes familiar with this crude understanding of diverse directions, as pointing away on all sides about *me*. The very thought involves a tacit conception of a *circuit* or *circle* of my person—a going completely round me—and of all possible deviations or divergencies from any fixed first direction, as being included in the making of this circuit. The youth or adult needs not realize this in form; but it is in his thought. Thus we point out with the hand one direction, then another. How can we in a rough way even make known *how* diverse—how far apart or unlike—the two run? Only by considering or saying that, one direction being *here*—say, straight before us—the next is *so far round* us to some other side—say, pointing from the left side; then a third may point half way between these, and so on. Then, the added conception—the new element in the thought—here is, the idea of the going round, or turning round the point we are on, of a straight line, so as to make it *deviate* or *diverge* continually more or less from a given first position and direction. Every student of Trigonometry will be familiar with this sweeping of a radius successively through all the deviations possible in a circle. The radius or the direction is *made to go* in a peculiar way; and we can conceive the result only under this form, of a direction made to go all ways about a point. Clearly this is an EVENT—a conception of the faculty Eventuality; and it is imposed on the already complex thought of direction. I will name this new event, Diverging, or Divergence (abbrev., Diverg.). Then, the thought of directions as merely different, and without regard to the number of them, is to be written, { Diverg. (Direct (Place)) }. This is direction apart from or unlike (other) direction. But if we think of 2, 3, or more such diverse directions, then the expression becomes, { Numb. (Diverg. (Direct (Place))) }. In either case, ideas of two specific events first become combined successively with, or imposed upon, the idea of place.

i.—Diverse Directions (determined roughly).

How, in the next step, do we know or think by *how much* the unlike directions are apart? The very question reveals a new element that then enters the thought. "By how much" implies "more or less," and is the idea { magnitude }. Then the expression for the composition or analysis of the thought of directions as deviating from each other (roughly) so much, is, { Magn. (Diverg. (Direct (Place))) }. If we understand, or would be understood, several equally diverging directions, and then distinctly attend also to the number of them, the conceptions { Same. }, and { Numb. } are successively to be combined with the previous idea.

j.—Diverse Directions (accurately determined and known).

But to make the conceptions of all diverse directions exact—and they can only be so relatively to each other, or to some one—Number and Discrimination always and indispensably enter. In truth, I am here anticipating the thought of *Degrees* of a variable quantity, which are not yet treated of; but I shall do this in respect to the substance only, leaving the form of the thought { Degree } for future study. We can only accurately fix, know, or make known the different directions about or through any place, by means of a final reference to the *total circuit* round our own person; but as our person becomes in such case a point, the center of a circle, it will conduce to clearness to take as our means the total circuit of possible deviations, about any point as a center.

So far, the thought is not yet definite. Now, our advance from this point to exactness of the idea, is in this way: already we had the complex idea of { many directions } = { Numb. (Diverg. (Direct (Place))) }; and we must next in order conceive of *magnitudes* of the divergences; then, of *like* magnitudes; then of discriminately or *exactly* like magnitudes. But the whole circuit or circle is itself a magnitude, and known by observation and in conception. Let it now be decided that the *number* of some-same-sized divergences that we will take in order to go completely round the circuit, shall no longer be left indefinite, but shall be a known number. For this known number 360 was originally chosen, and is still in use. The result, in a limited magnitude, of fixing the number of parts, is incidentally to fix the real amount of magnitude each shall have; but that is unimportant in reference to the elements and form of the thought, since, as will appear under a future heading, no true *unit* of magnitude is itself capable of being measured, or known to us by measure. No matter how fixed upon at the first, the unit is still arbitrary, and must be so in thought. The result first of all is, that the choosing of a special number makes the several successive amounts or degrees of deviation exactly known and expressible. But conceptions of magnitude, sameness, and exact-sameness, are all now in the total thought. In what order or places do they stand in it? The thought of magnitude is applied directly to the divergences; the other two successively upon this complex; and the *number* of such divergences being now the number of units by which the divergence is calculated, enters in a new meaning and place, as the last element in the conception. Thus, the expression found for diverse directions exactly known is, { Numb. (Discrim. (Same. (Magn. (Diverg. (Direct (Place)))))) }. If the element, { Numb. }, in the case be conceived as 1, the deviation of directions is very slight, but accurately known; if it be conceived as 90, the deviation is through a quadrant, or the amount of deviation between a line straight before me, and a line at right angles to this, hence, to the right or left; and so on. The Faculties that come in and in order of time, as written, from right to left, to give us the elements of this highly complex idea, are, employing the usual names, { *Numb. (Wit (Compar. (Size (Event. (Event. (Locality)))))* }.

If, now, instead of merely expressing a direction deviating from another direction by, say 15°, or $\frac{1}{6}$ of a right angle, we wish to express four or any number of directions all successively deviating from a fixed direction and from each other by the given number of degrees, the idea of Number comes in a second connection in the thought; and in the actual order of superposition I think it must reappear in its previous meaning and position before the element, Divergence. The directions thus far considered as being determined, are all in one plane; but to fix any directions not lying in the obvious or original plane, it is only necessary to conceive the angle made by any such new directions with a corresponding line in the original plane, as may be conveniently done by imagining a second plane so cutting the former as to include the line to be determined; and then, the relation of this new direction to some one in the original plane is determined in the same way, and by the same form of thought as before. In a word, all possible directions become by the means, and under the form of conception, now considered, relatively but exactly knowable and expressible.

The subjects of Form, Thing, Body, Solid, Surface, Line, and Point, will appropriately come next in order.

HATRED: ITS LAWS AND USES.

BY HENRY WARD BEECHER.

[Extract from a sermon on the text, "Ye that love the Lord, hate evil."—*Ps.* xcvii. 10]

THE duty of hating is much insisted on in the sacred Scripture. It is expressly declared that "the fear of the Lord is to hate evil;" and, on the other hand, in an attempt to show the prominent traits of an entirely wicked man, the Psalmist makes the climax this: "He abhorreth not evil." The prophet says, "Hate the evil, and love the good." And the Apostle Paul repeats this very sentence, with the slightest changes of phraseology, in his Epistle to the Romans, where he says, "Abhor that which is evil, and cleave to that which is good."

These commands are indicative of God's will. God has revealed himself as One that hates iniquity, and that can not look upon it with tolerance. He has organized the human mind to express his will on this subject. There is a tremendous battery of hating powers belonging to men's faculties; and this battery was made for something. It may be employed merely as a passion, without aim or government; and then, like cruelty in the animal kingdom, or despotism in a tyrant, it is a terrible scourge and evil. It may be directed by selfishness; it may be employed to accomplish the purposes of pride, of vanity, of ambition; it may, in other words, be used so as to do mischief, as may any faculty, or any combination of faculties. The reason is employed for mischief. The affections are continually perverted to do mischief. The very moral sentiments are often made to do mischief. There is not a part of the human mind that is not, at times, rendered instrumental of evil. And so, this explicit and unquestionable preparation of the mind to hate has had a terrible history, and is now working endless mischief; but that is no presumption against its right use. There is a reason for making the mind as it is made. There is something for it to do with these hating faculties. There is a sphere in which they are to act. It is a part of man's nature to hate. It is as much a part of God's design that we should hate as that we should see, or hear, or speak, or love. The power of hating is organic, elementary, fundamental. Suppressed, and the character will be deficient. Like every one of the basilar passions, its character depends upon the faculties which control it; but it must be used in some way. How, is a question of education and of ethics; but whether at all, is not a question. These faculties which are employed in hating, have no moral character. They are a helpless instrument of power. Who manages it, will determine its character. If traitors in the mind, then it will be for evil: if patriots, then it will be for good. In artillery, it depends upon who stands behind the gun what the gun is. It is the hand that makes the sword vile or noble. When Washington put his hand on the hilt, it rose to the dignity of a moral force, and symbolized justice, purity, and patriotism. When Arnold put his hand on the hilt, it lost its temper, and signified meanness, dishonor, and treachery. And so with these terrible passions what faculty puts its hand on the hilt, determines what the passion is.

Such an energy should be wisely directed, and carefully restrained and limited. But it can not be suppressed without the gravest moral mischiefs.

This power of hating is complex. The elements are twofold. First, there is the power of each feeling in the whole mind, and of every knowing and thinking faculty, to revolt at the things which are contrary to their nature. Distortion is revolting to the faculty of form and that faculty, as it were, hates it and repels it. The sense of color resists inharmonious color. There is something in the nature of the faculty of color which rises against the want of harmony in color. The faculty of music reacts against discords of sound. The faculty of taste resents all aggressions upon its laws. We are offended when our taste is violated; and there is something in that feeling which rises to abhor the cause of the offense. Benevolence rises to throw out every tendency that is contrary to the flow of its feeling, and the law which is involved in it. Veneration is shocked at irreverence, and opposes itself to it. This element of hating is the first element of disposition that is enjoined in Scripture. And in our intellectual faculties, moral sentiments, and affections, there inheres a tendency of resistance to everything that is contrary to the laws by which they are governed.

If a particle of dust gets into the eye, there is insurrection in that organ. The dust has no business there, and tears flow to wash it away. There is a redoubled activity in order to throw it out. The lid trembles and quivers, and many things take place that the offender may be extruded. There is a passage-way for food, and a passage-way for air. If food undertakes to go down the wrong road, there is an organized power there that seizes the intruder, holds him, and bolts him out, without regard to ceremony; and thus the life is preserved, and the lungs are kept intact. And so in every function, though there is no mechanical spasmodic action of muscle, there is a tendency to attack and expel things that are contrary to its sense of feeling.

But there will not be such force in these resentments as often as is necessary. The sentiments and the faculties must therefore call to their aid stronger forces.

The human mind may be compared to a king's castle. The counselors of the king, and his ministers of state, may be represented by the intellectual faculties. His judges and chaplains may be represented by the moral sentiments. Then he has his private family—his wife, and children, and personal friends. These may be represented by the domestic affections. But down below are his body-guard. These are his soldiers. They are to defend his person, and household, and castle, to execute his decrees, and to enforce obedience and good conduct. Does any one misbehave in the castle? The king does not undertake to chastise the culprit. A file of soldiers is ordered up to seize him. Do conspirators sneak into the royal dwelling? At once the guard are aroused, and they seize the wretches. Does tumult in the street prelude causeless insurrection? These soldiers are the king's hands that he reaches out to seize and restrain or punish.

And so, God has put a garrison into every man's head. He has his counselors and ministers of state—the intellectual faculties; his judges and chaplains—the moral sentiments; and his private family—the affections. But he has his soldiers too, down in the bottom of the castle—in the basilar region of the brain. Strong passions are the man's soldiers. They are kept in waiting. They are to give their power to any faculty of the mind that summons them. They give amazing breadth and energy to any faculty with which they work. The two principal ones are combativeness and destructiveness.

When Phrenology first began to give some sort of practical aspect to the ever before confused and vague conceptions of the human mind, many ignorant and trembling persons were shocked at the idea of faculties of combativeness and destructiveness, as if it were sacrilegious to suppose that God would create such faculties. Men that had lived in a world where destruction was organized, and where, from the merest mite up to human beings, animals are created to eat each other up, stood aghast with holy horror at the thought that God would create a faculty, the tendency of which was to break down and destroy. But God put it into the mind, and the mind has put it into the world. It is in nature and society, and there is a reason and preparation for it in man.

These faculties—combativeness and destructiveness—give activity, breadth, energy, not simply when used in their own power, but still more when adjoined to other faculties, so as to lend their power to the moral or affectional quality of those other faculties. And this is their highest use, and their legitimate function.

A mere thought in the mind is almost helpless, unless there is some force to drive it to execution. A man with a large under-head, will, with less thought, do ten times as much in life as a man with a large upper-head—with a head high, thin, and narrow—without driving force. For a thought is like an arrow. It has great capacity of being sent, but no ca-

pacity of sending itself. It has no wings to fly with; but take combativeness or destructiveness as a bow, and lay a thought upon it, and with what force does it sweep through the air and strike the thing at which it is shot!

You shall find, in almost every neighborhood, men that have the admiration of all that know them, on account of their supposed capacity. It is said, "Why, here are men who know so much that if they had a mind to, they could turn the world over! Their reasoning power, their genius, their ability is wonderful!" They live ten years, and it never drops out, and nobody sees it. They live ten years more, and yet it does not manifest itself. It is as if one should walk in a navy-yard, and, seeing long rows of cannon, should say, "Oh! what power there is in these cannon!" There would be great power in them if they were only fired; but a cannon can not be fired without powder, and somebody must put the powder in and touch it off. These men who are thought to have such capacity, but who never display it, are generally like artillery without powder. They have not enough animal power to propel the organization of the intellectual and moral sentiments; and the consequence is that they are always making an impression of capacity, but never of efficiency.

The functions of the lower and force-giving elements in the mind are but little understood, and but little explored. They are designed, first, for bodily defense. In the early days of society, before laws are made by which men are relieved of the trouble of protecting themselves, and the state takes that upon itself, men are obliged to have their own self-defending faculties upon the alert. These are the implements by which they have to take care of themselves. And frequently, when men are thrown out of societies, by voyages and disturbances, they come back to this original necessity of self-defense.

There are exigencies in many persons' lives for its exercise, even in the best state of society, and the Government makes provision for it, and justifies a man in defending himself in circumstances which make it impossible for him to fall back upon that protection which is furnished by laws. The invasion of your house by night justifies you in slaying the intruder. You ought to slay him. If you knew that a thief was in your house stealing your goods, and you did not stir for fear that some harm might come to you, you would not be fit to have a house, nor any goods. Your cowardice would be most demoralizing; for I hold that a coward is the epitome of demoralization. Every man that marries and keeps house ought to understand that he swears to every fellow-creature that he will defend that house, and be a man in it. And if any man comes to invade your dwelling, you have God's original organic ordination to slay him, if he does not, like wealth, take wings and fly away. And society provides that where, in the nature of things, a man can not avail himself of the protection of the law, he shall fall back on his original instinct of self-defense or aggression.

In dealing with the natural world, in overcoming its wildness, in breaking up the rock, in subduing the soil, in destroying beasts of prey, in all those violent processes that are but throes by which nature is born into a better and more profitable state, combativeness and destructiveness are the faculties with which we work.

But it is within the mind that these basilar faculties have their chief function. After Christianity and civilization have relieved men mostly from the necessity of employing them in their exterior function, they are designed to impart courage, thoroughness, and efficiency to all the faculties with which they are called into partnership. It is this combination that is meant when we speak of moral indignation. Anger and hatred, in the Bible, have reference to the higher feelings intoned by the co-operation of these lower faculties. Then it gives intensity to likes and dislikes. It gives to benevolence, for instance, the most energetic and outreaching kindness. And when this feeling is violated by wanton cruelty, its conjunction with combativeness and destructiveness makes its protest terrible in the mind as a king's voice. It is this combination that gives to the conscience its intensity, both direct and reverse, in its approval and disapprobation.

This will suffice for an illustration of the philosophic nature of the thing intended. There are two elements to be borne in mind: first, the natural reaction of any faculty from the violation of the truth involved in it; and, secondly, the cooperation of the lower feelings with the higher to give intensity to their protest.

This power of the mind to revolt from and to resist evil, is indispensable to the condition of men in an imperfect state, and in a world full of evils and temptations. The exercise of it requires discretion. What faculty does not? It requires careful instruction. Where do we not need instruction? It is liable to great mischief. All things have a power of mischief in the proportion in which they have a power of benefit. It is, in point of fact, much more often employed wrongly than rightly. There is all the more need, therefore, of teaching men how to employ it rightly. Persons say, "There is no occasion to preach about moral indignation: men are easy enough to get angry." Yes, but they are not easy enough to get angry right. It is getting angry right that requires to be preached about. Everybody can fire, but it is not everybody that can aim. It is respect to when, how, and with what limitations and discriminations, that preaching is required. It is not enough to stand and say, "You must abhor evil." What is evil? What are the rules by which we are to measure abhorrence of it? It is not enough, on the other hand, to say, "Anger is apt to be cruel and painful, and wicked, and the spirit of the Gospel is a spirit of peace." It is a lie. No bigger lie ever was formed, or ever crawled out of infernal spawn, than that the Gospel is peace. It is to be peace when the devil is chained, and the wicked world is regenerated, but not until then. Christ says perpetually, "I came not to send peace, but the sword," and when men say, "There is no need of preaching about indignation," I reply that there is great need of it. Men are indignant toward things that they ought to approve, and they admire things that they ought to hate. Therefore there is need of preaching about hating, and *right* hating.

Because men are not instructed, they run into excess in hating. They employ hatred as the chief implement of their life. They become quick to see evil. They become severe in blaming evil. They grow bitter and censorious. They have read that it is a duty to hate evil, and that is their capital. The duty of having sympathy and pity for men, even while sinning, they ignore and forget. They forget the man in blaming his acts. They regard the man's actions and himself as one and the same thing, and hate both. Men that use indignation in indiscriminate and excessive ways, and plead the Scripture for it, show that there is need of some instruction on this subject.

On the other extreme, owing to a lack of instruction, are men of unregulated benevolence. They seem to believe that, according to the divine idea, benevolence means making people feel good, that that which makes people feel good must be good, and that that which makes them feel bad must be a violation of benevolence. The disposition to produce pleasurable sensations is supposed to be an indication of benevolence. If that is so, then God is malign; for God does not give us enjoyment, except as the final result of discipline. It is by chastisements that he shows us how much he loves us. It is by pain and penalty that nature teaches us; and the final result is joy. Joy is that to which we come through a disciplinary process of suffering.

Those persons who are weak by reason of excessive benevolence, teach that love is the only, because it is the chief, instrument of procedure in human life; and that hating, in every combination, and under all circumstances, is evil, and tends toward evil.

Every sound and Christian man should be trained to draw a positive line of demarkation between right and wrong, good and evil; and to have no terms with evil. On the one side, he should have strong and constant enmity to evil; and on the other, he should teach himself to have a sympathy with the good which shall unmistakably draw him toward it.

This is necessary to the health of a man's own mind. It is to moral sense what accuracy

is to the eye, the ear, or the hand. We learn to distinguish between good and bad for the body. No reasoning process is required to lead a man to avoid stepping on fire, in the mud, into the water, or off from a precipice. Great elements stand connected with a man's prosperity of body. Almost without any effort of mind, the body, by automatic power, rescues us from evil, and draws us toward the good. It is not a reasoning process that, in a hot day, inclines a man to seek the shady side of the street. It is not an argument that makes a thirsty man tend toward the sound of falling water. It is in obedience to a sort of instinct that the body tends to avoid evil and go toward the good. And there ought to be the same thing in the mind, to lead a man to go toward the right and avoid the wrong, almost without thought.

The habit of putting in contrast right and wrong, and setting between them the utmost mutual repugnance, is always for the benefit of good morals. The great power of wickedness is in these subtle invisible approaches which it is able to make toward the truth. At Yorktown our cannon did not do as much mischief as Berdan's sharpshooters, that crept along, and hid themselves within reach of the enemy's artillery, and picked off the men as fast as they came in sight to work the guns. The power of vice is in creeping toward the intrenchments of virtue, and lying low, and taking its victims unawares. There ought to be a distinct line between good and evil, and men ought to stand between them, and refuse to allow them to come together and intermingle so that the approaches on one side shall be lost with undistinguishable blendings in the other. There ought to be between them such a line as that which separates New Brunswick and the United States. On the other side is monarchy, and on this side, not a thousandth part of an inch from the other, is republicanism. The ideas of the people on the two sides are as diverse as they can possibly be. They never mingle. The partition between them is abrupt and perpendicular, they are immiscible. On the one side of that invisible line is crown, and on the other are a free people. And there ought to be just such a line between truth and lie, virtue and vice, good and bad. On one side ought to be bad, and on the other good; and the mind should hate and avoid the bad, and love, and yearn for, and embrace the good.

The disposition to hate evil is one of the benefits of the old positive catechetical instructions. A man that follows his impulses gains in some respects; but if those impulses are not directed and regulated by definite doctrinal and ethical views, and by definite conventional usages, then spontaneity tends to vagueness, and to a condition in which all qualities mingle and form a mixture the individual elements of which are all lost.

Any doctrine of gentleness, of love, or of benevolence; or, in other words, any view of the genius of Christianity that takes from it the power of loathing, of hating, of resisting, of fighting evil, destroys Christianity, and will produce effeminate Christians, and breed spiritual vices, which always swarm with weakness. There is a tone, an energy, a breadth, a power, that comes in the mind from the exercise, under moral control, and toward moral ends, of our lower feelings, that is wholesome. Strength tends to be wholesome in all moods and tenses. Strength is a presumption of wholesomeness, and weakness is a presumption of unhealth. Everything that gives the mind power to think, and to think with power; to feel, and to feel with power; to like and to hate, and to have no ambiguity between liking and hating; everything that gives the mind power to lift itself up with strong emotions, one way or the other, must, in the great circle, be wholesome and beneficial. And, on the other hand, everything that tends to tranquilize the mind and soften it down, and make it like the ambient clouds of summer, may, as a contrast to men's ravings, appear very lovely; but the tendency of the working of the principle of quietism, or unhatingism, is toward demoralization of manhood. If there were to be a hundred years in which the absolute peace doctrine should prevail, or in which the absolute war doctrine should prevail throughout the world, both of them being extremes, and full of mischief, I think the race would be in a better condition for civilization under the indiscriminate use of the war doctrine, than under the indiscriminate use of the peace doctrine. I do not believe in the peace doctrine. From the bottom of the brain to the top, God protests against it. From the beginning of the world to this day, God protests against it. From the beginning of the Bible to the end, God, saying, "I am the Lord God of battles," protests against it. The symbolisms of nature, and the indications of Providence, are all against it.

[TO BE CONTINUED.]

A SHELF IN OUR CABINET—No. 6.

DR. CHARLES CALDWELL was remarkably well developed physiologically, being unusually large, strong, and healthy. All the temperaments were amply developed and all the vital forces in a good condition, indicating great strength of feeling and uncommon activity and intensity of thought.

His brain was heavy at the base, which indicates that all the animal forces were uncommonly strong and active. He was well qualified to enjoy life, protect himself, and maintain his position. He had also an unusual amount of energy and force, which enabled him to act with great spirit, and to throw more life and animation into all that he said and did, than one in thousands. His head was particularly large in the frontal lobe, indicating an unusual amount of talent and general range of intellectual action.

But the higher intellectual faculties predominated, giving him the great power to think, reason, investigate, analyze, and philosophize. The perceptives, however, were not particularly defective, especially those which led to the examination of objects and the acquiring of general knowledge from observation.

Comparison was largely developed, and gave him great power of criticism and analysis, and enabled him to make very nice distinctions in the presentation of a subject.

He had a fair share of respect and regard for whatever he called superior, great, or sacred, but his feeling of worship was modified by his superior development of the intellect.

One of the most remarkable developments of his mind was Firmness. His head towered up in the region of that faculty, and he had an unusual strength of will, power of determination, and stability of purpose. The crown of his head was also very largely developed, which indicated very great ambition, independence, self-reliance, pride of character, and a desire to be favorably known to others.

Mirthfulness was rather prominent, which, combined with Combativeness and Destructiveness, and also with his uncommon vim and energy of mind, led him to be quite sarcastic as a writer, and cutting in his jokes.

His very great strength of body, unusual independence, and most powerful will, joined with prominent Combativeness and Destructiveness, in the absence of Cautiousness, gave him a peculiar tone of mind, and he had no fear or regard for consequences, but spoke and acted with perfect freedom; and, consequently, when excited, expressed himself positively and without any qualification.

Our portrait of Dr. Caldwell was drawn from a bust of him taken many years ago, and though phrenologically correct, is not a very creditable specimen of the arts of drawing and engraving.

Professor Caldwell died at Louisville, Ky., on the evening of July 9th, 1853, at the age of nearly ninety years.

As a physician, as a teacher, as a man of science, and as a writer, Dr. Caldwell was alike distinguished. He was a noble specimen of the American scholar and gentleman, and an honor to his country and his age. In him the medical profession lost one of its most learned, liberal, and distinguished members, general science a devoted disciple, and Phrenology a firm, zealous, and consistent advocate and defender. He was a native of Carbarrus, County North Carolina, of humble parentage, and had to rely mainly on his own application and exertions for advancement in life.

After having studied with one of the most eminent practitioners in his own section of the country he repaired to Philadelphia, where he became the private pupil of Dr. Rush, and after graduating in the medical department of the University of Pennsylvania, he repaired to Edinburgh, where he distinguished himself for his successful application to study. After traveling on the Continent, and visiting the most eminent schools of learning, he returned to the United States and settled in Philadelphia. He was cotemporary with the late Dr. Chapman, between whom and himself the most intimate friendship existed. He devoted himself to practice and to medical literature, and soon became widely known as a rising man in his profession.

Among the writers and investigators of that period, Dr. Caldwell was the greatest. He towered above his cotemporaries, as a tall monument springs from the plain.

PROF. CALDWELL.

In addition to Dr. Caldwell's luminous and voluminous labors upon all the important questions of medical science, all subjects of public interest felt the benefit of his intellect. His papers on Quarantines, Malaria, and Temperaments are among the best in the English language on those topics. His treatise on Physical Education, on the Unity of the Human Race, and on Phrenology have rarely been equaled. Everything he touched he adorned.

The life of Caldwell was mainly devoted to medical science; yet his writings, amounting in the aggregate to at least ten or twelve thousand pages, are upon a great variety of themes. Medicine, Jurisprudence, Phrenology, History, Biography, Education, Hygiene, Mesmerism, Poetry, Fiction, Languages, Morals, Philosophy, the Physical Sciences, and Ancient Classics have all attracted his pen. About forty of his volumes are from one to three or four hundred pages in size, and a hundred and fifty or seventy are essays of a less voluminous character.

The enterprises to which Dr. Caldwell devoted the prime of his life, after his departure from Philadelphia, the theater of his first literary labors, were the establishment and maintenance of a medical school in Lexington, Ky., and its transfer and re-establishment at Louisville. Although not the founder of the Transylvania Medical School at Lexington, he was its most eloquent and efficient supporter in its first successful organization, and largely contributed to making it the leading school of the West—the only one at that time ever able to compete, in point of numbers, with the institutions of Philadelphia.

Prof. Caldwell's controversial writings in behalf of Phrenology, which were so important in its early history, were characterized not only by learning and logic, but by the boldness and vigor with which they upheld the system and castigated its opponents. As a cultivator and propagator of Phrenology, his name justly stands near to those of the original founders. Gall, Spurzheim, Combe, and Caldwell, are names which will long be remembered in conjunction.

OSCEOLA.

This cut represents a cast of the head of OSCEOLA, for a long time very distinguished as a chief of the Seminole Indians. His temperament was a combination of the motive, mental, and vital, and his constitution was decidedly favorable to physical exercise as well as mental manifestation. His brain was above the average size and of excellent quality; it was very strongly developed in the domestic, moral, and intellectual faculties—which had a leading influence in the formation of his character. His phrenological organization was most desirable, and one that the phrenologist can but speak of in the most favorable terms.

He had naturally the love, affection, and tenderness of feeling of a woman; as a parent, he was most devotedly fond of his children, in fact, this must have constituted one of the most marked features of his character, because of the enormous size of Philoprogenitiveness, as may be seen by reference to the cut. He was also very affectionate and domestic, was a sincere, devoted friend, and extravagantly fond of his family and country, because of his very large Inhabitiveness and Adhesiveness; would sooner sacrifice his life than his friends and family. Combativeness being large and Destructiveness only average, he was bold and courageous, but not cruel and revengeful; neither would he take life unless in self-defense or in defending his family and country; he was selfish only in the matter of liberty and the expression of his opinion; was naturally candid, generous, and open-hearted, and considered others the same; was prompt in action and always resolute; very independent, would not stoop to compromise; was well adapted to take the lead, and exert a commanding influence over others; was more proud than vain; would prefer to enjoy liberty around his fireside rather than the honors of the battle-field.

His moral organs were strongly developed, except Conscientiousness, which was only moderate; he was humane, benevolent, elevated in his feelings, and religiously inclined; would never take advantage of the weak and dependent, nor injure even his enemies. His intellectual faculties were well developed, having, for an Indian, much more

WILLIAM LEGGETT.

than a common share of abilities. His talents were both practical and theoretical; his powers of discrimination, comparison, and association were of a high order, as well as his practical judgment and business talents. He was a great observer, had a strong memory, and must have been a first-rate marksman. He differed from most Indians in having more intellect, moral feeling, elevation of mind, domestic affection, love of children, and less of the selfish and animal propensities.

The bust of WILLIAM LEGGETT represents a most remarkable man. Twenty or more years ago he was the editor of the New York *Evening Post*. He was remarkable for his positiveness of character, for the strength and boldness of his writings, for the shrewdness and earnestness of his criticism, for his practical talent, for his tendency to defend and maintain his position, for pride, perseverance, and unquailing moral and physical courage. His mind was too active for the strength of his body and he died early; but he struck heavy blows and aimed them directly at the object which he sought to affect. Honest in his purposes, bold in the assertion of his opinions, not very prudent in action or statement, not very respectful toward superiors, inclined to be imperious and dogmatical, he had many enemies, but his friends were strong. We have had in this country few writers who possessed the vigor along with the open-hearted directness, singleness of purpose, and persistency of effort like William Leggett.

The bust of WILLIAM CULLEN BRYANT, the author of Thanatopsia and editor of the New York *Evening Post*, has occupied a place on the shelves of our cabinet for more than twenty years. The engraving which we present was made about the time the bust was taken. At the present time he wears a full beard, the top of his venerable head is bald, and his hair is whitened by the frost that never melts.

WILLIAM CULLEN BRYANT.

The head of Mr. Bryant is rather large and peculiarly shaped, being high, long, and narrow, indicating that he has strong, social, moral, and intellectual faculties, with but average selfish propensities. His mental temperament is highly developed, with a full degree of the motive and an average amount of the vital. Consequently he has a very active, intense, susceptible mind—a strong, enduring, healthy constitution, and just vital power enough to carry his plans into execution.

His Amativeness, Adhesiveness, and Inhabitiveness are large, and Philoprogenitiveness very large. All are active, and have their individual and combined influence in perfecting his social enjoyments. Their influence is frequently seen in his poetry. He has energy without cruelty, prudence without cunning or avarice, independence and ambition without arrogance or vanity, and a very high degree of will, perseverance, and determination.

His moral organs, as a class, are large, as seen by the elevation of the head in the cut. They give elevation to his feelings, and refinement to his thoughts.

His head is not broad in the region of Ideality, Sublimity, Imitation, and Mirthfulness, but unusually high, and the fibers are very long, rather than short and broad, as in the case of Byron, Burns, Moore, Shelley, and Chaucer, and the imagery of his poetry is very different from that of either. As a poet, he may be less ingenious in the construction of sentences and in rhythm—less extravagant and profuse in expression—but more exalted and full of meaning. His Ideality is manifested more naturally with the moral and intellectual faculties than with Mirthfulness, Constructiveness, and Destructiveness.

Sublimity is large. He is very fond of contemplating the grand, sublime, extended, eternal, and magnificent, particularly in nature, and in wild and romantic scenery, and is very fond of traveling.

His intellectual faculties are very marked in development; and some of them are among the most prominent traits of his character. Eventuality is full. Individuality, Calculation, Causality, and Locality are large; while Form, Size, Order, Comparison, and Intuitiveness, or Human Nature, are very large. Memory of events, particularly in his department of business, is good. He naturally excels in figures and mathematics; has a good knowledge of places and the geography of the country, and describes accurately the various places which he has visited. He is quick to see the cause and origin of things, and readily comprehends their principles; yet his most prominent intellectual qualities are of a literary character. He has an intuitive and correct perception of form, outline, proportion, arrangement, and combination, and ability in the use of language, both as to copiousness and choice of words. These faculties, joined with his very large Comparison, give him superior descriptive talents, ability to classify, compare, and criticise. He is also very quick and correct in his perception of the motives of persons, the condition of things, and the results of action. His perceptive faculties, joined with Comparison and Human Nature, give him the rare quality of common sense. He learns much from experience and observation, which enables him to keep pace with the spirit of the times, and aid in promoting the real wants of the community. Form, Size, Comparison, and Language combined, would make him correct in orthography, and in learning, understanding, and applying language. He is not given to theorizing, or speculations on visionary subjects, but prefers the real and available. He is more given to perfecting than originating; is less showy and plausible in theory, but more correct in his inferences and conclusions. He is less original, sparkling, and showing in wit and conversation, but more truthful, condensed, and correct, both as to manner, matter, and language, than most men.

On the whole we think this a remarkable head. His peculiar poetry, character, talents, and disposition all coincide with the shape and developments of his brain, which indicate a predominance of affection, sentiment, refinement, and intelligence. He is true to nature, and one of her most sincere devotees.

Mr. Bryant has for many years occupied a prominent place as principal editor of a leading daily paper which is specially distinguished for its literary ability and influence. Authors and publishers seem to think if they can secure for a book the favorable criticism of the *Evening Post*, its introduction to the public is good and its sale promoted.

LE GRAND B. CUSHMAN.

LE GRAND B. CUSHMAN.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

You have a very sensitive and susceptible organization. Your nervous system is greatly predominant; you have hardly enough vitality to give it proper support. Hence, you live on your nerves, on excitement, and are liable to wear yourself out too rapidly. You have a good pair of lungs; this is a valuable fact in your case, for it gives you the power to recuperate. Your brain is rather too large for your body, especially when the exceeding activity of your temperament is taken into account.

Your head is too narrow for the height. You have too little selfishness, too much philanthropy, for a well-balanced nature. Your benevolence is uncommonly large. You should look more sharply after your own interests. You have also strong friendship. Hence, your sympathy becomes interested in others, and then your affections twine around them, and you feel that it is your duty and privilege to carry other people, to bear up their sorrows, to assuage their grief, to pay their bills, and to do for them what they can not do for themselves. It is your nature, therefore, to make yourself a servant of the helpless.

You have uncommonly strong Firmness; we seldom find a man with so much sympathy

who has Firmness strong. It is natural for you to govern others, to do and manage for the benefit of others. You love justice, have a strong desire to do right as well as to do good.

You are very persevering in anything which interests you, and you find it difficult to yield or to retreat from a position you desire to hold.

You are quite energetic and thorough. You have enough Combativeness to meet and master difficulty, and Destructiveness enough to impart the element of executiveness; and these, with Firmness, give you great perseverance. You need more Acquisitiveness to get hold of money, and more Secretiveness to hold on to it, and to keep yourself in reserve and not to throw yourself open for the service of everybody or for the inspection of all.

You have ardent attachment; wherever you become interested, you throw your whole soul into everything that pertains to the affections.

You cling to life most tenaciously; the idea of annihilation would be to you very appalling, and you regard death not as an everlasting sleep, but as a means of increased activity and knowledge.

There are very few persons whose Language is so ample as yours; you would make an excellent linguist and a first-rate teacher of languages. Your ability is literary, decidedly. You are very fond of art, music, and literature. You have an excellent memory of words, of facts, of things, and of emotions. You can reproduce an emotion that is ten years old, and, likewise, it becomes the more intense rather than weaker, by the long keeping. You have a fertile imagination, and, not content with the material and plodding interests of secular life, you desire to take wing and live in a more sublimated sphere. You appreciate everything that pertains to the spiritual, the ethereal, the super-sensuous. You enjoy poetry and the drama. You are able to throw more of your own life into your words, more of your emotions into your expressions, more of action into your utterances than ninety-nine in a hundred, whose lives are devoted to the stage. You have a profound veneration for everything that is pure and good and great. Your admire greatness *per se*, but the more if it be good and pure. You are naturally a hero worshiper, but your heroes must have something besides mere brute force. Hence, you worship a God of wisdom and goodness rather than a God of strength. You should try to live as near the earth as you can; your imagination and your sensitive sympathies tend to lift you up above the world, so far as yourself is concerned, and the strongest anchorage to earth you have, is God's poor who are scattered through it. If there was nobody in the world to suffer, you would be like a balloon with the lashings cut, floating in mid-heaven. In other words, you would live in the sphere of the sentiments and the imagination rather than in the sphere of the sensuous gratifications. You are cautious; still you hardly ever spare yourself; you are watching after other people's interests, shielding them from harm, and liable constantly to overwork when you have anything in hand to accomplish, whether you expect to get pay for it or not. You work from the spirit of energy, enterprise, and enthusiasm which is within you, not for the pay; on the same principle that a spirited horse

"Shares with his lord the pleasure and the pride,"

without regard to compensation. You should live as free from external excitement as possible, and guard against coming in contact with irritable, selfish, groveling people, and refrain from all stimulants, even coffee. What you need is nourishment, not stimulation. You should sleep, when you can, ten hours in the twenty-four; you incline to sleep too little, and no man needs more sleep than you. Yours is a singular organization; we rarely meet with one such as yours; and when we do, we think the world is more benefited by such a life than the individual himself, for it is your "meat and drink" to "spend and be spent" for other people, and, indeed, you seem to serve yourself best when you are serving others.

BIOGRAPHY.

BY B. M. LAWRENCE.

Mr. Cushman's versatile vocal powers, combined with efforts to elevate his profession, have placed him almost beyond competition as a truth-telling humorist, vocalist, personator, lecturer, and mirth-making mimic. Space will not permit the writer to record many of the *real facts*, which are stranger than fiction, in the eventful life of the diminutive-bodied, long-bearded, Protean-tongued, serio-comical-faced Cushman, whose inherent inclination and wonderful ability to represent character and appear in disguise are at times quite perplexing, if not even provoking, to his friends. A distinguished portrait-painter of St. Louis, after more than a dozen different sittings, acknowledges his inability to produce a picture, declaring "he appeared like a different man every day he came."

At one time he applied to his own grandmother as a common beggar, and his sad story and apparently destitute condition induced the good old lady to give him a suit of clothes and five dollars in money. While in the same disguise, he was spurned from the door of a very wealthy and aristocratic aunt, whose real Christianity he had often felt inclined to question.

The annexed wood-cut gives quite a correct idea of his features in repose, though it would be difficult to conceive a greater change in the human face than when its subject is excited by one of his eccentric delineations or animated conversation, particularly if connected with his favorite themes—it then becomes exceedingly earnest and animated.

Mr. Cushman possesses a most remarkable organization, both mentally and physically, not one person in ten thousand having such peculiar developments. The nervous system is excessively predominant, giving the most intense sensibility, and he has fair vitality, which imparts great warmth and animation. He is, therefore, as restless and uneasy as the wind, and must be continually employed in order to be happy. The dignity of Mental and Manual Labor is one of his favorite subjects, and is proclaimed with thrilling power and eloquence. Being raised in the lap of wealth and luxury, his early youth was passed without proper physical training. His excess of mentality soon overcame his physical nature, leaving him for some years a victim of nervous disease. On partially recovering, he found it impossible to cut his beard without causing his eyes to become inflamed and his nerves to tremble. By the advice of physicians and physiologists, he has allowed his beard to remain without cutting. It is now about eight years old, and nearly three feet in length; of a dark mahogany color, of fine, glossy, silken appearance.

Possessing a fine and highly cultivated voice, and a peculiar *hereditary passion* for public life, his professional success has by far surpassed even his own anticipations.

Aside from his vocal ability, perhaps Mr. Cushman's greatest peculiarity is his excessive generosity. He gives nearly the entire proceeds of his entertainments to those on whom fortune has frowned. When quite a small boy, he ran off from home (Troy, New York) to the city of Albany, and for a number of days sold books and papers, till he realized the sum of ten dollars, which amount his father had refused to furnish him to relieve the wants of a poor widow. The writer's first acquaintance with him was in the fall of '54; he was then lecturing through the State of Indiana on the Dignity of Labor, and also amusing the people with his humorous concerts, by which means alone he accumulated several hundred dollars for the benefit of Mr. A. W. and his family, who had met with a reverse of fortune.

The following note, from the Hon. S. C. Pomeroy, indicates one of the many benevolent enterprises which Mr. Cushman has aided with his vocal powers:

OFFICE OF KANSAS RELIEF COMMITTEE,
ATCHISON, K. T., *January 15th*, 1862.

B. M. LAWRENCE, ESQ.—*Dear Sir:* The noble disinterestedness of Mr. Cushman in appropriating the entire proceeds of his Concert Soirees for six months for the relief of the destitute in Kansas, is worthy of all praise. *Hundreds of families*, utterly unable to provide for themselves—in an incredible state of destitution—have been made *comfortable, happy, and thankful through the contributions which he has already forwarded.*

Yours, sincerely and cordially,
S. C. POMEROY, Chairman and Cor. Secretary.

His social habits are most agreeable. No

one can remain in his society without feeling his warm impulsiveness. It is often remarked by those who have witnessed the wonderful powers of Charlotte Cushman, while representing "Romeo," what a mistake of *Nature* that she was not a man; while, on the other hand, those who see Mr. Cushman as Flora McFlimsey, the Jealous Wife, or Widow Bedott, are often unable to decide of which he has the best conception, male or female character. His imitation is wonderful, and hence he is enabled almost to convulse his audience with laughter by personating, in voice and manner, both old and young men and women, fops and flirts, Yankee and French, Irish or Dutch.

One great peculiarity of Mr. Cushman is the extraordinary strength of his memory, especially for the more classic productions of poets. The character of the Prince of Como he was enabled to personate without ever having studied the play, or seeing it performed but a few times.

The first histrionic representation his religious mother ever witnessed was the "Lady of Lyons," and it is presumed by persons who are proficient in the natural laws of parentage, that this fact fully accounts for that uncontrollable inclination to personate the leading character of the play, Claude Melnotte, which induced him, at the age of about sixteen years, to appear as a *novice* on the stage of a Boston theater, and render this exceedingly difficult character in such a masterly manner, that on the following day the manager, in order to satisfy an incredulous public, came with a magistrate and took his testimony that he never before appeared as an actor. One night behind the scenes broke all the charms of the stage, and perfectly cooled his passion for public life in that capacity.

During the unfortunate difficulties in Kansas, some years since, the writer, in company with Mr. Cushman, visited that section and gave the first *concert* ever given in nearly every town in that territory. At St. Louis he procured a most remarkably wide-rimmed hat, and large turn-over collars, then with hair *à la* Absalom, and beard like Aaron of old, hanging down to the skirts of his garments, the excitement he created among the natives exceeds all power of description. While traveling among the Indians, their peculiar manifestations were sufficiently amusing to repay all the ridicule a legion of fashion's worshipers could ever bestow. Among the squatters the effect was a little less striking. Sometimes he assumed the character of a Friend Quaker; at times he was regarded as a *drunkard preacher*, while many at first sight supposed him to be a Southern planter or a Texas ranger. Fun being the only weapon he ever used, soon caused him to become a favorite with the boys in camp, on both sides of the question—taking no active part with either party. His songs and stories made him hosts of friends, both Northern and Southern. Indeed, his patriotic, social, and home songs are enough to bind all hearts together with a tie no earthly power can sunder.

Cushman's mirthfulness, which is utterly irresistible to everybody except himself, and sometimes even runs away with him, is made up chiefly of mimicry, of which he is a perfect master. With rare power of imitation, he is able to set forth a scene or carry on a "monopolylogue," piling up the fun to as great a height as nerve and muscle can endure. Speaking with a great variety of different voices, each feature of his countenance and each limb and muscle of his body conform to the part he is enacting, so that you could not but laugh, even if it were yourself he was holding up to ridicule, for—

"'Tis his skill
To strike the vice and spare the person still."

We have seen some laughing in our time; but decidedly the most extravagant, spontaneous and ecstatical bursts that we have ever witnessed have been at some of "Cushman's Soirees," while hearing the "Comic Illinois Debate," "Coming Out Song," "The Fop," "Old Maid," "Widow Bedott," "I'm so Happy," etc. We hold that a good, comfortable, heart-burst of cheerfulness is wholesome for soul and body. "A merry heart doeth good like a medicine," saith Solomon. And Dryden remarks, "After all, it is a good thing to laugh at any rate, and if a straw can tickle a man, it is an instrument of happiness.

But the mirthfulness of Mr. Cushman is by no means his only commendation; for, although pleased with his success in affording amusement and entertaining his hearers, yet he is ever mindful of his motto, "Truth with Mirth," and is always careful to make his fun subservient to his purpose, and never introduces his "drolleries" without their having a tendency to some practical result.

Mr. Cushman also sustains a most enviable reputation as a lecturer on *Education*, *The Formation of Character*, *Mental and Moral Culture*, *Duties and Destinies of Youth*, *True and False Nobility*, *Temperance*, *The Dignity of Mental and Physical Labor*, *Morality of Proper Amusements*, *etc.*, *etc.* The many testimonials he has secured from eminent ministers and others, pertaining to these lectures, is to him a source of great pleasure.

During the brief period of his public career, the press has given him its most cordial approbation. The clergy and all professions unite in their hearty approval, while critics award to him a high order and great versatility of talents. The following, from Rev. John P. Donelan, speaks for itself:

ROCKFORD, ILL., *Dec.* 15, 1860.

LE GRAND B. CUSHMAN, Esq.—*Dear Sir:* Allow me to express thus fully my high appreciation of the style, character, and influence of your imitable soirees. I have heard you often, and each time with increased interest. Kind Providence has blessed you with peculiar—even wonderful—versatility of talent, and I am happy to believe you are putting to good use the precious talents intrusted to you. With you, I too say,

"A little nonsense, now and then,
Is relished by the best of men."

And I may add—

"Mirth with truth, when well combined,
Improves and elevates the mind."

In your case it is so. I have watched carefully, and perhaps a little too closely, to detect the slightest censurable feature in your evening entertainment, but in vain! Thank God, there is a higher, holier, and more ennobling entertainment in our midst, where youth and age, professors of religion and lovers of morality, serious and gay, may all gather to learn, to laugh, or weep, as each feels inclined, and all may feel that if 'tis good to have a

"Hearty laugh to shake the cobwebs from your brain,"

'tis also good to listen to the voice of sympathy and of sentiment.

I most strongly recommend you and your entertainments to all who can appreciate mirth and truth, talent and a noble soul. In your success I shall always take a most lively interest, and I beg you consider me always,

Yours most truly,
JOHN P. DONELAN, St. James' Church.

THE INTERNATIONAL EXHIBITION.

LONDON, *May*, 1862.

WE shall ever remember the 1st of May, 1862, as the day of the grand opening of the International Exhibition. It was a most magnificent array of dignitaries with their insignia of office, and of representatives from every clime. The sun did not forget to shine, and everybody seemed to be in their best humor, as well as in their best dress. Wigs of divers colors, robes and bonnets of every hue, coats in every style of cutting, and physiognomies of every type, made the moving mass a very grotesque, interesting, and remarkable pageantry. Professors from the universities, attired ex-officio; Lord Mayors; the Lord Chancellor, with a long train borne by another lord in waiting; the Doctor of Music in a flowing white silk robe; Royal Commissioners. The Crown Prince of Prussia and Prince Oscar of Sweden gave us a sprinkling of royalty. We were fortunate to obtain seats near the throne, which was canopied with rich Utrecht velvet, and beneath which the Earl of Granville read his opening address, to which the Duke of Cambridge returned a suitable reply. Lord Palmerston and Lord Derby forgot their political differences, and were side by side on the throne. The church high and low, the Bishop of London and the strictest dissenter, were beneath one great dome. Never was the noble Prince Consort missed more than on this occasion. I could almost fancy his marble bust, with its speaking countenance, instinct with life. Surely when the grand orchestra of 2,000 voices sang the national anthem, "God Save our Queen," every heart beat responsively to the sentiment, and could say Amen to the touching words of Tennyson:

"O silent father of our kings to be,
Mourned in this golden hour of jubilee,
For this, for all, we weep our thanks to thee."

The music of Meyerbeer and others was of the highest order.

After the Duke of Cambridge announced that the exhibition was opened, and the Bishop of London offered up a prayer, the procession mingled with the people to obtain a passing glance at the vast building and its contents. Though there seemed to be as much stowed

away in the unpacked boxes, as was exhibited yet every nation was represented. The only wonder is how one small globe like our earth can produce such a variety of everything that is useful and ornamental as can be seen in one building. If you wander into the Roman court, you are unconsciously traveling through sunny Italy. There is a beautiful model of the cathedral of Milan, and so natural is it, that you almost feel inclined to push open the door to gain entrance. The tinted statuary is what you have seen in the studio of Gibson at Rome, and the mosaics and pearls remind you of Florence.

The Kohinoor diamond, the largest in the world, has been set, and sparkles unconscious of its beauty.

France demonstrates anew that in the ornate and graceful she can surpass all nations. Her Gobelins and china, her jewels and draperies, are very beautiful.

England brings all her provinces and colonies together by their productions. The huge Armstrong gum is exhibited, and the piece of iron similar to that which encases the sides of the Warrior, through which the ball *easily* pierced. Canada exhibits a great variety of wood, and useful manufactures.

Our own dear America is not very well represented. There are a few minerals—I have seen a larger collection in many private museums—a few machines, etc., etc. The well-known Oswego maxina and corn-starch made me feel that I was home again. But we hope when the war is over, our country will have leisure to do justice to herself in the next International Exhibition.

The Picture Gallery of itself is worthy of a visit at any time. The choicest gems of some of the best masters are here, and remind me of the Louvre, the Luxembourg, and the Vatican. I can not specify in this general article, but will say that Storer's marble Sybil is admired by all, and when I remind you that he is an American, you will not be surprised that we are a little pleased to hear the comments from French and English. In a month the exhibition will be fairly opened.

The building is a type of the English people. It is built of dark brick, and externally is not inviting, but when you have crossed the portals you forget the exterior; so with the English, when you once become acquainted with their genuine, real character, you forget their coldness and apparent indifference, and are charmed by their kindness and hospitality.

Au revoir. L. F. F.

FORTY YEARS once seemed a long and weary pilgrimage to tread. It now seems but a step. And yet along the way are broken shrines where a thousand hopes have wasted into ashes; foot-prints sacred under the drifting dust; green mounds whose grass is fresh with the watering of tears; shadows, even, which we would not forget. We will garner the sunshines of those years, and with chastened step and reasonable hopes, push on toward the evening whose signal lights will soon be seen swinging where the waters are still and storms never beat.

EDUCATION AND TRAINING PHRENOLOGICALLY CONSIDERED—No. 12.

MECHANICAL TALENT AND SKILL.

CONSTRUCTIVENESS lays the foundation for mechanical taste and skill, and from its exercise nearly everything which adorns and blesses life proceeds. If we look abroad we see hardly anything that the hand of artistical and mechanical skill has not produced. Man may be called a tool-using animal.

Physically considered, independently of intelligence or tools, man is far inferior to some of the lower animals. Let man stand up in the forest naked, and if compared with a bear, to all outward seeming, the bear has almost every advantage. He has a coat which keeps him warm in winter, never becomes unfashionable, wears out, or requires repairing. His teeth are strong for defense and for providing himself with game as food. His claws are long, strong, and sharp, with which he may dig roots, or climb trees, or hold his prey. Man has neither claws nor strong teeth, nor has he a garment of fur to protect him from storms and the cold of winter, but in process of time his intellect and constructive talent have projected those defenseless fingers of his into a thousand productions. He contrives weapons of defense and offense which makes the bear his prey, and converts his warm robe into a coat for the captor; to protect himself from the storms of winter he builds houses; he works metals into all sorts of tools, and uses those tools for every imaginable purpose, and in process of time, though the bear has remained stationary, man has made great progress, and populous cities, commerce, art, have sprung from his plastic hand, and all the appliances of civilization occupy the place where the bear once roamed the master, and he retreats to the forests and fastnesses of the mountains, and timidly flees at the approach of man, who, at the beginning, seemed so inferior.

Without Constructiveness, no man could live where winter reigns three or more months in the year; and we find in the hot climates, where houses and clothing are comparatively unnecessary, the faculty of Constructiveness is not much developed. Without the use of tools man would indeed be helpless. He might, like the squirrel, lay up nuts for the winter, but how could he construct a shelter or clothing with his naked hands? The squirrel has the means with which to dig and burrow or gnaw his passage into a hollow tree, but without the agency of tools man could accomplish neither of these results.

One of the most intelligent animals, the horse, has been known to starve in midsummer, being tied to a tree with a common rope. He had gnawing ability, for he gnawed the bark from the tree to which he was tied, from the roots as high as he could reach. He might have obtained his freedom in five minutes had he possessed the intelligence to gnaw off his rope. The wisest of the lower animals use no tools except in one or two instances, of apes, which merely use a club to defend themselves; some of them let fall a stone upon nuts to crack them when too hard for their jaws. Thus we see that with these exceptions, animals are not tool-using in their nature. The bee, the beaver, and bird build in a specific way in obedience to fixed instinct, but they use no tools, and the order of their mechanism is generally low and simple. And although the bird builds a nest, the bee its cells, and beaver its dam, and thus evince the building instinct, man is the only being that possesses the manufacturing talent beyond these mere instinctive efforts. He combines intellect with Constructiveness, and thus by invention carries out new plans for the production of whatever he desires. The printing-press and the art it subserves, the power-loom which seems almost possessed of intelligence, the steam-engine and the ship, and the machinery it impels, and all the articles of convenience, utility, and ornament which fill the civilized world, grow out of this great but often much neglected element of our nature.

Though, as we have said, in physical structure man being created without any natural weapons of defense, and thus standing up among inferior animals is weaker for self-protection than many which are much smaller than himself, yet by the force of his intellect and the power of his constructive talent he designs and executes implements with which he rules all animals. He curbs the fiery force of the horse, entraps and subjugates the half-reasoning elephant, conquers the leviathan of the deep, brings the proud eagle from his soaring height. He subdues the roaring lion, he braves the very ocean and rides its waves in safety. He calls the lightning from the heavens and it is obedient to his will. He devises means to make a pathway for the iron horse, and fills the world with machinery by which the most delicate fabrics are elaborated with as much skill as if moved by the power of reason, evincing, indeed, that he who can make and operate them is in skill and wisdom created in the image of God.

If we were to go out of the path of constructive and mechanical skill we must go into the wilderness where nature, rude and luxuriant, untrimmed and untrained, acknowledges not the hand of culture; but where

civilization reigns, we can hardly see an object which mechanical skill has not wholly or in part developed. Mechanism now does nearly all of the work of agriculture as well as of manufactures and art.

So useful a faculty as this, so indispensable to the welfare, happiness, and development of the human race, should be carefully and perseveringly cultivated. We trust the time will come when all persons who are not devoted to agriculture or manufactures shall have so much training in some mechanical pursuit as will enable them to earn a good support. Attached to every college, instead of the gymnasium, or in addition to it, there might be shops in which useful industry could be employed, and while the student be taking exercise with the saw, the plane, and the hammer for the benefit of his health, he might learn to make wagons, build chairs, cabinet furniture, and a hundred other useful things; then, if in a profession, he were to lose his voice, he would not necessarily be a pauper. We have not the slightest doubt that any well-developed boy might obtain as good a book education as is commonly done and, with proper opportunities, some useful trade at the same time. We would not make old men of children, nor cart-horses of colts; but does not the boy, when making his kite or water-wheel, or the mud-dam to propel it, feel all the buoyancy of childhood as much as when he is idly chasing his hoop? We have no doubt that the boy kept turning the grindstone by the hour would become moody, discontented, and unhappy; but let him be constructing something as a source of pleasure and profit to himself, will he not work with a will, and does he not hate to break off from it even to get his dinner? Instead of abating his love for book-learning we think such exercise would give him a taste for study, besides filling up his odd hours and serving all the necessities of an excellent system of physical education. Besides, it is mechanical work, and while it calls in requisition his muscles quite as much as useless play, it awakens his ingenuity at the same time, and his mechanical talent is thereby stimulated and instructed. Let mechanical operations be made delightful to a boy, and his mental elasticity will be in no sense abated while he gets the vigor incident to labor which the growing organism so much needs. He acquires handiness also in the use of tools, and a planning and executive talent that are of essential importance to him through every avenue of future life.

We think, also, that the little girl enjoys life as well when using her scissors and needle in the construction of dolls clothes as in thoughtlessly and uselessly cutting up paper and cloth without any design. We have observed that children and youth are intensely interested when taken to workshops, and the theories and operations explained and exhibited to them. Every person ought to be ashamed of ignorance respecting how books, clothing, furniture, houses, and tools are made. Many persons are not ashamed to be idiotic in constructive talent, who would blush if suspected of a defectiveness in any other talent.

Among the most useful of the human race the inventor and mechanic deservedly take rank for excellence in their vocation. The names of Watt, Smeaton, Franklin, Fulton, Whitney, Arkwright, Slater, Baxton, Hoe, Blanchard, and Ericsson will be repeated with honor at every revolution of the steam-engine, at every gleam from Eddystone lighthouse, by every flash of electricity, by every foaming furrow of the steamboat, by the roar of the cotton-gin, by the hum of every spindle, by the clatter of every power-loom, by the memory of the Crystal Palace, by the modern achievements of the mammoth printing-press, and by the complete revolution in naval architecture which the little Monitor has recently wrought out. Their fame is written in these great benefactions to mankind, and not their descendants merely, nor even their countrymen, but the whole human race proudly claim an affinity to them, a common brotherhood. Suppose man were deprived of all mechanical judgment, how could he adapt himself to the appliances of art, commerce, manufactures of every-day life, to say nothing of producing these things? All persons would find it greatly to their advantage to have a well-trained mechanical judgment, that they may be able to comprehend and criticise the structure, quality, and consequent value of the goods they need to buy and use, otherwise they are liable to be cheated on every hand. Those, also, who desire to trade in manufactured goods should have similar early training to qualify them for the pursuit.

"But," says one, "I am to be a merchant, therefore what do I want to know of mechanism? why should I cultivate my Constructiveness?" To such a one we might reply, What do you intend to deal in? If in pork and lard, salt, grain, plaster, or lime, you could get along very well with small and untrained Constructiveness, but if you wish to deal in manufactured goods, in anything that involves the principles of mechanics, you will find your success greatly augumented by large, active, and well-instructed Constructiveness. Take, for example, the hardware trade. Almost everything in that line is manufactured, combining mechanical operations in its structure and use. The very simplest article in that line of trade, a cut nail, to be made properly, must be a wedge, equal in thickness from end to end one way, and a double inclined plane the other. If it have not this form it is useless. Let two young men engage in the hardware trade side by side with equal capital and equal intellectual business talent and energy, but with this simple difference, that one has large and the other small Constructiveness—one of these men will become rich and the other will fail; and why? The one having large Constructiveness understands the working qualities of every tool, machine, and apparatus in his shop, from a turning-lathe to a mouse-trap, and can explain these qualities to a customer in such a manner as to display them to advantage. If a new lock, wrench, window-spring, door-knob, or other patented curiosity be offered for him to purchase, he sees at a glance whether it will supersede all others or fail and be worthless, and he buys or rejects accordingly. The other man, his neighbor, having small Constructiveness, will show his goods and call them strong or handsome, but will never display and explain to his customers their internal workings or exhibit their new and superior qualities over all other methods, simply because he does not appreciate them himself. If the most desirable improvements are offered to him, he dare not purchase on his own judgment, or if he buys a little of everything he is sure to lose money on useless articles that will lie on his shelves.

A man to sell carpets well, ought to have mechanical talent enough to instruct any one in the general principles and the real mechanical differences in different articles. If it were possible, he should understand carpet-making. A bred tailor or shoemaker will be a better salesman of coats or boots, other things being equal, than he who has merely been trained to buy and sell.

It was once said by an eminent lawyer to his students, that to be an accomplished lawyer a man ought to know something of everything, enough even of the mechanism of the watch to explain the technical terms and uses of each part; because important law cases sometimes hinge on such particular knowledge of practical matters that the lawyer who does not understand them will utterly fail in the presence of an antagonist who is well versed in them. We have heard Daniel Webster, in the United States Court, make remarks relative to a patented article, that being the subject of the trial, for which a boy fifteen years old, in a mechanical neighborhood, would be laughed at. We remember hearing the late Ogden Hoffman manage a case in a court in New York, involving facts that occurred on shipboard, and we observed, with pleasure, that he could ask questions of sailors' in their own language, and understand the sailors replies. That lawyer had the respect of the sailors and the jurymen who knew about maritime matters, hence he was usually employed in such cases, if he could be had. Why? He had spent two years at sea, and those two years were of more value to him than any other two years of his entire educational course, in making him qualified to take the lead in maritime affairs. Let the faculty of Constructiveness be cultivated largely; it will be of use in a thousand ways.

ONLY WORDS.

A TALE FOR THE TIMES.

Two women—a mother and her daughter—sat together in a small room, meagerly furnished. They had on mourning garments; but the gloom of their habiliments was not deeper than the gloom on their faces.

"What are we to do, Alice?" said the mother, breaking in upon a long silence.

"If we were only back again to dear Westbrook," fell longingly from the daughter's lips.

"Yes, if—but Westbrook lies more than a thousand miles distant. It was a sad day for us, my child, when we left there. We have had nothing since but trouble and sorrow."

Tears flowed silently over the mother's face.

"If I could only get something to do," said Alice, "how willingly would I work! But no one wants the service here that I can give."

"We shall starve at this rate," spoke out the mother, in a mild kind of a way, as if fear had grown suddenly desperate.

Alice did not reply, but sat very still in an abstracted way, like one whose thoughts have grown weary in some fruitless effort.

"I dreamed last night," she said, looking up, "that we were back in Westbrook, and in our old home—that dear old home! How plain I saw everything! I was at the window looking out upon the little garden in front, from which the air came in and filled with the odor of flowers, and as I sat there, Mr. Fleetwood came by, just as he used to be; and he stopped and said, 'Good-morning, Alice,' in that kind of a way in which he always spoke to me. I cried, when I awoke, to find it only a dream."

"Ah, if there were only a Mr. Fleetwood here!" sighed the mother.

"Suppose you write to him," suggested Alice, "I am sure he would help us. You know what an excellent man he is."

"I will, this very day," replied the mother, with hope and confidence in her voice. And the letter was written.

Let us follow this letter to Westbrook, and note the manner in which it is received. We find it in the hands of Mr. Fleetwood, who has read it through, and is sitting with a troubled look on his face.

"There is no help in me," he said, at length, folding up the letter, and laying it aside. "Poor Mrs. Maynard! Is the day indeed so dark? God knows how willingly I would help you were it in my power. But misfortune has not come to you alone. It has passed my threshold also, and the thresholds of thousands besides. Westbrook has seen some sad changes since you went away."

Mr. Fleetwood took the letter from the table on which he had placed it, and laid it in a drawer. "Poor Alice Maynard!" he sighed, as he shut the drawer and turned away. All day long the thought of that letter troubled him. How could he answer? What could he say? It was an eager, expectant cry for help, but he had no help to give. The widowed mother had asked him for bread; and how could he offer her mere words in return. For two days the letter remained in the drawer where he had placed it.

"It is no use," he would say, as the thought of it now and again intruded. "I can not bring myself to write an answer. Say what I will, and the language must seem to her but heartless sentences. She can not understand how greatly things have changed with me since she went out from Westbrook. If she does not hear from me, she may think her letter has been miscarried. She, like the rest of us, is in God's hands, and he will take care of her. We are of more value than the sparrows."

But this could not satisfy Mr. Fleetwood. "If you have no money to give, offer her kind and hopeful words," said the inward monitor. "Even the cup of cold water must not be withheld."

Mr. Fleetwood at last sat down to answer the widow's letter. He wrote her a brief, kind, suggestive note; folded, sealed, and directed it. The next mail that left Westbrook bore it away for its remote destination. Let us return to Mrs. Maynard.

"We should have had an answer from Mr. Fleetwood two days ago, Alice. Oh, why has he not written? If help comes not from Mr. Fleetwood, there is no help for us in this world."

Another day of waiting, in which that deferred hope which maketh the heart sick, trembled like the light of a taper flickering in the wind, passed wearily away. At five o'clock, Alice was at the post-office.

"A letter, and from Westbrook!" she cried out eagerly, as she entered the room where her mother was anxiously awaiting her.

The hands of Mrs. Maynard shook as she opened and unfolded the long-hoped-for answer. It was brief, and its contents understood in a few moments. Alice, whose eyes were fixed eagerly on her mother as she read in silence, saw her countenance change, grow pale, and the look of hopeful expectation died out utterly. Then the letter dropped to the floor. Taking up the letter, Alice read it. "He writes kindly," said Alice, as she finished reading it, "and there is comfort even in words when they come from the lips of a friend."

"Words do not feed the hungry or clothe the naked," answered Mrs. Maynard, in some bitterness of tone. She had scarcely said this, when the door of the room in which they were sitting, was pushed open, and a boy about ten years old, barefooted, and meagerly clad, came in with a pitcher in one hand and a small basket in the other.

"Mother sent these, Mrs. Maynard," he said, with a pleasant smile on his face.

The pitcher was filled with new milk, and there was a loaf of bread, hot from the oven, in the basket.

"She says please accept them."

"Your mother is very kind, Henry," replied Mrs. Maynard. "Tell her that I am very much obliged to her."

"And she is very much obliged to you," said the boy.

"For what, Henry?"

"Don't you know?"

And the boy looked at her in a pleased way.

Mrs. Maynard shook her head.

"Don't you remember one day when I was over here, that you asked me if I could read?"

"I've forgotten."

"We haven't, then, mother and I. You asked me if I could read, and I said No. Then you told me I must learn right away, and you got and showed me A B C's, making me go over them a good many times, until I knew them all by heart. Then you gave me the book. I have studied it almost every day, and now I can spell in two syllables."

"And this is why your mother sent me such a nice loaf of bread and a pitcher of new milk?"

"Yes, ma'am."

"Then you must bring your book over and let me give you another lesson."

"Oh, will you?"

A light like sunshine came into the boy's face.

"Yes, Henry, and with pleasure. You may come every day if you will."

"May I? Oh, that will be good! And, Mrs. Maynard, may I bring Katy along sometimes? She wants to learn so badly. She 'most knows her letters."

"Why, yes, Henry. Bring Katy, by all means. Alice will teach her."

Henry glanced toward Alice, as if not fully satisfied in regard to that view of the case. But she gave him an assuring smile and word, and the boy ran home with light feet to tell the news.

"What does this mean, Alice?" said Mrs. Maynard, looking at her daughter with a countenance, through which a dim light seemed breaking.

"It may be true what Mr. Fleetwood says," replied Alice, "the work that God has for us to do may now be lying, all unseen, around us."

"This is no mere chance," remarked Mrs. Maynard, in a thoughtful way.

"Don't you remember," said Alice, "how often dear father used to say, there was no such thing as chance? I felt, while reading Mr. Fleetwood's letter, as if it was father who was speaking to us."

Mrs. Maynard shut her eyes and sat very

still for a few moments; then she opened the letter which she held in her hand, and read it through slowly.

"It reads differently now. I am sorry for Mr. Fleetwood. Poor man. What he had to give he has given freely, and I thank him with grateful feelings. Yes, I have a Father in heaven, and I will look up to him in these days of darkness. He will show us the way. Who knows but the path is open for us?"

"My own thought, mother. There are more than forty children in this town who are growing up in as much ignorance as Henry Auld and his sister. Their parents will not, or can not, send them to school. These children have immortal souls, and almost infinite capacities that will be developed for good or evil. They are God's children. Let us care for them, and God will care for us. I feel, dear mother, that such trust will not be in vain. Mr. Fleetwood's letter has turned the channel of my thought in a new direction. May God reward him for all he has said to us in this our time of need, and said so kindly and wisely."

The daughter's hope and faith flowed into the mother's heart. They were not indolent, self-indulgent women. All they asked was to be shown their work; and now, in their eyes, it seemed to be lying all around them. On the next day, Henry Auld came over with his sister Katy, and received the promised lessons.

"Do you know any other boys and girls who wish to know how to learn to read?" asked Mrs. Maynard, as the children were going away.

"Oh, yes, I know a good many," replied Henry, and then stood waiting to hear what would come next.

"Bring them along when you come to-morrow," said Mrs. Maynard. "It will be as easy to teach half a dozen as two."

"Won't Tom Jones be glad, though?" they heard Henry say to his sister, as they went out through the gate.

Three months went by, and yet Mr. Fleetwood received no response to the answer which he had given to Mrs. Maynard's imploring letter. At last, there came a reply to his words of encouragement and hope, which, though flowing warm from his heart, seemed to grow so cold in the utterance. Mrs. Maynard wrote:

"My Dear Sir: More than four months ago you wrote to me, 'You have a Father in heaven, dear madam, and a Father who has not forgotten you. Look to him and hope in him.' And you said also, 'He has something for all his children to do, and your hands will find the work. It may now be lying all unseen around you.' My heart blessed you, sir, for those hopeful, suggestive words. Yes, God had work for me to do, and it was lying, even when I wrote to you in my fear and despair, all around me, though unseen by my dull eyes. I had taught a child his letters, and his poor, but grateful mother sent me in return a loaf of bread and a pitcher of milk for my children. Your letter, and this offering, in God's providence, came together. I had the text and illustration side by side. There are many ignorant children in our town, said said Alice and I, one to the other, and they are God's children. Let us teach more of them, as we taught this child, taking that loaf of bread and offering of milk as a sign that God will provide for us in the work. We did not hesitate, but acted on the suggestion at once. And now we have over thirty poor children under our care, and we have not wanted for bread. Some of the parents pay us in money, some in provisions, and some do nothing in return. But we take all children who come. Yesterday we had notice from the town council that an appropriation of one hundred dollars a year had been made out of the public funds for the support of our school! Does not the hand of a wise and good Providence appear in all this? Oh, sir, I can not too warmly thank you for the wise words of that timely letter. God bless you for having spoken them. Gratefully yours,

"Alice Maynard."

"Only words," said Mr. Fleetwood, as he folded the letter with moist eyes. "Only words! They seemed such a cold and heartless return for good deeds, asked pleadingly, and in tears, that I had to compel myself to write them. Yet see their good fruit! If we can not do, let us speak kindly and hopefully at least. I will not forget the lesson."
—*Journal of Home.*

[For Life Illustrated.]

WILT THOU GO WITH ME, LOVE?

BY W. HOWARD PERRIGO.

Oh, wilt thou go with me, love,
Unto those southern isles,
Far o'er the southern sea, love,
Where summer ever smiles—
Where flowers are ever growing,
All beautiful and bright,
And breezes e'er are blowing,
In music murmurs light?

Say, wilt thou leave thy happy home,
And go, my love, with me
Across old ocean's crested foam,
A wanderer's bride to be?
Wilt thou leave thy home and kindred,
And link thy lot, so free
From every cloud, with that which fate
Has meted unto me?

I can not give thee fame, love,
Nor jewels from the sea;
A faithful heart is all, my love,
That I can offer thee.
Then wilt thou leave thy happy home,
And go, my love, with me
To sunny isles, o'er ocean's foam,
A wanderer's bride to be?

Stephensport, Ky.

WHAT IS LOVE?

AN ANSWER TO A LADY.

A something stealing o'er the heart,
That gives a new pulsation;
A gentle thrust from "Cupid's dart,"
That leaves a strange sensation;
A something causing glances, sighs,
And either joy or sorrow;
A something, though to-day we prize,
We may not on the morrow;
A beauteous bird upon the wing,
Through space ethereal ranging;
A wondrous, strange, mysterious thing,
That's ever, ever changing. Parvenu.

BERDAN'S ONLY DUEL.

The following anecdote is told of Colonel Berdan, who was always an expert shot. Many years ago, he was talking with a friend in the bar-room of an inn at a town on the Kentucky side of the Ohio. In the room was also one of those bowie-knife bullies who infested the South and West—a man who had made himself dreaded wherever he was known, by his readiness to pick a quarrel, and his skill with the knife, the rifle, and the pistol. This man stepping up to Mr. Berdan's friend, said he wanted to speak to him.

"Wait a moment," was the reply. And the interrupted conversation went on.

Soon the bully stepped up again, and laying his hand on the shoulder of his acquaintance, said in a tone of half banter, half earnest:

"J——, when I tell you I want you, I expect you to come."

"Certainly, certainly; but Mr. Berdan was talking about his invention; and it was so interesting that——."

"Oh, d—n those Yankee inventions, and the scaly fellows who come to sell them." The words were hardly well spoken when the speaker was flying backward over a large open stove behind him, being constrained thereto by a well-delivered blow between the eyes from Mr. Berdan's right arm. There was a tumult at once; the men threw themselves between the inventor and immediate death. They informed him, however, that he would probably have to fight. Berdan replied that he was not a fighting man, but he should not brook an insult. He was challenged in due form, and accepted, naming as his weapons rifles at two hundred yards. The arms suited his opponent "exactly," but he wanted to wait a few days, till he recovered the use of his eyes. Mr. Berdan was accommodating. But the blow was so well planted that the recovery was rather slower than was expected; and meanwhile a long expected rifle match came off in the neighborhood, which was to decide the merits of two rival manufacturers—one of whom was the famous Wesson. Wesson had undertaken to produce a man who, with his rifle, could beat Dimmick, a great shot, whose remarkable feats had brought the rival gun into general favor. To make the story short, Wesson's champion proved to be Mr. Berdan, who, on three trials of ten or twelve shots each at two hundred yards, not only beat Dimmick on every trial, but made the greatest rifle shooting on record in this country. His name, of course, was, in that place, at once in everybody's mouth; but the hub of the whole affair was that he soon received a message from his challenger that it was hardly worth while for him to await the recovery of the damaged eye, and that he might consider the challenge as withdrawn. And so ended the only duel and the only rifle match in which Colonel Berdan was engaged.

THE JOURNAL.

VOLUME THIRTY-SIX commences with this number. Those who have taken the JOURNAL for many years will need no invitation to scan the contents of the present issue. This is the oldest, indeed, for many years it was the only pictorial paper in America; and still is the only one which gives, or attempts to give, a careful analysis of the character of the persons whose portraits are introduced—it may therefore be said to occupy the field alone as a biographical pictorial.

We call special attention to the commencement in this number of the publication of the "Harmony of Phrenology and the Bible." We hope all our friends who have been persecuted and opposed in consequence of their adhesion to Phrenology, by those who supposed that Phrenology and Infidelity are convertible terms, will show this number to their neighbors and opponents, and impress upon their attention the article in question, as a vindication of the fact that Phrenology and the Scriptures harmonize; that the Bible, being an exponent of man's characteristics and varied experiences, everywhere abounds with recognition of each of the faculties, as taught by Phrenology. In preparing the subject for publication we were forcibly impressed with the fact, that human nature and divine revelation originated with the same Author, and that the harmony of Phrenology and the Bible was a matter of course. It has cost us much labor to prepare it, but that labor consisted chiefly in determining what to quote and what to decline. We trust our readers will present this number, on account of this article, if for no other reason, to every clergyman within their reach.

We confidently expect that before this volume shall close with the year, that peace and prosperity will extend over our entire country, and we have occasion to indulge the hope that every reader of the JOURNAL will make a special effort to send us new subscribers. Nearly every kind of publication in war time languishes. We feel, in a measure, the pressure of the times, but as our JOURNAL appeals to everybody, and has no party or sectarian bias to bind it to the few and repel others, it ought to have not only a generous but a magnificent support. Many of our readers have gone to the war. Some renew their subscriptions as they expire, saying they want the JOURNAL on file at home when they shall return. Others have the JOURNAL sent to them in camp, and order the directions changed as their location changes. They do not know how glad we are to make this change from month to month, so that the connecting link between these dear readers and ourselves shall not be broken.

We solicit interesting facts and contributions from our readers. We do not ask for lengthy essays, but short, spicy statements of fact or opinion. Hundreds of our readers could write that which thousands would be glad to read. Friends, let us hear from you, not only to renew your subscriptions and to send in other names, but give us facts and principles for publication in the columns of the JOURNAL, either with or without your names, as it may suit your taste and wish.

Literary Notices.

DIPTHERIA; its Nature, History, Causes, Prevention, and Treatment on Hygienic Principles; with a Resumé of the Various Theories and Practices of the Medical Profession. By R. T. Trall, M.D., author of the "Hydropathic Encyclopedia," and other works; Principal of the Hygeio-Therapeutic College; Physician-in-chief to the New York Hydropathic and Hygienic Institute, etc., etc. Fowler and Wells, publishers. Price $1 00.

Those who have read the "Hydropathic Encyclopedia," by Dr. Trall, will need no word of commendation as to the ability with which he treats any subject on which he writes. This last dire scourge of the human race, Diptheria, which, in the work before us, Dr. Trall attempts to describe, has awakened an interest, mingled with fear and dread, akin to that which once pervaded the world on the subject of small-pox. This fact gives a peculiar interest to any work which attempts to give a description of diptheria, its pathology, history, and treatment. That the regular profession has failed in the treatment of diptheria, it needs no argument to prove. The bated breath, the pale lip, the anxious brow of mothers when it is whispered that their children are attacked with diptheria, tell how much confidence they have been taught by sad experience to repose in the regular doctors in regard to its treatment. It is said that their loss in the treatment of this disease in severe cases has been three to one of recovery, while, so far as we can learn from hearsay and observation, the Hydropathic method of treating this disease has, in bad cases, saved three out of four, which is a vast difference in favor of the anti-drug treatment. This book expounds the treatment of the regulars and also the treatment proposed as a substitute. It is not supposed that a person, by purchasing this book, will necessarily be fitted to go into practice in difficult cases of diptheria, but it is believed that intelligent persons who read this work, will be able to apply such remedies as will be amply sufficient to meet the wants of those who have the disease moderately, and that it will teach all persons to look elsewhere or certain relief, rather than to the old drug school of medicine.

There may be some mothers, or those who bear that name and sustain that relation, who would, for the sake of being in the fashion and respectable, employ a drug doctor if she knew her child would die, rather than employ a Hydropathist, to do which, in her vicinity, might be very unpopular, even if she could, by that means, save the darling; but every true mother, though she may writhe under ridicule, will, nevertheless, seize upon any means, though it may not be believed in by any of the "Rulers or Pharisees," that shall promise relief and restoration when disease stalks into her family and smites her little ones. We believe this book will take. It certainly is within the reach of all. Price, by mail, $1 00.

LEONA.

BY JAMES G. CLARK.

LEONA, the hour draws nigh.
The hour we've awaited so long,
For the angel to open a door through the sky,
That my spirit may break from its prison, and try
Its voice in an infinite song.

Just now as the slumbers of night
Came o'er me with peace-giving breath,
The curtain, half-lifted, revealed to my sight
Those windows which look on the kingdom of light
That borders the river of death.

And a vision fell solemn and sweet,
Bringing gleams of a morning-lit land:
I saw the white shore which the pale waters beat,
And I heard the low lull as they broke at their feet
Who walked on the beautiful strand.

And I wondered why spirits should cling
To their clay with a struggle and sigh,
When life's purple autumn is better than spring,
And the soul flies away like a sparrow, to sing
In a climate where leaves never die.

Leona, come close to my bed,
And lay your dear hand on my brow:
The same touch that blessed me in days that are fled
And raised the lost roses of youth from the dead,
Can brighten the brief moments now.

We have loved from the cold world apart,
And your trust was too generous and true
For their hate to o'erthrow: when the slanderer's dart
Was rankling deep in my desolate heart,
I was dearer than ever to you.

I thank the Great Father for this,
That our love is not lavished in vain;
Each germ, in the future, will blossom to bliss,
And the forms that we love, and the lips that we kiss,
Never shrink at the shadow of pain.

By the light of this faith am I taught
That my labor is only begun;
In the strength of this hope have I struggled and fought
With the legions of wrong, till my armor has caught
The gleam of Eternity's sun.

Leona, look forth and behold,
From headland, from hill-side, and deep,
The day-king surrenders his banners of gold,
The twilight advances through woodland and wold,
And the dews are beginning to weep.

The moon's silver hair lies uncurled,
Down the broad-breasted mountains away;
Ere sunset's red glories again shall be furled
On the walls of the west, o'er the plains of the world,
I shall rise in a limitless day.

I go, but weep not o'er my tomb,
Nor plant with frail flowers the sod;
There is rest among roses too sweet for its gloom,
And life where the lilies eternally bloom
In the balm-breathing gardens of God.

Yet deeply those memories burn
Which bind me to you and to earth,
And I sometimes have tho't that my being would yearn
In the bowers of its beautiful home, to return,
And visit the home of its birth.

'Twould even be pleasant to stay,
And walk by your side to the last;
But the land-breeze of Heaven is beginning to play—
Life's shadows are meeting Eternity's day,
And its tumult is hushed in the past.

Leona, good-bye; should the grief
That is gathering, now, ever be
Too dark for your faith, you will long for relief,
And remember, the journey, though lonesome, is brief,
Over lowland and river to me.

THE HYGIENIC TEACHER AND WATER CURE JOURNAL for JULY (now ready) contains—The Dress Question; Home Practice of the Water-Cure; Life at a City Water-Cure; Cholera Infantum, or Summer Complaint; Was it Preaching; Railroad Musings—No. 11; Publishers' Column; Literary Notices; Our New Name; Hygienic Surgery; Typhoid Fever in the Army; A Hygienic Hospital; Another New Disease; Swill Milk; Lectures in Baltimore; The Influences of Malaria; To Correspondents; How to make Doctors Honest and Faithful; Rambling Reminiscences—No. 11; Requiem of Heroes; Hydropathy in Surgical Cases; Scarlet Fever; The Health of our Girls; Propagation and Culture of Apples; "Education Complete;" Health Maxims; Round Hill Water-Cure; The Baby Show; Fort and Fortresses.

To Correspondents.

W. S S.—1. Will cultivation or neglect make any perceptible difference in the size of the phrenological organs?

Ans. Yes, but it requires a considerable time to make a perceptible difference.

2. Are the animal propensities a part of the mind? and if so, do maniacs lose a part of the mind and retain a part and how does it happen that the more they are deranged the stronger the animal passions seem to be?

Ans. The animal passions are a part of the mental constitution, but not a part of the mind strictly speaking. Intellect we call mind. The other qualities are sentiments or propensities; what use in a spiritual state of being man will have for some of the qualities which we call passions it is not easy to understand, and we presume it is not necessary that we should understand it. Insanity sometimes affects a single quality of the intellect, sometimes many, sometimes a single propensity or sentiment. Perhaps no individual was ever insane in the action of all his mental powers, and maniacs lose the power to use certain faculties temporarily or permanently according to the state of the disease of the brain which produces that derangement, precisely as a person can lose the eyesight or the power of hearing, without losing the inner or soul-power which understood what was seen and enjoyed what was heard. The mind itself, we think, is never diseased. Insanity is merely a disease of the organs through which the mind acts.

We have stated this plain and self-evident proposition fifty times, still we find one and another raising the question, who, we suppose, have never read anything on the subject.

3. How is mind connected with the brain?

Ans. We can not tell, nor can we tell how life is connected with the animal body; but that life and body coexist, and mind and brain act together, and in this life depend on each other, there is no doubt.

4. Has a large man with a large head a stronger mind than a small man with a small head? or has a small man with a large head a better mind than a large man with a head of the same size?

Ans. If a large man with a large head has a fine-grained and healthy organization, he will have a stronger mind than a small man with a small head; still, a small man, with a head in proportion, if he have a fine-grained organization and harmonious action of mind and body, may have more clearness and see farther that a large man with a large head if he be coarse-grained. A small man with a large head would not have a better mind than a large man with a head of the same size, provided the quality or temperament and the shape of the head were the same, because the small man with a large head would not be able to sustain his brain so well as a large man having a head of the same size.

5. Does Self-Conceit arise from Self-Esteem? If not, from what does it arise?

Ans. Self-Conceit, proper, doubtless arises chiefly from Self-Esteem, but that which passes for Self-Conceit, that which is talked out and expressed, originates generally in Approbativeness. Real Self-Conceit coming from Self-Esteem does not necessarily express itself in words, but gives quiet confidence in one's ability and importance.

Large Approbativeness, anxious to gain favor and applause, frequently leads a person to express desires and expectations of success and the power to triumph. These expressions originate in Approbativeness, or the desire to impress others favorably with our ability to achieve, and is called Self-Conceit; but it is not so much real Self-Conceit as it is a desire to have others think we have done or can do something smart.

J. F.—1. What is the reason that some persons who appear to have an average development of all the organs, including the intellectual, with a favorable temperament, and no apparent disease, show, under all circumstances, but little intellectuality?

2. Do all the phrenological organs of a child, from one to two years of age, grow in proportion as it advances in life, or is there a natural tendency of the organs of the lower faculties to grow more rapidly than those of the higher?

Ans. 1. Nearly all questions of this description are propounded to us by persons who are not skilful in making phrenological and physiological observations. Ninety-nine times in a hundred a person, well-versed in practical Phrenology, will detect an idiot, who has been made such by disease, even when blindfolded, and though there may be few persons who can be said to enjoy *perfect* health, yet there is such a vast difference to the practiced eye of the physiologist between a man who has fair health and one whose health is impaired, that he wonders why everybody can not instantly see the difference. Nature has no exceptions in her rules; the exceptions are in those who observe the rules. When the brain is well and equally developed in all its parts, and the health be good and the temperament favorable, the faculties will manifest themselves according to the size of the organs.

2. There is a natural tendency for the organs which superintend bodily functions and animal life to come into spontaneous activity and to grow. Nature has not left the development of these faculties to the chance of obtaining culture or training. The American Indian, by the force of the circumstances of common life, by the wants of the body, gets development in his percep tive intellect and the faculties given for self-defense and for capturing game for food, and though in some respects training and example call out these powers in the young Indian, they could hardly remain dormant if he were thrown into the forest alone. When we go into a higher plane of life, where we have roads, bridges, ships, books, science, and literature, the higher faculties become acted upon and developed to some extent, even among those who are not particularly educated in these things; but in order to develop the higher faculties as much as the lower, so that they shall keep pace, education and training are absolutely essential. In the United States of America, where education is more generally diffused than in any other part of the world, where there are more newspapers, more school-books, and more general intelligence, even here the people are not half educated. Some are over-educated; that is to say, their philosophical and scholastic faculties are crammed, while those faculties, the perceptives, that are strong in the North American Indian, or in anybody that lives in communion with Nature, are left in almost an idiotic state. We mean that there are many highly educated men who, if thrown out into the world, would starve for want of common sense and practical judgment.

G. W. A.—Are persons benefited by water treatment in proportion as their organ of Bibativeness, or the desire for water, is large or small?

Ans. To some extent this is true, for if a man is fond of drinking and swimming, he will take water treatment more kindly, will enjoy it better than one who is born with a dislike or dread of water, who will use it as a remedial agent with reluctance and a feeling of annoyance, at least will not be willing to take heroic treatment.

2. In what consists that which you denominate constitution?

Ans. In a strongly organized temperament, not in one temperament, but in all, especially the vital and motive.

3. Will the climate of our Gulf States or of any part of the Torrid Zone favor health, longevity, and intellectual strength as much as the climate of the more northern portions of the country?

Ans. In North America, between the parallels of 36 and 46 degrees of north latitude, we think the climate is best adapted for the highest degree of physical health and development as well as intellectual and moral power. That embraces from the State of Maine to a point a little below the southern line of Virginia. South of this region, the climate, except in mountainous regions, is enervating, and north of it the winter is so severe as to make life a mere battle for existence, instead of furnishing opportunities for culture.

In other countries the climate varies. The Gulf Stream, for instance, makes England a softer climate than Massachusetts, although London is in 51½ degrees north latitude, while Boston is 42 degrees. On the continent of Europe also, the lines of climate best adapted to health and intelligence are modified by circumstances of soil, altitude, etc.

J. L P.—Canadian postage stamps may be sent in letters instead of silver, and will be received by us at their par value.

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Contents.

PORTRAIT OF HON. OWEN LOVEJOY.

HON. OWEN LOVEJOY.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

THE brain of Mr. Lovejoy is large, and the physical constitution amply developed. His shoulders are broad, his chest deep, his breathing copious, and digestion excellent. He measures forty-two inches under the arms, yet he is not tall, and, being well proportioned, he would not pass for a large man. His physiology indicates strength, energy, vitality, health, and endurance. He has also a high degree of the mental temperament, and sustained as the brain and nervous system are by such a vigorous and healthy body, he is able to accomplish more with the same brain than would be the case with most men, because few have so good a body as he.

From the ear upward and forward, the brain is long, which gives strength of reasoning intellect, and a high, moral, and sympathetical tendency to his character. Upward and backward from the ear the length of the head is not great, showing a less development of Self-Esteem and Approbativeness. He is therefore more argumentative and persuasive than haughty and domineering. The head is rather broad from side to side, evincing Cautiousness, Acquisitiveness, Alimentiveness, and Destructiveness. These organs being large give force, economy, courage, and executiveness, for which Mr. Lovejoy is conspicuous. His courage and energy, we believe, have never been doubted, as his whole career has been marked with that species of bravery and self-sacrifice which dares to meet powerful majorities, and, if need be, to suffer for opinion's sake. His speeches in print, but more especially in delivery, have

the ring of courage and fortitude. No well-balanced mind would ever attempt to trifle with a man with this style of organization, especially if he could hear him speak, for every word seems laden with that consciousness of power, that spirit of earnestness, sincerity, and bravery, which impresses the listener with a feeling that he is a man who means what he says, and is ready to sacrifice, if need be, to sustain it. If Mr. Lovejoy had more pride and ambition he would be a less pure patriot perhaps, but there would be more dignity and authority in his manner and speech. He is essentially democratic in the tone of his mind. It would take more than clerical and senatorial vestments to imbue him with the air of haughty reserve. He is eminently one of the people, "who stands breast-high in the current of human sympathy," so that his heart flows and interflows with others. He is decided in his character, fixed and firm in his purposes, and has remarkable continuity and tenacity of mind and disposition; he does not vacillate, but holds on in a steady, persistent course, and his friends prize his constancy and his enemies dread his opposition on account of this quality of persistence and tenacity of action. That which he believes to be good he will sustain with a steady support; that which he believes to be bad he will exert upon it a steady pressure of opposition; he can not be bought off nor frightened from his purpose. He is not conservative in the common acceptation of that term. His Conscientiousness is decidedly large, hence he believes that it is safe as well as politic to do right, no matter whose selfish convenience may be interfered with. His Hope is also large, which, joined to his firmness, courage, and constitutional enthusiasm, gives him confidence in the results of well-directed effort. He expects the future shall be bright and glorious, and even though he may be surrounded with storms and opposition, Hope pictures to him the rainbow and the sunshine in the future, and he labors on without fear, doubt, or hesitation. His Benevolence being large inspires his mind with a spirit of philanthropy, and makes him feel that he is working for himself when he is aiding the helpless; in other words, he takes pleasure in doing good. His Veneration and Spirituality, though fairly developed, are not controlling qualities. He appreciates the spiritual and recognizes superiority, and inclines to reverence whatever is good and sacred, but he has more philanthropy and justice in his composition than of a disposition to worship or to exercise sentimental feelings of piety.

Socially, he is quite strongly marked. He loves ardently, is domestic in the tone of his mind, naturally admires woman, and is exceedingly cordial in his friendship; he carries with him a kind of magnetism of friendship which enables him to enlist people in his behalf, and make them feel affectionate and cordial toward him personally though they may disagree with him in principle; in other words, he will have many personal friends among party enemies. He has rather weak Secretiveness, hence he is not mysterious in his remarks, but frank, outspoken, straightforward, and ready to commit himself strongly whenever his mind is settled on a course of action. We believe he has never been accused of being mixed up with any money-making schemes or political bargains; in other words, his bitterest political opponents believe him honest; and, whoever may be accused of speculation or corruption for personal or party aggrandizement or profit, so far as we have ever heard, Owen Lovejoy has escaped any such imputation. He has also the reputation, among antagonists, of unbending courage, as being a man whom it is not safe to insult, and one who can not be bullied or frightened. People seem to think if he were struck he would strike back such blows as would be hard to take. We think no man who desired to do him bodily harm would think of doing it by the hand; he would be likely to use a deadly weapon, so that one blow would end the contest.

His perceptive organs are rather large, indicating a practical, ready mind. His memory of facts and arguments is good, hence he is off-hand in his style, an interesting speaker, carrying his knowledge so that he can avail himself of it readily, and is able to impress the listener as well as to interest him. His Sublimity being large, his style is more grand and earnest than it is polished and elegant. His eloquence has the ring of integrity, courage, fortitude, energetic sympathy, and intellectual strength, rather than refinement and classical beauty. He has first-rate judgment of human character, hence he is able to adapt himself to mankind very readily, and through his friendship to exert a strong and abiding influence over others. In argument he is vigorous and practical, and his excellent command of facts and power to express thoughts and feelings tend to make him an entertaining speaker and a difficult opponent to vanquish in debate.

The strong points of his character are friendship, affection, courage, tenacity, watchfulness, frankness, determination, integrity, kindness, reason, and practical sense; and, being well endowed with wit and humor, as well as exceedingly ready in his talent, he is often able to gild otherwise rough truth with a kind of genial humor, so as to make it acceptable when otherwise it would give offense.

BIOGRAPHY.

Owen Lovejoy was born in the town of Albion, Kennebeck Co., Maine, Jan. 6th, 1811, and consequently was fifty-one years old on January last. His father was a clergyman, owning a farm upon which young Owen labored until his eighteenth year, attending the common district school each winter for about three months, and also in the summer, until he became old enough to drop corn, ride horse, to plow, and spread hay in the meadows. He possessed, at a very early age, a rare development of muscular power and agility, and became exceedingly fond of, and addicted to, athletic sports, particularly wrestling, at which he excelled, and usually came off victor. When thrown he never gave up the contest, but renewed the challenge until his opponent was overcome and vanquished. He also discovered in boyhood that wonderful strength of will and tenacity of purpose which have marked his career through life; and the lines which Wordsworth applies to Rob Roy could, with much propriety, have been spoken of young Lovejoy at the village school:

> "Heaven gave Rob Roy a dauntless heart
> And wondrous strength of arm,
> Nor asked he more to quell his foes
> Or keep his friends from harm."

But, then, outgushings of a strong and vigorous character were checked, softened, and trained by a mother of great natural good sense, maternal tenderness, judgment, skill, and true devotion. Under her guidance the naturally imperious and, perhaps, wayward temper of the son was kept in the channel of right and duty; verifying the words of the wise man—"Train up a child in the way he should go, and when he is old he will not depart from it."

When he had reached his eighteenth year, young Lovejoy decided to procure a liberal education. As the family were not in affluent circumstances he was obliged to rely mainly upon his own exertions, by teaching school and laboring a portion of the time upon his father's farm, for the means to defray the expense. He commenced his preparatory studies at an academy in a neighboring town, and in due time graduated at Bowdoin College. After earning, as a teacher, sufficient means to liquidate the expenses of his college course, in the autumn of 1836 he emigrated to Alton, Ill., where his brother, Elijah Parish Lovejoy, then lived, and was publishing a religious newspaper. Here he spent a year in the study of theology, and was present at the time of his brother's murder by the mob, on the 7th of Nov., 1837. After aiding in the preparation of his brother's memoirs for the press he removed to Princeton, his present place of residence, and became the pastor of the Congregational church at that place.

It was at Alton that Mr. Lovejoy first came in contact with the slave power, and was made to feel the vigor of its grasp, its relentless cruelty, and to witness its insatiate demands. It was there, also, as he knelt by the body of his murdered brother, that he resolved to consecrate his life to the work of opposing the giant sin of slavery. With the blessing of his sainted mother, and her injunction never to falter in the cause he had espoused, but, like his brother, to stand firmly for the right, even

unto death, he went forth to preach the great principles of liberty and natural equality to a nation and a people which was fast yielding its honor, its self-respect, and, unwittingly, its sacred liberties to the demands of the slave-holders. For a quarter of a century he has stood like a rock, breasting the storm of obloquy, slander, and hatred which slavery and its minions have heaped without measure upon his head.

Gifted with great powers of eloquence and suavity of manner, he might at any time have risen to the first rank among the political leaders of his adopted State, which would have given him office and honor with their accompanying emoluments. But none of these enticements lured him from his chosen path of duty and principle.

At that time the prejudice of the people and the opposition of both the old political parties was so intense, that but few could be found able to stand up against the obloquy of being denounced as an abolitionist; yet Mr. Lovejoy never swerved from a consistent course, or failed to attack the institution on every occasion that was presented. With remarkable judgment and foresight he adopted, at that early day, the principle which was afterward a leading feature of the Liberty party, and to which he still adheres—to wit, that the constution of the United States is an anti-slavery document, made to preserve liberty and not to destroy it; and that all that was necessary to destroy slavery was to elect officers who would execute it in accordance with its legitimate meaning and original intent.

He was once prosecuted for assault and battery, and also for "feeding and clothing" (the language of the indictment) a poor colored woman, who, it was alleged, was a fugitive slave.

In 1844 he was the candidate of the Liberty party for representative to Congress from the district in which he resided, which then embraced a large portion of northern Illinois. He canvassed the district by visiting and speaking in all the principal cities and towns, and by so doing was enabled to bring the sentiments of the party before the people, and to show up the atrocities of the slave power in many places for the first time, and by his logic and eloquence made a favorable impression wherever he spoke. To his labors in this, and in several other campaigns, as a candidate of the Liberty party, northern Illinois is probably more indebted than to those of any other individual for the early promulgation of the principles of liberty upon which the present Republican party is founded. And all this labor was performed without fee or reward, or any hope or expectation of ever receiving any. No one thought in those days that an anti-slavery man would ever be rewarded with office. In 1847 he was the candidate of the Liberty party for delegate to the State Constitutional Convention, and came within twenty-six votes of being elected. In 1854 he was the candidate for representative to the State Legislature. The old parties rallied, and by nominating a popular man expected to win an easy victory over the candidate of the "abolitionists." But a change had come over the spirit of the country's dream, the hearts of the people had been reawakened to a love of liberty, and the champion of freedom was elected by a large majority. In the Legislature he boldly advocated the principles of the party, declared himself an abolitionist, and by his fearless consistency caused his opponents to respect not only himself but the cause he advocated. In the election of United States senator, which was held at that session of the Legislature, Mr. Lovejoy voted persistently for Abraham Lincoln, who by being defeated was only reserved for a higher position.

By this time he had become so much engaged in political life that it became necessary that he should resign the pastorate of the church in Princeton, which he had held for seventeen years. He accordingly tendered his resignation, which was accepted by the church, though reluctantly, by a large majority of its members, and only for the reason that he might occupy a position nearer the nation's heart, and where his labors would be more effectual in carrying forward the great reform in which he was engaged.

In parting with Mr. Lovejoy as their pastor, his people presented him with a service of silver plate. On one side of a pitcher was engraved:

"Presented to Owen Lovejoy, the early, steadfast, and uncompromising champion of freedom, at the close of his labors for a period of seventeen years as pastor of the Congregational Church at Princeton, Ill., by his friends, as a token of their admiration of his talents, and of their undiminished affection and esteem."

On the opposite side was engraved:

"The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

In 1856, the anti-slavery element having been merged in the Republican party, Mr. Lovejoy was brought by his friends before the convention for nomination as the Republican candidate for representative in Congress. His nomination was violently opposed, but was carried by a small majority. The opposition was so strong, from the pro-slavery element brought into the party on its first organization, that a convention of bolters was called to nominate a candidate in order to defeat his election. The convention met, and, having nominated a candidate, adjourned to meet the people in mass meeting in the evening. Here Mr. Lovejoy met his opponents face to face, and by his own showing, and the testimony of such persons as happened to be present who had heard him at different times and places during his public life, he so effectually showed up the falsity of the charges made against him that he carried the entire meeting in his favor, and his nomination was reaffirmed in the same place where, a few hours before, his opponent had been nominated for the express purpose of defeating him. That meeting effectually destroyed all organized opposition, and he was triumphantly elected by about seven thousand majority.

Although anti-slavery has been the principal theme which has characterized his public life, it has, by no means, been exclusively so. The other reforms of the day have received due attention, and his commanding talents have been frequently called into requisition to advocate the location of railroads or other public enterprises. He has also taken a deep interest in agricultural pursuits, rendered necessary by having the management of a large farm, and has frequently been called upon for addresses at county fairs, and never failed to interest as well as instruct those who listened to him on those occasions. Commanding and influential as his efforts have been, they have never been bartered for gold. Unless the objects for which they were required met his approval they could not be had, while they were ever ready to advocate the cause of the oppressed, and freely put forth in every benevolent enterprise. In Washington, where bribery and corruption have tarnished and obscured so many bright intellects, his skirts have been kept free from such contaminations.

In the canvass of 1856, and the contest between Mr. Lincoln and Mr. Douglas in 1858 for the senatorship, Mr. Lovejoy's services were in constant requisition in Illinois, and his efforts contributed not a little to swell the Republican vote of the State. In the great struggle of 1860 he was early in the field, and from the day of the nomination to that of the election he labored constantly, vigorously, and effectively in the cause of liberty. His reputation as a public speaker had now become so great and so extensive that he daily received pressing solicitations from all parts of the free States to address the vast assemblages of the people who had gathered to listen to the elucidation of political truth.

During this campaign he labored unceasingly and zealously, speaking frequently twice a day to immense crowds of people in all parts of Illinois, Indiana, Iowa, Wisconsin, Michigan, and New York, everywhere arousing an unprecedented enthusiasm and carrying his auditors as by storm. It is not, perhaps, saying more than the truth to assert that Mr. Lovejoy possesses more magnetic power as a stump speaker, and can obtain a more complete control over large masses of men, than any other orator of the Western States, if not in the Union. In 1860 the meetings he addressed frequently reached ten, fifteen, and sometimes twenty thousand in

number, and yet these largest meetings were apparently spell-bound by his eloquence, and listened with unflagging attention to speeches of two and three hours' duration, and still asked for more. M. Lovejoy was an ardent friend and supporter of Mr. Lincoln and the Republican ticket, and his services did much to swell the Republican majorities wherever he spoke. In private life he is eminently social and courteous, and his well-regulated household reports him an affectionate and devoted husband and father—virtues which are universally conceded to him. As a public man, although radically and intensely anti-slavery, he has never been impracticable either upon this or other public questions. In Congress he has uniformly been in his seat and taken a deep interest in, and has exerted his influence for, the adoption of all measures calculated to promote the public good, and has as steadily and persistently opposed all schemes of corruption and extravagance.

To make this sketch complete, the labors of Mr. Lovejoy in Congress should be set forth. As an illustration of what is required in a man to occupy the position which he has done on the question of slavery, we append a letter, written by an able and eminent man for the columns of the New York *Tribune*, describing a scene in Congress on the 5th of April, 1860, during a speech by Mr. Lovejoy.

WASHINGTON, *April* 5, 1860.

Freedom of speech, on the Republican side of the Chamber, was vindicated to-day in the House of Representatives. The House resolved itself into a Committee of the Whole upon the state of the Union, and Mr. Washburn, of Maine, was called to the chair. After laying aside a dozen bills, the Committee reached that upon the tariff, which was taken up for consideration. The floor was assigned to Mr. Lovejoy, of Illinois. For three or four days, honorable gentlemen, and especially those from the South, had been sketching the lineaments of polygamy with a free pencil. Mr. Lovejoy, with an eye to artistic harmony, now proceeded to paint the beauties of that other "twin relic of barbarism"—Slavery. The patriarchs from below the Potomac, who g'oat over the black twin, but detest the white, were eager to hear what Lovejoy had to say in disparagement of their ebony favorite.

It was soon evident, from the high key in which he pitched his speech, that the eight weeks of incessant abuse to which one side of the Chamber had been subjected, during the struggle over the Speakership, had not been thrown away upon Lovejoy. Apt always to free his mind, he had what our Methodist friends call uncommon "liberty" to-day. When he commenced speaking, he stood quite on the left hand of the Chair, and at a remote point from the Democracy. Getting warm with his theme, he advanced step by step, as is his wont when roused, until he reached the area in front of the Chair, and continued, as he uttered one sentence after another, to cross gradually over toward the Democratic benches, his right arm, with the fist clenched, being extended high in air, this not being a menace, as was evident to everybody, but simply one of the usual gestures of the Illinois orator.

In the ardor of his argument, Lovejoy was approaching the line which divides the Republican from the Democratic side of the Chamber. He was uttering severe philippics against slavery as a system. He was indorsing and explaining and enforcing John Wesley's declaration, that it is "the sum of all villainies." He was neither attacking, nor alluding to, persons, but only to the "institution." Doubtless he was using sharp words, and was looking straight at the Chivalry. And thereupon Roger A. Pryor rose and walked rapidly down one of the aisles and confronting Lovejoy, and standing close to him, said, in substance, that he would not allow him to utter such language. At that precise instant Lovejoy's right arm was lifted on high, and the fist clenched, being in the act of enforcing his argument with an emphatic gesture. In the twinkling of an eye, Mr. John F. Potter, of Wisconsin, confronted Pryor, and said, in substance, to him, "Lovejoy *shall* speak! For eight weeks we listened to your stuff in silence, and now we intend to say what we please. Lovejoy shall speak!" Pryor made no remark.

In the briefest possible space of time there was a rush to the spot from all parts of the House, until some forty members were in the area, compacted together, and all talking vociferously, and gesticulating violently, in the midst of whom stood Lovejoy, with arm still extended, his mind doubtless intent upon the spot where he stopped when interrupted by patriarch Pryor, and seemingly waiting for the tumult to subside, so that he could complete his unfinished gesture, and go on with his outline sketch of he black "twin."

The most conspicuous of the patriarchs who rushed to the vindication of their ebony darling were, in addition to Mr. Pryor, Messrs. Barksdale, Burnett, and Crawford.

The scene lasted some five minutes—a long time in a row. The Chairman plied his mallet till he grew weary, and shouted "Order" till he grew hoarse. In despair he summoned the sergeant-at-arms. As is usual, in such exigencies, that functionary could not be found. A substitute finally appeared, and approached the brawling crowd, bearing aloft the mace, the emblem of authority and dignity, which, in this instance, consists of a black bludgeon, some three feet long, having a small metallic eagle with spread pinions, and looking rather chicken-hearted, perched on its top. But neither the patriarchs, with Pryor at their head, who were shouting at the top of their voices, that Lovejoy should not abuse the black relic; nor the Roundheads, with Potter as their organ, who were declaring, in stentorian tones, that Lovejoy should express his opinion respecting said relic, paid the slightest regard to Washburn's mallet or the sergeant's mace.

Abandoning all hope of bringing order out of such a chaos, Mr. Washburn left the chair, which was resumed by the Speaker, to whom Mr. W. hastily reported that the Committee was unable to proceed with its business, on account of the disorderly conduct of some of its members. After some time and much persuasion, the Speaker succeeded in dispersing the excited throng in front of his desk, and induced the belligerent parties to resume their seats. It is worthy of note, as showing the pluck of the man, that the last person who took his seat was Owen Lovejoy.

Order being now partially restored, the House went again into Committee, and Lovejoy, taking a stand in the clerk's desk, where he could eye his foes face to face, resumed the half-finished picture. And never was Slavery painted with such damning features before! He dashed on the colors till the monster seemed ready to leap living from the canvas. As he grew excited he pulled off his cravat, while he hurled anathemas at the Negro propagandists before him with such vigor, that it caused the perspiration to gush from his brow and theirs. Raising his voice till it rang through the hall and reverberated along the adjacent passages, he said: "You can not silence us, either by threats or by violence. You murdered my brother on the banks of the Mississippi more than twenty years ago, and I am here to-day to vindicate his blood and speak my mind; AND YOU SHALL HEAR ME!"

But enough; this speech will speak for itself. The scene could be witnessed but can not be described. Though the interruption was disorderly and unprovoked to the last degree, and might have justified summary punishment, yet all law-abiding persons will rejoice that there was no actual collision. It was the most serious disturbance, probably, that has ever occurred in the House of Representatives. It demonstrates one thing, at least, viz.: that the Republicans will vindicate their rights in the House at all times and at all hazards, regardless of personal violence or threats of a dissolution of the Union.

On the 12th of June last, Mr. Lovejoy, by invitation, delivered a speech in New York, before the Emancipation League, at the Cooper Institute. This meeting was presided over by William Cullen Bryant, Esq., who made a happy and most cordial speech in introducing the speaker as the brother of that early martyr to the cause of freedom, Elijah P. Lovejoy, who was slain at Alton, Ill., in 1837, by a pro-slavery mob.

Of this speech the New York *Times* contains the following notice:

Mr. Lovejoy was received with most flattering welcome. He spoke for nearly two hours and a half, in the most original, energetic, and effective style, both as to matter and manner. His speech was replete with argument, illustration, logic, and denunciation. It was brimful of pathos, humor, poetry, patriotism, history, piety, and eloquence. He fairly held the audience enchained with the charm of his declamation and the convincing power of his words. His action was in many respects inimitable, and well worthy of histrionic fame. In fact, the entire speech was one of the most successful efforts of the kind ever made. Of course our space will not permit of even a sketch of the speech, but the following, from the peroration, will afford a fair specimen of the style:

The adoption by both Houses of Congress, by a large vote, of the resolution which the President sent to Congress in March last, forms another distinct landmark in our progress freedomward, which is the road to national salvation. Some think the butter is spread on rather thin in this resolution. But the Executive rail-splitter understands his business. He knows that the thin end of the wedge must first enter the wood. * * * *

If the President does not move as rapidly as you desire, if he is over-scrupulous of forms, it is some compensation to know that the Commander-in-Chief of more than half a million of soldiers, and who is frequently under the necessity of acting without authority of law, will take no undue advantage of the power, for the time almost unlimited, that is placed in his hands. It is something, yea, much, to know that the liberties of the people and the supremacy of law, though from the temporary urgency to some slight extent infringed upon, will be restored unimpaired. Let us, then, give the President a cordial, loyal, and sympathizing support. [Applause.] Never has a President, not even WASHINGTON, been beset with so many trials and difficulties as environ him. The wonder is, not that he should make mistakes, but that he should make so few. I no more doubt his anti-slavery integrity, his ultimate anti-slavery action, than I do my own. [Applause.] In the words which Webster put into the mouth of the elder Adams, "I see clearly through this day's business." The rebellion will be suppressed. I stand awe-struck and overpowered in the awful presence of the grand and sublime uprising of the people of this nation. It is the miracle of the martial history of the world. The flag of the Union floats over more loyal armor-clad men than the flag of any one nationality ever floated over before. England, when the honor of her national prowess was at stake, in the Crimean war, could hardly muster 25,000 men.

The recent call of the Government, revealing the unconscious reserved power of the people, demonstrated that a million of men would respond to the call of the Executive. The rebellion will be suppressed, and American Slavery will be swept away, and the theory of our Government be a practical and glorious reality. I see the future and regenerated Republic reposing as a Queen among the nations of the earth, its flag, after this baptism of blood, having become the symbol of universal and impartial freedom. There is not a slaveholder to hurt or destroy in all its Holy Mountain, not a fetter or scourge for the limb or person of the innocent. Nay, I see the whole continent, by a process of peaceful assimilation, converted into republics like our own. I behold the Genius of Liberty standing upon some lofty peak of the Rocky Mountains, or of the Andes, looking northward and southward, eastward and westward, from Arctic to Antarctic, from the Atlantic shore to the Pacific wave, gazing upon a vast ocean of free Republics—

"Distinct like the billows, yet one like the sea."

And when I look over that broad, magnificent field, covered with teeming life, with its cities, towns, and farms, its workshops, school-houses, and churches, with all the varied and wonderful developments of science, art, education, and religion, that follow in the pathway of a free Christian civilization, as it moves along, majestic and queen-like, leading and guiding the generations onward and heavenward—then I exclaim, "Long live the Republic! Let it be perpetual." But American Slavery, which would blot out that Republic, let it *perish!* PERISH!!! PERISH!!!

HARMONY
OF
PHRENOLOGY AND THE BIBLE.

[CONCLUDED FROM LAST NUMBER.]

16. Hope.—Expectation; trust; anticipation of future success and happiness. *Excess:* Visionary expectations; extravagant promises; anticipation of impossibilities. *Deficiency:* Despondency; gloom; melancholy.

Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength.—*Isa.* xxvi. 4. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope.—*Rom.* xv. 13. For we are saved by hope. But hope that is seen is not hope; for what a man seeth, why doth he yet hope for?—*Rom.* viii. 24. Who against hope believed in hope, that he might become the father of many nations.—*Rom.* iv. 18. Now abideth faith, hope, charity.—1 *Cor.* xiii. 13. As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things.—2 *Cor.* vi. 10. I shall be satisfied, when I awake, with thy likeness.—*Psa.* xvii. 15. The Lord is my shepherd; I shall not want. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.—*Psa.* xxiii. 1, 6. Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.—*Psa.* xxxi. 24. Be glad in the Lord, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart.—*Psa.* xxxii. 11. He that ploweth should plow in hope; and he that thresheth in hope should be partaker of his hope.—1 *Cor.* ix. 10. Hope deferred maketh the heart sick.—*Prov.* xiii. 12. The hypocrite's hope shall perish.—*Job* viii. 13. Though he slay me, yet will I trust in him.—*Job* xiii. 15. He shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord.—*Ps.* cxii. 7.

17. Spirituality.—Faith; credulity; perception of the spiritual; moral intuition; trust in Providence; confidence in the unseen. *Excess:* Superstition; wonder; fanaticism; belief in hobgoblins, fairies, and witchcraft. *Deficiency:* Skepticism; materialism; narrow incredulity.

The things which are seen are temporal; but the things which are not seen are eternal.—2 *Cor.* iv. 18. We walk by faith, not by sight.—2 *Cor.* v. 7. Ye believe in God; believe also in me. I go to prepare a place for you; I will come again and receive you to myself; the Father shall give you another Comforter, even the spirit of truth; ye know him, for he dwelleth with you, and shall be in you.—*John* xiv. 1, 8, 16, 17. We through the Spirit wait for the hope of righteousness by faith.—*Gal.* v. 5. If we live in the Spirit, let us also walk in the Spirit.—*Gal.* v. 25. Go thy way, thy faith hath made thee whole.—*Luke* xvii. 19. And Je-us said unto him, Receive thy sight; thy faith hath saved thee.—*Luke* xviii. 42. He shall give his angels charge over thee, to keep thee in all thy ways.—*Psa.* xci. 11. If a man die, shall he live again? All the days of my appointed time will I wait till my change come.—*Job* xiv. 14. A spirit passed before my face; the hair of my flesh stood up; I stood still, but I could not discern the form thereof.—*Job* iv. 15, 16. O thou of little faith, wherefore didst thou doubt?—*Matt.* xiv. 31.

18. Veneration.—Reverence; adoration; worship; deference; respect for age; fondness for antiquity. *Excess:* Superstition; idolatry; cringing deference. *Deficiency:* Disregard for things sacred and venerable; for aged and eminent persons.

Thou shalt have no other Gods before me.—*Ex.* xx. 3. Thou shalt not take the name of thy God in vain.—*Ex.* xx. 7. Give to the Lord the glory due to his name; worship the Lord in the beauty of holiness.—1 *Chron.* xvi. 29. Make a joyful noise unto God, all ye lands; sing forth the honor of his name; make his praise glorious; all the earth shall worship thee.—*Psa.* lxvi. 1, 2, 4. Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him.—*Psa.* xxxiii. 8. The fear of the Lord is wisdom.—*Prov.* xv. 32. When I went out the young men saw me, and hid themselves; the aged arose; princes refrained talking; nobles held their peace.—*Job* xxix. 7-10. O Lord my God, in thee do I put my trust.—*Psa.* vii. 1. The Lord of hosts, he is the King of glory.—*Psa.* xxiv. 10. Humble yourselves in the sight of the Lord, and he shall lift you up.—*James* iv. 10. Our father who art in heaven, hallowed be thy name, thy will be done, for thine is the kingdom.—*Matt.* vi. 9-13. Swear not at all.—*Matt.* v. 34. The fool hath said in his heart, There is no God.—*Psa.* xiv. 1. Walk humbly with thy God.—*Mic.* vi. 8. Honor thy father and thy mother.—*Ex* xx. 12. They that are younger than I have me in derision; I am their song, yea, I am their byword; they spare not to spit in my face.—*Job* xxx. 1, 9, 10. Paul said, I perceive that ye are too superstitious, for as I beheld your devotions, I found an altar with this inscription, "To the unknown God." Whom therefore ye ignorantly worship, him declare I unto you.—*Acts* xvii. 22, 23.

19. Benevolence.—Kindness; sympathy; desire to do good; philanthropy. *Excess:* Morbid sympathy; giving to the undeserving; generosity at the expense of justice. *Deficiency:* Indifference to the wants and woes of others.

Blessed are the merciful, for they shall obtain mercy.—*Matt.* v. 9. We then that are strong, ought to bear the infirmities of the weak, and not to please ourselves.—*Rom.* xv. 1. I was hungry and ye gave me meat, etc.—*Matt.* xxv. 35. Be ye kind one to another, tender-hearted, forgiving one another.—*Eph.* iv. 32. There is that scattereth, and yet increaseth. The liberal soul shall be made fat, and he that watereth shall be watered himself.—*Prov.* xi. 24, 25. When the ear heard me, it blessed me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessings of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy.—*Job* xxix. 11-13. Above all things, have fervent charity among yourselves; for charity covereth a multitude of sins. Use hospitality one to another without grudging.—1 *Pet.* iv. 8, 9. I will very gladly spend and be spent for you; though the more I love you, the less I be loved.—2 *Cor.* xii. 15. Now abideth faith, hope, *charity*, these three; but the greatest of these is *charity*.—1 *Cor.* xiii. 13. What doth the Lord require of thee, but to do justly, *love mercy*, and walk humbly with thy God?—*Mic.* vi. 8. Love thy neighbor as thyself.—*Matt.* xix. 19.

PERFECTIVE FACULTIES.


Large.
RAPHAEL.


Large.
CORREGIO.

These give the love of and talent for the fine arts; lead to improvement; elevate and chasten the animal and selfish feelings; prevent the propensities, even when strong, from taking on the grosser form of action, and are rarely found large in criminals. These faculties lie at the very foundation of invention, mechanism, art, refinement, and civilization.

20. Constructiveness.—Mechanical judgment and ingenuity; ability to invent, contrive, construct, and use tools. *Excess:* Attempting impossibilities, perpetual motions, etc. *Deficiency:* Inability to use tools or understand machinery; awkwardness and obtuseness in everything requiring mechanical skill and dexterity.

And the Lord spake unto Moses, saying: I have called Bezaleel and have filled him with understanding and knowledge in all manner of workmanship; to devise cunning works, to work in gold, in silver, and in brass, and in cutting stones to set them, and in carving timber, to work in all manner of workmanship.—*Ex.* xxxi. 1-5. I have sent a cunning man, skillful to work in gold, in silver, in brass, in iron, in stone, and in timber; in purple, in blue, in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which may be put to him.—2 *Chron.* ii. 13, 14.

21. Ideality.—Perception and admiration of the beautiful and perfect; love of poetry; refinement; good taste; imagination. *Excess:* Fastidiousness; romantic imagination. *Deficiency:* Want of taste and refinement, with strong passions and a coarse temperament; roughness and vulgarity.

I clothed thee with broidered work, and covered thee with silk; I decked thee with ornaments, I put bracelets upon thine hands, a chain on thy neck, a jewel on thy forehead, earrings in thine ears, and a beautiful crown on thine head, and thou wast exceedingly beautiful; for it was perfect through my comeliness, which I had put upon thee, saith the Lord.—*Ezek.* xvi. 10-14. O Tyrus, thou hast said, I am of perfect beauty, thy borders are in the midst of the sea, thy builders have perfected thy beauty.—*Ezek.* xxvii. 3, 4. Out of Zion, the perfection of beauty, God hath shined.—*Ps.* l. 2.

B. Sublimity.—Fondness for the grand, sublime, and majestic; the wild and romantic, as Niagara Falls; rugged mountain scenery, ocean storms, thunder, etc. *Excess:* Extravagant representations; passionate fondness for the terrific. *Deficiency:* Inability to appreciate grandeur.

And God said, Let there be light, and there was light.—*Gen.* i. 3. The Lord reigneth; he is clothed with majesty. The floods have lifted up their voice, the floods lift up their waves. The Lord on high is mightier than the noise of many waters; than the mighty waves of the sea.—*Psa.* xciii. 1, 3, 4. And the heavens shall be rolled together as a scroll.—*Isa.* xxxiv. 4. Thus saith the Lord of hosts, I will shake the heavens, and the earth, and the sea; and I will shake all nations, and I will fill this house with glory, saith the Lord of hosts.—*Hag.* ii. 6, 7. The earth shook and trembled; he bowed the heavens also, and came down, and he rode upon a cherub, and did fly upon the wings of the wind; he made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies; the Lord also thundered in the heavens, and the Highest gave his voice.—*Psa.* xviii. 7-13.

22. Imitation.—Power to copy, conform, adopt usages, personate, act, dramatize, imitate, and work after a pattern. *Excess:* Mimicry; servile imitation. *Deficiency:* Oddity; inability to conform to the usages of society.

With a furious man thou shalt not go, lest thou learn his ways and get a snare to thy soul.—*Prov.* xxii. 24, 25. My soul, come not thou into their secret; unto their assembly, mine honor, be not thou united.—*Gen.* xlix. 6. Go and do thou likewise.—*Luke* x. 37. To make ourselves an ensample unto you to follow us.—2 *Thess.* iii. 9. Like people, like priest.—*Hos.* iv. 9. Christ suffered for us, leaving us an example, that ye should follow his steps.—1 *Pet.* ii. 21. Follow not that which is evil, but that which is good.—3 *John* i. 11.

D. Agreeableness.—Blandness and persuasiveness of manner; pleasantness of expression and address; insinuation; the power to say even disagreeable things pleasantly. *Excess:* Affectation; blarney; undue mellowness of manner. *Deficiency:* Abruptness of manner; want of pliability and smoothness.

Pleasant words are as a honeycomb, sweet to the soul.—*Prov.* xvi. 24. A soft answer turneth away wrath, but grievous words stir up anger.—*Prov.* xv. 1. A word fitly spoken is like apples of gold in pictures of silver.—*Prov.* xxv. 11.

23. Mirthfulness.—Wit; fun; humor; playfulness; ability to joke, to appreciate the ridiculous, and enjoy a hearty laugh. *Excess:* Ridicule and sport of the infirmities and misfortunes of others. *Deficiency:* Extreme gravity; indifference to all amusements, and inability to appreciate wit and humor.

A time to weep, and a time to laugh, a time to mourn, and a time to dance.—*Ecc.* iii. 4. A merry heart doeth good like a medicine.—*Prov.* xvii. 22. Thou, O Lord, shalt laugh at them; thou shalt have all the heathen in derision.—*Psa.* lix. 8. It was meet that we should make merry and be glad.—*Luke* xv. 32. Till he fill thy mouth with laughing, and thy lips with rejoicing.—*Job* viii. 21. No doubt but ye are the people, and wisdom shall die with you.—*Job* xii. 2. A merry heart maketh a cheerful countenance.—*Prov.* xv. 13. Thou shalt be laughed to scorn.—*Ezek.* xxiii. 32.

PERCEPTIVE FACULTIES.


Large.
GOVERNEUR MORRIS.


Small.
MEDITATION.

These bring man into direct intercourse with the physical world; take cognizance of the qualities of material things; give correct judgment of property; impart a practical cast to the mind; a desire for natural sciences, and ability to gather knowledge by observation and experience. When the organs of these faculties are large, they give prominence to the brow, length from the opening of the ears to the root of the nose, and generally a retreating aspect to the forehead.

24. Individuality.—Desire to see; perception of things; capacity to individualize objects and acquire knowledge by observation. *Excess:* A staring greediness to see; prying curiosity and impertinent inquisitiveness. *Deficiency:* Dullness of observation; want of practical knowledge.

I pray thee let me go over and see the good land that is beyond Jordan.—*Deut.* iii. 25. Lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes.—*Deut.* iii. 27. Come, behold the works of the Lord.—*Psa.* xlvi. 8. My eyes fail with looking.—*Isa.* xxxviii. 14. The eyes of man are never satisfied.—*Prov.* xxvii. 20. The wise man's eyes are in his head.—*Ecc.* ii. 14. Having eyes ye see not.—*Mark* viii. 18. Blessed are the eyes which see the things that ye see.—*Luke* x. 23.

25. Form.—Perception and memory of shapes, forms, faces, angles, and configuration in general; aids in drawing, modeling, and working by the eye. *Excess:* A painful sense of imperfection in the forms of faces and other objects. *Deficiency:* A poor memory of faces and forms.

Show them the form of the house, the fashion thereof, and all the forms thereof.—*Ezek.* xliii. 11. I have formed him: yea, I have made him.—*Isa.* xliii. 7. Shall the thing formed say to him that formed it, Why hast thou formed me thus?—*Rom.* ix. 2°. The carpenter stretcheth out his rule, he marketh it out with the compass, and maketh it after the figure of a man.—*Isa.* xliv. 13.

26. Size.—Ability to judge of size, magnitude, length, breadth, height, depth, distance, proportionate size, fineness and coarseness, also the weight of objects by their size. *Excess:* Unprofitable and annoying fastidiousness as to size, proportion, and relative magnitude. *Deficiency:* Inability to judge of size and distance.

And God made two great lights: the greater light to rule the day, and the lesser light to rule the night.—*Gen.* i. 16. There be four things which are little upon the earth.—*Prov.* xxx. 24. I looked, and behold a man with a measuring line in his hand. I said, Whither goest thou? And he said, To measure Jerusalem, to see what is the breadth thereof and the length thereof.—*Zech.* ii. 1, 2. See *Ezek.* xli. 1-17.

27. Weight.—Perception of the law of gravitation; power to balance one's self; to judge of perpendicular and momentum; to become a marksman, horseman, and to "carry a steady hand." *Excess:* Desire to climb or go aloft unnecessarily and hazardously; pain at seeing things out of plumb, etc. *Deficiency:* Inability to keep the balance, or judge of perpendicular or level; liability to stumble.

A false balance is abomination to the Lord; but a just weight is his delight.—*Prov.* xi. 1. Dost thou know the balancings of the clouds?—*Job* xxxvii. 16. Who weighed the mountains in scales and the hills in a balance?—*Isa.* xl. 12.

28. Color.—Perception of colors; judgment of shades, hues, and tints in flowers, fruits, clouds, rainbow, sky, and all works of art or of nature which exhibit colors. *Excess:* Extravagant fondness for colors; fastidiousness in criticism and solutions of colors; desire to dress in many colors. *Deficiency:* Inability to distinguish or appreciate colors or their harmony.

Speak unto the children of Israel, that they bring me an offering of gold, silver, and brass; and blue, and purple, and scarlet, and fine linen, and rams' skins dyed red.—*Ex.* xxv. 2-5. Thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet. —*Ex.* xxvi. 1. Though thou clothest thyself with crimson, and deckest thee with ornaments of gold, and rentest thy face with painting, in vain shalt thou make thyself fair.—*Jer.* iv. 30.

29. Order.—Method; system; arrangement; neatness. *Excess:* Fastidiously neat; more nice than wise; wastes life in unnecessary cleaning and arranging. *Deficiency:* Slovenliness; disorder; heedlessness about books, tools, clothes, work; has everything "at loose ends."

Let all things be done decently and in order.—1 *Cor.* xiv 40. Thou shalt bring in the table and set in order the things that are to be set in order upon it.—*Ex.* xl. 4. Set thy words in order before me.—*Job* xxxiii. 5.

30. Calculation.—Ability in numbers and mental arithmetic; talent to reckon figures "in the head;" to add, subtract, divide, multiply, etc. *Excess:* Disposition to count everything. *Deficiency:* Inability to comprehend the relations of numbers or to learn arithmetic.

He telleth the number of the stars.—*Psa.* cxlvii. 4. I would declare unto him the number of my steps.—*Job* xxxi. 37. Go through all the tribes of Israel, and number ye the people, that I may know the number.—2 *Sam.* xxiv. 2. The very hairs of your head are all numbered.—*Matt.* x. 30.

31. Locality.—Recollection of places; desire to travel; talent for geography. *Excess:* An unsettled, roving disposition. *Deficiency:* Inability to remember places or the points of the compass; liability to get lost.

Moses said to Hobab, We are journeying to the place of which the Lord said, I will give it you; come with us. And he said, I will depart to mine own land. —*Numb.* x. 29, 30. Go ye into all the world and preach.—*Mark* xvi. 15. Many shall run to and fro, and knowledge shall be increased.—*Dan.* xii. 4.

LITERARY FACULTIES.

PROF. LONGFELLOW.

AMERICAN INDIAN.

Large. Small.

These collect information, remember history, anecdotes, matters of fact, and knowledge in general; they impart also the knowledge and recollection of words and the power to write and speak. These may be deficient while both the perceptive and reasoning faculties are strong, and the person will be scientific and philosophical, but will not have the power to recall his knowledge with clearness and rapidity, or to express it with fluency and precision.

32. Eventuality.—Memory of events; love of history, traditions, anecdotes, and facts of all sorts. *Excess:* Tedious fullness of detail in relating facts; desire to relate stories to the neglect of other things. *Deficiency:* Forgetfulness; a poor memory of events.

Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee.—*Deut.* xxxii. 7. Brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle.—2 *Thess.* ii. 15. Withdraw from every brother that walketh not after the traditions which he received of us.—2 *Thess.* iii. 6. Being exceedingly zealous of the traditions of my fathers.—*Gal.* i. 14. For he commanded our fathers that they should make them known to their children, that the generation to come might know them, who should arise and declare them to their children, that they might not forget the works of God but keep his commandments. —*Psa.* lxxviii. 5-7. The Athenians spent their time in nothing else but either to tell or to hear some new thing.—*Acts* xvii. 21.

33. Time.—Recollection of the lapse of time; day and date; ability to keep the time in music, and the step in walking, and to carry the time of day in the memory. *Excess:* Tendency to mark time in company by drumming with the foot or fingers, and to be tediously particular in telling the date or day of the week when every little thing took place. *Deficiency:* Inability to remember dates or to judge of the passage of time.

To everything there is a season; and a time to every purpose under the heaven. —*Ecc.* iii. 1. The stork knoweth her appointed times, and the turtle, and the crane, and the swallow observe the time of their coming.—*Jer.* viii. 7.

34. Tune.—Sense of sound; love of music; perception of harmony and melody; ability to compose and perform music. *Excess:* Continued singing, humming, or whistling, regardless of time, place, or propriety. *Deficiency:* Inability to sing, to comprehend the charms of music, to distinguish one tune from another, or to remember the peculiarity of voices or other noises.

The voice is Jacob's voice, but the hands are the hands of Esau.—*Gen.* xxvii. 22. Praise the Lord with harp; sing unto him with the psaltery and an instrument of ten strings. Sing unto him a new song; play skillfully with a loud noise.—*Psa.* xxxiii. 2, 3. The singers went before, the players on instruments followed after, among them were the damsels playing with timbrels.—*Psa.* lxviii. 25.

35. Language.—Talent to talk; ability to express ideas verbally; memory of words; and, with the perceptives large, ability to learn the science of language, and to talk foreign languages well. *Excess:* Redundancy of words, garrulity. *Deficiency:* Inability to clothe ideas; hesitation in common conversation.

And Moses said, O my Lord, I am not eloquent, but slow of speech and of a slow tongue. And the Lord said, Is not Aaron thy brother? I know that he can speak well and he shall be thy spokesman unto the people.—*Ex.* iv. 10, 14, 16. Keep thy tongue from evil, and thy lips from speaking guile.—*Psa.* xxxiv. 13.

REASONING FACULTIES.

GALILEO.

IDIOT.

Large. Small.

These give an originating, philosophizing, investigating, penetrating cast of mind, a desire to ascertain causes, effects, and abstract relations, to originate, invent, contrive, combine, classify, analyze, and discriminate. The organs of these faculties are located in the top of the forehead, and give it breadth, height, and prominence. In the savage state they are seldom well developed.

36. Causality.—Ability to reason and comprehend first principles, and the why and wherefore. *Excess:* Too much theory, without practical adaptation to common life. *Deficiency:* Inability to reason, think, understand, and plan.

Come now, let us reason together, saith the Lord.—*Isa.* i. 18. Jesus said unto them, O ye of little faith, why reason ye among yourselves?—*Matt.* xvi. 8. And Paul reasoned with them out of the Scriptures.—*Acts* xvii. 2. And he reasoned in the synagogues every Sabbath, and persuaded the Jews and Greeks.—*Acts* xviii. 4. As he reasoned of righteousness, temperance, and judgment to come, Felix trembled.—*Acts* xxiv. 25. Produce your cause, saith the Lord, bring forth your strong reasons.—*Isa.* xli. 21.

37. Comparison.—Inductive reasoning; ability to classify, and apply analogy to discernment of principles; to compare, discriminate, illustrate, and draw correct inferences. *Excess:* Fault-finding and captious criticism. *Deficiency:* Inability to reason by analogy, or understand similes, fables, or parables.

Unto what is the kingdom of God like, and whereunto shall I resemble it? It is like a grain of mustard seed, etc. It is like leaven, etc.—*Luke* xiii. 18, 19. Whereunto shall we liken the kingdom of God, or with what comparison shall we compare it?—*Mark* iv. 30. The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made.—*Rom.* i. 20.

C. Human Nature.—Discernment of character; intuitive perception of the motives and dispositions of strangers at the first interview. *Excess:* Obtrusive and offensive criticism of character; violent prejudice for and against persons in violation of courtesy and politeness. *Deficiency:* Confidence without discrimination; liability to believe rogues honest, and honest men rogues.

Behold, I know your thoughts, and the devices which ye wrongfully imagine against me.—*Job* xxi. 27. There are no such things done as thou sayest, but thou feignest them out of thine own heart.—*Neh.* vi. 8. Counsel in the heart of man is like deep water; but a man of understanding will draw it out.—*Prov.* xx. 5.

DEVELOPMENTS FOR PARTICULAR PURSUITS.

Clergymen require the mental temperament, to give a predominance of MIND over the animal tendencies; a large frontal and coronal region, to give intellectual capacity and high moral worth; Veneration, to give the spirit of devotion; large Social organs, to call out affection and win people to the paths of truth and goodness.

Physicians require large Perceptives, that they may detect disease; Constructiveness, to give skill in surgery; Combativeness, to make them resolute; Cautiousness, to render them safe; and a large head, to give power of mind.

Statesmen require a well-balanced intellect, to see through public measures; high, narrow heads, to make them DISINTERESTED, and seek the PEOPLE'S good.

Lawyers require the mental vital temperament, to give intensity of feeling and clearness of intellect; Eventuality, to recall law cases and decisions; Comparison, to criticise, cross-question, and illustrate; and Language, to give freedom of speech.

Editors require Individuality and Eventuality, to collect news; Comparison, to illustrate and criticise; Combativeness and Language, to render them spirited and racy.

Merchants require Acquisitiveness, to impart a desire for making money; Hope, to promote enterprise; Cautiousness, to render them safe; Perceptives, to judge of the qualities of goods; Approbativeness and Adhesiveness, to render them friendly, courteous, and affable, that they may make friends of customers, and thereby retain them.

Mechanics require strong constitutions, to give them muscular power and love of labor; Constructiveness and Imitation, to enable them to use tools with dexterity; perceptive faculties, to give judgment of matter and its fitness and physical properties.

EDUCATION AND TRAINING PHRENOLOGICALLY CONSIDERED—No. 13.

IDEALITY AND ITS CULTIVATION.

THIS faculty is adapted to beauty, perfection, and refinement. Nature is full of beauty, from the modest flower that bends its tiny head over the sparkling rill on the sunny hillside, to the gorgeous sunset or the star-gemmed canopy of heaven. The mind of man, to be in appreciative harmony with the resplendent touches of creative taste thus lavishly affiliated with the wide domain of earth and air and sky, should possess a faculty bearing the same relation to beauty that the eye does to light.

It is a pleasing fact that "the image of his Maker" is endowed with powers of mind most admirably adapted to feel the spirit and drink in the soul of every element embodied in the Creator's work; and not the least important one is Ideality. Do the crashing thunderbolts rave through the heavens, or does a bald, huge mountain lift its craggy crest to the sky, or the angry ocean lash its iron base, Sublimity rejoices in the warring elements, and glories in all the grandeur of the universe. Does music, soft and sweet, whisper in the breeze, or come in bewildering richness from the songsters of the grove, Tune drinks in with delight the inspiring strains, and seeks to reproduce them.

Does danger stalk abroad, Cautiousness warns us of its approach, while Combativeness arms us for defense, and urges us to overcome. In short, man is a counterpart of nature, and has a wise and beautiful adaptation to all forms and conditions of matter—to all the nice mechanism of universal nature.

As a counterpart to the plenitude of exquisite beauty and elegance which bestud the earth and sky—

> "That warms in the sun, refreshes in the breeze,
> Glows in the stars, and blossoms in the trees,"

the faculty of Ideality is given to man, by which he appreciates them; and not only these physical adornments furnish it food, but all the poetry of thought and expression that charms the world, and all the polish and elegance of manners which constitute the grace of good breeding, arise from and are addressed to this faculty.

If we look into the range of manufactured goods, we will find that more than one half of all articles intended to serve purposes of utility have qualities of beauty and decoration, so that although strength, durability, and convenience are prominently seen, and stand forth as if the purchaser were to see and admire these qualities alone, yet polish, neatness, gracefulness, and elegance of form and of finish are superadded to strength, to please the eye and gratify the sense of beauty, just as politeness of manner in human character adorns the sterner virtues of good sense and integrity. Surrounded, then, as we are, by all the gorgeous garniture of nature, and by so many opportunities for artistic decoration, how important does the cultivation of Ideality become, that we may properly enjoy the beauties of nature and the elegant adornments of art!

This faculty is generally stronger in women than in men, as also the organ of Color; hence women are more fond of, and better judges of articles of taste and beauty than men. Certain nations have this element more highly developed than others. The French and Italians surpass the rest of the world in the manufacture of articles of taste and elegance, and in the arts of design. Greece developed a high order of taste in sculpture and architecture; and Rome contented herself in the main with utilitarian strength. England and America elaborate wood and iron into all forms of strength and utility. France and Italy labor mainly to minister to taste and ornament. These two qualities, we think, should be combined. There should, indeed, be strength and utility; but is not a graceful beauty of form and elegance of finish in harmony with power and endurance? Is not beauty of form in the draft-horse possible and desirable? Because he is strong, must he of necessity be huge, ill-shapen, and ugly? Do not our beautiful ships,

> "that walk the water like a thing of life,"

possess strength and stowage as well as beauty and speed? We do not believe that a bass-viol must be made in the shape of a Bible to make it fit to discourse sacred music, or that a locomotive should look like the work of a thunderbolt, merely because strength is the main thing required of it. Let it, and ships, and carriages, even log-wagons, and the plow that grovels in the soil, and everything, down to the scrubbing-brush, be made in good taste, even beautiful in form and finish, and the refining and elevating tendency of the development of Ideality in the users of these things will tell favorably upon the world. God does not make beauty without a sufficient foundation to rest it on. He gives a stalk and root for the most beautiful and fragrant flowers. So would we seek strength and durability, and overlay or adorn it with decorative beauty. We are aware that the voluptuous Italian and the fanciful Frenchman have less stalwart strength of character than the Anglo-Saxon; and while they cultivate that which ministers to taste and luxury at the expense, oftentimes, of the more solid works, yet we are unwilling to attribute their effeminacy to the cultivation of Ideality. Other causes, which it becomes us not here to discuss, have given caste to their national and social positions. If they lack utilitarian qualities, and their characters are therefore objectionable, would we decry their taste and rob them of those decorative qualities which have filled the world with works of beauty, and may be said to have preserved elegance and the arts amid the storms of war and the rude conditions of colonial and emigrative life? The rude log cabin combines warmth, shelter, security, and strength, and serves all the purposes of abstract necessity and utility; but the delicate vase from France, to be a receptacle of the wild flowers of the prairie in that same cabin, or the elegant fan that cools the sun-burnt brow of rustic beauty, or the china tea-set, and other articles of taste, carry into the wilderness the seeds of civilization that ultimately grow into elegant mansions, rich furniture, and neat and ornamental dress, with taste and personal manners to match. We know that the gray goose has been praised, and the beautiful peacock and butterfly decried; but we are disposed to think that the plenitude of beauty in bird and flower, and shell and sky, was adjusted for purposes as wise as those objects which serve merely economical ends.

Large Ideality gives a thrill of delight to the child, or the man of gray hairs, at the sight of nature's gems of beauty; it warms the imagination of the rustic plowman to breathe immortal song, which is to gladden and cheer the human soul in every clime and age. Dress a child in sober gray answering merely the purposes of decency and warmth, and it will be difficult to induce it to be cleanly, and to value the clothing sufficiently to take care of and preserve it; but let it be "my pretty dress," of beautiful color and elegant pattern, and it will be kept with fastidious care untorn and unsoiled. Fill a house with rough benches and rude utensils, and they are jammed, and kicked, and battered like the benches of a school-house; but make these articles of elegant patterns and ornamental wood, and with what care are they treasured, as heirlooms, for a century! What is true of furniture and clothing is also true of architecture, books, and in fact everything, as the rough usage of rough school-houses fully proves. On the contrary, let a school-house be built with "cornice, frieze, and architrave," according to a tasty architecture, with inside work of molding and column, all nicely painted, grained, and properly finished, and what mischievous pocket-knife, even in Yankee land, ever dares, or deems it other than sacrilege to make its onslaughts. There it will stand, even a school-house, for years, without a hack or unnecessary mark.

Besides, these articles serve to refine and elevate the mind. Coarse thoughts are apt to dwell with coarse external objects, while beauty begets a polished imagination and correct taste, which flow out in politeness of language and manner. We therefore urge the cultivation of Ideality upon all who have the charge of the education of the young. Let every flower make its impress on their minds, and every form of beauty in nature and art exert its refining influence upon their characters. Teach them not only refinement of mental action, but an elegant and polished mode of expression, and you have done much to make them beloved and happy.

PROBLEM: TO ANALYZE THE INTELLECT AND KNOWLEDGE.

NINTH ARTICLE.

BY LEVI REUBEN, M.D.

G.—Form, or Configuration.

The young child feels about a bit of board, perhaps turns it over, handles it in various ways, and as a result of its sensations, acts, and attention, acquires a new perception—we will say, that of "square." Note, the child can not yet describe, define, nor even in set manner distinguish this perception, in words, nor in thought,—at first likely has not even a name for it; but the fact that at some time the name will *mean* this thing or quality that is square, to its mind, and will always mean and recall this same thing, proves that, by such time at least, there has been attained real possession of a real and individual idea. "Square" is one among a multitude of form-ideas that in time the mind amasses. But we are told that any *form* can be analyzed into simpler sorts of conception—into elements. If we examine *forms* as they present themselves to us in nature, this appears to be true. As existing objectively and known to us, our previous analyses will show that into the idea of a "square," as exactly defined, there must enter the idea of Place, as seen successively under the three conditions or events of Extension, Direction, and Divergence, with Magnitude, Number, Sameness, and Discrimination; while underneath all lies the fundamental knowing of Resistance. Let it not be forgotten, however, that these elements belong either to the thing, as in nature, or to the necessities of our language and means of definition. There are things, simple in themselves, that, through imperfections of language, we are compelled to name by a circumlocution or round-about of terms; and this is only the converse of the truth that a single word, as "polarity," "belief," etc., comes often to name a highly complex aggregate, or even a chain or system of related facts.

Thus, the question is still an open one, whether *Form*, and *forms*, can be simply conceived. If they can not, then there is no elementary faculty of Form; and so the question is one of interest to us. The adult mind may find modes of expressing such things as Time, Thing, and Form, analytically; and yet, any one or all of these may, possibly, still be conceived in single and simple idea, and so originally perceived, in the mind. The supposition is not an impossible one: let us see how facts bear upon it. Now, though the hands or eyes must travel over the square object, perhaps repeatedly, to assure us what is the form, or even at first to enable the perception to arise in the mind, yet I am compelled to believe that all forms not so involved or peculiar as to be incapable of conception at a single effort of the mind, are really, as percepts and as concepts, simple. If I close my eyes, I can see vividly, clearly, and each wholly and in an instant of time, a *circle*, a *square*, a *triangle*, *equilateral* or *right-angled*, etc.; a *cylinder*, a *sphere*, an *oval*; the *rose-form*, *tree-form*, *serpent-form*, *sword-form*, and, indeed, a great multitude of forms of familiar and not over-intricate objects. The latter, doubtless, must be known through coincident or successive action of several faculties; other powers coming to the aid of the Form-faculty, if there be such. But even as to the former, it may be said, the criterion is not positive: these familiar forms may be highly conceivable because of their familiarity, and yet be complex.

We have, then, another and a sufficient criterion left us. Omitting, for the present, the less essential or more specific possible elements of forms, as in nature, the three most important of the elements entering into every objective form are, *Extended Place (i. e.*, Extension), *Direction*, and *Magnitude*. Now, all these are in every form, as it presents itself to us in nature: admit it. The question then is, Are the ideas of these, in like manner, elements in every idea of form, as known and conceived by the mind? If they are necessarily so, then it will follow that that person only can have ready, clear, and satisfactory ideas of Forms, and that person only can conceive Forms so vividly as to delight in and specially occupy himself about them, who, also has ready, clear, and satisfactory ideas of at least *Places*, *Directions*, and *Magnitudes*, and who so vividly conceives these also as to delight in and be equally willing to occupy himself about them. But facts in plenty, drawn from correct observation of individual capacities, bents, and occupations, prove the contrary of this supposition. The power of knowing and dealing with forms, and the tendency to delight in their study, vary independently of the like powers and tendencies in reference to Places, Directions (in which Event is involved), and Magnitudes. Not every noted traveler, geographer, surveyor, or historian, on the one hand, nor every noted algebraist or general mathematician on the other, is at all likely to prove an equally noted draughtsman, or a specially *form*-inspired painter or sculptor. Here, then, is our final and irrefragable proof, that, whatever may be possible in regard to finding by reason an analysis for forms, and however our logical definitions require that we express forms analytically, still, as known to us—as perceived and as conceived—the great multitude of forms are known and in thought reproducible by a distinct Faculty, and hence as simple ideas. In highly irregular or involved forms, other faculties must come in, in aid of the conception, which is then, by necessity, complex; and of these, most frequently, Event-knowing, as giving the *conditions* under which the Extension and Direction change, and Magnitude, as giving the amount of place included in certain parts. But for all Forms, knowable or conceivable, instantly and without successive mental efforts, we have sufficient warrant for admitting an independent and distinct conceptiveness or percipient power in the mind, a power which individualizes and interprets the shape-element, or quality of *shape-ness*, mirrored and signified to us in certain groups of sensations, and which, therefore, by the criteria already laid down, constitutes a distinct perceptive Faculty. This, usually called Form, has its office at least clearly expressed as Form-knowing.

Does this principle reflect upon certain previous analyses, and imply that some of our supposed complexes are simples in thought and known by other distinct Faculties—as for example, that Extension, Direction, Motion, Divergence may be known by their several Faculties? To this I reply that, whatever may be the result, the same criteria must, so far as their nature allows, be applied to all our knowings. Some of these are, in the very mode of thought, complex; some—at the very least *one* or *two*, and perhaps a score, more or less—*must* be simple. Let us test these other complexes; and speaking for the present only of those just named, I believe that persons having an active faculty of Place or Locality as the fundamental, and an active or at least a fair knowing of Event, will be found in all cases to have good mastery of Extension, Directions, Motions, and Divergences of Directions; and further, that no one will have such mastery of the latter, who has not active Place-knowing and at least fair Event-knowing. If this be found so, then we shall have no occasion nor warrant for concluding that these and like complexes have also their simple forms in thought, and their single Faculties. The apparently exceptional nature of such cases as the concepts Time, Thing, Form, and perhaps some others, which in a certain way can be regarded as complexes, has required more space and consideration than could otherwise have been allowed. It is my intention to present succeeding conceptions as briefly as possible, so as to advance more rapidly.

H.—Thing, or Individual.

The preceding discussion will enable us to dismiss the subject before us, presenting as it does a similar instance, in few words. No one will for a moment hesitate to deny that such an object as a *tree*, an *elephant*, an *ocean*, a *bird*, or even a *pin*, a *bead*, or a *sand-grain*, is a complex in nature,—that each can, in our modes of reason and of expression, be stated analytically. So with the vast multitudes of the sensible objects of knowledge to which we can appropriately apply the name Thing—that is, which we can regard as *individualized somethings*, each in a manner self-contained, bounded off from, and existing apart from multitudes of other individualized somethings

These Things are either of the nature of body, *corporeal*, or they are *incorporeal*. But in either case, the essential to their being Things is best expressed in the thought that they are each *that which is individualizable*. We will not at present decide whether any incorporeal things can, in their nature, be simple; but the great multitude of things, corporeal or incorporeal, are as already admitted, in their nature complex. In all the corporeal sort, we might find such elements as Place, Magnitude, Form. But what we have to see here is, that, in spite of, or along with, each complexity of this kind, there is a one total, simple nature, embracing and unifying all the complex into an aspect of singleness; and that it is just this which the mind grasps and realizes as often as it knows an object or existence as individual, —as a Thing. When we look at a *tree*, it is no matter to us how many, how large, or in what places are the branches, the leaves, the portions of bark or root. Along with and embracing all these components, there is an element that we can in such case alone attend to —there is before us a oneness, an individuality, a thing-ness of object in nature; and a corresponding conception can and does arise in the mind. This conception, when first occurring, marks the birth of a Faculty distinct from any yet considered in this investigation. The name Individuality very clearly expresses its office; as will also such terms as OBJECT-KNOWING, or THING-KNOWING.

k.—Body.

We can regard any body as simply a Thing, and then, according to the view just arrived at, it is as such proper conception not analyzable. But it is at once evident that we have at least two totally different ways of looking at the *rock*, *tree*, *elephant*, *pin*—in fact, at any corporeal thing. We can sum up and terminate our conception of any such object, as a THING; or we can see and consider it as *that which occupies space*. In the simplest view, in this latter way, of every corporeal thing, it is only a little more than the very space it is in: this little more is in its being not merely space, but space that keeps us and other objects out, *i. e.*, *resisting space*. As to its being something that *gravitates*, is *porous*, *movable*, etc., all this is incidental, and for the present may be disregarded. In sensibly knowing bodies, as well as many incorporeal things, a number of qualities, more or less, are *concreted* in and under the one thing as thus known and thought. But in the bodies as thus concreted, what are the essentials, the indispensable elements that we have to deal with? "A *body*," say the treatises, "is a collection of matter existing in a separate form." This definition is very simple, full, and truthful: it expresses or implies the constituent knowings that must enter our thought of Body. We can put the same total thought into another dress: Body is extended, impenetrable form. Thus viewed, what are the elements?—1, *Matter*; 2, having *Extension*; 3, *Magnitude*; 4, *Form*. Nothing more is essential to body as thus conceived. The import of Form, Magnitude, and Extension we already understand: what, then, is Matter? In the mechanical view, which is that now considered, it is merely *impenetrable* something —that is all. It is that which keeps out, resists. Then, the real element in our pure thought of Matter, apart from attributes, is one only, the idea or conception of RESISTANCE. This conception, in case of our knowing or thinking { Body }, is plainly the fundamental one, the first in order of genesis of the idea, that on which the other essential attributes are superimposed; and though I will not here devote the space requisite to determine finally the order in which the conceptions will successively enter the complex idea, nor even to decide whether this may not be in part a case of an aggregated, rather than an involved complex, I will say that the order in which the ideas would appear to follow each other, as taken from right to left in the expression, is that of { Form (Magn. (Extent (Place (Resistance)))) }. That is, considered only in its essential or indispensable attributes, a Body is conceived as, 1, that which *resists*; 2, in *place*; 3, the place *outstretched*; 4, to some *size*; 5, and under some *form*. Then, the Faculties that must always contribute their knowings to give us this perception or idea Body, and probably in the order here found, are { Form (Size (Event. (Local. (Weight)))) }. Let us not forget, however, that this is not the idea or thought of Body, as got by the child or the undisciplined mind, and which is more likely mere { Thing }, or an imperfect approach to this analysis. The analysis here given is that of Body in the most advanced form and expressly scientific use of the conception. And thus we see that while Thing proper is not analyzable, Sensible Object, regarded as filling space, always is so. *Universal Matter*, lacking Size and Form, would be { Extent (Place (Resistance)) }.

l.—Mass, or *Quantity of Matter.*

The resistance a body opposes when we attempt to enter the space it is in, only signifies to us that matter is real, and what is the first condition it is under—in other words, that the molecules of the body actually exist, and that they either hold together cohesively, as in the rock, or are crowded together by an outside pressure, as in the atmosphere. Thus this resistance, in so far as the result is impenetrability proper, is wholly an indifferent or passive one; it does not grow out of the *amount* or *value*, so to say, of the material present, but rather out of its *condition* merely. But there is another mode and expression of *resistance* offered by all bodies, which, observation and generalization have assured us, is always exactly proportional in its magnitude to the *amount* or value of material in the case; so that it can, in fact, for all mechanical purposes, be taken as the equivalent or expression of the given body. This is the amount of resistance the body can offer when, being at rest, we push, impel, or urge it, so as to put it in movement; it is the amount of action it can in turn exert, if moving with the least possible speed, or a speed of 1, on a fixed body which it meets; it is invariably proportional to the amount of downward pressure that we call the *weight* of the body; and is, in fact, *the some amount of some thing* on which the force of gravity can and does take hold and exert itself, as well as that on which we must exert our forces, and to which we must oppose our resistances. This entity, thus found as being in every body, and as being its simplest mechanical equivalent and expression, is called the MASS of the body; in mechanics, it is most usual to represent it by the letter *m*. Evidently the idea is an abstract general idea. It symbolizes the fundamental *sameness* or identity, for mechanical purposes, that will be found in all bodies, as *discriminated* not merely from all their accidental properties, but even from the other essential attributes (beyond pure materiality) of Form, Size, and Extension. Hence, in the form we receive it in, it involves knowings of Sameness and Difference; but upon what substantial thought as a basis? The Mass is the amount of hold the body can give to a force, or the amount of withstanding it can manifest against a force; and so, in the broadest terms, it is the *force-consuming capacity* of the body. It is, then, known as, and only as, a something which is the equivalent, analogue, or proportional, of the simple mechanical force that can be brought to bear upon it. Yet it is conceived of as a thing apart from the force, and as something that has its sort of magnitude. Essentially, then, as the *point d'appui*—the hold—for forces, and as their antagonist, its fundamental is another conception of Resistance; or as we may express it generally, of Effort. Then, Mass, as conceived of in all bodies, is a conception embracing the following elements: { Discrim. (Same. (Magn. (Effort))) }. This is the unit of mass, or 1*m*; any number, *n*, of such units, or a mass *nm*, would bring in one more element into the thought, that of Number. And writing it then, not as conception, but by the faculties giving it, we should have { Calcul. (Wit (Compar. (Size (Weight)))) }.

m.—Inertia.

The Inertia of every body is, like its mass, a something abstractly and generally conceived as in the body, or in all bodies. The Inertia is *proportional* to the mass; and more than this, for all mechanical purposes it is something only conceived of as a *consequence* of the mass. A vast boulder lying on the surface of the earth opposes to a 100-lb. cannon-ball so much resistance as barely to be pervaded by the slightest impulse upon impact of the latter.

This passivity, or capacity of opposing impulses, be it more or less, is a result of the nature of body as conceived by us—that is, as material and resisting, and of the amount or quantity of the material. Being thus only conceived as a consequence, result, or effect, it shows the indispensable entering of the element Causality or Dependence (abbreviated, Depend.), which we have thus to deal with for the first time. Thus, the unit of inertia, written I in mechanical treatises, has this composition and expression { Depend. (Discrim. (Same. (Magn. (Effort)))) }. When the inertia is a sum, or a number of these units, the element of Number must be added, entering last, *i. e.*, at the left of the expression.

But we have now to return from the mechanical to the mathematical conception and expression of Body, or of the space equivalent to it, and of those still more abstract conceptions, the Surface, Line, and Point, attainable by discrimination, from the thought of solid space. We had before analyzed Direction, and also Accurately Fixed Directions (Eighth Art.), showing in the latter case how, about any place or point all possible directions can become exactly known and expressed. We had also considered the two most usual meanings of Dimension; 1, as the thought of the Measure that may be in an object or space; 2, of the Measure obtained from an object or space. But before we can explain the mathematical conception of a Body, as a solid space, it is necessary to find the value, in elements of thought, of another use of the word Dimension; that, namely, involved in the common form of speech, "*the three dimensions*" of a body or space.

n.—The Three Dimensions (as in, or of, Space).

The thought named in these words is not that of dimensions, as measures or magnitudes only; and while it implies direction, it is never the thought of some or any three directions, taken at random. We must, I think, admit that in thinking or speaking this conception, we have in mind some magnitudes of the directions, which, however, as less essential, I will here pass over; but it is certain that we have in mind three directions, and more than this also, namely, that always the three directions are taken at right angles to each other, with reference to some point in which they or their parallels would intersect each other. To make the thought clear: imagine a cube of marble 4 feet on a side, and hewn perfectly true; now at whichever corner we set out—and we would naturally, but not necessarily, choose an upper corner—there are proceeding from the angle or point of the block, three true straight lines—its edges—that run in three directions in space, which diverge from each other accurately at right angles. Of these three, either two can be taken in one plane; then the third is in a plane perpendicular to that. Now, it will be obvious that, the directions being thus rectangular to each other, there can be only *three* such directions about any point or place; so that, if we start somewhere within the block, or in the open air, or in the most irregularly-shaped body, we can find always these and only these three dimensions, as being in the body or space. In a word, these rectangular directions exhaust the entire capabilities in this way, of any volume, solid, or space; and it is this fact that gives to the expression its utility and currency. What, now, are the elements entering into this thought of the three dimensions, say of space, or as apart from the *body* in which they are concretely found? There is, *place;* then, the place *extended;* but here, next, under the thought of the *direction* in which the extension shall take place; further, that the directions must be a fixed *number, three;* and then, upon all this comes the further determining condition that the directions shall *diverge* by openings or angles from each other of *exactly* 90 *degrees*. Now this looks, and is, highly complex; there is a great deal of it; but what one of all these elementary thoughts can be left out, and leave us still the total thought of Room, Extension, or Space, as having the three dimensions? No part of it can be omitted, without destroying the exactness and totality of the thought. Then, a right analysis of the thought must include all these elements; and we have, as the expression for Space as having three dimensions, this, { Numb. (Discrim. (Same. (Magn. (Diverg. (Numb. (Direct. (Extent (Place)))))))) }. The first thought of Number, in order of time, and first in place going from the right hand, is that of the directions, and so, is the number 3; the second thought of number, at the left, is that of the degrees of divergence of the directions, namely, 90. The last five elements, at the left, express so much of the thought as constitutes the condition of *how* the 3 directions must be situated in respect to each other. So, by compounding words, we could express the whole thought under two forms—splitting off, so to say, the one compound thought from the other—thus, 90-*degree-diverging* 3-*directioned-space;* viz., the thought above analyzed. But if we say the thought of *magnitude* must also come into the first in time of the complexes, it must be introduced next (from the right) after Extent; and we should then have ten successive elements in the thought.

o.—Body, as *a Solid*, (*i. e.*, regarded as having three dimensions).

To obtain the composition of this thought, we have only to see the previous thought in the concrete; that is, the Extended Place and other elements shall all now be thought in connection with the material object in which they are, by perception and reasoning, successively found; or the first conception of all shall now be that of material or impenetrable something, and so, shall be the conception that we name Resistance, and may name Effort. Then, the full thought is, { Numb. (Discrim. (Same. (Magn. (Diverg. (Direct. (Extent (Place)))))))) }; or, { Calcul. (Wit (Compar. (Size (Event. (Calcul. (Event. (Event. (Local. (Weight)))))))))}, if we name the result by the faculties successively, giving its elements; in either case omitting, as for the present undetermined, the question as to *magnitude* of the extensions. If this body, thus determined or regarded, be either a cubic foot of marble, or any one of a number of equal-sized blocks, square or not, but thought of as having the three dimensions, then the thought of Number must enter a third time—the number of the units or blocks, say 50, 70, etc. And thus, in a few quite complex instances at least, we seem enabled to refer every part or constituent of a complicated thought or idea exactly to its appropriate faculty—or, in other words, to show the faculties wrought out and crystallized in our ideas! It is interesting, whether as a mere view of the parts of thought, in a given instance, or as confirming the above analysis, to read backward the printed order of the ten conceptions just found in the thought of Body as having three dimensions—*i. e.*, to read them forward in the order of succession of time—thus: 1, *that which resists*—2, *in place*—3, *extended*—4, *in some directions*—5, *three*—6, *which diverge*—7, *by magnitudes* (degrees)—8, *same*—9, *exactly*—10 (of which they are), *ninety*.

p.—Space (abstract).

Perhaps it is impossible, at least it is very difficult, to conceive "the three dimensions," yet not as dimensions even of extended place, to say nothing of body or substance. Accordingly, in my analysis of them, I included the thought of the Extension or Space that seems so strongly necessary to or involved in them. The simplest way of viewing Space, as an aggregate or outstretching of places, and that at which it appears the child's mind must first arrive, has been called the conception of Room, or *concrete* Space; because, in the obtaining of it at first by young quadrupeds and other creatures having a true brain, as well as by all children, whether of savage or civilized parentage, there can surely be nothing in either process or result that will bear the name of abstraction. Yet the most abstract and refined conception possible of Space seems to be in its substance little, if at all, different from this. In its circumstances, growth, and consequences, however, it is quite different. Space, with the child or other unadvanced vertebrate creature, is Room to move in, and Room to look through as far as it can see. But the Space of the educated or adult mind has become potentially, if not really, a different thought. Through larger observation and experience the latter mind has come to admit in nature a vast

arrangement or system of sensible bodies, with vast intervening reaches of place unfilled by such bodies. That these are filled too, with a *medium* of some supra-material sort, is a favorite belief with many, but which it has defied even the philosophers yet to prove. Be this as it may, the way in which the adult mind seems to get its clearer and purer conception of space, is by a real process of exclusion or abstraction: it will conceive the sensible bodies and all the possible media swept out—annihilate,—and then demand of us that we *think* or *conceive* that which is left. This residuum is now Universal, Abstract Space. If we still conceive it as some great extension only, it is little more than our original thought of Room or { Extent (Place) }: it is { Magn. (Extent (Place)) }; but the magnitude is conceived also under the condition of a specific fact or event—namely, that it is VAST. If for the present we write this conditioning event, under the more general term *Condition*, then we have in Space { Condition (Magn. (Extent (Place))) }; which leaves the condition for the present undetermined, save that it is a familiar and specific event; hence, a a knowing of Eventuality. But if we regard the Space as infinite, we mean by this *boundless*, or *having no bounds;* and this is then another conditioning event, which renders the former unnecessary, in that it affirms a fact which is greater, and so substitutes it or takes its place in the total thought. In either case, the faculties successively contributing their knowings, appear to be { Event. (Size (Event. (Locality))) }. But if we in this way regard Space not only as abstract, but also under the complex conditioning thought of its having three dimensions, then the elements of the thought and its expression are those given under "The Three Dimensions" (*n*), save that here the element Magnitude positively enters next to Extent, from the right, and the conception of the simple condition—*boundless*—may still be superimposed last of all; in which case the total thought has *eleven* elements, that are contributed through single or successive conceptive acts proper to *six* different Elementary Faculties, recognized in the phrenological scheme.

q.—Solidity or Volume.

On this, it is unnecessary now to dwell. We conceive of Solidity or Volume as existing *in* material objects, and when we choose, also, as *apart* from materiality. In either case, the thought does not involve the material; but as remarked under Space, and it is here yet more evident, we can not get rid of Place, as the fundamental conception. Allowing the magnitude to be merely implied in the Extent, and conceiving the Solidity, as we always do, under the three rectangular dimensions, the analysis and expression of the mathematician's conception of a mere solidity or volume, as apart from Form, will be precisely that already given for "the three dimensions" (*n*). If the thought *magnitude* definitely enters upon the Extent, the number of elements thus becomes *ten;* if the Form of the Solidity be conceived, it must be superadded after all the elements named,—hence, placed last at the left,—and the number of elementary conceptions is then *eleven*. As in the related instances, before, the first conception { Number } in order of time, is 3; the second is 90; and if now one of the *formed-solidities* thus conceived be regarded as a unit, say 1 cube, 1 pyramid, etc., the conceptions { Sameness } and { Discrimination } must again enter the thought, to give the unit-force to the { Magnitude } of the Extent; and { Number } must enter a third time, and probably last of all in order, to declare the enumeration of the aggregate of cubes, pyramids, or other formed solidities thus resulting. A like result and form of expression occur when we would express the *measure* of a solidity in units. The number of elements—the order of which the reader can write out if desirable—is, in these cases, *fourteen*, but all coming by consecution in a certain order of acts of the *seven* Faculties, Locality, Eventuality, Size, Comparison, Wit, Number, Form. Thus, we have already had several instances in which different specific knowings or individual conceptions of the same Faculty, must come in as elements in the same one, but complex, idea. This affords, incidentally, a further proof that the complexing or forming of these ideas can not be the work of the individual Faculties furnishing the knowings, but must be the work of a combining faculty, which can take up the several simple ideas, and, so to say, fold or plicate them at need, one upon the other. Surface, Area, Angular Measure, Line, and Point, follow naturally in order, upon Solidity.

A WORD TO YOUNG WOMEN.—Young woman, probably the secret wish of your soul is that you may become an object of admiration, especially to the opposite sex. If you will listen patiently, I will tell you in a few words how you may certainly have your wish gratified. In the first place, fix in your mind the truth that every effect has a cause. Thus, when admiration is called forth, there must of necessity be something to admire. Now, what do you suppose a sensible man admires most in a woman? Beautiful eyes, a sweet mouth, fine glossy hair, a small hand, a neat foot—all displayed to the best advantage—or the ever-durable qualities of a rich and well-cultivated mind? Pray ask yourself whose admiration you covet; that of the true man—the man of mind and soul—or that of the tinseled, soulless fop; and, having made your choice, qualify yourself to please. Should you feel any difficulty in deciding, take into account the consequences of your choice, which may affect for good or evil millions yet unborn. You may possibly become the mother of as great a man or woman as ever graced the annals of history, or you may become the wife of a dandified thing, who finally resolves himself into the despised drunkard, and the mother of another generation of worse than useless human lumber.—SISTER MARY.

From the Germ.

THE WORLD GOES UP, AND THE WORLD GOES DOWN.

TRANSLATED BY HILTON SAYRE.

The world goes up, and the world goes down,
And the sunshine follows the rain;
And yesterday's tear and yesterday's frown
May never come over again,
Sweet wife,
May never come over again.

The world goes up, and the world goes down,
And the clouds come over the sun;
And yesterday's joy and yesterday's smile
May never come over again,
Sweet wife,
May never come over again.

The world goes up, and the world goes down,
And change comes over all;
But the love that is born of truth unforsworn
Can never depart but with life,
Sweet wife,
Can never depart but with life.

LITTLE JIM.

The cottage was a thatched one, the outside old and mean,
Yet everything within that cot was wondrous neat and clean.
The night was dark and stormy; the wind was howling wild;
A patient mother watched beside the death-bed of her child—
A little, worn-out creature—his once bright eyes grow dim:
It was a Collier's wife and child—they called him "Little Jim."

And oh! to see the briny tears fast hurrying down her cheek,
As she offered up a prayer in thought—she was afraid to speak,
Lest she might 'waken one she loved far better than her life,
For she had all a mother's heart, had that poor Collier's wife.
With hands uplifted, see, she kneels beside the sufferer's bed,
And prays that He will spare her boy, and take herself instead.
She gets her answer from the child—soft fall these words from him:
"Mother, the angels do so smile, and beckon 'Little Jim!'
I have no pain, dear mother, now, but oh, I am so dry—
Just moisten poor Jim's lips again, and, mother, don't ye cry."
With gentle, trembling haste, she held a tea-cup to his lips;
He smiled to thank her as he took three tiny little sips:
"Tell father, when he comes from work, I said 'Good-night' to him;
And, mother, now I'll go to sleep." Alas! poor "Little Jim."

She saw that he was dying—that the child she loved so dear
Had uttered the last words that she might ever hope to hear.
The cottage door is opened—the Collier's step is heard;
The father and the mother meet, but neither speak a word.
He felt that all was o'er—he knew his child was dead;
He took the candle in his hand and walked toward the bed.
His quivering lip gives token of the grief he'd fain conceal—
And see! his wife has joined him—the stricken couple kneel;
With hearts bowed down with sadness, they humbly ask of Him
In heaven once more to meet again their own poor "Little Jim."

A SHELF IN OUR CABINET—No. 7.

Here stands Amos Dean, of Albany, a staunch, straightforward, upright man. He was an early friend of Spurzheim and Combe, and has done much to place Phrenology on high ground.

Judge Dean has been for many years at the head of an excellent law school at the State capital; and aside from his high intellectual ability and moral worth he is remarkable for his genial social qualities, and makes friends wherever he goes.

Thomas Addis Emmet has occupied a prominent place in our cabinet almost from its first establishment. He was the brother of the eminent lamented Irish patriot, Robert Emmet, whose dying speech before the English court has been repeated by hundreds of thousands of American schoolboys, while every heart was mellow in sympathy for the ardent young patriot. The brother, Thomas Addis, removed to New York, and for many years was one of the first lawyers of the New York bar. He was as remarkable for his sympathy and easy flow of language as his brother was for patriotic fire, and whenever he had a case to plead in which there was any opportunity for the display of that peculiar pathetic eloquence for which he was so distinguished, the court room would be crowded, and he had the power to melt the auditory to tears, from the grave judge on the bench to the plainest spectator in the room. A life-size marble medallion of the eminent orator is set in the front of the granite monument which was erected over his grave in St. Paul's churchyard, Broadway, New York.

Here we have Edwin Forrest, the eminent tragedian. The cast of his head was taken some twenty years ago, while he was yet in the early vigor of his career. It is large at the base, showing great force of character, energy, and executiveness. It is large at Firmness and Self-Esteem, indicating pride, will, positiveness, and perseverance. The perceptives are large, showing quick, practical talent, and great natural common sense. The temperament of Mr. Forrest is not fine but strong. His acting partakes more of the qualities of robustness, courage, and hearty earnestness, than of gentleness, refinement, or delicacy. A play like that of the "Gladiator," which was written for him to suit his peculiar characteristics, or one like "Metamora," is much more in harmony with his nature than one involving refinement and sentiment.

Dr. Thomas Dunn English, a poet, born in Philadelphia, where he became a writer and editor. He subsequently came to New York, and from having been a Whig adopted the Democratic platform, and was connected with the political affairs of this city. He is the author of the well-known song, commencing

"Do you remember, Ben, some twenty years ago?"

It has been stated in the papers that he is at present a secessionist.

Henry A. Wise was born in Accomac Co., Eastern Shore of Va., Dec. 3rd, 1806. His ancestors obtained of the Indians the land bordering on the Chesapeake nearly two hundred years ago. He was educated at Washington

HENRY A. WISE.

College, Penn., studied law at the law school of Judge Tucker of Virginia, and practiced his profession for a short time in Nashville, Tenn., where he married a daughter of Dr. Jennings, a Presbyterian clergyman. In 1830, he returned to his native place, and the next spring became a candidate for Congress; was elected, and took his seat in Dec., 1831, the third day of the month, and his twenty-fifth birthday. Possessing talent and an active temperament he soon attracted attention in Congress, and was considered one of the most vehement and fiery debaters in that body. He was a member of Congress for thirteen years, in which time he was often engaged in heated controversies, and he had, for a young man, the audacity to assail John Quincy Adams in a most violent and uncalled-for manner; but the "old man eloquent," though nearly eighty years of age, responded in a manner as bitter and as scathing as was, perhaps, ever heard on that floor; but it was about the only time that Mr. Wise was supposed to have got the worst of it in a forensic contest in Congress. At that time Mr. Wise was an intense Whig, and, if we mistake not, his entire career in Congress was on that platform. Since that time he has become a violent Democrat; indeed, with his temperament, he can hardly be otherwise than violent wherever he takes a stand. In 1844, Mr. Wise went as minister to Rio de Janeiro; in less than four years he returned, and was elected Governor of Virginia.

Mr. Wise has a full-sized head, the nervous or mental temperament being developed in the highest degree. His digestive or nutritive system is less efficient, and his brain exhausts vitality faster than the system can manufacture it, and we suppose he has been troubled with dyspepsia for twenty years, which is one cause of his irritability and violence of temper. He has a strong will, great energy, a disposition to resist and combat whatever may stand in the way of his determined course, and with his earnest, impulsive, and excitable disposition he is liable to go too far. He has taken a leading part in the secession cause, and occupies a position as general in the rebel army.

His son, O. Jennings Wise, was a captain in the rebel army, and was captured at Roanoke Island, and in attempting to escape from capture was shot dead. The father, General Wise, was at Nag's Head, on the Atlantic shore east of Roanoke Island, and escaped therefrom to avoid capture, since which our papers have given no account of him except that he was in ill health.

It will be remembered that Governor Wise moved heaven and earth in his violent manifestations relative to the John Brown raid, that he pursued him to the death for treason, when at the same time he was corresponding with men all through the South plotting treason against the government of the United States, which he has since helped to consummate, showing how inconsistent men will act, hunting transgressors with indomitable fury while themselves are calmly perpetrating acts of the same character but on a much larger scale.

GEORGE WILSON.

George Wilson. The bust of this notorious murderer, from which our engraving is taken, was made by us immediately after his execution. It indicates an animal temperament and very strong propensities. The side-head, above and around the ears, is very large as seen in a front view. In a side view the the distance from the base of the ear to the crown of the head is large, showing large Self-Esteem and Firmness. He was stubborn and audacious, yet cunning, crafty, cruel, and ferocious when excited. He had enormous Acquisitiveness and Secretiveness, as seen in the great fullness above and forward of the ear; and, having deficient Conscientiousness, he would steal without compunction, or murder for money if he could not get it without, and conceal his violence with more than common skill. His Amativeness was very large, which with his coarse temperament gave him a licentious tendency. The reader will observe the special development back of the top of the ear in the side view, at the location of Combativeness; this organ is very large. The organs of Amativeness, Secretiveness, and Ali-

mentiveness, as seen above and forward of the ears, giving the head a wide and swollen appearance, are very largely developed.

It will be remembered by many of our readers that this George Wilson was executed at White Plains, New York, July 26th, 1856, for the murder of Captain Palmer, of the schooner Eudora Imogene, after which he scuttled and sunk the vessel at City Island, in Long Island Sound. This occurred in the fall of 1855. As the mate has never been heard from, it is presumed he also was murdered. Wilson probably murdered his victims, when asleep, with a hatchet, and sunk the bodies, by means of weights; then robbed the vessel, scuttled, and sunk it. He was arrested in the act of escaping from the vessel by a boat from the shore. The body of the captain was found and identified some months after the murder, but that of the mate has not been recovered.

DR. VALENTINE, the delineator of eccentric character, attracts much attention on the shelf. So many thousand people have laughed until they cried over his whimsical comicalities, that his face is known even in plaster to the great number of persons who throng our rooms.

The phrenologist recognizes in the Doctor a very active, excitable, nervous man, having

DR. VALENTINE.

a large and active brain, keen, capacious intellect, an excellent memory, remarkable imitation and mirthfulness, a perception of the ludicrous and unique, quick and correct judgment of human character, and remarkable sympathy and friendship. Those who have never seen him personating character, nor read his published lectures, would hardly infer from his sober, genteel face that he could play the fool, the hypochondriac, or any other character which might be named, and not only utter the thoughts, but put on the face and peculiar expression incident to the various characters described.

HORACE MANN. Among the most interesting busts in our cabinet is that of the eminent educator Horace Mann, late President of Antioch College, who did more for the present and future generation of America on the score of intellectual culture than any man now living. He died at Yellow Springs, Ohio, the seat of Antioch College, on the 2d of August, 1859. He was born in Franklin, Norfolk Co., Mass., May 4th, 1796. His father died when Horace was but thirteen years of age. Horace inherited weak lungs from his father, who died

HORACE MANN.

of consumption, and was often on the very threshold of the disease which early sent his father to the grave. This inherent weakness, accompanied by a high nervous temperament, and aggravated by a want of judicious physical training in early life, gave him a sensitiveness of organization which nothing but the most persistent self-restraint could have controlled. After graduation he was a tutor in Brown University in the Latin and Greek languages. In 1821, he entered the law school of Litchfield, Conn., and was admitted to the Massachusetts bar in 1823, and from that time forward business flowed in upon him abundantly. In 1837 he was appointed Secretary of the Massachusetts Board of Education, in which post he served until 1848. His labors in that capacity were great, but they brought forth a hundred-fold. Many of Mr. Mann's reports have have been published in this country and in England. His opinion on educational matters was cited as authority in legislative bodies of the United States and in the British Parliament, and also copied in reviews and standard educational works.

After the death of John Quincy Adams, in 1848, Mr. Mann was elected as his successor in Congress. In September of 1852 Mr. Mann was chosen President of Antioch College, a new institution, situated at Yellow Springs, Ohio. Here he labored night and day, and literally died in the harness from over-exertion.

The cause of education lost its wisest counselor and its most efficient laborer when this great and good man was discharged from his earthly labors. His memory will be cherished and his opinions quoted for centuries.

JOHN NEAL occupies a place on the shelf. We have no engraving of the bust, but he is well known in literary circles as a man of fine talent and ability as a writer.

[For Life Illustrated.]

TO HARRY.

BY LENORE.

Is a golden eve of summer,
When fair stars were in the sky,
And the river, through the shadows,
Like a spirit wandered by;
Long, long we sat together
Beneath the locust tree,
And like the sweet south sighing,
Came thy whispered words to me!

As full the air of fragrance,
In that eve of long ago,
As ships that sail with spices,
From bright isles to and fro;
It bore the scent of roses,
And the cedar's fragrancy—
Sweeter than rose or cedar
Were thy whispered words to me!

From the green hill crept a murmur,
Like the rush of far-off floods,
And the night bird sang his sorrow
In the gray old birchen woods;
His song of love and longing
Was sweet as viols be—
Fraught with far richer music
Came thy whispered words to me!

I gave thee fairest blossoms,
In that starry night of June—
I gave thee crystal lilies,
Fair as the lady moon;
I gave thee jasmine, lighted
With lamps of ivory—
More than all brightest blossoms
Were thy whispered words to me!

Oh, lover of my girlhood!
In the hush of starlit eves
We sit no more together
Beneath the locust leaves;
The flowers I gave are withered,
Flung to the wild winds free,
And like a dying echo
Come thy whispered words to me!

Ah, me! the dreams we cherished,
Traceless, have fled away,
Like the roses of that summer,
And the river's amber spray;
Darkly, cold seas are sweeping
Between my heart and thee,
Yet at thought of thee I'm weeping—
Thy words of love to me!

CONOCTON, N. Y.

A HUNDRED YEARS TO COME.

On, where will be the birds that sing,
A hundred years to come?
The flowers that now in beauty spring,
A hundred years to come?
The rosy lip and lofty brow,
The heart that beats so gayly now?
Oh, where will be love's beaming eye,
Joy's pleasant smile, and sorrow's sigh,
A hundred years to come?

Who'll press for gold this crowded street,
A hundred years to come?
Who'll tread yon church with willing feet,
A hundred years to come?
Pale, trembling age and fiery youth,
And childhood, with its brow of truth,
The rich and poor, on land and sea,
Where will the mighty millions be,
A hundred years to come?

We all within our graves shall sleep,
A hundred years to come!
No living soul for us shall weep,
A hundred years to come!
But other men our lands will till,
And others then our streets will fill;
While other birds will sing as gay,
As bright the sunshine as to-day,
A hundred years to come!

PROPAGATION AND CULTURE OF APPLES.

BY L. A. ROBERTS.

[AMERICAN INSTITUTE PRIZE ESSAY.]

Although apple-trees are sometimes successfully propagated by layers and cuttings, undoubtedly the best method is from the seed, and the best manner is as follows:

Take the seeds from nice, fair apples, grown on thrifty trees, always preferring seedlings; wash them entirely free from the flesh of the fruit and dry them slowly, carefully, and thoroughly. The cleaning is conveniently done by first rubbing the core or pomice throu h a coarse sieve, and afterward macerating or stirring it in a vessel of water, when the pomice will float and can be skimmed off, while the good seeds sink. It is common to take ordinary pomice from a cider mill, but in so doing you are more likely to get seeds from poor fruit grown on unhealthy trees than from such as you would desire.

Some persons plant the seed in the pomice without cleaning it; in such cases the seed is often destroyed by the malic acid of the fruit.

It has been held that stocks raised from the seeds of crab-apples were more hardy than from those of cultivated fruit. While this is doubtful, it is certain that stocks from such seeds are almost certain to be of slow growth, and to make but small trees. We can not, therefore, recommend their use.

SEED-BEDS.

Prepare seed beds by trenching or plowing a soil of sandy loam, at least 18 inches de p; make it rich with well rotted manure, and under no circumstances use raw or unfermented animal manure, for it will certainly breed insects, as well as destroy the young roots. Sow the seed, in the autumn, in drills from twelve to eighteen inches apart. Cover not more than one inch deep with finely pulverized soil, and spread a thin mulch of some light substance to keep the ground moist and p event the weeds from growing. The seeds will commence coming up early in the spring, and continue to do so for several weeks. Seeds may be planted in the spring, in which case they must have been carefully kept through the winter in a slightly moist condition. This can be done by keeping them in a cool place in boxes of sand just wet enough to keep the seeds from drying.

The plants should not be allowed to stand closer in the rows than one in about two and one half inches. Careful attention to them when quite young will save much future labor and insure a better growth. Weeds should not be allowed to show themselves, and the ground should be kept mellow by frequent stirring, and moist by gentle watering, if necessary.

When the young trees, generally designated as stocks, have attained a diameter at the ground of about three eighths of an inch—which they should do in one year from planting—they should be transplanted to the nursery. The transplanting may be done in the autumn or in the spring. It is sometimes well and necessary to let stocks remain eighteen months in the seed bed to attain proper size for planting. Those that do not attain that size in two years, may as well be rejected as worthless.

THE NURSERY.

Select for a nursery, ground that has not been previously used for that purpose; a sandy loam, easily worked, is best. It should be level, or if inclined the inclination should be slight, regular, and southerly. Thorough drainage is indispensable. It should be sheltered from the bleak north and westerly winds of our northern winters by some natural barrier—a hill or a belt of trees. We shall not recommend that the soil be *very* highly manured, or, at least, made much richer than the orchards into which the trees are to be finally set, as if it is, the trees, when planted out, are usually checked in their growth and make comparatively but little progress for two or three years. If you are not prepared to make your orchard rich, do not over-manure your nursery, and what you do put on should be thoroughly mixed with the soil by trenching or plowing at least ten inches deep—fifteen would be still better, and the whole subsoiled fifteen inches more. Avoid the use of animal manure, so far as possible, using ashes, muck, well-decomposed leaf-mold, bone-dust, and things of like nature instead.

TRANSPLANTING.

Transplant from seed-bed to nursery in the fall. Raise the plants from the seed-bed carefully with a spade placed at such a distance and inserted so deep as to do as little injury to the roots as possible. Prune off all small fibers; they will never work again, but decay and transmit disease to the tree. Cut the tap-root and all others that show an exclusively downward tendency, and prune off all broken or bruised roots with a smooth cut. Open trenches running north and south, and sufficiently far apart to admit of easy culture with a cultivator or horse-hoe, without injuring the trees, say from three and a half to four feet. Set the trees eighteen inches apart in the trenches; put the earth slowly and carefully about them that it may come in contact with all the roots; press it gently with the foot, using care not to displace the tree so as to make the row crooked. Set a trifle—say an inch lower in the ground than they stood before, for the soil will settle about them. Cut back to a vigorous bud one foot above the ground.

If the stocks have made a good growth, they will be ready for budding in one year from transplanting.

It is perhaps unnecessary to note that whenever care in culture has produced improvement in fruit, seedlings from such fruit sometimes improve on their parentage and furnish us with something still better. But there is a strong tendency for them to return to their wild or native character.

The chances for getting good fruit from seedlings are so few that from the earliest time of which we have horticultural knowledge, artificial methods for preserving and propagating varieties have been employed, among the principal of which are budding and grafting. We prefer the former for several reasons, among which are:

1st. It can be done when we have more leisure than in spring, the time when most kinds of grafting must be attended to. Root grafting is an exception, and has its advantages.

2d. In grafting, we are obliged to use two or more buds on one stock; in budding, only one. This, when propagating rare varieties, is sometimes important.

3d. If the first operation does not *take* or grow, we can re-bud. Grafting, ill performed, spoils the stock.

4th. Budding can be done more expeditiously than grafting.

5th. Root grafting can be done in winter, and consequently is not subject to the first objection; but when scions of strong and rapidly-growing varieties are grafted on seedling stocks, they are very liable to burst the bark near the point of junction.

BUDDING.

The most successful mode of budding with which we are acquainted may be summed up as follows:

Select a branch, the terminal bud of which is plump and full. Usually, at least two buds from each end thereof are imperfectly developed, and should be rejected. Cut off the leaves, leaving about half of the foot-stalk attached to the branches (fig. 1). Holding the small end toward you, with a sharp, thin-bladed knife, cut out the buds, leaving about half an inch of bark above and below the *eye*, as the bud proper is technically called, cutting just deep enough to secure a little wood under the eye. It is not necessary to remove the wood from the bud in working the apple, although with some kinds of fruit-trees it is important to do so.

Fig. 1.

The best budding-knife is a small one, with a thin blade, rounded at the end, around half of which the edge extends the remainder of the end, and an inch therefrom on the back being quite thin. The lower one-third part of the blade is left dull, that the fore-finger may clasp it. An old-fashioned Barlow knife, with the end properly ground into shape, makes a good budding-knife. A knife of this pattern was first exhibited at the Farmers' Club of the American Institute, in 1859, by A. S. Fuller, of Brooklyn. It has been very properly designated "Fuller's Budding Knife."

On the north side of the stock, four inches above the ground, make a horizontal incision through the bark, being careful not to cut into the wood of from a quarter to a half inch in length; from the middle of this incision make an incision of an inch downward, so that both incisions, taken together, shall resemble the letter T (fig. 2). Without removing the knife, insert the back of the blade under the bark, and loosen it to the horizontal incision by an upward movement. Lift bark on the other side in the same way, using care not to injure the alburnum or substance between the inner bark and the wood. Take hold of the foot-stalk of the leaf and insert the lower end of the bud you have prepared as above, under the bark at the opening formed by the junction of the incisions, and gently push it down to near the bottom. The bark above

Fig. 2.

the bud should now be cut so as to make an exact joint with the upper part of the horizontal incision, and the whole bound with threads of bass bark, woolen yarn, or some other soft material, so that every part of the bud shall be covered except the eye (figs. 3, 4, 5, 6). The bud should be inserted on the *north* side of the stock to protect it and the young shoot from the direct rays of the mid-day sun.

Fig. 3. Fig. 4. Fig. 5. Fig. 6.

Fig. 7.

Budding is usually most successful when done in August or September. *Just* the proper time is when the terminal bud of the stock is about half formed.

So soon as a union has been formed between stock and bud, which will be in about two weeks, the strings should be loosened, and when the union is complete, usually in from three to four weeks, they should be removed altogether. In the ensuing spring the stock should be cut down to within six inches of the bud. To this remaining part the shoot from the bud may be tied as it grows, until it has become sufficiently wooded to sustain itself, when the stock should be cut smooth diagonally downward from the place where the bud was inserted (fig. 7).

ROOT GRAFTING.

Should it be desired to pursue this plan for propagation, it should be done before planting in the nursery, the trees should be taken up in the autumn, the tap-roots cut off six inches below the top, and the bottom part thrown away. Grafts on the lower part will grow, but they will not make first-rate trees.

Pack the stocks away, with the roots in sand, to keep them moist until such time as it is convenient to graft them.

Procure scions of ripe wood, firm and fully matured, from thrifty, productive trees in the fall, before very cold weather, and keep them in sand or moss moist, but not wet, in a place too cool for the buds to swell, but do not allow them to freeze.

When ready to use them, cut the scions in pieces of two or three buds each. With one upward stroke of a sharp knife, cut the stock from the crown or point where the root and top join at such an inclination that the length of the cut will be about four times the diameter of the stock. Select a scion as near the size of the stock as possible, and cut it at the same inclination with a downward stroke (fig. 8). Place the two inclined surfaces together in such a way that the outer edge of the wood of each piece will come in contact with that of the other in as many points as possible without regard to the external portions of the bark. Bind the parts firmly in this position with strips of paper on which grafting wax has been spread.

Fig. 8.

A more perfect contact of the parts can be obtained, and the chances of displacement lessened, by inserting the knife across the cut of both stock and scion and splitting them through the center (fig. 9—by an error in this engraving, it is made to look as if a piece were taken out of the wood, whereas it shows only a split) so far that their parts can be sprung apart and admit the shorter end of each into the split thus made in the other (fig. 10). The edges of the wood should be adjusted, and the waxed paper applied as before (fig. 11).

Fig. 9.

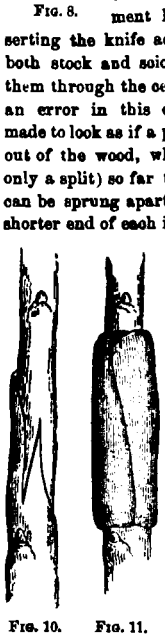

Fig. 10. Fig. 11.

The best grafting wax is made by melting together four pounds of rosin, two pounds of bees-wax, and one and a half pounds of tallow. When thoroughly melted, pour it into water, and when cool enough to handle, work it thoroughly in the hands, remembering always that too much working won't injure it. The consistency of the wax is changed by the quantity of tallow used. It is applied to paper or cloth with a brush, after having thoroughly worked as above described, and then re-melted.

Every person should make his own wax, as, when improperly made, it does great injury to the trees.

After having grafted as described, the stocks should be replaced in sand. When the season is sufficiently advanced, they should be transplanted to the nursery in the same way as if directly from the seed-bed.

When trees in the nursery seem of feeble growth, or grow too luxuriantly from over-manuring, they will be improved by being cut back one third of their growth, and it is sometimes advantageous to repeat this operation twice, and even three times. The first cut should be downward from a strong, healthy bud; the second time it should be from a bud on the side of the tree opposite the one cut from before, in order to preserve a direct, upright growth.

When the tree has attained the height at which you desire the main branches to start—say from four to six feet, it should be stopped by pruning the ends, that from three to six lateral shoots may be developed.

Too much care can not be had in the keeping and culture of a nursery. Weeds *must* be kept down and the ground kept mellow.

As an example of the way a nursery should be kept, it gives us pleasure to refer to that of Mr. William Reid, at Elizabeth, N. J., whose rule is to "take time by the forelock." He keeps the weeds, not down, but *away*, by keeping the ground stirred so often they do not have a chance to get up.

Annual top dressings of ashes, shell lime, muck, road scrapings, leaf mold, are any of them serviceable, and still better would be a compost of the whole.

THE ORCHARD.

In locating an orchard, the first thing to which attention should be directed is the selection of a proper soil; for although some varieties of apple trees thrive well on all the different soils, from a stiff, clayey loam to a coarse gravel. That which seems best adapted to the family at large is a rich warm loam, with just enough sand to make it easily worked on a gravelly sub soil. A true loam is for the most part readily soluble in water, and probably derives its name from its smoothness and softness. In this and more northern localities, a southeastern exposure, with a gentle slope, is best; next a southwestern; then south, while further south, a more northerly aspect is favorable. There are but few locations, if indeed there be any, that would not be improved by thorough underdraining.

An analysis of the apple-fruit and wood shows that it contains a large proportion of potash, soda, lime, and phosphoric acid. It is well if a soil can be found containing these substances in a proper condition to be taken up by the roots; if not they must be supplied by the application of such manures as contain them.

Too much care can not be taken to bring the ground in proper condition before transplanting the trees from the nursery, and every dollar spent in thoroughly pulverizing and mixing the soil will be paid back ten-fold. It is impossible to go too deep, for try your best, and roots will penetrate beyond.

The distance apart at which apple-trees should be planted, depends very much upon the variety, some being naturally of an upright growth, others more branching. It being desirable to keep all varieties so pruned as to grow so near the ground as possible, we should never advise planting less than twenty-five feet apart, and think thirty preferable. If, however, you are determined to have fruit and other crops in the same field, the distance should be greater. We can not, however, recommend this plan.

For setting in the orchard, select trees four or five years from the bud straight and thrifty, with low branches—say from four to five feet above the ground. At this age they should be from one and a half to two inches in diameter, and from six to eight feet high. Those trees that require seven or eight years to attain this size, show, either from disease or neglect, too slow a growth, and are worse than worthless.

Transplanting on proper soil is best done early in the fall, as the roots will get in place and commence growing in the winter, ready to give

the tops a good supply of food in the spring. On wet, heavy soils, however, spring planting is preferable.

Take the trees up carefully, in order to cut and bruise the roots as little as possible. Shelter them from wind and sun. Examine carefully every portion of the roots, remove all parts that are in any degree mutilated, and cut in others, always remembering to cut upward in such a manner that the incision will be on the lower side of the root, where it will be more likely to come in direct contact with the soil. If cut downward, the rootlets will not start so readily, and the ends will be very likely to decay in consequence of the water that rests on them as it settles.

It is impossible to give definite directions as to shortening in the top. That it should be done to some extent seems evident, when we remember that the tree has been deprived of a portion of its roots, through which the top receives its sustenance. Generally, then, first prune to bring the tree into proper shape; next, shorten the limbs to balance as near as may be the amount of root that has been removed, cutting most those shoots that have a decided upward tendency, for the larger the space of ground you can make the branches of an apple-tree cover, other things being equal, the larger will be your crop of fruit.

The ground having been previously prepared, holes for the reception of the roots should be made, and let them be so large that there will be no cramping or crossing thereof that did not exist in the nursery, and the deepest at the outside; first, to invite the roots from the surface; second, that the earth may not sink away, take the center of the tree down till it shall be lower than some parts of the root adjacent. Put in the earth slowly and carefully, being sure that it touches every portion of all the roots, pressing down that which is on top firmly with the foot to fix it in its place. The tree should be planted at the same depth it stood in the nursery.

Three stakes, to keep the tree in its place, should be planted at a distance of at least one foot from the tree, and equidistant from each other. The fastening should be of a material that will not chafe the bark, and be so loose as to allow a vibration of two inches in every direction.

We desire to impress the idea that no matter how perfect may be the tree, or how well adapted and prepared the soil, carelessness in planting will more than balance these advantages, and the orchard will prove a failure.

Better pay a competent, careful man ten dollars an hour for doing the work properly than to have it done as it most usually is, for nothing.

We have before noted our objection to cultivating other crops in orchards, and we do not believe the highest success can be attained when this is done. We would have the whole field kept mellow by frequent plowing and horse-hoeing, going deeper as you leave the trees. If any crops are cultivated, preference should be given to roots and hoed crops. Wheat is injurious, and rye should never, under any circumstances, be allowed; and never suffer a plow to come nearer than ten feet to the tree, under any consideration. Keep all weeds down for this distance by stirring the soil often with the fork and spade.

The practice of mulching trees, except perhaps for the first year or two after planting, we look upon as a choice of evils made by those who are unwilling to cultivate properly. Mulching will inevitably engender insects that will injure the tree, and with proper culture, is not at all necessary. It is a saving of labor at the expense of the tree.

From the first planting, the orchard requires the watchful eye of the cultivator, that it may be kept properly pruned. When is the best time to prune? has been well answered—whenever you see it necessary. In the spring, before the leaves start, there is more leisure, the bare branches better show their deformities, and encroaching limbs are more readily discovered. But whenever pruning is necessary, then prune, keeping in mind that the great object is to keep the limbs from coming in contact with each other to prevent too thick growth, to preserve a good shape to the tree, and to encourage a great spread thereof.

All pruning should be done with a sharp knife, and the wound left as smooth as possible. With proper attention, it will never be necessary to remove a limb with a greater diameter than one inch. As the properties of the soil are constantly being used, they must be as constantly returned by proper manuring.

GRAFTING.

When trees bear their first fruits, we are often disappointed therein, as it frequently happens that whereas we had expected the best varieties, we only find those that are entirely worthless. Carelessness in selecting the scion from which the buds are taken is the chief cause of this trouble. When this occurs, we have, to make the tree of any use, to resort to grafting.

The physiological rules which govern propagating by grafting are the same as in budding, namely, inserting on one tree or stock a portion of the wood, with a bud attached, of the variety desired, in such a manner that a perfect union will be formed between them.

The manner in which grafting is usually performed on trees of any considerable size is known as cleft grafting. Cut the branches square across with a fine saw, and smooth them off with a sharp knife. They are then split down about two inches with a sharp knife driven with a hammer or mallet, and a wedge inserted to keep the cleft open (fig. 13). Take a scion with two or three buds, and cut the lower end in the form of a

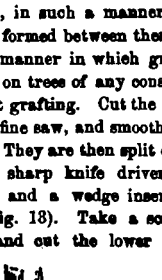

Fig. 12.

Fig. 13.

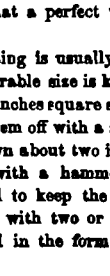

Fig. 14.

wedge, being careful to leave the edges smooth (fig. 12). Adjust the scion on the outer side of the stock, so that the inner bark and stock of the scions shall come in direct contact, and withdraw the wedge (fig. 14). Cover the end of the stock with grafting wax, allowing it to lap over the end about an inch. Rub it down smoothly, so as to make the joint between the scion and stock air and water tight, and entirely cover the cleft in the stock. When the stock is of sufficient size, say two inches, or more, in diameter, a scion may be inserted on both sides (fig. 15). The weaker one may be taken off after the first year. The highest branches should be grafted first, and not more than one third, or, at most, one half, of the tree should be grafted at one time, as some leaves are necessary to assimilate sap for the sustenance of the tree.

Fig. 15.

HATRED: ITS LAWS AND USES.

BY HENRY WARD BEECHER.

[Extract from a sermon on the text, "Ye that love the Lord, hate evil."—*Ps.* xcvii. 10.]

[concluded from July number.]

With this general explanation and statement of the Scripture truth, I proceed to make some points of application.

1. This truth has an important bearing on the duty of parents in the rearing of their children. We are not to train our children to violent passions. We certainly are not to teach them to be indiscriminate in their likes and dislikes. We are not to indulge them in what are called prejudices. We are not to encourage them in capricious irritations. And the way to prevent that whole brood of deplorable mischiefs, is to teach them how to discriminate between men and things, and abhor what is wrong and bad, and love what is right and good. We can not begin too early to give our children to understand that there should be an abrupt separation between things that are right and things that are wrong. Almost the truth, is quite a lie, and the child should be made to see this. Almost honorable, is mean. There is no such thing as *almost* in these qualities. Almost honest, is dishonest. Almost pure, is impure. And there ought to be fixed in the child's mind the habit of drawing a distinct line of demarkation, on one side of which should be evil, with hatreds, and disapprobations, and indignations, and on the other side of which should be good, with likes, strong, ardent, generous. It is vital to a child's after life. There are some things about which a child ought to be made like a hair-trigger rifle, but about which many are like the old queen's arms, that, after they were loaded, required an ox-team to pull them off, and that, when they went off, knocked the man behind as far as the victim, kicking backward as powerfully as forward! If a man has no sensibility, no positive likes or dislikes, it is the hardest thing in the world for him to resent evil; and when he does resent it, he does it with such a want of discrimination as

almost to destroy the benefit. The child should be trained so that a mere touch of evil would explode him. A child should be trained so that a shadow of temptation to lying should make the man who would tempt him feel as though the devil was in the air. A child should be taught to have the same feeling in respect to moral qualities that he has when he listens to stories of hobgoblins which make him scream with terror. From these he should be relieved; but toward temptation and things wicked he should be taught to feel the most positive revulsion, whenever they come into his presence. And it is easy to train him in that way. The common doctrine is, that it is wrong to get angry. The parent says, "You must not get angry, my child." But he does get angry, and the parent punishes him for getting angry, when he would have broken a divine injunction if he had not got angry. For it is a command of God, as plain as the Ten Commandments, "Be angry, and sin not." The parent's business was to teach the child how to be angry without sinning; but instead of doing that, he whipped the child for being angry, when it would have violated a law of God if it had not been angry. It was the parent that ought to have been whipped, and not the child. A child's anger is a witness of God's law about that thing, and you ought to train your children accordingly. If a child, seeing a large boy misuse a smaller one, throws himself between them, and with blows repels the injustice, is he to be censured? Is his abhorrence of tyranny and meanness to be counted a wrong, on the supposition that it is contrary to the spirit of the Gospel? Then there is no justice in the eternal Throne, nor in nature. Then God's voice in the human soul is a false witness. It is not so. But a child that gets angry because its selfishness is crossed, ought to be whipped. A child that gets angry because just and lawful authority is exercised temperately over it, ought to be whipped. A child that does not get angry when it is tempted to lie, ought to be whipped. And our business is to train our children to know how to use their artillery—where to thunder and where to sunshine. If we do this, we shall bring up men that will be hard to make baskets out of. Most men are not much better than bits of willow, they are so limber. They are like splints. Here is a politician, that gathers up all the men in the neighborhood. He looks at the minister, the deacons, the class-leaders, and the principal merchants, and says, "I want to carry off some of that plunder, and I want a basket to carry it in." So he takes the minister (who makes no resistance, on the principle that he does not meddle with secular things), and the pliable deacons, and class-leaders, and merchants, and works them up into a basket, and puts in the plunder, and walks off with them; and the whole community are made to be his servants! Now, I tell you, if men were trained from childhood to know what is right, and love that, and to know what is wrong, and hate that, you could not make willow baskets out of them; you could not make compromisers of them

The American people are sturdy enough in matters that pertain to money and property; but take them on a question of the public good, on a question of moral principle, on a question that is invisible to the natural eye, but visible to the eye of faith; take them on any of these great questions which may be called God's providences and decrees, but which the world calls *isms* (for God's invisible decrees are what men mean by isms)—take them on these questions, and they are as plastic, and pliable, and weavable as thread, and yarn, and splints, and willows.

2. The most dangerous course for ordinary people is that in which, under the influence of latent sympathy or bias of interest, they begin to analyze, reason upon, weigh and consider, the grounds of moral conduct which they have been taught to regard as good or bad. Somebody must be chemist. Somebody ought to search into the nature of salt, and pepper, and tea, and coffee. But what would you think of a man that should have his alembic on one side of him at table, and refuse to eat any food until he had made a chemical analysis of it? The various kinds of food have been analyzed once for everybody; and a sensible man, when he takes his meals, does not trouble himself to go through the process of analyzing them again. We do not have to take a dead man's body and dissect it when we want to know where the different parts of our material organization are located. We take a book on physiology, which is the result of a careful examination of the whole physical system, and learn that such a muscle is there, and such a bone is there, and such a nerve is there, and such a vein is there. And there ought, in morals, to be dissectors and analysts to study into these things. They should be men who are competent to do the work well. They should have a special training for it. It is not every man that can analyze himself, or the reasons of his conduct. There ought to be men whose business it should be to observe human nature, and inquire into the causes of men's actions. There ought to be men to whom should be assigned the duty of taking the great truths of the Gospel and carrying them into life, and applying them to every-day affairs. But, because men are free, because thought ought to be, many people say, "Do you preach against our thinking? Do you mean to say that we must pin our faith on a minister's sleeve?" No, I do not mean that; but I mean that there are things about which, unless you have had special training with reference to them, you are not competent, unaided, to form conclusions.

A man sits down, and says to himself, "There is A.; he is worth a million of dollars, and he may go down into Wall Street, and get money on such a pretense: now what is the difference between his getting money on that pretense, and my making a pretense on which to get money of my employer? What is the reason that I can not chouse a little as well as he?" So the man begins to think and see if he can not analyze the grounds and reasons on which dishonesty is honesty. He has a bias, a temptation, toward dishonesty, and he reasons with himself as to how far the line between that and honesty will permit him to go. He endeavors to ascertain how near a person can go to that line and not touch it. I tell you, this habit of trying to bring right as near as you can to wrong; this habit of attempting to show that wrong may work so that by-and-by it shall become right—this habit, under the bias of strong temptation, and when the feelings and interests tend to carry one against the right, or toward the wrong, is one of the most dangerous habits that a man can form. You are tampering with your own safety when you undertake any such analysis. There ought to be in a man a spirit that shall lead him to wish to go away from dishonesty, and toward honesty and rectitude. A man's fear should be lest he should go at all in the direction of evil. The question with every man should be, not, How near can I go to evil? but, How far may I, in the discharge of my duty, keep away from it? Avoid the very appearance of evil. Persons who enter into casuistical arguments on these questions, are in the snare of the devil, oftentimes.

3. A man that has come to that condition in which evil no longer strikes him with revulsion, not only is in danger of being corrupted, but, in many respects, is already corrupted. When you fire a pistol off in the street, and you see a man that does not hear it, you say, "That man has lost his hearing." If you hold an object before a man's eyes, and he can not see it, you say, "He has lost his sight." And when a man does not distinguish the moral qualities of things, he has lost the use of his moral senses.

When this arises from such a general acquaintance with the ways of the world as men are apt to get, it is both subtile and dangerous. When we come out of the household, and into public life, we are apt to carry with us rigorous ideas of what is honorable and just; but as we progress, we find a sad change in the atmosphere. Men that are mixed up with public affairs much, come soon to feel that there is very little equity, very little pretense of absolute goodness, in the world; and it has come to be a common expression, "Every man has his price." It is understood that every man can be influenced in some way. Multitudes have the impression that all men are vincible in the presence of some motives.

They think that there is no man that can not, by one thing or another, be led to do evil. Their only surprise is that a man should refuse to be overcome by a sufficient temptation. I have known cases where men resisted evil when it was presented to them, and the tempter said, "Ah! not enough? What do you want, then?" He took it for granted that any man could be enticed into evil. It did not even dawn upon his mind that there was such a thing as a man that could not be tempted to wrong. He supposed that it was merely a question of degree of motive. You shall hear men say, "I offered him a thousand dollars, and he resisted me with scorn: I suppose I ought to have offered him five thousand;" or, "I offered him an office, and he would not listen to me: I suppose I did not offer him an office high enough;" or, "I offered him a favor, and he was so full of favors that he did not want any more: I suppose I ought to have offered his friends a favor." It is most pitiable that there should be such an impression of the universal temptableness of men.

Men that consort with bad men, or with men under temptations and trials, come at last to think that doing bad is not so bad after all; that acting from pride and selfishness, and leaning here and there to wrong things, is only human. There are many people who love to quote the maxim, "To err is human." They seem to think it is glorious, and they make it an excuse for all the base things of which evil men are guilty. Does a man pledge his word, and break it? "Ah!" they say, "to err is human." Does a man defraud his neighbor? "Well, to err is human!" Does a man assassinate a fellow-creature? "To err is human!" They look upon all manner of dirty, mean, wicked things that are done in public affairs with the greatest complacency. Why, the sky of a man's mind ought to be full of clouds as dark as perdition when such things are done. Every man should always have a bolt ready to launch at foul wickedness wherever and in whatever form it may appear. There is no insult that a man can offer you greater than to suppose that you do not abhor wickedness, and to come to tell you wicked things, and sniff and snicker as if he thought you would take pleasure in them.

There is an art, you know, in being infernal. A vulgar, wicked man, that goes splash into wickedness, is to be despised; not for his wickedness, but because it is blundering, maladroit wickedness; but the man that studies wickedness, and knows how to be wicked exquisitely, is a splendid fellow! There is something admirable about wickedness in such a one.

There is such a thing as recognizing the temptableness of your fellow-men, and yet maintaining intact and uncorrupt your own sense of what is right and what is wrong, and your own feeling of love for that which is honorable and true, and your abhorrence for every manifestation of the opposite qualities. It was this, signally, that made Washington what he was. After the whole long career of his life, after he had passed through innumerable temptations and besetments, his mind seemed to be as well balanced as a compass. The needle of his judgment always pointed directly toward the pole-star of truth and rectitude.

Where men's duty calls them to mingle with wicked men, in jails, and penitentiaries, and courts, and hospitals, or in the lower walks of society, they are liable to be corrupted. Familiarity with evil, without training to keep up moral sensibility, leads to callousness and insensibility. The habit of seeing and excusing wickedness, at last lowers the whole tone of men's moral judgment. They become almost apologizers of wickedness under a pretense of benevolence. Generally, the greater part of what is called charity is lying, and the rest is apologizing for wickedness. Here is a man that has been defrauding his neighbor, and I break out in some severe remark, censuring the act, and one of these excessively benevolent men, standing by, says, "Oh, stop; you do not consider his circumstances: how would you feel if you were in his place?" How would I feel? If I felt toward myself as I feel toward him, I should feel as though I ought to be hung! And when my moral sense pronounces sentence, and the doom of a culprit, against such a man, it is no charity that stops me, and says, "You ought to smooth it off, and edge it down, and withhold these strong feelings." They are the things that save men. It is in the power of men to make wickedness hateful, by the blazing mark that indignation puts upon it. And when those that should be moral judges and teachers fail to scar and disfigure the face of wrong, we are obliged to go out into the world to do the work that the Gospel ought to have done for us. Instead of its being charity and kindness and benevolence to smooth these things off, it is wrong. For, depend upon it, charity always begins in truth, and never in a lie. When a man has done a wicked thing, it is never charitable to say, "Perhaps he did not." When a man has done a mean thing, it is not charitable to say, "Well, yes, it was mean; but then—." That *but then* is a gate of hell. Hell has three or four gates: *but* is one, and *if* is another: and either one of them is large enough to take in a whole platoon! I know I ought to be honest, but—; I know that lying is wicked, but then—; I know that virtue is esteemed, if—! *But* and *if* are to a man's conscience what a knife is to his throat.

When men are in professions, in business, in all the various relations of industrial affairs, they frequently come to regard some of the evils of society as almost permissible, or, at any rate, as inevitable; and they cease to make war against them, and tend to compromise with and hush them up, or to excuse them by soft persuasive logic. And by as much as they do this, by just so much they take away God's witness against wickedness, and by so much they need to cultivate the spirit of the text, and learn to hate evil.

Now, evil is to be hated if it is not so big as the point of your finger. If it is in a bargain, it is to be hated as much as though it were on a throne. If it is in an excursion of pleasure, it is to be hated as much as though it were in legislation. Everything mean, or cruel, or unjust, or wrong in any shape, a man should recognize as counterfeit. If you go to the Metropolitan Bank, and hand the teller a roll of bills, one of which is counterfeit, in looking them over he will throw off the good ones till he comes to that, and that he will cast aside. In God's bank, all little vices, all little warpings in business and pleasure, and all little compliances of elegant living, are condemned as counterfeit; and they should be looked upon and treated as counterfeit by us.

A young man that does not rebound at these things, a young man that can say, "When I first came to the city, three or four years ago, I was in perpetual distemperature on account of trifling things that I supposed were wicked; but they do not trouble me now, since I have come to understand the world better," is far along in corruption. By "the world," he means the world, the flesh, the devil, and particularly the last. He has come to understand these so well that he can see all sorts of demoralizing, vermiuous faults without being disturbed by them. You are not in much danger of putting your arms about lion faults, that eat men right up, with a roar and a smack. You are not in much danger of going where you will be devoured by alligator faults. You are not in much danger of running into the hug of great black-bear faults. But there are hundreds of little faults, faults that creep and crawl over a man, faults that do not roar nor scratch, but that bite and suck—there are hundreds of such faults that you are in danger of being consumed by. A man in this respect may be like King Herod, who was eaten up by worms. When you can say, "I do not think about these things as I used to," wo is you! When you can see evil and not hate it, wo is you! When you do not feel any more revulsion and resistance in the presence of evil, wo, wo is you!

In closing, let me answer one or two questions that very likely have arisen in the minds of some of you. The first is, "Are you not, when you thus advocate the duty of hating, in danger of traversing the truth that we ought to love men? Can a man carry out the doctrine that you have been preaching, and not hate men?" Well, you ought to hate men sometimes: not always, not often, but sometimes. Where a man puts himself, by his conduct, in such a position that he represents an evil, so that you can not separate one from

the other, so that you are obliged to take the man for the evil, then you ought to hate him. Generally speaking, we can separate a man's conduct from the man himself. Looking at the wrong that he has committed, we can say "That did not represent his life. He performed the act under the stress of temptation. There are other faculties in his being than those which led him into evil. He is to live forever, and there is more of him than is apparent to the external vision. I hate his faults, and, so far as he was in that fault, I hate him, but further than that I sympathize with him, and would help him. There is no way in which we can help a man so much as by hating the evil that threatens him. There is nothing that makes a child feel how dangerous wickedness is so much as the mother's fear and horror of it, and the alacrity with which her love snatches the child from it. When men do wrong, we are not obliged to hate them, always, because they are doing wrong; but it is our duty to hate wrong, and to so snatch them away from it, that they shall be impressed with its danger. But now and then you find a man that represents evil.

Preaching, you know, never ought to be personal; if it was, somebody would feel bad; and you know that to make men feel bad violates benevolence! We ought to make them feel good, so as to be benevolent! But suppose there was in Oregon, where it is now wilderness, a city of about eight hundred thousand inhabitants; and suppose there was a mayor in that city; and suppose that mayor identified himself with prostitutes, and rum-drinkers, and gamblers, and auction-thieves, and scoundrels of every description, and made their interests his, and his theirs, and would not be separated from them, until he was their representative man, and from the crown of his head to the sole of his foot was a walking epitome and symbol of abominable wickedness. I think you might hate that man! By the same authority by which the Apocalyptic writer, even the loving John, called upon the heavens and the holy apostles and prophets to rejoice over the overwhelming dismay and downfall of Babylon—by that same authority I declare that when a man makes himself part and parcel of wickedness, till he is identified with it, and represents it, for the sake of your own soul, for the sake of your fellow-men, and for the sake of God himself, you must stand against that man, and abhor him. If he will turn from his iniquity, then turn from your abhorrence; but as long as he persists in it, you do as God does. For, though he is a God "merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin," yet he is a God "that will by no means clear the guilty." There is a reserved indignation at the bottom.

It may be asked, "Will not such a disposition of hatred traverse the disposition of kindness? Will not men be tempted to exercise this quality to excess?" No; you can not exercise it to excess. It is unregulated anger that is wicked. Anger for the sake of selfishness and pride, without regard to moral quality, is wicked. But anger toward evil, because it is evil, is right. Anger that works with God, and toward God, because it is inspired by God, is right. You are not in danger of having too much of that hatred which consists in lifting your temper up into that sphere of sentiment where you can be angry and sin not. I do not need to dissuade you from excess in that direction. The dissuasion should be the other way. Discriminate. Be careful that you do not indulge in passion, and call that indignation. Be careful that you do not indulge in cruel anger, and excuse yourself by saying, "The Bible tells me to be angry." See to it that your force-giving feelings are subordinate to your moral sentiments, and that they work toward that which God works toward. Love that which God loves, and hate that which he hates. "Ye that fear the Lord, hate evil." If you are going to walk with Christ, you must have the spirit of Christ; and he loves, no man can tell how much. Study it, ye philosopher; write it, ye poet; descant upon it, ye orator; let the age roll on the theme, and evolve all the wondrous lore of love, and still the apostle's declaration is true, that you can not reach nor comprehend the height, and depth, and length, and breadth of the love of God in Christ Jesus. And you must walk in the spirit of this love. But God abhors iniquity. It is said that his anger burns in the lowest hell. We can not interpret this mystic sentence. We can not know what is the fierceness of the indignation of the soul of God when it flames out against meanness, and untruth, and injustice, and wickedness. But if you love the Lord, you must partake of this spirit. You must have some of both of these divine elements of love and hate, though you can not have the full measure of either. They are apparently discordant, but they are perfectly consistent, one with the other; and you must reconcile them in the harmony of a Christian life.

GUANO BIRDS THOUSANDS OF YEARS OLDER THAN MAN.

The Paris correspondent of the New York *Evening Post* remarks:

M. Boussingault has presented to the Academy of Science an interesting paper on this valuable manure, from which we learn that deposits of guano extend from the second to the twenty-first degree of south latitude along the coast of Peru. Those which lie beyond these limits are much poorer in ammoniacal compounds than the former, and are, therefore, less valuable as manure. Guano is generally found deposited on small promontories or cliffs. It fills up crevices, and is to be found wherever birds seek shelter. The rocks of this part of the coast consist of granite, gneiss, sienite, and porphyritic sienite. The guano which covers them generally exists in horizontal layers, but sometimes the latter have a strong inclination, as at Chipano, for instance, where they are nearly vertical. The guano deposits are generally covered with an agglomeration of sand and saline substances, called *caliche*, which the laborers remove before beginning their attacks on the guano.

In some places, as at Pabellou di Pica and Punta Grande, the deposits lie under a mass of sand descended from the "neighboring mountains," on which subject De Rivero makes an extremely curious observation, viz.: that at the places above-mentioned the lowest guano deposits are covered with a stratum of *old* alluvial soil; then comes another layer of guano, and then a stratum of *modern* alluvial soil. To understand the importance of this fact, it must be borne in mind that the age of *modern* alluvions does not extend beyond historic times, whereas *old* alluvions date from the period immediately preceding that at which man first began to inhabit the earth; so that the *guanaes*, or cormorants, and other allied birds, which deposit guano, must have existed thousands of years before man, seeing that the lower layer of guano is sometimes from fifteen to twenty yards in depth, while the old alluvial crust above it has a thickness of upward of three yards.

To explain the immense accumulation of guano in these regions, M. Boussingault observes that there has been a combination of circumstances highly favorable to its production and preservation; among which are to be reckoned a dry climate, a ground presenting a vast number of chinks, fissures, and caverns, where the birds can rest, lay their eggs and hatch them, without being disturbed by the strong breezes from the south, and, lastly, abundance of food suited to them. Nowhere else are fish so abundant as on this coast, where whole shoals are often cast upon the shore, even in fine weather. Antonio di Ulloa states that anchovies, especially, are in such abundance here as to defy description, and gives a graphic account of the manner in which their numbers are diminished by the myriads of guanas which are sometimes seen flying in countless flocks, intercepting the sun's rays like clouds, and darting into the sea to catch their prey. According to M. Boussingault's calculation, 100 kilogrammes (the kilo is equal to two and one half pounds) of guano contain the nitrogen of 600 kilogrammes of sea-fish, and as the guano deposits, before they began to be worked, contained 378,000,000 of metrical quintals (the *quintal metrique* is 1 cwt. 3 qrs. 24 lbs. 8 oz) of guano, the birds must have consumed 2,266,000,000 of quintals of fish.

DOUBLE NAMES.

It frequently happens that certain States and cities, instead of being referred to by their proper names, are indicated in some other way. Thus we have:

Massachusetts—the "Bay State."
New York—the "Empire State."
New Hampshire—the "Granite State."
Vermont—the "Green Mountain State."
Connecticut—the "Land of Steady Habits."
Pennsylvania—the "Keystone State."
Virginia—the "Old Dominion."
South Carolina—the "Palmetto State."
Ohio—the "Buckeye State."
Indiana—the "Hoosier State."
Illinois—the "Sucker State."
Wisconsin—the "Badger State."
Michigan—the "Wolverine State."
Iowa—the "Hawkeye State.'
California—the "Golden State."

So also we have:

New York City—"Gotham," the "Metropolis of America," the "Commercial Emporium," and "Manhattan."
Boston—the "Modern Athens."
Philadelphia—the "Quaker City."
Brooklyn—"City of Churches."
Baltimore—the "Monumental City."
New Orleans—the "Crescent City."
Cleveland—the "Forest City."
New Haven—the "Elm City."
Cincinnati—the "Queen City."
Madison—the "Lake City."
Pittsburg—the "Iron City."
Springfield—"City of Fountains and Hedges."
Lowell—the "City of Spindles."
Washington—"City of Magnificent Distances."

We speak of men:

Daniel Webster—the "Godlike."
John Quincy Adams—the "Old Man Eloquent."
Thomas H. Benton—"Old Bullion."
Gen. Jackson—"Old Hickory."
Martin Van Buren—"The Magician."
Napoleon—"The Man of Destiny."
Wendell Phillips—"The Silver-Tongued."
Stephen A. Douglas—"The Little Giant."
Abraham Lincoln—"The Rail Splitter."

Female Medical College of Pennsylvania.—We learn by the circular of this excellent institution, that the thirteenth annual session will commence October 15, 1862, and continue five months. The college has been removed from 627 Arch Street and located near the New Hospital and Girard College, Philadelphia. We know the institution and several members of the faculty, and take pleasure in speaking of them with cordial commendation. There are in the faculty at least three women who are well qualified by study and experience to instruct others in medical science. Information and circulars may be obtained by addressing Ann Preston, M.D., Cor. Secretary, 316 Marshall Street, or Edwin Fussell, M.D., Dean, 910 North Fifth Street, Philadelphia.

TAPE-WORM.

Editor of Phrenological Journal—As I saw a piece about tape-worms in a previous number of the Phrenological Journal, I thought I would give you my experience of one. Last summer I became aware that I had a tape-worm, by its throwing off pieces. They continued to come away until cold weather commenced, and then ceased. I presume I can safely say that one hundred feet came away in that time—say five months. I saw that article in your Journal a few months ago, but did not then know whether I still had the worm or not. A few weeks ago he commenced to throw off pieces again. I prepared pumpkin-seeds according to the directions in the Journal. I ate no dinner nor supper, and at twelve o'clock at night I took a large dose of the pumpkin-seed tea; next morning I took four pills, and in about an hour after the tape-worm came away *alive*. He measured twenty feet, but had no head on. Whether it tore off and came away, or whether it stayed, I know not. It was no larger than the point of a pin at one end. I preserved it in alcohol. Many persons looked at it and were astonished. You may publish this if you want to.

June 23rd, 1862.

OUR KIND OF READERS.

[It does an editor more good to read the cordial and sincere appreciation of a constant reader than five times the price of his periodical. We fancy that the readers of this Journal devour its contents with a keen relish and sharp discrimination, for there are few articles from which we do not hear by way of criticism or approval.]

Eds. Phren. Journal—*Esteemed Friends:* There is no publication in this wide world, within my knowledge, that I should be the least tempted to exchange for the Phrenological Journal. I love, above all other reading matter, to peruse its contents from month to month; none other seems such sweet food for the mind, turn its pages over where you will. I declare its contents never grow old to a reader of careful thought. I, myself, but a few weeks ago, had the pleasure of turning again to the volumes of 1860 and 1861, and was perfectly delighted to find I possessed such a repository of invaluable truths calculated to raise the human mind to a higher standard of morality and superior physical development. Were its glowing gems of truth only grasped at as greedily as poisonous novels are, then a wider class of people would be guided to a higher plane of character and a higher order of happiness than they have yet attained.

While the Journal maintains its present high position of entertainment and knowledge, and while I can procure the small sum required, please consider me a life-long subscriber. I can hardly wait from month to month for its most welcome face. W. E. J.

HARMONY OF PHRENOLOGY AND THE BIBLE.

Every friend of Phrenology will be glad to learn that we have published, in pamphlet form, "The Harmony of Phrenology and the Bible," embracing the names and definitions of all the organs, with numerous Scripture quotations showing the recognition of each phrenological faculty, with permission for its right use, exhortations for its culture when weak, and threatenings against its excessive exercise when too strong or active. We trust all who have held back from accepting Phrenology because it has sometimes been accused of being inconsistent with the Bible, will find in this publication cause to admire the beautiful harmony existing between God's works in the organization of the human mind and his revealed Word. We never supposed there was any conflict between the sacred Scriptures and the science of the mind as revealed by Phrenology, hence the preparation and publication of this vindication of the science in this regard has been to us a labor of love. It embraces a description of the Temperaments, with illustrations; a chapter on the Human Skull and Brain, with engravings, and a statement of the developments requisite for particular pursuits.

"The Harmony of Phrenology and the Bible" will be sent free by mail for a Dime; or, if postage-stamps be sent, *three reds* and *a blue* will secure it. A million copies should be sold. Persons who buy by the dozen, hundred, or thousand, to sell again, will obtain a liberal discount. Let the orders be sent in at once for single copies or by the large quantity—"3 reds and a blue" will secure a prepaid copy by the first mail.

To Correspondents.

E. W. T.—1. How would you reconcile theological and other differences among the people by the aid of Phrenology?

Ans. The chief reason why men differ in their theological opinions is, that those who have made theology, which is only another name for mental philosophy in its relations to God, have differed in their mental organizations.

John Calvin had a firm and unflinching nature, large Self-Esteem, Firmness, Conscientiousness, and Cautiousness, with large Veneration. In reading the Bible and endeavoring to learn what was the will of God concerning man, he would instinctively seize upon those passages which indicate sovereignty, power, duty, and justice, and this would constitute the center and leading peculiarity of his theology.

John Wesley, differently organized from John Calvin, having a predominance of Benevolence over Firmness and Self-Esteem, if not over Veneration and Conscientiousness, and having, moreover, a very delicate and susceptible temperament, he would in turn naturally gather around himself all those passages of Scripture which speak of the mercy, the sympathy, and the fatherhood of God. He would appreciate less the sovereignty, dignity, majesty, and unbending justice of God than John Calvin would; and, as a consequence, men having organizations like Wesley would be apt to adopt his theories of the Divine government; and those having organizations like Calvin, or approximating to it, would see the truth in his doctrines more than in those of Wesley, and become believers in his teachings, and be fed and encouraged by

them. If we may be allowed to illustrate, without being falsely charged with infidelity, we will refer to the heathen world. In early times, when the race was in a state of barbarism, the elements of the religious sentiment struggled for activity, and those men, without the light of Christianity, fashioned to themselves a theology. One class of men readily recognized Mars as a fit god for adoration; being warlike themselves, they endowed their deity with warlike qualities; men of bacchanalian tendency must have Bacchus for a god; those who were disposed to trade, bargain, cheat, and steal would worship Mercury. Venus had its devotees, and those who had a predominance of intellect would worship Jove. If asked, therefore, to harmonize the theology of pagans, we should endeavor to instruct them in a true mental philosophy, and show them that a perfect organization should appreciate all those qualities which their theologies embodied in their several gods; and though our explanation might teach them that a single God should have wisdom, power, and goodness, and that it was not necessary to have a dozen deities, we might thus do away with many of their notions, or, rather, concentrate them upon one central deity, and thus disturb their *theologies* without in any manner destroying truth.

In the Christian world, if there were a true mental philosophy, and religious bigotry and intolerance could be for a moment laid aside, persons could see enough of good in any Christian denomination to awaken their respect, and, probably, enough that could be reformed to make it worth while to lop off or drop out of its category some of its teachings. We are far from supposing that all men, with their present mental organizations, could be brought into one form of worship until essential modifications had taken place in their dispositions. Men in whom Veneration and Order predominate are adapted to the Episcopalian order; others, of a different tone of mind and development, would find themselves fed and strengthened in other denominations. It may be that, when men become more harmonious in their organizations, a religious faith and practice will be established which will enable the Presbyterian, the Episcopalian, the Methodist, and the Baptist to harmonize on one platform; and, until that harmony of mental development takes place, it would be far better for the world that each denomination should take its own course and act independently.

2. Will you explain the illustration for Comparison and Ideality on the "Symbolical Head?"

Ans. The symbol for Ideality exhibits an artist with his easel, and a picture partly painted. It also shows a pallet and a harp at his right hand. This is designed to illustrate art, or that with which Ideality has much to do. Comparison is illustrated by a chemist at his laboratory, supposed to be making analyses, or by means of chemical science discriminating and ascertaining the difference between one thing and another. This is doubtless an obscure illustration.

The bony ridge, surrounding the organ of Eventuality, leaving a depression where that organ is situated, is not described by you with sufficient accuracy to enable us to judge

3. What kind of a temperament in a woman is required to be a proper match for a man whose temperament is almost exclusively Bilious or Motive, with a very little of the Mental, and a small share of the Vital?

Ans. It is not well for a man of such a temperament to marry a woman similar to himself, because the children of such a union would be too coarse, but one whose mental temperament greatly predominates, who has but little bone and muscle, and, though the parties might not harmonize perfectly, their children would be likely to inherit enough of the qualities of both parents to produce a fair medium. Moreover, a person having but little bone and muscle, being fine-grained and delicate, is very apt to be attracted by one who is brawny and strong. The extremes of development are very apt to seek their opposites. Thus in Nature there seems to be an instinct which harmonizes fancy with philosophy. Nothing is more common than for a finely-made, delicate woman to marry a six-footer, who has a coarse voice, a heavy step, a large hand, and for her to be proud of that in him of which she herself has so little, namely, strength, endurance, and largeness. A perfectly well-balanced person naturally seeks as a mate one who is equally well balanced. This is right, but we have noticed that light-complexioned people prefer those of dark complexion; persons who are lean prefer a companion who is inclined to be plump and fat. Short persons are always speaking in terms of admiration of those who are tall, and it is seldom the case that a tall man marries a tall woman, and it is so common for a slim, tall man to marry a fat, short woman that such couples are spoken of as a church and steeple. We have often noticed that among musicians, a man who sings a good bass usually seeks for a wife one who sings soprano, while a man who sings tenor will seek as a wife one whose voice is adapted to alto, which is sometimes called feminine bass, and we suppose these choices are mutual. A very masculine man seeks a woman who is very feminine, and a masculine, coarse-grained woman almost always marries a man who is scant in beard, small in frame, and who has a light voice, and who in every way inclines to the feminine in quality of organization.

A. B.—1. If a person at eighteen years of age has a head measuring twenty-three inches in circumference, is it possible to increase it to twenty-four inches by the time he attains to the age of thirty years?

Ans. Whether a person could thus increase the size of his head in twelve years depends entirely upon the amount of bodily development he has and the strength of his constitution. A man whose head measures twenty-three inches ought to have a body weighing one hundred and seventy-five pounds, and well-proportioned at that. A young man of eighteen, weighing one hundred and sixty pounds, and well-proportioned, with a head twenty-three inches, might increase the size of his head an inch in the time mentioned, without detriment to his constitution, but he would be likely to increase fifteen pounds of bodily weight at the same time, or at least ought to, but if the body be not large, robust, and strong, it is not desirable that the head be increased in size. The difficulty with most persons whose heads measure twenty-three inches, in this country at least, is, that they have too little body to sustain it, and they break down early, failing to accomplish as much as they would with a head twenty-one and a half inches on the same body. Too much head for the body is like having too much wagon for the horse, or too much engine for the boiler.

2. Do muscles, which are very hard and strong in proportion to their size, indicate a corresponding amount of nervous vitality?

Ans. Physiological questions of this kind can not be answered always satisfactorily to persons who are not well-versed in Physiology. In general, hard and compact muscles are well supplied with nervous energy, and, as a rule, this will hold good, though there are doubtless exceptions arising from various causes. Sometimes a man who is well-developed throughout, in bone and muscle, becomes paralyzed slightly or extensively, and for a considerable time the muscles will seem to retain their substantial and rounded characteristics, but want of use in them will subsequently render them flabby.

J. S. A.—The American Newspaper Directory and Record of the Press, containing a list of all newspapers, magazines, etc., published in the United States, North America, and British Provinces, together with a history of the origin, rise, and progress of newspapers, can be had, postpaid, by mail, for $1 25.

J. W. F.—1. Is large Secretiveness more injurious than beneficial to an orator?

Ans. There are various kinds of oratory. There is the oratory of the pulpit, of the bar, of the legislative hall, of the lecture-room, and the theater. In the pulpit, in the lecture-room, and generally in the legislative hall, large Secretiveness is not necessary, and would be a detriment to the orator. But in a court of justice, or, rather, of litigation and diamond cut diamond, large Secretiveness is required. On the stage, if one is playing the part of "Iago," or "Richard the Third," or "Shylock," large Secretiveness lies at the very foundation of the part. If, on the contrary, the actor is playing the part of "Othello," he would not require large Secretiveness; indeed, he could not play that part well if Secretiveness were constitutionally large.

2. What faculties are requisite to the novelist?

Ans. The novelist requires large Perceptives and Eventuality, large Human Nature and Comparison, large Ideality, Spirituality, and Constructiveness, with an ample development of Secretiveness and Language.

3. What faculties lead a man to become a drunkard?

Ans. Imitation and Approbativeness. In nine cases out of ten the habit is one of social imitation, and a desire to be smart like others. When one acquires the habit of drinking, his Alimentiveness becomes morbidly active, and his whole nervous system is thrown out of balance to such an extent that, in many instances, men lose their self-control. There may be some persons so unfortunate as to have inherited a thirst for liquor through a perverted or unnatural development of Alimentiveness, but these are exceptions to the general rule.

4. Is it possible for a person who is but sixteen years of age to cultivate moderate Combativeness, Destructiveness, and Self-Esteem so that they may become large?

Ans. It may be possible, but such a degree of culture, we think, is not common. It would not be easy to cultivate a head of moderate size to become large, that is to say, to cultivate a twenty-inch head to become twenty-three inches. A person might think himself fortunate who could increase organs of moderate size to become full, or even from average to full; but in doing this a great degree of activity would be acquired in the faculties in question.

EXTRA.—To entitle voluntary agents to the eleventh copy for $5, the eleven names must all be sent in at one time. We keep no record of such matters, and if a person sends five names a week during the year, they are *not*, according to our rules, entitled to the extra copy for every ten names. Let the ten names be sent at one time, and the eleventh copy claimed at the same time, and all will be right.

Literary Notices.

THE AMERICAN JOURNAL OF OPHTHALMOLOGY. Julius Homberger, M.D., editor and proprietor.

The first number of this monthly, which is published by Bailliere Brothers, 440 Broadway, New York, at $2 per annum, has found its way to our table. The treatment of the eye is of so delicate a character, that it is not to be presumed that common physicians, or surgeons even, shall be so well-versed in it, practically, as to be competent to perform the more difficult operations on that delicate organ. The motto of the work we believe is true, namely, "No one is able to embrace the immense details of our science;" that is to say, no one man is capable of becoming sufficiently perfect in all departments of surgery as to be competent in each detail of the science. One man should be devoted to the eye, another to diseases of the different parts of the body. Medical men who treat diseases in general, are always opposed to topical practitioners. If a man devotes himself to consumption, to the digestive organs, to the reproductive system, to obstetrics, to the ear or eye, to cutaneous diseases or to distorted limbs, these particular departments are likely to fall into their hands, leaving the general practitioner without occupation in the more important parts of medical practice. In the larger cities of the Old World the healing art is much more divided than in this country, and we think for the better. A man must be more successful and rise to a higher grade in the art of treating the eye or any other part of the system, by devoting a life of incessant care and study to that one specialty, than he can by attempting to treat all ailments. Fifty years ago the dental profession was almost unknown; now a regular physician, especially in the cities or large towns, would not be called on to extract a tooth, or to do anything else in relation to the teeth, and this is right. The same is true, or ought to be, of the eye, of the ear, of hernia, and many other bodily maladies. The Journal before us appears to be in the highest degree scientific. It is handsomely produced, and we do not doubt will have a popular position among the class for whom it is intended. Of course, it is adapted to the profession rather than to popular reading. We wish it abundant success.

PARSON BROWNLOW'S BOOK, entitled Sketches of the Rise, Progress, and Decline of Secession; with a Narration of Personal Adventures among the Rebels. By W. G. Brownlow. George W. Childs, of Philadelphia, is the publisher.

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VERDICT OF A JURY OF BOYS.

When Dr. Nathaniel Prentice taught a public school in Roxbury, he was very much a favorite; but his patience at times would get very much exhausted by the infractions of the school rules by the scholars. On one occasion, in rather a wrathy way, he threatened to punish with six blows of a heavy ferule the first boy detected in whispering, and appointed some as detectors. Shortly after, one of these detectors shouted:

"Master, John Zeigler is whispering."

John was called up, and asked if it was a fact. (John, by the way, was a favorite both of his teacher and schoolmates.)

"Yes," answered John; "I was not aware of what I was about; I was intent on working out a sum, and requested the one who sat next to reach me the arithmetic that contained the rule which I wished to see."

The Doctor regretted his hasty threat, but told John that he could not suffer him to whisper or escape the punishment, and continued:

"I wish I could avoid it, but can not, without a forfeiture of my word, and the consequent loss of my authority. I will," he continued, "leave it to any three scholars you may choose, to say whether or not I omit the punishment."

John said he was agreed to that, and immediately called out G. S., T. D., and D. P. D. The Doctor told them to return a verdict, which they soon did (after consultation), as follows:

"The master's word must be kept inviolate—John must receive the threatened six blows of the ferule; but it must be inflicted on voluntary proxies—and we, the arbitrators, will share the punishment by receiving each of us two of the blows."

John, who had listened to the verdict, stepped up to the Doctor, and with outstretched hand, exclaimed:

"Master, here is my hand; they shan't be struck a blow; I will receive the punishment."

The Doctor, under pretense of wiping his face, shielded his eyes, and telling the boys to go to their seats, said he would think of it. I believe he did think of it to his dying day, but the punishment was never inflicted.—*Middlesex Journal.*

World Tamers.—I have great confidence in young men who believe in themselves, and are accustomed to rely on their own resources from an early period. When a resolute young fellow steps up to the great bully, the world, and boldly takes him by the beard, he is often surprised to find it come off in his hand, and that it was only tied on to scare off timid adventurers. I have seen young men more than once, who came to a great city without a single friend, support themselves and pay for their education, lay up money, in a few years grow rich enough to travel, and establish themselves in life, and without ever asking of any person a dollar which they had not earned. But these are exceptional cases. There are horse-tamers born so, we all know; there are women-tamers who bewitch the sex as the pied piper bedeviled the children of Hamelin, and there are world-tamers who can make any community, even a Yankee one, get down and let them jump on its back as easily as Mr. Rarey saddled Cruiser.

Commercial Value of Insects.—Who thinks of it? And yet in the economy of nature, of what immense importance they are in all seasons, every naturalist knows, while in commerce the amount derived from them is astounding. We have no figures to produce in regard to our own trade, for our statistics do not reach that high state of perfection which will admit of it; but Great Britain pays annually $1,000,000 for the dried carcasses of that tiny insect known as the cochineal; while another, also peculiar to India, gum shellac, or rather its productions, is scarcely less valuable. More than 1,500,000 human beings derive their sole support from the culture and manufacture of the fibers spun by the silk-worm, of which the annual circulating medium is said to be $200,000,000. In England alone, we say nothing of the other parts of Europe, $500,000 are spent every year for the purchase of foreign honey, while the value of that which is native is not mentioned; and all this is the work of the bee; that makes no mention of the 10,000 pounds of wax imported every year. Besides all this, there are the gall-nuts, used for dyeing and making ink; the cantharides or Spanish fly, used in medicine. In fact, every insect is contributing, directly or indirectly, in swelling the amount of our commercial profits. Even those which, in some cases, prove a plague and become destructive, have their place in the economy of nature, and prevent worse.

A Great Thought.—There are worse things than war. Deterioration and moral cowardice are worse than death; and when it becomes necessary to die for great truths and principles, how sweet and how beautiful is the sacrifice. Let no one imagine that this is our day of deepest darkness. Twenty millions of people rising as one man, thrilled by one impulse, swept by one spirit of self-sacrifice, holding right and justice to be dearer than life, will appear in history as the brightest omen of the century. Civilization and free government are not to fail here, but to come forth more glorious and secure from trial. This is the clear pointing of the finger of God, and for this he strikes the awful hour and summons men to their duty. Meanwhile we hope that from the altars of religion will be breathed the holiest and most select influence in the cause of constitutional liberty as the cause of God.

Who are entitled to send for the Journal at the lowest club price?

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A Beautiful Reflection.—Bulwer eloquently says: "I can not believe that earth is man's abiding place. It can't be that our life is cast up by the ocean of eternity to float a moment upon its waves and then sink into nothingness. Else, why is it that the glorious aspirations, that leap up like angels from the temples of the heart, are forever wandering about unsatisfied? Why is it that the rainbow and clouds come over us with a beauty which is not of earth, and then pass off and leave us to muse upon their faded loveliness? Why is it that the stars, who hold their festivals around the midnight throne are set above the grasp of our limited faculties, forever mocking us with their unapproachable glory? We are born for a higher destiny than that of earth; there is a realm where the rainbow never fades—where the stars will be spread before us like islands that slumber upon the ocean—and where the beings that pass before us like shadows, will stay in our presence forever."

Fatal Accident to "Bob," the Fireman's Dog.—This most useful dog to the firemen of the London Brigade, sharing the fate of his predecessors, was run over by an engine while proceeding to a fire on Saturday, and killed. The animal was in the habit whenever the fire-bell at the station rang to "make ready" to start, to run in front of the engine to clear the way, and when he got to a fire he would run up ladders, force his way through windows, and enter jeopardized rooms, more quickly than the firemen could. Some time ago, at the time of the explosion in the Westminster Road, "Bob" darted into the burning house, and was seen to leave with a cat in his mouth. At another fire in Lambeth, Bob attended as usual, and the firemen were told that all the inmates had been saved, but the animal went to a side door and barked loudly, which attracted the notice of the brigade, who felt convinced that some one was in the passage, and upon opening the door a child was found in the passage nearly suffocated. Last year the dog went through some of his extraordinary performances, such as showing how to pump the engine, at the annual meeting of the Royal Society for the Prevention of Cruelty to Animals, and was to have appeared at the same society's meeting on Monday, in order to show how dumb animals can be made obedient if treated kindly. Bob used to wear a brass collar, on which was engraven—

Stop me not, but let me jog,
For I am Bob, the London firemen's dog.

—*Newcastle (Eng.) Express.*

AMERICAN PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED.

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MAJOR-GENERAL JOHN A. DIX.

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PHRENOLOGICAL CHARACTER.

General Dix has a most marked organization. His temperament indicates decided strength and activity. His head is large, amply developed in the frontal or intellectual portion, and elevated in the region of the crown. These developments indicate intelligence, integrity, and determination. Let the common observer look at that calm, yet strong face—what firm features, what an intelligent expression, what a self-reliant attitude; what an appearance of self-control and power to govern others; what manliness of bearing; how self-possessed; what truthfulness, justice, and courage! All these appearances naturally flow out of his phrenology. Observe how full is the lower part of the forehead, showing practical intelligence, knowledge of details, and ability to adapt himself on the insant to sudden changes of circumstances. How broad and square is the outer angle of the brow; indicating order, system,

and mathematical accuracy! How full the central portion of the upper part of the forehead, showing sharp discrimination, power of ready analysis, ability to read character, and thus control and lead the minds of others! From the ears forward how long the head, showing depth and strength of intellectual capacity! His Language, also, appears to be large, giving him freedom of speech, and his whole organization seems adapted to clearness of thought, vigor of feeling and emotion, decided courage and energy, uncommon probity, and manly self-reliance.

Conscientiousness and Firmness are strongly developed, as seen from the height of the head, from the opening of the ear upward. Phrenology, therefore, assures us of his honesty, and his unswerving perseverance and fidelity. His Self-Esteem is large, as seen in the height of the crown, and also in the dignified attitude. His Combativeness and Destructiveness are fairly developed, and while he is not pugnacious or cruel, he is decidedly forcible and earnest. That immortal speech of his relative to the Stars and Stripes, "If any man pull down the American flag, shoot him on the spot," expresses integrity, firmness, dignity, courage, clearness of thought, and loftiness of patriotism.

In the social circle, or among the weak, the sick, or the infantile, he would evince a gentleness and tenderness not often found in a man of his strength of character. His large Benevolence makes him kind and considerate, and his strong, social developments give him great influence in society and the family; and his fine temperament, joined to his sympathy and affection, gives him a peculiar tenderness and refinement of character. We seldom find so much strength in conjunction with so much that is gentle and refined.

If General Dix proves a traitor or a coward; if he forgets the duties of honor and manliness; if he evinces weakness of mind, or an unreliable judgment, we hereby consent that our countrymen shall charge it to our account.

BIOGRAPHY.

Major-General John A. Dix was born in Boscawen, New Hampshire, July 24, 1798. His father was the late Colonel Timothy Dix, whose services and death in the last war with Great Britain are matters of history.

In December, 1812, young Dix was appointed to a cadetship at the West Point Military Academy; but he never went as pupil to that institution. His father was then in the army, and being stationed in Baltimore, sent for his son, who joined him there, and very soon (March, 1813) received the commission of Ensign, and marched with his father's command to Sackett's Harbor, *the youngest officer in the American army.*

In June, 1813, he was appointed Acting-Adjutant of Major Upham's independent battalion of nine companies at Sackett's Harbor. He accompanied his father in the expedition down the St. Lawrence, and was with him when he died on board one of the transports near French Mills, in November, 1813, after the battle of Chrystler's Fields. He was then transferred from the infantry to the artillery, and attached to the staff of Col. Walbach. At the close of the war he remained in the army, part of the time on garrison duty at various stations, from Portsmouth, New Hampshire, to Fort Washington and Old Point Comfort, Virginia, and six years as aide-de-camp to Major-General Brown while he was Commander-in-Chief of the army. He finally left the service in 1828.

He read law with William Wirt, the United States Attorney-General, was admitted to the New York bar in 1828, and afterward to the United States bar in Washington. In 1826 he married the adopted daughter of the Hon. John J. Morgan, of New York, by whom he has had four sons and two daughters. From 1828 to 1831 he practiced law in Cooperstown, New York. In 1831, on being appointed Adjutant-General of the State, he removed to Albany. In 1833 he was chosen Secretary of State and Regent of the University.

In 1841 and 1842 General Dix was a member of the New York Assembly from Albany County, and took an active and influential part in the most important legislative measures of that period—such as the liquidation of the State debt by taxation, and the establishment of single Congressional Districts.

On the election of Silas Wright as Governor of New York, General Dix was chosen to complete his unexpired term of five years in the United States Senate, and took his seat in that body, January 27, 1845. where he remained until March 4, 1849. He was chairman of the Committee on Commerce, and an active member of the Committee on Military Affairs. He was the author of the warehousing system as it was adopted by Congress.

General Dix acted with that portion of the New York Democracy known as "the Free-Soil Democracy," in 1848–49, and was their candidate for Governor in 1848. But when the delegation of New York became legitimately connected with the nomination of General Pierce for the Presidency, in 1852, General Dix sustained that nomination.

On the election of General Pierce to the Presidency, he first selected General Dix for his Secretary of State. But, as is well known, the leaders of the Southern Democracy, of the Mason and Slidell school, protested so violently against his appointment, that it was never made. The same influence prevented his appointment as Minister to France, which had been offered to him as an inducement for him to accept for a while the local office of Assistant Treasurer of the United States in the city of New York. On the appointment of Mr. John Y. Mason, of Virginia, to the French Embassy, Mr. Dix resigned the office of Assistant Treasurer, and withdrew almost wholly from politics.

Early in 1859, enormous defalcations having been discovered in the New York City Post-office, and the defaulting Postmaster having absconded, President Buchanan appointed General Dix to that office, and urged its acceptance on the ground that the public interests required the appointment of some man of the highest character and reputation for integrity and administrative ability. Mr. Dix yielded to these representations, and accepted the office.

In January, 1861, the treachery and dishonesty of Floyd, Cobb & Co., of the first Buchanan Cabinet, having reached their climax, and ended in the withdrawal or flight of those traitors from Washington, and the financial embarrassments of the Government requiring the appointment of a Secretary of the Treasury in whose probity, patriotism, skill, and efficiency the whole country could and would confide, General Dix was called to that high office, and entered on its duties Jan. 15, 1861.

On the 18th January, 1861, three days after General Dix took charge of the Treasury Department, he sent a special agent to New Orleans and Mobile for the purpose of saving the revenue vessels at those ports from seizure by the rebels. The most valuable of these vessels, the Robert M'Clellan, at New Orleans, was commanded by Captain John G. Breshwood, with S. B. Caldwell as his lieutenant. Breshwood refused to obey the orders of General Dix's agent, Mr. Jones; and on being informed of this refusal, the Secretary telegraphed as follows: "If any man pulls down the American flag, shoot him on the spot!"

General Dix has since taken the field. He commanded at Baltimore for some months, and is now in command at Fortress Monroe, doing his duty manfully and well.—*Harper's Weekly.*

CONVERSION AND CHRISTIAN CULTURE.

EXTRACT OF A SERMON BY HENRY WARD BEECHER.

"The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field; which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."—MATT. xiii. 31-33.

No other word comes so near, in the popular comprehension, expressing the meaning of the term *kingdom of God*, as our word *religion*. What we mean by *religion*, which includes the right condition of the human mind, and all the truths and influences which are employed to produce that right condition, is substantially what the Bible means by the *kingdom of God*.

These two parables are both substantially one.

Both of these parables apply to individuals and to the general state of society. They are applicable to both. Divine life begins very feebly and very imperfectly in the individual; and divine life begins very feebly and very imperfectly in the organization and institutions of society.

I propose to confine myself to the beginnings of religious life in the individual.

There are two parts of education, which may be called the unconscious and external, and the voluntary and internal, through which every man passes that becomes a Christian. All of us are subject to the involuntary and external form of education. Men are being powerfully influenced and formed long before they begin to help themselves. We are the creatures of religious influence, and we are being toned to religion long before we are converted—long before we are Christians. We are learning a great many things that are true, and a great many things that are right, long before we have a right to take upon ourselves the name of Christ. For we are passing, from the cradle, through a great system of educating influences, which act upon us, and have a great deal of effect upon us, but which do not include our own will. We receive much of hereditary influence. It is true that qualities which are possessed in great strength by the parents are transmissible to the children. We know that this is true in regard to personal defects and personal excellences. Strength goes from father to son. Beauty goes from mother to child. Stock is a fact. Blood tells. These are popular phrases; and if they are usually applied to the animal kingdom, they are just as applicable, and more gloriously applicable, to the human. For the promise, from the beginning of the world, has been, that if one kept God's law, the blessing of obedience should not stop with the keeper, but should go to his children, and to his children's children, to remote generations. In other words, the transmissibleness of virtues was taught in the shape of a promise; but it was a part of the moral constitution of the globe. And the children of Christian parents, for many generations, begin life upon a higher plane than the children of persons that are not Christians. I do not mean that there are no exceptions; but I do mean that if in communities you take men by thousands, it will be so apparent as to be a distinct and recognizable fact, that if the father, his father, and his father have been intelligent, then the child, the grandchild, and the great-grandchild will learn easier, more naturally, and quicker; and that if the father, the grandfather, and the great-grandfather were just men, whose consciences had a full education, then the child, the grandchild, and the great-grandchild will inherit their moral temperament and tendency.

And so it comes to pass that many persons are born with a hereditary moral constitution in their nature. There is already a preponderance toward things that are right, rather than toward things that are wrong. Some men are born with a natural love of drinking—with a natural tendency toward passion—with a strong bias toward cruelty. Such persons are not responsible for their endowment; they are only responsible for the use that they make of it. They can control it, and they can educate it. There are persons that are born averse to cruelty, and with a strong impulse toward truth, and purity, and spiritual ideas. They are not meritorious for having such a constitution, but only for the use which they make of it, if they use it aright. For, being born so high they ought to fly a great deal higher than those that are born low. Having gone over so much ground before they take hold themselves, and live on the voluntary principle, they ought to go much further than those that commence living on the voluntary principle without having gone over any ground.

Then, next, what are the social forces that are exerted upon the child in the cradle by the family? Our earliest Christianity, our Christianity for the first eight or nine years of our life, is father and mother, brother and sister, uncle and aunt. It is those that live with us, that take hold upon us, and that impress upon us our first conceptions of what is truth. And in Christian households there is an education going on in the child's mind through days, and months, and years, till it comes to years of discretion. And that education amounts to a great deal. In such households children are being brought up "in the nurture and admonition of the Lord;" they are being restrained from evil; they are being led to lay the foundation of habits in things that are right; and thus they are being carried a great way toward Christianity. They are not Christians yet, although they do a great many Christian things.

In this school of involuntary training we are influenced by so much of religion as is embodied in the laws, the institutions, the business, and the customs of the land in which we dwell. For after eighteen hundred years of preaching Christ, and of struggle for moral elevation in this world, there is a great deal of distinctive Christian truth that has got into society. It is organic. It is in the laws. It is in the various institutions, educational, eleemosynary, or otherwise, and it acts from these institutions back upon the individual. There are a great many elements of justice that a man can learn from commerce almost better than anywhere else. The commercial laws are the results arrived at by men that have looked into questions of what is right between man and man. The Bible is seeking to incarnate its truths in the family, in civil society, and all the developments of it: in its laws, its institutions, its customs, its pleasures, its arts, its sciences, its literature. There is a vast amount of accumulated moral truth that has got into the very texture and framework of human society, so that while men think they are obeying nothing but human laws, they are obeying divine truth. Such is the great school of education through which men are going, that often those who reject the Scriptures are living simply by that part of Scripture truth which has been embodied into civil society, and living further up on the scale of religion, in some respects, than many Christians are.

This education amounts to the predominance given to superior elements of mind. In the case of many men it enables them to determine what parts of the mind should have a controlling influence upon their character. It seems a small thing; but it took hundreds and thousands of years to teach a man whether to steer through the upward faculties or the downward ones; whether to select the leading faculties from flesh and this life, or from spirit and eternal life. The public conviction of the world now is substantially agreed in this: that everybody educates his reason and moral sentiments, and that these are the axis on which character revolves.

This education gives to conscience, to justice, to right, to the whole moral sentiment of rectitude, power in human life. It is beginning to be the master.

It tends to an amelioration of temper, by love and benevolence. It tends to humanize us; to soften us; to smooth the natural ruggedness of our disposition; to palliate our rudeness and combativeness. All forms of jealousy and malice are being toned down, not so much because we set ourselves to tone them down, as because we are met by restraining influences, here and there, which are working upon these things.

He must be a very bad man who breaks through the thousand moral influences that have embodied themselves with the great social affairs of society; he must be a man that is determined to be wicked; for the Gospel has been working so long through these affairs that there is a vast amount of Gospel truth in secular forms.

This involuntary education, which is the result of truth in parents; truth in the hereditary constitution of men; truth in society; truth in all ameliorating influences on every side of us—this education is great in its effects upon the masses of men. It is a restraint even in the worst cases. It holds men back, if it does not push them forward. It keeps them from going so low as they would, if it does not lift them up. It tempers and mollifies the great middle class of men, bringing them upon the foundation of what we call good morals. But those who by nature belong to the higher class, are brought far up toward

a Christian life itself by the unconscious, involuntary influences that are exerted upon them from society. Thousands of men live so near a Christian life in their mere conduct, that when they are converted their conversion is imperceptible so far as their external life is concerned. They were already living so near a Christian life by the influences working involuntarily upon them through human affairs, that when at last the voluntary element came in, there was little to be changed in their external bearing. There are thousands of men that are just; there are thousands of men that are temperate; there are thousands of men that are kind; there are thousands of men that are using themselves, not for animal life, but for spiritual excellence (that is, constitutional spiritual excellence)—there are thousands of such men who, when they are converted, need to make very little change in the way of using their tongue. They have been using it right all the time. There are thousands of men who, when they are converted, are not obliged to say to their right hand, "Go and relieve the poor." They have been doing it for scores of years. There are thousands of men who, when they are converted, do not need to say to themselves, "You are to speak the truth." They have always been doing it. There have been periods in which the Gospel was preached, when it was necessary to say to men, "Let him that stole steal no more;" but with few exceptions men do not need to be told this now. It has been their pride and a part of their lordly notion of manhood, not to defraud. They poise their whole character, many of them, on the fact that they are true and just. If they were not so, they would be nothing in their own esteem. These men derive their integrity, not from themselves, but from Christian influences that came unconsciously upon them from the organizations of society and of life.

An apple in September is about as big as it is in October; but in October the color is higher and the flavor is a great deal better than in September. A man that is a moralist gets to September and no further. When a man gets to October he is converted. Then the sour has become sweet. The shape is the same, and the weight is perhaps the same, but the quality is changed. The fruit is ripe, and saccharine has been developed instead of acids. There are thousands of men that by the shining of Christ through law, through society, through the family, through companionship, are carried far along the line of development, and want but little more than inside ripening. There are many men, therefore, of whom, when they are converted, people say, "I do not see that they are much different from what they were before." No, you will not till you eat them. If you tasted them you would perceive the difference quick enough. It is in the inside that they are different, if anywhere. And there the difference is not in the cellular construction. The pulp is the same; but the flavor of it, the quality of it, are not the same. What brought the change? The sun. And there are many men that grow up to such virtue, such morality, such general excellence, that if you see them by the side of Christians you can not perceive externally that there is much difference between them and the Christians; and there is not much external difference. And if they are converted, you say, "I do not see any change." No, you do not *see* any. It is in the pulp; in the mind; in the spiritual nature. You can not perceive it with the outward vision; but when you taste, as it were, the interior life of the man, then the difference is apparent.

I have been speaking of the first state in which all men are being educated; but there is a second state, in which the individual accepts God's truth, and undertakes to enforce it in himself and upon himself. He has been wrought upon by God's unconscious influence, by God's unconscious truth, by nature, and by society, he for the most part being a passive recipient. But there comes a time when a man, understanding what is required of him, accepts the design of God, and undertakes to carry it out by his own voluntary agency. Before, the influence was something exerted on him almost without concurrent volition. Now, there are added elements of intelligence and of choice. Let us look at this second stage of education.

The conversion of a man may be said to date from the time when he deliberately undertakes to carry himself, inwardly and outwardly, according to the commandments of Christ. Just as soon as he accepts God's idea of human life, recognizing that in this world he is preparing to live in the world to come; just as soon as he accepts God's truth, and undertakes to conform his character and conduct thereto, just so soon he is converted.

Here is a man that has got a keel laid for a ship. It is of the best oak that he could find. And he has got the ribs put up. They, too, are of the best timber. And all the lines are as fine as lines can be made. He is going to build it in the best possible manner in every respect. He is an adherent of the modern gospel, and he is building it for a missionary ship. He means, when it is finished, to go to Africa with it, and take in a cargo of poor heathen, and bring them over to be converted on the plantation. But when he has got this ship, which has no superior in the yard, and which is the admiration of everybody that looks upon it, about half done, he gets religion, as it is said, in a Methodist meeting, and the Spirit of the Lord, the power of the Holy Ghost, unsettles his false notions, and he says to himself, "I shall go on building my ship, but I am going to give it to the Government to chase down pirate slave-dealers." Now he is not going to take up the keel, nor change the construction of the ship in any particular. The only change is in his determination as to the *use* to which he shall put the ship. He was building it for the abominable purpose of making it a slaver; but now he has consecrated it to liberty, and justice, and patriotism. He will go on building it with the same materials, and after the same model that he would if he had not altered his intention with reference to the business in which it should be employed; but instead of carrying a black flag, according to his original design, it is going to carry the Stars and Stripes the world around.

There are many men who are built right, whose ribs are right, whose lines are right, but who are getting ready to run in a piratical business; and when they are converted what do they do? Burn the old hull and start anew? No, not at all. They say, "I am going to use myself, and all my powers, according to the laws of God, according to the charter of Jesus Christ. Before, I was built well; but the devil was going to sail me; now I will take that well-built self and present it to Christ, and he shall sail me." A great many men are converted who are no better at the moment of conversion than they were before, except in this respect: they are going on a better voyage; they are going to use themselves and their powers properly and usefully, instead of wickedly and destructively. The point of time at which a man is converted, is that point at which, by his understanding and by his will, he accepts the divine idea of human life and character, and the divine laws and truths by which they are to be shaped and governed. It is the point at which he begins to conform himself to the pattern that Christ has given him after which to build, and to sail himself according to God's sailing directions. The moment a man makes up his mind to do that, he is converted. The act is one of comprehensive and transcendent importance.

Now, in respect to conversion, let me say a word or two. It differs in different men as to apparentness. Spiritually and substantially it amounts to the same thing in all. It is accepting the law and authority of Christ over us, and an honest and hearty *beginning* of a life of Duty and Love. But as it takes place in different men it has very different aspects. With some it is illustrious and wonderful from the very beginning. There are some men that are converted just as spring comes in extreme northern climates, where it is winter up to the very edge of spring, and where, in the space of two or three days, almost instantaneously, the trees, the pastures, all kinds of vegetation, become green, and you can well-nigh see things grow. There are other men that are converted as spring is trying to come now [March 9, 1862]. It shines one day and snows the next. It thaws out at noon, and freezes up at night. It works a little place clear on the south side

of the fence, and has banks of snow and ice on the north side, with only the thickness of a board between. There are many men that seem converted only in spots where the smiling earth comes out from under the snow. Some men of strong wills are wholly converted at once. Some only need the illuminating influence of God's Spirit on their soul to kindle up in them elements of unconscious attainment which only require to be divinely illuminated to become part and parcel of a true Christian character.

Imagine such a thing as that one should, in a kind of trance or sleep-walk, convey articles of furniture to a house which he had destined to his own occupancy. He goes on, from time to time, carrying thither carpets, and bureaus, and tables, and chairs, and books, and pictures, and all the appurtenances and appliances of housekeeping; and at last, when the house is supplied with these things, unconscious of the sum of them all, he goes there. It is dark when he enters; but no sooner has he gone in, than a light is flashed through the whole dwelling, when he sees the result of all his successive labors. He has been unconsciously working, little by little, and he has no idea of what he has accomplished; but the moment the house is illuminated he sees it stored with these various things, which await this coming; and when his soul shall have added love and joy the house will be furnished.

There are a great many men, thanks to their father, their mother, their wife, their sisters, their brothers, their friends, who are unconsciously brought into such states of mind in respect to truth, love, duty, the practical elements of Christian morality, that at last when the change comes in which they accept God as their Father, Christ as their Saviour, heaven as their home, and the eternal world as their destiny, they have nothing to do but to consecrate habits, flash the light of love over tastes and knowledge, and yield to God all that had been gathered for self.

[TO BE CONCLUDED.]

EXPEDIENT TO OBTAIN WATER.—Livingston, the African traveler, describes an ingenious method by which the Africans obtain water in the desert: The women tie a bunch of grass to one end of a reed about two feet long, and insert it in a hole dug as deep as the arm can reach, then ram down the wet sand firmly around it. Applying the mouth to the free end of the reed, they form a vacuum in the grass beneath, in which the water collects, and in a short time rises to the mouth. It will be seen that this simple and truly philosophical and effectual method might have been applied in many cases in different countries where water was much needed, to the salvation of life. It seems wonderful that it should have been now first known to the world, and that it should have been habitually practiced in Africa, probably for centuries. It seems worthy of being particularly noticed, that it may no longer be neglected from ignorance. It may be highly important to travelers in our deserts and prairies, in some parts of which water is known to exist beneath the surface.—*Mountain Messenger.*

VENERATION, SUBLIMITY, AND IDEALITY.

THE *North British Review* justly calls the following extract from Ruskin:

MAJESTIC MUSIC OF WORDS.

When on religious themes, says the *Review*, Mr Ruskin's language "throws into the shade the most splendid declamations of Burke," and "makes even the prose of Milton appear tame." The extract gives more than the music of words; it suggests the highest thoughts pertaining both to natural philosophy and religious truth. It suggests how God acts ever by mediatorial agencies, softening his fiery glories to our condition by the interpositions of a Divine humanity. The extract describes the beneficent uses of the ordinance of the firmament:

"This I believe is the ordinance of the firmament; and it seems to me, that in the midst of the material nearness of these heavens, God means us to acknowledge his own immediate presence, as visiting, judging, and blessing us. 'The earth shook, the heavens also dropped at the presence of God.' 'He doth set his bow in the cloud,' and thus renews in the sound of every drooping swathe of rain his promises of everlasting love. 'In them hath he set a tabernacle for the sun,' whose burning ball, which without the firmament would be seen but as an intolerable and scorching circle in the blackness of vacuity, is by that firmament surrounded with gorgeous service, and tempered with mediatorial ministries; by the firmament of clouds, the golden pavement is spread for his chariot-wheels at morning; by the firmament of clouds the temple is built for his presence, to fill with light at noon; by the firmament of clouds the purple cloud is closed at evening round the sanctuary of his rest; by the mists of the firmament his implacable light is divided, and separated fierceness diffused in the soft blue that fills the depth of distance with its bloom, and the flush with which the mountains burn as they drink the overflowing of the day-spring. And in this tabernacling of the unendurable sun with men through the shadows of the firmament, God would seem to set forth the stooping of his own majesty to men upon the throne of the firmament. As the Creator of all the worlds, and the inhabiter of Eternity, we can not behold him; but as the Judge of the earth and Preserver of men, those heavens are indeed his dwelling-place. 'Swear not neither by heaven, for it is God's throne, nor by the earth, for it is his footstool.' And all those passings to and fro of fruitful shower and grateful shade, and all those visions of silver palaces built about the horizon, and voices of moaning winds and threatening thunders, and glories of colored robe and cloven ray, are but to deepen in our hearts the acceptance and distinctness and dearness of the simple words: 'Our Father which art in heaven.'"

THE CHINESE.

EDS. PHREN. JOURNAL.—When I was at your office last May, you requested me to write out for the PHRENOLOGICAL JOURNAL a few of the leading characteristics of the Chinese, as the result of my own observation during the ten years of my residence among them. I should have done so months ago, had not a constant pressure of other duties prevented. I will now proceed to mention a few.

CHINESE CONVERT.

1. They are very sociable and talkative, and have remarkable powers for committing to memory.

2. They are very skillful in working after a pattern, and exquisite in their mechanical tastes; but not very inventive.

3. They are shrewd observers of the weaknesses and passions of human nature; but are rather lacking in that general observation of men and things which characterize the American people. Their observation is more child-like, both in character and manifestation, possessing great curiosity in certain ways, and almost none in others.

4. They are not remarkable for order and neatness; but more for the former than the latter. In fact, they are exceedingly filthy.

5. They have some taste for music, but of a harsh, boisterous character. It is seldom that sweet, soft strains are heard from any Chinese voice or instrument.

6. They have good memories of circumstances and events; such as correspond with their cast of mind.

7. In logic, they are more disposed to reason from analogy than from cause to effects.

8. They are very hospitable, and possess a fair share of kind-heartedness. This, however, is very much counteracted by their inordinate covetousness.

9. No people will excel them in reverence for whatever is antiquated and supernatural.

10. They are very persevering and tenacious.

11. They have very exalted ideas of themselves, both as individuals and as a nation, regarding themselves as the *superlatives* of creation.

12. Sincerity is a virtue which does not afflict them above measure.

13. They have rather a practical turn of mind.

14. They are full of wonder, and easy to believe what is marvelous and mysterious. Besides, they are perfect riddles and mysteries themselves. Yet what is truly grand and sublime in nature or art they appreciate but faintly.

15. They are timid and cautious, and secure their ends by indirect means—craft, double-dealing, dark, sly, wire-pulling.

16. Though they have but little courage to face danger, yet they are very malicious and cruel when they have got an enemy in their power.

17. Their appetites and passions are generally strong.

Respectfully yours, N. WARDNER.

THE FIRST BOOTS.

"JOHNNY wants a pair of boots," bursts from two little rosy lips; and sparkling eyes bare evidence to the spoken wish. "Johnny wants some boots like papa's." Then two little feet, tipped with ten peach-blossom toes, are stretched out upon the hearthstone and placed by the side of two large feet in nice gray socks with white tips, which are basking in the warmth from the bright fire.

"Yes, Johnny shall have boots," says papa. Then the little feet are thrown up and down in the glowing light, and Johnny brings his little chair, and sitting down crosses his legs to make a horse, as papa does.

Then little smiling lips steal up to mamma's cheek, and leaving a soft kiss, whisper, "Will mamma knit Johnny some socks like papa's?" "Yes, mamma will knit some socks for her boy." Mamma looks up from her knitting and smiles proudly on her darling. "My boy must go to bed now, and in the morning he shall help harness the horses, for papa will go to town with the big wagon and will bring home a nice little pair of boots for Johnny."

Johnny gives his good-night kiss, and mamma lays him in his little crib. He thinks of his boots—then long lashes droop upon his cheeks and he stops thinking.

Up in the morning early, Johnny thinks breakfast never will be over. At length papa comes in whittling a strip of shingle and tells Johnny to stand up against the door-post and he will measure his foot. Johnny's heart is brimful of happiness.

It seems as though mamma never would get through telling papa all the errands; then there are so many things to put into the wagon. There is the sugar box and the molasses jug, and the shovel which is to be mended. After papa gets in, he gets out again to fix the harness; then he starts, but stops and tells Johnny to bring the whip. Finally the wagon rolls over the crispy grass out of the yard, leaving two lines on the frosty ground. Johnny holds on behind until it passes through the gate, then he jumps down and calls out, "Remember, papa, they must have red tops and yellow straps."

Johnny watches the wagon for a few minutes, and it seems as though Snip and Sprig never did move so slowly. He shuts the gates and goes to the barn to hunt hens' nests. He sees the men husking corn, and sits down and builds houses with the shining yellow ears. He plays till he is tired, then runs out to see if papa is coming, when he sees the wagon just disappearing in the bend of the road.

Time never passed so slowly to Johnny, and he constantly runs to ask mamma how long it will be before noon. At length he sees a black spot in the distance; yes, there are Snip and Sprig, and papa too. The gates are thrown wide open—never did they need to be so wide before. The wagon rolls slowly through and stops before the door. Johnny's heart beats fast. Papa, with a mischievous twinkle in his eye, begins to unload.

Mamma stands in the door, and Johnny carries a paper of coffee, ginger, spice, and so many papers he thinks he never will get through. The hired man comes and takes the sugar box, the molasses jug, and the shovel. Johnny's heart sinks, and a big tear comes which he tries to keep back. Finally papa stands up and holds out a pair of little boots—the same little boots that have been flitting in Johnny's vision all day, with the red tops and yellow straps.

Johnny takes *his* boots, feeling very big, and wishes Ned Smith could just see them. The old shoes are thrown contemptuously aside, and with much display, biting the lips and distorting the face, Johnny pulls on the new boots by the yellow straps, though mamma declares one is large enough for both feet.

All the afternoon Johnny is trying his boots; he walks and he runs; he first goes carefully so as not to soil them; then he walks over soft muddy places that he may see his tracks. From the mud he ventures into the water—it is so pleasant not to be afraid of wetting his feet; he wades in the gutter deeper and deeper until the water comes to the red tops; then he goes home pleased and tired.

Johnny sits up to the supper-table with more importance than usual, and his mind seems laboring with some great thought. Papa and mamma look at each other and smile. At length papa leaves the table, and, as usual, taking the jack from its nail in the closet, draws his boots.

Johnny looks on, then says, "I will take it now, papa." The great idea is out Johnny places his foot in the angle of the jack, and, with many gyrations and distortions, succeeds in drawing *his boots*.

How happy all are to-night! A pair of little feet are stretched out beside a pair of big feet on the hearth, and a pair of little boots stands beside the big boots in the corner.

PINE FARM. JUNE ISLE.

PRACTICAL TEACHING.

BY W. H. VENABLE.

SCHOOL GOVERNMENT.

THERE are, theoretically, two distinct methods of school government—the Autocratic and the Democratic. The one is popularly known as "the old way," the other as the "plan of self-government." Practically, these two methods are never entirely distinct—at least they never ought to be so.

We shall endeavor to explain and advocate, however, what may characteristically be called the self-governing method. But, while we adopt this method as in our judgment best, we adopt it with certain restrictions which will appear as we go on. These restrictions operate through the exercise of

THE TEACHER'S DISCRETIONARY POWER.

The School Law is the instrument and not the master of the teacher. He is the constitution with which all laws must agree. Pupils must feel that the teacher is the supreme court before which they are at any time liable to be tried. They must understand that self-government is meant only for the self-governing. Where self-government fails, teacher-government steps in. All men want to be well governed, says an *Atlantic Monthly* writer, So do boys and girls. The teacher must know and feel that he has the right and the power to regulate his school as he will, and to change his plan of government, if in his judgment it would be better changed.

SELF-GOVERNMENT.

Every act is intrinsically right or wrong in the estimation of the pupil. Every act must be committed willfully or otherwise. Every wrong deed willfully committed implies a moral delinquency, and entitles the offender to a report indicative of such delinquency.

Again, every act is consistent or inconsistent with the intent and spirit of the school rules. Every deed inconsistent with the intent or spirit of the school rules is a violation of the school law, and entitles the offender to a report indicative of such violation.

The teacher may decide what is consistent or inconsistent with school harmony and advantage. The conscience of the pupil decides the right or wrong quality of actions.

These propositions embrace the fundamental principles of the self-governing and self-reporting system of school discipline. These principles must be frequently reiterated in such language as the pupil can best comprehend. Keep it clearly stated that the rules of conduct are of two classes, moral and civil. What is morally right is usually civilly so; and what is morally wrong is usually civilly so—but not always.

The self-governing system, in order to be successful, must be in efficient hands. We will endeavor to explain how the vigilant and conscientious teacher can employ it in one "average school."

As soon as the school is fairly organized, and the teacher has acquainted himself somewhat with its condition and wants, such a system of rules should be introduced as seems best adapted to those conditions and wants. As soon as the nature and extent of these rules are distinctly known, frequent appeals should be made to the moral instinct, especially to the sense of honor and truthfulness. Truth should ever be pointed out as the fairest star in the constellation of the virtues.

Some bright morning, when the school seems harmonious and mutually well-disposed, the teacher may suggest that all who wish may try to govern themselves. "You all know about what the rules of our school require—you can all tell right from wrong. How many of you will promise to endeavor to live up to the rules and do what you think is right without being directed by me?"

Few, many, or all may be willing to promise. The teacher then continues: "I am glad to find you willing to make the noble attempt to control yourselves. I will call your names this evening, and all who have not broken any of the school rules or done anything else wrong, may answer 'Five.' If you intentionally or willingly break a rule, or do any thing else wrong, you may answer 'Zero,' which means, 'I have done a wrong which I might have avoided, and deserve the censure of the school.' Besides, you must tell when and where the bad deed was done.

"If, however, you unintentionally or unavoidably break a rule, you must diminish your report, one, for the violation. So for each additional violation of the same kind. Thus, if you violate the rules three times, it will take three from your full report of five, and leave you but two."

The teacher, although he must not be too exacting, must labor to have all his pupils live up to their own highest standard of right. Motives must be placed higher than deeds. "Where there's a will there's a way;" if the pupils have it in their hearts and heads to do right, it will soon be apparent in their deeds.

It has been objected to the self-reporting system, that it encourages falsification. Those who urge this objection observe superficially. The system only brings falsehood to view and gives us the opportunity to combat it. No pupil can long deceive the truly vigilant teacher. With proper management, pleasure and pride, and self-interest and fashion may be all thrown on the side of conscience.

The sentiment and action of a few influential leaders will give direction to the whole school.

But we must not expect too much of even our best boys and girls. The teacher's confidence is oft abused by the very pupils whom he implicitly trusts. This is too sadly true. Nevertheless, we must have unbounded faith in the possibility of entire self-control. Patience. Work. Repeat.

How often do we think we have fixed a principle of arithmetic or grammar in the minds of our pupils! In a week the idea seems to be lost. We must teach the thing again, and again, and again. So in moral training—for school government is moral training.

If any pupil be found wholly incapable of self-government, let it be understood that the teacher will govern him. And let the teacher govern him, promptly and rigidly. "Infinite pity, yet also infinite rigor of law; it is so Nature is made," says Carlyle, and he truly adds: "A man who can not know rigor, can not pity either." We hate tyranny or any kind of injustice, but good law must be observed at all hazards. If your school rules are intrinsically good, let no boy dare trample them. Small scholars generally need teacher-power over them constantly; but as soon as they can be graduated into the nobler plane of self-reliance, let it be done. Self-reliance and self-denial are the golden wings on which our boys may rise to nobler manhood.

Ought we not endeavor to teach what true freedom is, and what the elements of a good citizen are? Ought we not rather build up freemen and citizens as they should be? Suppose our school children habitually feel that he who is controlled only by external restraints is weak and contemptible, and that the only evil that can befall a man is self-abuse, would we find any to rejoice in the freedom of libertinism? Suppose our boys are taught to regard truth as the sacredest of sacred things, and falsehood as the vilest of vile things, should we have deceit and cheating, and theft and perjury, and all sin and flourishing under the specious name of shrewdness? Suppose the plastic years of youth are bent to worship law and love it and suffer for its sake—where then shall we find sentiments of religion and discord leading to bloody war and national agony?

We sport our grandiloquent phrases about "training immortal minds for eternity;" let us look a little to the training of mortal minds and bodies for time. Teachers, it is for us to make this nation a nation of good men and true, self-governing and Republican in the good sense. Now and here must these boys and girls fix right habits of action and *thought*. Now must their souls awake to the responsibility of life. Now must they know that they can not and shall not shirk nor shrink.

PENALTIES.

Of course the desire for creditable reports and the fear of discreditable ones are great incentives to correct conduct in the self-governing school. When the path of Right coincides with that of Pride it will want no travelers. But neither the love of good nor the pride of standing, nor both of these, will insure correct conduct always. The teacher must not be satisfied with the repetition of low reports. The object of government is to secure the observance of law. If this object is not attained the government is imperfect. If self-government prove inefficient in any case, other means must be resorted to, as we have before suggested. And often other means may be advantageously employed in connection with the self-governing plan.

It is imposible to specify penalties. In general it may be said they should come as the natural reactions of evil conduct.

We are inclined to discourage the employment of corporeal punishment. It is, at best, like a physician's last experiment—a possible cure, but a dangerous one. Expulsion from school is generally better. The teacher who finds either whipping or expulsion frequently necessary, had better quit the business. If I must either beat John or expel him, I admit my failure to discover fair and humane expedients to manage him. Do not give up. We have need of charity which "beareth all things, believeth all things, hopeth all things, endureth all things."

There is great efficiency in well-directed talk—to the school and to individuals. How few have learned the art of talking to girls and boys! Ah, words may cut keener than whips, or soothe better than balm. But the best government of all, in schools, is a spirit of studiousness. Therefore make learning attractive. We often hear it said that good teachers are frequently poor governors, and *vice versa*. The good teacher is almost necessarily a good governor. Interest in study precludes the possibility of disorder or mischief. It is the best governor, because it controls both body and mind.—*Indiana School Journal*.

PRENTICE'S play upon army names is amusing. Hear him talk:

Having now obtained *Foote* hold in Tennessee, we expect to send our *Porter* or our *Butler* with a message to our Southern friends, and *Grant* them the privilege of paying their debts to the North as well as securing their "rights," of which they *Bragg* much; and may the *Pillow* under their leaders' heads be as adders and scorpions till they pay the *Price* of treason and their rebel carcasses be *Polk'd* into their traitorous *Tombs*.

IDLE HANDS.

BY T. S. ARTHUR.

MR. THORNTON came home at his usual mid-day hour, and as he went by the parlor door he saw his daughter, a young girl of nineteen, lounging on the sofa with a book in her hands. The whir of his wife's sewing machine struck on his ears at the same moment. Without pausing at the parlor door he kept on to the room from which came the sound of industry.

Mrs. Thornton did not observe the entrance of her husband. She was bending close down over her work, and the noise of her machine was louder than his footsteps on the floor. Mr. Thornton stood looking at her some moments without speaking.

"O dear!" exclaimed the tired woman, letting her foot rest on the treddle, and straightening herself up, "this pain in my side is almost beyond endurance."

"Then why do you sit killing yourself there?" said Mr. Thornton.

Mr. Thornton's aspect was unusually sober.

"What's the matter? Why do you look so serious?" asked his wife.

"Because I feel serious."

"Has anything gone wrong?" Mrs. Thornton's countenance grew slightly troubled. Things had gone wrong in his business more than once, and she learned to dread the occurrence of disaster.

"Things are wrong all the time," was replied in some impatience.

"In your business?" Mrs. Thornton spoke a little faintly.

"No, nothing specially out of the way there; but it's all wrong at home."

"I don't understand you, Harvey. What is wrong at home, pray?"

"Wrong for you to sit in pain and exhaustion over that sewing machine while an idle daughter lounges over a novel in the parlor. That's what I wished to say."

"It isn't Effie's fault. She often asks to help me; but I can't see the child put down to household drudgery. Her time will come soon enough. Let her have a little more ease and comfort while she may."

"If we said that of our sons," replied Mr. Thornton, "and acted on the word," what efficient men they would make for the world's work! How admirably furnished they would be for life's trials and duties! You are wrong in this thing—all wrong," continued the husband. "And as to ease and comfort as you say, if Effie is a right-minded girl she will have more true enjoyment in the consciousness that she is lightening her mother's burdens than it is possible to obtain from the finest novel ever written. Excitement of the imagination is no substitute for that deep peace of mind that ever accompanies and succeeds the right discharge of daily duties. It is a poor compliment to Effie's moral sense to suppose that she can be content to sit with idle hands, or to employ them in light frivolities, while her mother is worn down with toil beyond her strength. Hester, this must not be."

"And it shall not be!" said a quick, firm voice.

Mr. Thornton and his wife started, and turned round to the speaker, who had entered the room unobserved, and had been a listener to nearly all the conversation we have just recorded.

"It shall not be, father!" And Effie came and stood by Mr. Thornton. Her face was crimson; her eyes flooded with tears, through which light was flashing; her form drawn up erectly; her manner resolute.

"It isn't all my fault," she said as she laid her hand on her father's arm. I've asked mother a great many times to let me help her, but she always puts me off, and says it is easier to do a thing herself than to show another. Maybe I am a little dull. But every one has to learn, you know. Mother didn't get her hand in fairly with that sewing machine for two or three weeks, and I'm certain it wouldn't take me any longer. If she'd only teach me how to use it, I could help her a great deal. And indeed, father, I am willing."

"Spoken in the right spirit, my daughter," said Mr. Thornton approvingly. "Girls should be usefully employed as well as boys, and in the very things most likely to be required of them when they become women, in the responsible position of wives and mothers. Depend upon it, Effie, an idle girlhood is not the way to a cheerful womanhood. Learn and do know the very things that will be required of you in after years, and then you will have an acquired facility. Habit and skill will make easy what might come hard and be felt very burdensome."

"And you would have her abandon all self-improvement," said Mrs. Thornton. "Give up music, reading, society——"

"There are," replied Mr. Thornton, as his wife paused for another word, "some fifteen or sixteen hours in the day in which mind or hands should be rightly employed. Now let us see how Effie is spending these long and ever-recurring periods of time. The records of a day will help us to go toward the result we are now searching for."

Effie sat down, and he drew a chair in front of his wife and daughter.

"Take yesterday for instance," said her father, "how was it spent? You rose at seven, I think?"

"Yes, sir, I came down just as the breakfast bell rang."

"How was it after breakfast? How was the morning spent?"

"I practiced on the piano an hour after breakfast?"

"So far so good. What then?"

"I read 'The Cavalier' until eleven o'clock."

Mr. Thornton then shook his head and asked, "After eleven how was the rest of the day spent?"

"I dressed myself and went out."

"At what time did you go out?"

"At twelve o'clock."

"An hour was spent in dressing?"

"Yes, sir."

"Where did you go?"

"I called for Helen Boyd and we took a walk."

"And came home just in time for dinner? I think I met you at the door?"

"Yes, sir."

"How was it after dinner?"

"I slept from three to five, took a bath and dressed myself. From six until tea time I sat at the parlor window."

"And after tea?"

"Read 'The Cavalier' till I went to bed."

"At what hour?"

"Eleven o'clock."

"Now we can make up the account," said Mr. Thornton. "You rose at seven and retired at eleven. Sixteen hours. And from your own account of the day but a single hour was spent in anything useful—that was the hour at the piano. Now your mother was up at half-past five, and went to bed, from sheer inability to sit at her work any longer, at half-past nine. Sixteen hours for her also. How much reading did you do in that time?"

And Mr. Thornton looked at his wife.

"Reading! Don't talk to me of reading—I've no time to read!"

Mrs. Thornton answered a little impatiently. The contrast of her daughter's idle hours with her own life of exhausting toil did not affect her very pleasantly.

"And yet," said Mr. Thornton, "you were very fond of reading, and I can remember when not a day passed without an hour or two of reading. Did you not lie down after dinner?"

"Of course not?"

"Nor take a pleasant walk? Nor sit in the parlor with Effie? How about that?"

There was no reply.

"Now the case is a very plain one," continued Mr. Thornton. "In fact, nothing could be plainer. You spend from fourteen to sixteen hours daily in hard work, while Effie, taking yesterday as a sample, spends the same time in what is little better than idleness. Suppose a new adjustment were to take place, and Effie were to be usefully employed in helping you for eight hours of each day, she would still have eight hours for self-improvement and recreation, and you might get back

a portion of the health of which these too heavy household duties have robbed you."

"Father," said Effie, speaking through tears that were falling over her face, "I never saw things before in this light. Why haven't you talked to me before? I've often felt as if I'd like to help mother; but she never gives me anything to do, and if I offer to help her she says, 'You can't do it,' or, 'I'd rather do it myself.' Indeed it isn't all my fault."

"It may not have been in the past, Effie," replied Mr. Thornton, "but it certainly will be in the future, unless there is a new arrangement of things. It is a false social sentiment that lets daughters become idlers, while mothers, fathers, and sons take up the daily burden of work and bear it through all the busy hours."

Mrs. T. did not readily come into the new order of things proposed by her husband and accepted by Effie. False pride in her daughter, that future lady ideal, and an inclination to do herself rather than to teach another, were all so many impediments. But Effie and her father were both in earnest, and it was not long before the overtasked mother's weary face began to lose its look of weariness, and her languid frame to come up to an erecter bearing.

She could find time for the old pleasure in books, now and then, for a healthy walk in the street, and a call on some valued friend.

And was Effie the worse for the change? Did the burden she was sharing with her mother depress her shoulders and take the lightness from her step? Not so. The languor engendered by idleness, which had begun to show itself, disappeared in a few weeks. The color came warmer into her cheeks, her eyes gained in brightness. She was growing, in fact, more beautiful, for a mind cheerfully conscious of duty was molding every lineament of her countenance into a new expression.

Did self-improvement stop? O no! From one to two hours were given to close practice at the piano every day. Her mind, becoming vigorous in tone, instead of enervated by idleness, chose a better order of reading than had been indulged in before, and she was growing toward a thoughtful, cultivated, intelligent womanhood. She also found time amid her home duties for an hour twice a week with a German teacher, and she began also to cultivate a natural taste for drawing. Now that she was employing her hours usefully, it seemed wonderful how much time she found at her disposal for useful work.

How cheerful and companionable she grew! She did not seem like Effie Thornton of a few months before. In fact, the sphere of the entire household was changed. As an idler Effie had been a burden to all the rest, and the weight of that burden had been sufficient to depress, through weariness, the spirits of all. But now that she was standing up self-sustained, but a sharer in the burdens of each, all hearts came back to a lighter measure, beating rhythmically and in conscious enjoyment.

EDUCATION AND TRAINING PHRENOLOGICALLY CONSIDERED—No. 14.

FIRMNESS.

The office of this organ is to give stability, fixedness of purpose, determination, and tenacity of mind and feeling. Nothing is more common than to apply hard names to this organ, and as it exists in some people, it doubtless deserves them. But generally its abuses have been regarded chiefly, rather than its natural or normal functions, when opprobrious epithets have been applied. Many persons seem to suppose that stubbornness, obstinacy, and willfulness really indicate its normal characteristics; but in the light of a true mental philosophy, those names indicate the abuses of this important element of our nature.

Firmness is not the only quality or propensity that has been mis-named. Anger for Combativeness, murder and cruelty for Destructiveness, theft for Acquisitiveness, lying for Secretiveness, are terms quite as appropriate to the natural functions of these organs as are those which are commonly applied to Firmness. When these propensities are not subjected to the restraining influence of other mental powers, they evince the abuses indicated. Everybody knows that in every well-constituted character, earnestness and executiveness must exist. Suppose a man having a full share of Combativeness and Destructiveness, to have all his other faculties, his reason, his moral sentiments, his prudence, paralyzed, so that they should not guide, restrain, modify, and direct Destructiveness and Combativeness, what would such a man be but a tiger? In a well-balanced pair of scales, an ounce-weight in one side is found to turn that scale against the empty one just as really as if a ton had been applied; hence, if a man be deficient in one element, a fair development of the opposing quality will show an excess. Not that he has too much of the quality excessively indicated, but that he has nothing to modify, restrain, or balance it. Some men have a predominance of animal propensity, and their tendency of character is towards animal indulgences; others have intellect as their prevailing development, consequently, thought, and not propelling energy, is their forte; others have moral power, with too little intelligence to guide it, and are superstitious. Some are exceedingly good, but have too little propensity to give them energy, courage, and force, and are too tame to produce upon society any marked influence. They are like lemonade with the lemon left out, altogether too sweet and insipid. Others are warped and unbalanced by a predominance of social feeling. They will follow their friends, in business to bankruptcy, and in social and convivial life to dissipation and licentiousness; whereas, if they had enough of something else to keep their social feelings on the track, in other words, to balance and offset them, while the world would admire them for their cordial and social sympathies, it would not be obliged to regret in their behalf a course of dissipation and social profligacy. These natural states of mind are much modified by circumstances and education. Such influences as serve to allay the activity of strong faculties and excite those which are weak or dormant, will produce almost immediate change in the manifestations. If a person be irritated in consequence of large Destructiveness and Combativeness, nothing should be done or said calculated to arouse these ferocious lions of his nature in an unnatural manner; and, at the same time, Benevolence, Approbativeness, Adhesiveness, and Conscientiousness should be called into activity by proper words and deeds; and although they may be developed only in a subordinate degree, it will be surprising how quickly they will respond, showing kindness, justice, politeness, and friendship. In other words, the faculties which occupy a minor position, as to power, may become ruling and controlling forces by being rendered active; while the major forces, by inactivity, shall be governed and ruled.

Firmness, when it exists in a predominant degree, will often be manifested in the form of an obstinate, captious, contrary spirit, towering over reason, justice, and kindness. The way to manage such a character is to address to it language and actions calculated to arouse the moral sentiments and amiable dispositions into activity, while no special opposition be raised against the position Firmness has taken. In such a way a stubborn man may be led or a stubborn child subdued, and a complete victory be obtained by the moral sentiments over that disagreeable trait of character which we call *stubbornness*, another name for a blind and energetic action of Firmness. A person who desires self-culture and wishes to modify his excesses and develop his deficiencies, can use every effort of judgment and moral power to guard against his easily besetting sins; to foster all his weak and dormant faculties by all the appliances of society, and other circumstances, which are favorable to an improvement of his character. Hence, a person whose anger is his besetting sin should be wise enough not to go into the society of quarrelsome, captious persons; and those whose Firmness is extravagant, should avoid those whose Firmness and Self-Esteem are so strong that a continual conflict for supremacy will always arise when they meet.

The true nature of Firmness is to give stability, fortitude, fixedness of purpose, and constancy of character; to enable one to stand up against the current of opposition, to hold one's faculties to their work until the duty is fulfilled. The influence of Firmness seems to terminate on the mind itself, giving the quality of permanency to the manifestations

of the other powers. Thus, with Combativeness, it produces determined bravery; with Conscientiousness, inflexible integrity. It is not the source of energy, but serves merely to hold the faculties of energy to their object. Combativeness and Destructiveness give propelling energy to character, as the sails or engine give propulsion to a ship; while Firmness keeps the working faculties to their purpose, as the rudder keeps the ship on her course against winds and currents, thus making the elements of propulsion available for reaching the desired haven. A man without Firmness is governed by a momentary impulse, and, like a ship without a rudder, is blown about by every wind, or floated at will by all the devious currents that cross his path. A man without Firmness can not be trusted, however honest he may be, because he can be persuaded in the direction of any of his strong faculties; and if he can't say *no*, he is liable to be overruled by everybody and every circumstance. When his Benevolence is aroused, he will be all sympathy, will not be able to hold his feelings under proper check. We have known a man to start off to pay a debt long due, and meeting some friend in trouble, lent or gave the money which belonged to the patience-worn creditor. The person could not help it. Firmness in proper development gives endurance to all the other mental powers—a kind of fortitude and determination to the whole character; it gives a stiffness and uprightness to the gait, a positiveness and hardness to the manner, especially when opposed; a strong, steady countenance, a firm step, and a decided and emphatic tone to the voice. In the training of children as well as in our intercourse with mankind, we should never forget the true functions of Firmness. If we find it large in a person, we may feel assured that mild, persuasive measures are most suitable to produce on him any desired ends. If we attempt to force such persons abruptly, they instinctively resist us, and positively refuse to do that which their judgment, inclination, and conscience would suggest as proper and desirable if they were allowed to choose their own course and act freely; but if compulsory measures are employed, they will resist until left to freedom of choice, when, of their own accord, they will perhaps take the very course we wished, and which they had refused to take so long as compulsory measures were used. Whoever has seen a pair of oxen which crowd, or haul, one against the other on the road, will have seen a fine illustration of Firmness. When worked on a narrow road one wants more room, and to get it crowds his mate. He instantly resists so as to keep room enough for himself; thus they will travel for miles, each leaning against the other at an angle of forty-five degrees. When oxen are worked in a yoke which is too short, they *haul*, that is to say, lean outward, at a similar angle, their feet often crossing: and thus they labor, laying out more strength in trying to maintain their footing than it requires to draw their load. If either ox would cease his efforts against the other, it would break up the habit at once. Each crowds because the other crowds him. Nearly everybody has learned that a stubborn horse that refuses to go is made worse by rough treatment and by whipping; while by patience, mildness, patting on the neck, and other soothing influences, his stubbornness is made to give over. It is said that by hitching a good draft horse to the tail of a cart to which a balky horse is attached, and pull him backward for a few yards, he will rush forward and never trouble his driver afterwards by stopping. He thus finds his Firmness opposed by counter-firmness, and to gratify the faculty which makes him refuse to go, he rushes ahead in the very direction his master wishes him to go, and thus the habit of stopping is cured. So in the management of children in respect to Firmness. If we undertake to drive a child by austere means, every element of resistance is awakened in him. He may yield because his judgment may convince him that he must, or do worse; yet it is with an ill grace, and a concealed determination to be more obstinate when it can be done without personal detriment. Children sometimes thus reluctantly comply with the letter of the imperative demand, while they disobey the spirit of the requirement. A hungry child will even refuse his dinner if an attempt be made to compel him to eat it. It matters not whether the thing to be done is desirable in itself or not, if he feels restrained in his course, he inclines to repel the domination and braces himself up against it. If the organ of Firmness be too small, there is a consequent vacillation in the effort of the child. If he lacks fortitude and patient endurance in effort, he should have objects planned for him to overcome, and be encouraged to hold his faculites in steady, stern action, until he achieves his victories over the obstacles which obstruct his pathway. Every successful effort we make, every triumph over difficulties, strengthens the faculty of Firmness and imparts power and a disposition to meet opposition, and to rely upon self for success. If a mother will stand by a child and cheer him on in his attempts to conquer difficulties, urge him to try and to try again, she will create in his mind a habit of unyielding effort, and the feeling that any possible end can and must be achieved by it. If children are not well endowed with Firmness, give them easy tasks at first, then more difficult ones; but never over-task and thus discourage them.

A COLLEGE of physicians has said, that not less than twenty thousand, in our land, died annually by the use of tobacco.

OPINIONS OF THE PEOPLE.

CO. C, FOURTH OHIO VOLS., VIRGINIA.

FOWLER AND WELLS—I recently received the works I sent to you for, and am well satisfied with them, as are also those who sent with me. You may consider me as an earnest advocate of Phrenology, as I regard it as the most beneficial boon of mankind. God speed the day that the truthful knowledge of it may cover the land as the waters cover the sea. I have studied it with pleasure and profit for the last three years. I will send my portrait as soon as practicable, for the purpose of having a phrenological description. W. K.

WESTVILLE, NEW HAVEN CO., CONN., *Aug.* 5, 1862.

MESSRS. FOWLER AND WELLS—I send you a dollar for the PHRENOLOGICAL JOURNAL for one year. I think this paper should be in every family in the United States, because it is calculated to improve the human mind. It is adapted for every condition in life. It tells a man what profession to choose, and, in fact, it gives him a right idea what his mental, moral, and physical organization is.

HERMAN H. HOLBROOK.

CASTLE CREEK, BROOME CO., N. Y., *July* 24, 1862.

FOWLER AND WELLS: *Gentlemen*—Please to receive my thanks for the promptness with which you sent me a description of my character from the likeness which I sent you on the 1st of July last. I do not regret that I sent to you, for I am well satisfied with the result. My only wish is that I could have been acquainted with Phrenology sooner, and have had the benefit of an examination before. I commenced taking the PHRENOLOGICAL JOURNAL in 1861, and had previously read the "Self-Instructor" and "Education Complete," both of which, I think, are excellent books. With much respect, your well-wisher and friend, JULIUS W. LILLY.

EDITORS PHREN. JOURNAL—I inclose one dollar, for which please send to me, at Nashville, Tenn., your much-prized PHRENOLOGICAL JOURNAL. I trust this is the commencement of a permanent subscription, and that unbounded success may attend your invaluable journal.

August, 1862. W. N. B.

Rest assured, when the time expires for which I subscribed to the JOURNAL, I shall renew my subscription, as I value the JOURNAL too highly to do without it. F. P.

August, 1862.

THE PHRENOLOGICAL JOURNAL improves with every number. The number we have just been reading has invaluable thoughts. "Education and Training Phrenologically Considered" is one article which, to the mother, should be more precious than gold. Send for a specimen—or, better, send a dollar, with your name, to 308 Broadway, New York, and receive a number each month of the year—*Western Olive Branch.*

A SHELF IN OUR CABINET—No. 8.

Dr. Samuel G. Howe, whose bust is so life-like that everybody who knows him readily recognizes it, was born in Boston, in 1801. He was educated at Brown University. He commenced the study of medicine in Boston, and when the Greek war of independence broke out he desired to join the insurgents. He was an admirer of Byron, and when the latter devoted himself to the cause of Greek independence, Howe embarked, in 1824, and landed at Monembasia. He accompanied the army in the capacity of surgeon, and attempted to organize hospitals and ambulances, but the capture of Navarino threw everything into confusion. In 1826 he accompanied an expedition to Crete, and was for some time shut up in the fortress, from which he escaped with difficulty. In 1827, Dr. Howe returned to America to procure help for the cause in which he was engaged. The greatest enthusiasm seconded his efforts; money, clothing, and provisions to a large amount were contributed, and Dr. Howe hastened back to Greece as soon as a vessel could be procured to carry these supplies. He superintended the distribution personally and established dépôts in convenient places. He obtained from the government a tract of land on the Isthmus of Corinth, where he established a colony, most of the means for which came from America. Dr. Howe united in his person the functions of governor, clerk, constable, and commander-in-chief of the military. On account of ill-health he was obliged to leave the country in the spring of 1830. He visited Switzerland; was in Paris during the revolution of July; witnessed, in Brussels, the revolution which separated Belgium from Holland, and in 1831 returned to the United States.

In the same year he became interested in the project for establishing an institution for the blind in Boston. He accepted the charge of it, embarked at once for England to get the necessary information and engage teachers, and visited the schools of France and England for this purpose. In 1832 the Institution for the Blind was put in operation, and it has been under the charge of Dr. Howe ever since. His greatest achievement in this Institution is the education of Laura Bridgeman, a deaf and blind mute, an account of whom we gave in this series of articles in the early part of the present year. Dr. Howe has invented an alphabet for the blind, and also organized a school for idiots. Dr. Howe has written an historical sketch of the Greek Revolution. He has been warmly interested in the question of human emancipation, not only in Greece, but in the United States.

He is a man of sharp features, prominent forehead, active temperament, clearness of mind, energy of character, and enthusiasm of disposition. He has black hair, which indicates toughness, and also a wiry and enduring frame.

Thomas Paine, the mask only of whose head we have on our shelf, is a specimen much observed; the cast of the entire head was unfortunately not taken. He was born at Thetford, Norfolk County, England, June 29, 1737, and died in New York, June 8th, 1809. His father was a Quaker. He learned his father's trade, that of stay-maker, settled in Sandwich, where he worked at his trade, preached occasionally as a Dissenting minister, and married. He was one time teacher in an academy in London; afterwards was a grocer and tobacconist, failed in business, and his effects were sold in 1774. In London he became acquainted with David Williams, a noted political and deistical writer, by whom he was introduced to Benjamin Franklin, who advised him to try his fortunes in the New World. He sailed for America in 1774, and in 1775, Mr. Aitkin, of Philadelphia, employed him as editor of the *Pennsylvania Magazine*. In 1775 he commenced to write his "Common Sense," which is said to have severed the last link which bound the Colonies to the mother country. During all the Revolutionary war he was intimate with all the leading characters of the time. He wrote the "Rights of Man" and "The Age of Reason," besides many letters and pamphlets which were published. His infidel sentiments have rendered his name obnoxious to the whole Christian world.

There is no doubt but that he was a lover of the human race, that he did much in ripening the public mind of America for freedom—not for the white man merely. He published, in Bradford's *Pennsylvania Journal*, a series of Thoughts upon Slavery, in which he hesitates not to believe that the Almighty will finally separate America from Britain, and hopes, when this is accomplished, our first gratitude will be shown by an act of the Continental legislature which shall put a stop to the importation of negroes, soften the hard fate of those already here, and in time procure their freedom. The celebrated Dr. Rush, of Philadelphia, was so pleased with this essay that he sought an introduction to the author. In 1787 he visited England, and in 1788, while in Yorkshire, superintended the erection of an iron bridge, which he had invented, of which the engineer, Stephenson, said, "If we are to consider Paine as the author, his daring and engineering certainly do full justice to the fervor of his political career." The bridge was an entire success, and a bold step in a new direction. In 1802 he returned to the United States, and finally settled in New York, occasionally passing a few months on his farm, at New Rochelle, Westchester County, some seventeen miles northeast of the city of New York. He requested to be buried in the Quakers' burying ground, but the Quakers refusing his request, he was taken to New Rochelle and buried on his farm. In 1839, William Cobbett, the English Reformer, violated his grave and took his bones to England, where they are now in the hands of the committee who intend to honor them with a public funeral at some future day. A monument was erected in New Rochelle, within a few feet of the spot where he was originally buried.

Charles Gibbs, the Pirate. This bust shows a large brain, and especially a large intellectual development. There are few persons who have not heard of the notorious pirate Gibbs, who was executed in New York in 1831. He was a native of Rhode Island, was a man of admirable physical organization; and it was said by the surgeons who had his body after death, that he was one of the finest specimens of manly strength and beauty they had ever seen. He had strong passions, which were not properly restrained in early life. He fell into bad associations, and from being a man of intelligence, respectability, position, and usefulness, he was perverted to become a libertine, and finally a pirate. His bust shows Firmness, Self-Esteem, Combativeness, Destructiveness, and Amativeness large. It also evinces rather large Benevolence, and it is said of him that he was liberal and magnanimous to a fault. When he had means he spent them liberally, and that when other men on board the pirate ship were resolved on killing everybody, he frequently overruled them, and sent the victims with provisions in boats to islands or mainland, running the risk of being testified against by those whom he had spared.

The next bust to that of Gibbs is Walmsley, a colored man, who was an associate of Gibbs, and with him was convicted and executed for piracy. They died together on the same gallows. He was a very powerful man and also quite intelligent, but his organization was comparatively coarse.

Dr. George M'Clellan, the father of General M'Clellan, an eminent surgeon, late of Philadelphia, was born in Connecticut, educated in Philadelphia to the medical profession, where he settled, became a professor of surgery in one of the colleges, and though he died early, he attained to an eminence in his profession which surpasses all his coadjutors.

He had this peculiarity: that he preferred difficult cases, which required audacity and uncommon nerve to perform the operation. He readily and successfully performed operations which were pronounced by the best surgeons in this country and in Europe to be beyond the reach of aid, and he seemed never to be more in his element than when he was doing something which nobody else dared try to do.

A European count had a severe disease of

the parotid gland, which is situated in the neck just behind the jaw. The best European surgeons, both in Paris and London, informed him that nothing could be done to save him, and they indicated to him about the probable length of time he had to live. He resolved, therefore, that he would see something of the world during the brief remainder of his life, and in his journeyings came to America. He consulted Dr. Valentine Mott, of New York, and other eminent surgeons, who coincided with their European brethren in regard to his case. He visited Philadelphia and met with the same opinion there; but some one referred him to Dr. M'Clellan, thinking, perhaps, it would be a good chance for him to show his skill and courage, and if possible give the man the one chance in a thousand to life. He met Mr. M'Clellan, who told him he would take it out, and there was a prospect for his life. He submitted to the operation; it was successful, and the man recovered. There probably was not another surgeon in the world who would willingly have made the attempt.

VOLTAIRE.

On another occasion he was invited to Virginia to examine the case of a boy with a tumor on his shoulder. The boy was fourteen years old, was very much emaciated, and the tumor, with the arm, weighed more than all the rest of the body. In order to remove the tumor it would become necessary to unjoint the arm at the shoulder and remove the entire shoulder-blade. While the Doctor took a brief drive in the fresh air, his assistants got the subject and the tools ready; he returned, walked from the carriage into the house, removed the arm and tumor together, wrapped it up in a cloth, and was out of the house in less than sixty seconds; the resident surgeons took the charge of the case, and the boy recovered. The arm and tumor weighed forty pounds, which the Doctor put in a glass jar, and allowed it to stand in our Phrenological Rooms for two years, where his friends and the public could examine it; and as the Doctor was in and out frequently, we had an opportunity of becoming familiarly acquainted with him. His bust we took, and we have copies of it in New York and also in Philadelphia.

He was remarkable for energy and excitability combined. He never could keep "quiet" a moment, and all his motions seemed instinct with strength. When lecturing before a class or public audience he did not stand still a moment, and when conversing with his friends he never would sit still, but preferred to stand and walk up and down the room and talk as he walked. His head was large, and especially large through the region of Combativeness, Destructiveness, and Constructiveness. His Benevolence was also very large, and he often said that nothing gave him more pleasure than the combined exercise of Destructiveness, Constructiveness, and Benevolence in performing surgical operations. He required Constructiveness to give him the skill. Destructiveness to give him the pluck or severity, and Benevolence was gratified in alleviating the suffering. Persons sometimes wonder why dentists and surgeons seem to take such a delight in performing operations which give pain to their patients, and are equally surprised to know that in all the relations of social life such surgeons are eminently kind, but Dr. M'Clellan's developments explain this apparent contradiction. A man with large Benevolence, who is a surgeon, seeing a person suffering from a tumor, or any other diseased condition of the system, feels an anxious desire to mitigate that suffering, to do which requires the exercise of apparent severity.

General M'Clellan, the son of the Doctor, can not be a man of so much excitability as was his father. He probably inherited the steady energy of the father, with the calmness and prudence of his mother. If General M'Clellan succeeds in making himself as distinguished in military life as his father was eminent in surgery, the fondest hopes and expectations of his friends will be fully realized.

VOLTAIRE.—This bust attracts everybody's attention. Most people who do not know who it represents, recoil from it as they would from an unfriendly critic. They seem to see in that face such a tendency to pick flaws and make sport of everybody and everything, that few persons look upon the face with pleasure. This appears to be the instinctive feeling of everybody who are not previously aware who the bust represents. His features are remarkably sharp and prominent. His eye looks brimming over with Language, as if he could paint a glowing word-picture with surpassing readiness. His Mirthfulness is large, and every expression of his countenance indicates wit, mental activity, criticism, and a disposition to ridicule everything which he can not logically dispose of.

COL. GAD HUMPHREY.

He has eminently a speaking and writing organization, more especially the writing and conversational talent. He had not enough of vitality to be a good speaker and well sustained in his efforts.

Voltaire had large Causality, which gave him a desire to investigate everything through the channel of intellectual criticism. He is known as an infidel, and phrenologists have been told, by way of objection, that his organ of Veneration was large, and that it is eminently conspicuous in the bust by the elevation of the center of the top of the head. His Veneration was large, but belief in the Christian religion depends upon the activity of Spirituality, which gives the power of belief, and upon evidence; but Voltaire's Veneration was manifested in his sycophancy to kings and persons of high rank. He was called in his own age and country a fanatic, on account of having erected a church at Ferney, which at this day is standing, with the following inscription upon it, "*Erected to God, by Voltaire.*" Herein we see the Veneration for the Supreme Being. He was simply a Deist, denying the divinity of Christ.

COL. GAD HUMPHREY. The accompanying engraving of Col. Gad Humphrey was copied from a bust in our possession, and exhibits one of the largest developments of the organ of Language we have ever seen. Behold the projection of those eyes! They look as if something behind them were crowding them out of his head. See how they project beyond the bone below the eyes! This bone is one of

the best standards or points from which to estimate the size of the organ of Language; because, when the Perceptives are large, they project outwardly in proportion, and thus, though Language may be actually large, the brow may project still farther, so that, judging from the projection above the eyes, Language, would seem to be less than it really is. But the bone just below the eyes is not liable to these mutations, and therefore forms a good general standard point from which to make correct observation.

In some cases, however, where the person is tall, and his phrenological organs long, Language becomes so elongated as to run forward *over* the eyes, and thus crowd them downward instead of outward. In such cases, the eye is set much below the eyebrow, and the under portion of the eye crowds down upon the under eyelid, where you are to look for the development. Clay's Language assumed this form. A close eye, and the hint here given, would discover its development.

The faculty of Language was as signally developed in the *character* of Col. H., as the organ was large in his head. He was one of the very best story-tellers to be found, and was almost always talking. In consideration of the ease with which he learned to speak languages from hearing them spoken, he was made government interpreter to the Seminole Indians, whose language he learned to speak in *four weeks*, difficult as it is.

It should, perhaps, have been stated earlier, that this is the faculty by means of which we learn to *speak* a foreign language by *hearing* it spoken; and that the larger it is, the sooner, the easier, and the more correctly will its possessor learn to speak a foreign language by ear. Col. H., with very inferior facilities had learned to speak several languages, just by casually hearing them spoken. So retentive was his verbal memory—another talent imparted by Language, because it has to do wholly with words, and of course remembers them—that he required to hear any word or expression interpreted but once always to remember it. Col. H. could repeat a sermon verbatim just by hearing it delivered. He had all the elements of a truly splendid orator and would have been one, but that he loved his ease too well to make the required effort. Language is found in connection with this cast of physiology much oftener and more fully developed than in connection with any other.

VANDERGER, the Pirate, is among the worst heads we have on our shelves. He has excessive Destructiveness, Amativeness, Secretiveness, and Self-Esteem, with perceptive organs large enough to make him quick, ready, and smart. He lacks sympathy, Imitation, Spirituality, and Veneration. He has all the elements of cruelty and practical sagacity, without one elevating and redeeming trait.

PORTRAIT OF MARTIN EX-PRESIDENT VAN BUREN.

MARTIN VAN BUREN.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

THE late Mr. Van Buren had a very harmonious physical organization. He was smooth-made, round-built, plump, rather broad and deep in the shoulders and chest, had a fullness of abdomen, plumpness of limbs, and roundness and smoothness of features. His vital apparatus was powerful, especially the lungs. That fullness of the face lying above that wrinkle which proceeds outward from the nose, indicates capacity of lungs and breathing-power. His digestive organs, too, were large, evinced by abdominal fullness, and also that fullness of the face between the corner of the mouth and the lower point of the ear. These conditions indicated a most powerful vital constitution—nor was he lacking in muscular energy. These organic conditions were most favorable to a long life and a green old age. His phrenology corresponded with his physiology. Balance, self-possession, prudence, and calmness were the leading traits of his character. Judging from his phrenology, without any reference to the station which he attained, the phrenologists would ascribe to him two leading characteristics.

First, indomitable perseverance, aided by steady and settled energy. Second, far-seeing sagacity or strength of intellect, and a power of comprehension and adaptation. The first has its phrenological condition in the massive size of the base of the brain and posterior coronal region, or crown of the head; and secondly, in his expansiveness of forehead. His head was not high, neither was it long nor broad on the top; and yet it was much elevated at Firmness and the crown; hence his lofty ambition and inflexibility of purpose. Such an organization never gives up, but grasps at large results, which it pursues with a single eye till they are accomplished.

The whole side of his head was amply developed, including Ideality and Sublimity. Such a one would keep a shrewd eye to consequences, yet rarely manifests predominant selfishness in a low or rude state, but puts on that polish, general taste, urbanity, and refinement which would render its possessor generally acceptable, and superior to indulgence in base and vicious pleasures. Such a head does not belong to a high-toned, moral leader or teacher, but every way peculiarly adapted to become conspicuous among men as they are. An intellect like this, set in motion by such

energy, prudence, policy, and sagacity as he possessed, must sway a potent influence over the human mind, and be capable of managing men in large masses. Such a mind will not be pent up within small limits; it must make its way somewhere, and effect something great. Such immense Causality must lay many large, deep, and suggestive plans, and must devise and keep and put in motion a vast amount of cause and effect in machinery for operating on mankind. His Causality was immense, and it was well sustained by large Secretiveness and Cautiousness; hence he was wise and shrewd, but not always very high in his aims. He was stigmatized by his political adversaries as a *magician*—as a cunning, artful, and wily-working politician. The three faculties just named, viz.: Causality, to look ahead and plan results, with large Cautiousness to guard against failure or danger to the fulfillment of his purposes, joined to very large Secretiveness, to give concealment, policy, and distrust of others, except so far as they could be made serviceable, gave him the titles just referred to.

The writer of this was told by a door-keeper of the Presidential mansion, in 1841, soon after General Harrison had been inaugurated, that "the General will not live six months, unless he is more careful of himself. For," said he, "he is out at the stable at daylight, and meets everybody, and has a word for everybody. But Mr. Van Buren," said he, "kept himself sacred, took care of himself, and did not allow people to bore him."

Another fact which was about the same time related to us by a gentleman in Washington, which also goes to show Mr. Van Buren's reserve, equanimity, and balance of disposition. At the time when the canvas between him and Harrison was progressing, there were no telegraph lines, as now, running all over the country, and we believe but a single one running from Washington to Baltimore; nor was election held at the same time in every State, as at present, but was spread over some weeks. Much had been heard as to show the way which Pennsylvania would go to decide the contest. The returns from Pennsylvania were received by means of couriers, and perhaps the telegraph lines from Baltimore. A friend of Mr. Van Buren's, hearing the news that Pennsylvania had gone for Harrison, ran to the church, where he knew Mr. Van Buren, at that hour, would be in attendance, and impatiently waited in the vestibule till Mr. Van Buren should come out. When he informed him Pennsylvania had gone for Harrison, Mr. Van Buren's reply was, "Ah! has it? Then Gen. Harrison will be our next President"—and lifting his hat in a most graceful manner, and putting on one of his blandest smiles, he bade his friend "Good-afternoon," in a manner indicative to an observer that he had heard some pleasant news. General Jackson certainly would have shown by his features, if not by his walk and his words, that he was disconcerted and disturbed. Not so Mr. Van Buren. We doubt not this balance, prudence, and reserve of Mr. Van Buren's has added twenty years to his life. The great defect in Mr. Van Buren's head was that it lacked height, including length and breadth on top. Phrenology, can not, therefore, ascribe to him moral and elevated motives, nor a high order of practical goodness.

Intellectual power obviously predominated over moral obligation, and wisdom and sagacity over philanthropy.

BIOGRAPHY.

The first seven Presidents of the United States were all descendants of British ancestors, and all born previous to the Revolution. Mr. Van Buren, the eighth, was descended from Holland, and born subsequently to the achievement of our national independence. His ancestors on both sides originally settled in Kinderhook, on the banks of the Hudson, where the family still resides. Here he was born, December 5, 1782. At fourteen he commenced the study of law, in the office of Francis Sylvester, Esq., a respectable lawyer of Kinderhook, and during his term of study rendered himself well known and popular by his management of cases in the Justices' Courts of the county. He was, like his father, an ardent Democrat, and devoted much of his time and talents to politics. When only eighteen he was appointed by his fellow-townsmen delegate to a convention for nominating a candidate for the Legislature, and was several times similarly complimented during his minority. The last year of his minority he passed in the city of New York, in the office of William P. Van Ness, Esq., an eminent member of the New York bar, and a conspicuous leader of the Democratic party. Here the young student attracted the notice of Colonel Aaron Burr, who numbered Mr. Van Ness among his most intimate friends and warmest defenders. Mr. Van Buren's turn for politics made him particularly attentive to the teachings of Colonel Burr; and it was from him that he imbibed those peculiar principles of political tactics which he afterwards put so successfully in practice.

In 1803 he was admitted a member of the bar, and immediately returned to Kinderhook to commence the practice of his profession. In 1807 he was admitted as counselor in the Supreme Court, and the year after was appointed surrogate of Columbia County, and removed to Hudson, where he rapidly advanced in his profession. In 1815 he was appointed attorney-general of the State, still continuing his practice, which had now become extensive and lucrative.

He was married, in 1806, to Miss Hannah Hoes, to whom he was distantly related, and for whom he formed an early attachment. She died in 1818, leaving four children, all sons; and Mr. Van Buren remained a widower to the close of his life.

In 1812 he was elected to the State senate, in opposition to Edward P. Livingston, by about two hundred majority. He was a decided Democrat, and warmly advocated the embargo, the non-intercourse act, and other measures of Mr. Jefferson. In November, after his election, the Legislature chose Presidential electors—De Witt Clinton being the Democratic candidate for President. The Clinton electoral ticket received Mr. Van Buren's warm support, and was elected. Although Mr. Clinton received the support of the Democratic party of New York, yet he was generally classed as a Federalist, while Mr. Van Buren continued his adherence to the Democratic measures respecting the war and other questions of public policy. In 1813 the political relations existing between Mr. Van Buren and Mr. Clinton were dissolved, and the former supported Daniel D. Tompkins for re-election as governor.

In 1816 Mr. Van Buren was appointed a regent of the University, and in 1817 re-elected to the State senate for four years. When the great project of uniting the Hudson River with Lake Erie, by canal, was broached by Clinton, Van Buren gave it his hearty support, for which he received Clinton's personal thanks. In 1818, having determined to oppose the administration of Clinton, Van Buren, then a member of the State senate, organized the "Albany Regency," which exercised for many years a controlling influence over the political affairs of the State.

In 1821 he was elected to the United States Senate in place of Nathan Sanford, also a Democrat. In a preliminary caucus, however, he received a majority of the votes of his party, and although Mr. Sanford was supported by the Clintonians and Federalists, Van Buren was elected by a vote of eighty-six to sixty. In the same year he was elected to the convention to revise the constitution of New York, in which he took a leading part. He took sides at once with the moderates—opposed on the one hand to the radicals, who advocated universal suffrage and an entire change in the form of government, and on the other, to the conservatives, who were in favor of little or no change from the constitution of 1777. He voted with the majority to continue the right of voting to colored persons, and opposed the election of justices by the people.

In the Senate he took an active part against the administration of John Q. Adams, opposed the mission to Panama, the bills for internal improvements, etc., etc., but supported, in obedience to the will of his constituents, the protective tariff laws of 1824 and 1828. He was re-elected to the United States Senate in 1827, but Governor Clinton having died in February,

1828, he was elected governor of his native State the following November. In his first message he proposed the celebrated Safety Fund System, which was finally adopted by the Legislature. In March, 1829, he was appointed, by General Jackson, secretary of state of the United States. In June, 1831, he left the cabinet, and was immediately afterward appointed minister to England, but was rejected by the Senate upon the meeting of Congress. On the 22d of May, 1832, Mr. Van Buren was nominated by the Baltimore National Convention for Vice-President, on the ticket with General Jackson, and was elected. In 1835 he was nominated by the Democratic National Convention for President, and elected. He was nominated for re-election in 1840, but was defeated by General Harrison, and retired to his family seat at Kinderhook, which he named "Lindenwald." In 1844 it was determined by the Northern Democratic leaders that Mr. Van Buren should again be nominated for the Presidency; but the new element of "annexation" (to which he had declared himself opposed), thrown into the contest, was fatal to his cause, and the nomination was given to Mr. Polk, who was elected over Mr. Clay. In 1848, being solicited by the Free-Soil party of New York and other Northern States to permit his name to be used as a candidate for President, he consented, although morally certain to be defeated. He submitted with a graceful indifference to this second defeat.

Some few years ago Mr. Van Buren visited Europe in the capacity of a private, retired gentleman, and was everywhere received with that quiet courtesy and respect due to the high positions he had held in this country, but he uniformly declined any attempt at display. Since his return he has remained at his home, gradually ripening for his peaceful close of life, which occurred on Thursday, July 24, 1862. His funeral took place the following Monday (the 28th), and his body was deposited in the cemetery at Kinderhook.

Whatever political enemies Van Buren may have had, there is no doubt that at home and among his neighbors he had only friends. There are many of those now in Kinderhook—men with long Dutch names—who were schoolmates with him, and resumed their companionship in their old age. Their careers in life have been very, very different. While he held office after office, was sent to foreign courts, and finally was elevated to the highest place in the gift of the nation, they stayed quietly at their little village stores, or on their hard-worked farms, reading of his success, speculating on his plans, praising his political course, giving him their votes, and ready to receive the old schoolboy, after he had passed through the nation's college and graduated with the very highest honors. During the late years of his life Martin Van Buren lived at Lindenwald strictly retired, as far as politics were concerned, but mingling freely among his old friends at Kinderhook. Every summer morning, except during the present season, he would mount his horse before breakfast and ride from his home along the country road, over the old bridge, to Kinderhook village and back. He attended the Reformed Dutch Church in the village and had his pew there, though he made no special professions of religion. At Lindenwald he was the dispenser of an elegant hospitality, and he possessed to perfection the art of making himself agreeable to his visitors. The family of his son Smith—who inherits Lindenwald—lived with him and formed his family circle.

The ex-President, before his decease, had been ill for several weeks. During the last few days only did he lose his consciousness, and his end was serene and peaceful. His three sons and the entire Van Buren family were with him during his last illness, and his pastor, Rev. Benjamin R. Berry, visited him frequently, and to him his last lucid words were this expression of Christian hope: "There is but one reliance." Almost to the last Mr. Van Buren felt and expressed the liveliest interest in the state of the country, and there can be no doubt that its sad condition was thought of in his last moments.

BOOKS—A TRUE EDUCATION.

BY REV. J. L. DOUTHIT.

PERHAPS no other subject is so much discussed among enlightened nations as that of education; from the fact that education, in its broadest sense, is the source of enlightenment, and therefore the only true basis of a healthy, prosperous and permanent nationality. Essays have been read, books written, addresses delivered, and lectures given, all on the one topic — Education. Yet, in this country, more has been devoted to eulogies upon its importance, and to writing text-books and examining their relative merits, than to investigating the nature of the being to be educated, and the laws that govern his development; in other words, more time has been spent in admiring the fruit, and in making and selecting tools for cultivating, than in studying the nature of the tree and the philosophy of its growth. Therefore we have a superabundance of tools, text-books, and but few workmen, teachers that know how and when to use them, and, consequently, much immature or dwarfed fruit.

In attempting to teach or convey ideas through the medium of books alone, we not only ignore the truth, that each of the mental faculties, like each of the five senses, attends to its own business, and must be exercised for itself alone, but we equally ignore the truth, that *the powers of the understanding are excited and brought into action much easier by sensations and perceptions, than by words or other artificial signs.*

To see, touch, taste, hear, or smell anything, makes a stronger impression upon the mind than to read about it or hear about it. We may read glowing descriptions of color, and still that power of the intellect which judges of colors and learns to use them in painting, will not be excited, and thereby exercised so much as by actual observation. So we may read eloquent discourses on music, and commit to memory all the notes in music, and still our faculty of tune will not be brought into action and cultivated, as it would be by attending a single concert. This principle applies to the study of geography, and all other sciences. We gather knowledge much easier and quicker by the use of natural than artificial means. Each power or mental faculty is developed more by receiving its food directly from nature, than from books or other artificial agencies. Here is where books are greatly misused. We drink from their dull pages what we might obtain from the fountain-head. Books are indispensable helps in the absence of natural means; but let us remember that nature's book is ever spread out before us, filled with pictures of loveliness and wonder, with lessons of wisdom and power. In the words of a distinguished literary writer, "The kind Creator has provided man's abode with affluent materials for all his nobler tastes. He has built Mont Blanc, and molten the lake in which its shadow sleeps. He has intoned Niagara's thunder, and breathed the zephyr which sweep its spray. He has shagged the steep with its cedars, and spread the meadows with its king-cups and daisies. He has made it a world of fragrance and music, of brightness and symmetry—a world where the grand and the graceful, the awful and the lovely, rejoice together." Yes, indeed, all creation is one vast school-room fitted up for its pupil—Man. To change Bryant a little—

> "The hills,
> Rock-ribbed and ancient as the sun; the vales,
> Stretching in pensive quietness between;
> The venerable woods; rivers that move
> In majesty, and the complaining brooks
> That make the meadows green; and, poured 'round all,
> Old Ocean's gay and melancholy waste,
> Are but the solemn decorations all
> Of the great *school* of man."

And the education that God designed such a school to give, is not that which cultivates one part of our nature at the expense of another—neglects the heart and cultivates the head; nor that which feeds the mind and destroys the body—kills the hen that lays the golden egg. Neither is it that which educates one sex and excludes the other; but it is that comprehensive and harmonious system of development which includes the mental, moral, and physical nature of man; which is broad enough to embrace all that is useful—Commerce, Agriculture, Art, Science, and Liter-

ature; and charitable enough to shed its benign influence alike on all classes and conditions of humanity—high and low, rich and poor, both sexes, all races, and all faiths.

TRAINING OF CHILDREN.

THE following extract is copied from the "Recreations of a Country Parson:"

"I have said that almost every human being has some intellectual peculiarity; some moral twist, away from the normal standard of rightness. Let it be added, that it is little wonder that the fact should be as it is. I do not think merely of a certain unhappy warping of an old original wrench, which human nature long ago received, and from which it never has recovered. I am not writing as a theologian; and so I do not suggest the grave consideration that human nature, being fallen, need not be expected to be the right working machinery that it may have been before it fell. But I may at least say, look how most people are educated; consider the kind of training they get, and the incompetent hands that train them; what chance have they of being anything but screws? Ah, my reader, if horses were broken by people as unfit for their work as most of the people who form human minds, there would not be a horse in the world that would not be dead lame. You do not trust your thorough-bred colt, hitherto unhandled, to any one who is not understood to have a thorough knowledge of the characteristics and education of horses. But in numberless instances, even in the better classes of society, a *thing* which needs to be guarded against a thousand wrong tendencies, and trained up to a thousand right things from which it is ready to shrink, the most sensitive and complicated thing in nature, *the human soul*, is left to have its character formed by hands as hopelessly unfit for the task as the Lord Chancellor is to prepare the winner of the next St. Leger. You find parents and guardians systematically following a course of treatment calculated to bring out the very worst tendencies of the mind and heart that are latent in the little things given to their care.

"If a young horse has a tendency to shy, how carefully the trainer seeks to win him away from the habit. But if a poor little boy has a hasty temper, you may find his mother taking the greatest pains to irritate that temper. If the little fellow have some physical or mental defect, you have seen parents who never miss an opportunity of throwing it in the boy's face; parents who seem to exult in the thought that they know the place where a touch will always cause to wince—the sensitive, unprotected point where the dart of malignity will never fail to get home.

"If a child has said or done some wrong or foolish thing, you will find parents who are constantly raking up the remembrance of it, for the pure pleasure of giving pain. Would any kindly man, who knows that his horse has just fallen down and cut himself, take pains, whenever he came to a bit of freshly macadamized road, to bring down the poor horse on the sharp stones again with his bleeding knees? And even where you do not find positive malignity in those intrusted with the training of human minds, you find hopeless incompetency exhibited in many other ways; outrageous silliness and vanity, want of honesty, and utter want of sense.

"I say it deliberately, instead of wondering that most minds are such screws, I wonder with indescribable surprise that they are not a thousand times worse; for they are like trees pruned and trained into ugliness and barrenness. They are like horses carefully tutored to shy, kick, rear, and bite. It says something hopeful as to what may yet be made of human beings, that most of them are no worse than they are. Some parents, fancying, too, that they are educating their children on Christian principles, educate them in such a fashion that the only wonder is that the children do not end at the gallows." C. H. D.

TALK WITH READERS

ABOUT WELL-BALANCED HEADS.

H. J. W. inquires whether a well-balanced head really is one in which all the organs are in equal and harmonious development, or whether a well-balanced head is not rather one in which there may be some leading traits or qualities, with all other developments, such as to coalesce and harmonize with those leading traits in such a manner as to enable a man to make the most of himself in that one direction?

In reply to this interrogatory, we remark that most persons achieve success in the manner he suggests, that all the steel there is in their composition is, like that of an axe, on the cutting edge, while all the rest becomes accessory to that one cutting edge. But it does not follow that because men with one or two prominent qualities, backed up by all their other powers, happen to succeed in a special direction while they are minus in most other things, have "well-balanced heads." It proves, rather, that such developments are partial, fragmentary, and topical; and though such persons should follow what they can do best for their own success and for the good of the world in one view or aspect of the case, yet, in another light, it might be better for the world that these individuals should not achieve the highest personal success, but do something else that should develop their organs, so that, instead of being strong in one part and weak in everything else, they should be more harmonized, and thereby be able to transmit to their children a better development in general. We think "a well-balanced head" should be equal, or nearly so, in all its parts. Perhaps there should be an excess of intellectual and moral power to enable man to hold his own in this wicked world, but if all men hereafter could be endowed with well-balanced organizations, with every organ in the body fully developed, and every organ in the brain equal and well-developed, we think they would be great gainers. This would not, of course, preclude the following of special pursuits by individuals, but would have this tendency, namely, to increase the activity and power of that class of faculties which should be chiefly used, while the other parts of the brain, being well-developed, would give adequate support to the faculties most used. Suppose, for instance, a man with a well-balanced head were to learn the blacksmith's trade. His Form, Size, and Constructiveness would be chiefly exercised along with Combativeness and Firmness, and by following this pursuit for a number of years these organs would not only become more active, but, probably, larger. Thus he would have a leading tendency toward the trade he had learned and followed. Another man, with the same form of head, learning another trade or business which required the activity of another class of organs, would, in a few years, become eminent in the results of their activity. In some professions or pursuits a man requires a good development and activity of all his mental powers. A phrenologist, for example, needs intellect and discrimination, and talent to explain his thoughts; but he needs also an active and strong development of every one of the human passions and sentiments, otherwise he can not duly understand and appreciate their working in other people, and of course can not describe their actions. A teacher requires not only an active intellect, and an excellent memory and power of explanation, but, in order to train and manage his school, he needs a good endowment of each faculty of the intellect and of the entire mental constitution, so that if a child be deficient in a quality the teacher can supplement him in that respect; or, if the pupil had a large and strong organ, the teacher, having the same development, would have an active sympathy with the child in that particular, and would understand how to treat and manage him. A lawyer needs to know everything to excel in his profession, because interests and strifes growing out of the activity of every faculty and passion, as well as cases involving interests in every avenue of life, are brought forward for his consideration. To-day, it will be a question of mechanism; to-morrow, a question of morals; another day, a question of business; and so on through all the various phases of human life and interest. A lawyer, having a large base to his brain,

could be cunning, shrewd, smart, selfish, tricky, and know how to deal with things that are on a low plane, but a cause in which morals, manliness, and honor happened to be involved, he would be utterly inadequate to comprehend or manage it. Hence it is that the profession of the law becomes practically divided into many departments. Those who have mechanical talent predominant glide into patent-office business; those who have taste for the sea and seafaring interests adopt the maritime branch of the profession; those who have taste for anatomy, physiology, and the healing art become familiar in cases involving wounds, suicides, and the malpractice of physicians and the like; while others, having a taste for mercantile affairs, have to do with banks and merchants; others devote themselves to the commercial profession, and use their legal knowledge in collecting debts from scoundrels who dishonestly evade payment. But if every man in the legal profession had an ample and "well-balanced head," he could adopt one branch of the profession as well as another, and would, perhaps, be as good in each as any one now is in his peculiar department, though he might not have the time to acquire the requisite experience in each. A lawyer with a well-balanced head would not have, as is now sometimes the case, all his talents in one particular channel and be almost idiotic in nearly everything else. A teacher, for example, who has an equal talent for each branch of education required to be taught, and good culture in each, is, on the whole, the *best* teacher, though we are aware that some successful teachers of languages are indifferent in mathematics; while others are splendid mathematicians but poor as linguists, and in other branches of knowledge. In order, therefore, to secure for pupils anything like success in scholarship, several teachers must be employed, each to take the department in which he has special talent. The teacher who has an equal talent for chemistry, history, mathematics, geography, grammar, natural history, etc., can, in our opinion, teach any one branch with quite as much success, and even more, by understanding, or at least having a talent for, every other department. Such a teacher would stand higher in the estimation of his pupils than one who had talent for one thing and weakness in all others. "A well-balanced head," therefore, is one every part of which has a full degree of strength; and a well-balanced character is one in which all the virtues, energies, and sentiments, as well as talents, are well blended and tempered.

FORGIVENESS.—The following beautiful passage is from the pen of John G. Whittier—"My heart was heavy, for its trust had been abused, its kindness answered with foul wrong—so turning gloomily from my fellow-men, one summer Sabbath day, I strolled among the green mounds of the village burial-place; where pondering where all human love and hate find one sad level, and how, soon or late, wronged and wrong-doer, each with meekened face and cold hands folded over a still heart, pass the green threshold of our common grave, whither all footsteps tend—whence none depart. Awed for myself, and pitying my race, our common sorrow like a mighty wave swept all my pride away, and, trembling, I forgave.

REPARTEES.

SOME persons seem to have an electric current of wit, which flashes the moment it meets an opposing one; and it is our purpose here to give from memory a few specimens of this sort of wit, for which we would give the authors proper credit if we knew their names; beginning with two of Lamb's, which can not be left out of such a catalogue, familiar as they are. First, his reply when he was rebuked for coming in to business at the India House so very late in the morning, "You know I always go away very early in the afternoon;" and the still older one to the anxious passenger's query on entering a crowded omnibus, "All full inside?" "I don't know how 'tis with the rest of the passengers, but that last piece of oyster-pie did the business for me." It is related of some friends of Campbell, the author of Hohenlinden, in leaving his room after a gay supper, that one of the number had the misfortune to fall down a long flight of stairs. The poet, alarmed by the noise, opened his door, and inquired, "What's that?" "'Tis I, sir, rolling rapidly," was the immediate reply of his fallen friend. Sheridan is said to have remarked, on entering a crowded committee-room, in parliamentary language, "Will some member move that I may take the chair?" Also, on being asked how the sensitive Fox would tax a salary provided for him by his charitable friends, replied, "Quarterly." A poor poet, desiring a compliment, asked Curran (referring to his recently-published poem of that name), "Have you read my Descent into Hell?" "No; I should like to see it," replied the wit. A prosy member of parliament having asked him, "Have you read my *last* speech?" he replied, "I hope I have." Two old New England ministers were riding by a gallows, when the older one asked the other, "Where would you be if that tree bore its proper fruit?" "Riding alone, sir," was the immediate reply. An Irish girl at play on Sunday was accosted by the priest, "Good-morning, daughter of the devil," and meekly replied, "Good-morning, father." Two friends meeting, one remarked, "I have just met a man who told me I looked exactly like you." "Tell me who it was, that I may knock him down," replied his friend. "Don't trouble yourself," said he; "I did that myself at once." The celebrated David Crockett, on visiting a menagerie, was comparing the countenance of a monkey to that of one of his fellow-members of Congress. Turning, he saw the gentleman had overheard his remarks; so, to make matters pleasant, he said, "I do not know which to apologize to, you or the monkey." Two deacons were once disputing about the proposed site for the new graveyard, when the first remarked, "I'll never be buried in that ground as long as I live." "What an obstinate man!" said the second; "If my life is spared, I will."—*Monitor*.

PROFESSOR HITCHCOCK, of Amherst College, which is the only college in the country where gymnastic exercises are conducted as part of the regular college duties, reports that after two years' trial the gymnasium works with complete success. The health of the students has been greatly improved.

REMARKABLE WORKS OF HUMAN LABOR.—Nineveh was 14 miles long, 8 wide, and 40 miles round, with a wall 100 feet high, and thick enough for three chariots abreast. Baqylon 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 100 years in building. The largest of the pyramids is 481 feet high, and 653 on the sides; its base covers eleven 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 round, 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.

DEPTH OF DIFFERENT SEAS.—In the neighborhood of the continents the seas are often shallow; thus, the Baltic Sea has a depth of only 120 feet between the coasts of Germany and those of Sweden. The Adriatic, between Venice and Trieste, has a depth of only 130 feet. Between France and England, the greatest depth does not exceed 300 feet, while southwest of Ireland it suddenly sinks 2,000 feet. The seas in the south of Europe are much deeper than the preceding. The western basin of the Mediterranean seems to be very deep. In the narrowest part of the Straits of Gibraltar it is not more than 1,000 feet below the surface. A little farther toward the east, the depth falls to 3,000 feet, and at the south coast of Spain to nearly 6,000 feet. On the northwest of Sardinia, bottom has not been found at the depth of nearly 6,800 feet.

THE ORIGIN OF PIANOS.—The piano-forte, that favorite parlor instrument, now considered an almost indispensable article in every family that can purchase it, was invented by J. C. Schroder, of Dresden, in 1717. The square piano was made first by Fredica, an organ builder of Saxony, about 1758. Piano-fortes were made in London by M Zumpic, a German, 1766. The manufacture of this instrument was commenced in this country since the openingof the present century.

READING FOR AMUSEMENT.—Dr. Dewey has, in the *Christian Examiner*, some just remarks on the distinction between reading for mere entertainment or amusement, and reading for improvement. "I do not know what a man is thinking about," he says, "who never makes any distinction here; who never concelves that he has anything to do with the wonderful faculty of thongbt but to amuse it. An ordinarily industrious man feels obliged, in common decency, to proportion his recreation to his business, and it is indecent for an intellectual being to give up all his hours for mental culture to mere entertainment." Hence he lays it down as a rule, that every person desirous of strengthening his or her mind, should, from time to time, read some hard book—that is, some book which will demand close attention, and thoroughly exercise the reasoning faculty. So discursive and

dissipating, as we may say, are our modern habits of reading, and, indeed, our general range of modern literature, that we are quite inclined to agree with the Doctor, that it would be the best thing that could happen to many minds among us, to be rigidly shut up for two or three months to a single wise book, and thus be obliged to study one thing. So much news-reading, story-reading, and reading for the mere luxury of reading, as is practiced by our people, is about as bad as no reading at all. It is distracting, dissipating, and enervating to the mind. It is like a tree growing all to bark, or all to leaves, to insure its toppling over by its own weight, for the lack of the solid timber to give it support.

REWARD OF KINDNESS.

THERE are moments in the lives of many unfortunate men, and even of reckless criminals, when tender sympathy would save them from lives of vice and shame. A London paper gives an incident from the lips of an eccentric preacher, which is better than any argument:

A servant of Rev. Rowland Hill very lately died, and his master preached his funeral sermon to a numerous audience, in the course of which he mentioned the following anecdote:

"Many persons present were acquainted with the deceased, and have had it in their power to observe his character and conduct. They can bear witness that I speak the truth, when I assert that for a considerable number of years past, he has proved himself a perfectly sober, honest, industrious, and religious man, faithfully performing, as far as lay in his power, the duties of his station in life, and serving God with constancy and zeal; and yet this very man, this virtuous and pious man, was once a robber on the highway. More than thirty years ago he stopped me on the high road, and demanded my money. Not at all intimidated, I argued with him. I asked him what could induce him to pursue so iniquitous a course of life.

"'I have been a coachman, sir,' said he, 'but am now out of place, and not being able to get a character, can obtain no employment, and am therefore obliged to resort to this means of gaining subsistence.'

"I desired him to call upon me; he promised he would, and kept his word. I talked further with him, and offered to take him into my service. He consented, and ever since that period he has served me faithfully, and not me only, but he has faithfully served his God. And instead of having finished his life in a public, ignominious manner, with a depraved and hardened mind, as he probably soon would have done, he has died in peace, rejoicing in hope, and prepared, we trust, for the society of just men made perfect. Till this day, this extraordinary occurrence has been confined to his breast and mine. I have never mentioned it even to my dearest friend."

IN the United States, during the last year, 24 persons have died at or over 100 years of age. Of these 7 were of African descent, 1 Indian, and the rest white; 12 were females; 2 of the centenarians were from Connecticut; the highest age claimed was for Havauna, the Indian, who died aged 120. There were but 63 names on the pension roll at Washington, of Revolutionary pensioners, on the 1st of July last.

IN spite of Chesterfield, laugh if you feel like it Smiles are tolerated by the very pinks of politeness; and a laugh is but the full-bloom flower of which a smile is the bud. It is a sort of vocal music, a glee in which everybody can take part.

ANECDOTES OF PHYSICIANS.

DR. LEMUEL HOPKINS, who practiced in Hartford, Conn., in the latter part of the last century, sustained a reputation, both in the theory and practice of medicine, far in advance of any of his colleagues. His character was full of striking eccentricities. He had confidence in himself, and had power to impart it to others. He knew the influence of the mind upon those diseased, and used this knowledge to advantage. In person Dr. Hopkins was tall, lean, and stooping; his countenance strongly marked, his features large, eyes light, limbs uncommonly long, but strong and muscular. His opinions were always strongly expressed, although not always in the most approved style. On visiting a patient in the crisis of fever, Dr. H. found that her friends supposed her to be in a dying state. The father said to him, "My daughter is dying, had I not better send for a clergyman?" "No," was the reply; "but if you do, send for the undertaker and have her measured for a coffin at the same time." The father, indignant at this unfeeling reply, remonstrated in severe language for trifling at such a moment, and demanded an explanation. The Doctor explained: "My meaning is, you may as well send for both as one. If your daughter is allowed to be quiet, I will forfeit my reputation that she will recover. But if you excite and disturb her as you propose, my opinion is she will surely die."

In acute diseases, the practice of Dr. Hopkins was very energetic, and, according to the light of those days, he used lancet and antimony, calomel and opium, with a liberal hand. But he could sometimes let nature have her own way. Whenever he became much interested in a case he gave it unceasing attention, and would sometimes stay by his patient day and night, administering the potions with his own hand. In one case, at about a critical period, he became fearful the medicines would want changing. He could not sleep—got up in the night, rode four miles to his patient, entered the house without saying a word, felt the pulse and skin, made signs for and examined the tongue, and, being satisfied that his patient was better, left the house without speaking a word to any one.

Previous to his time, physicians were in the alexipharmic practice in febrile diseases, and administered medicines as antidotes to the poison they supposed the disease to be. Dr. H. introduced the antiphlogistic regimen and practice. Being called to a child, very low in scarlet fever, he found the little sufferer loaded with bedclothes, the room hot, every crack and keyhole being stopped, although the day was one of the pleasantest in summer. Dr. H. was a stranger in the family. His whole appearance was ugly and uncouth. Entering the room in his usual unceremonious manner, staring about with his large eyes, without uttering a word he went to the bed, took the child in his arms, ran out of the house, and seated himself in a refreshing shade, where the cooling and healthful breeze could fan the burning sufferer. The whole household followed, the neighborhood was aroused, and broomsticks *ad libitum* were threatened. He succeeded, however, in maintaining his position, and in inducing them to follow his directions. The child immediately improved, and soon entirely recovered.

Dr. Hopkins was well known for his literary productions, but he seldom wrote over his own name. Being published only in the periodicals of that time, but few known to be his have been preserved. That which has been most extensively preserved is a eulogy on a cancer quack, commencing:

"Here lies a fool flat on his back,
The victim of a cancer quack."

Medical writers give it as their belief, that Dr. Hopkins fell a victim to the pursuit of an improper remedy in his own case. He was always apprehensive of pulmonary consumption. After having exposed himself to cold, he was attacked with pain in the side, He was bled repeatedly, and took frequent doses of neutral salts. Unexpectedly dropsy of the chest ensued, and he died in 1801, in the fifty-first year of his age.

TRICKS OF THE WINE TRADE.—The United States are represented to be the largest consumers of champagne in the world, and the consumption per annum is estimated to be one million baskets. The whole champagne district is about twenty thousand acres, and the amount of wine manufactured for exportation is ten million bottles, or about eight hundred thousand baskets. Of this, Russia consumes 160,000, Great Britain and her possessions 165,000, France 162,000, Germany 146,000, and the United States 220,000. The custom-house in Philadelphia, through which passes a large amount of the champagne imported into this country, reports only 175,028 baskets per annum. Seven hundred and eighty thousand bottles, therefore, of the wine drank in this country for imported champagne, is counterfeit—an amount equal to the whole supply of the champagne district for the world.

ABOUT LIFE.—If it is well for a man to live at all, he should endeavor to avoid all those influences which detract from the beauty and harmony of human existence. In other words, he should "make the most of life," and not allow himself to be distracted, annoyed, or confounded by anything. He should fully possess himself, being at peace with his own soul, and having great good-will for all mankind. Life, then, will have a beautiful significance to him; its current will be deep and flow gently on—in all the beauties of the world reflected.

AN orator, in an address before a literary association in Toronto, Canada, said: "Experience teaches us that it requires a hundred years to form the oak, half a century to form a good lawyer, a quarter of a century to make a general, and three generations to make a gentleman."

"Doctor, what do you think is the cause of this frequent rush of blood to my head?" "Oh, it's nothing but an effort of nature. Nature, you know, abhors a vacuum."

SORROW is the night of the mind. What would be a day without its night? The day reveals one sun only; the night brings to light the whole of the universe. The analogy is complete. Sorrow is the firmament of thought and the school of intelligence.

RULES FOR HOME EDUCATION.

The following are worthy of being printed in letters of gold, and being placed in a conspicuous position in every household :

1. From your children's earliest infancy, inculcate the necessity of instant obedience.

2. Unite firmness with gentleness. Let your children always understand that you mean exactly what you say.

3. Never promise them anything, unless you are sure you can give them what you promise.

4. If you tell a child to do anything, show him how to do it, and see that it is done.

5. Always punish your children for willfully disobeying you, but never punish in anger.

6. Never let them perceive that they can vex you, or make you lose your self-command.

7. If they give way to petulance and temper, wait till they are calm, and then gently reason with them on the impropriety of their conduct.

8. Remember that a little present punishment, when the occasion arises, is much more effectual than the threatening of a greater punishment should the fault be renewed.

9. Never give your children anything because they cry for it.

10. On no account allow them to do at one time what you have at another time, under the same circumstances, forbidden.

11. Teach them that the only sure and easy way to appear good is to be good.

12. Accustom them to make their little recitals the perfect truth.

13. Never allow of tale-bearing.

14. Teach them that self-denial, not self-indulgence, is the appointed and sure method of securing happiness.

Be Cheerful at Your Meals.—The benefit derived from food taken, depends very much upon the condition of the body while eating. If taken in a moody, cross, or despairing condition of the mind, digestion is much less perfect and slower than when taken with a cheerful disposition. The very rapid and silent manner too common among Americans should be avoided, and some topic of interest introduced at meals that all may partake in, and if a hearty laugh is occasionally indulged in it will be all the better.

It is not uncommon, that a person dining in pleasant and social company can eat and digest well that which, when eaten alone, and the mind absorbed in some deep study, or brooding over cares and disappointments, would lie long undigested in the stomach, causing disarrangement and pain, and, if much indulged in, become the cause of permanent and irreparable injury to the system.

January was added to the list of the months by the second Roman king, 672 years before Christ. The name is derived from Janus, to whom the first day was sacred. Under the Christian dispensation the day acquired additional celebrity as the anniversary of Christ's circumcision. It has been a festival of the Roman Catholic Church since 481, and of the Church of England since 1550.

ENDURANCE.

BY CHARLES MACKAY.

Were the lonely acorn never bound
In the rude, cold grasp of the rotting ground ;
Did the rigid frost never harden up
The mold above its bursting cup ;
Were it never soaked in the rain and hail,
Or chill'd by the breath of the wintry gale,
It would not sprout in the sunshine free,
Or give the promise of a tree ;
It would not spread to the summer air
Its lengthening boughs and branches fair,
To form a bower where, in starry nights,
Young love might dream unknown delights ;
Or stand in the woods among its peers,
Fed by the dews of a thousand years.

Were never the dull, unseemly ore
Dragg'd from the depths where it slept of yore,
Were it never cast into searching flame,
To be purged of impurity and shame ;
Were it never molten 'mid burning brands,
Or bruised and beaten by stalwart hands,
It would never be known as a thing of worth ;
It would never emerge to a nobler birth ;
It would never be formed into mystic rings,
To fetter love's erratic wings ;
It would never shine amid priceless gems,
On the girth of imperial diadems ;
Nor become to the world a power and a pride,
Cherished, adored, and deified.

So thou, O man of a noble soul,
Starting in view of a glorious goal,
Wert thou never exposed to the blasts forlorn—
The storms of sorrow—the sleets of scorn ;
Wert thou never refined in pitiless fire,
From the dross of thy sloth and mean desire ;
Wert thou never taught to feel and know
That the truest love has its roots in woe,
Thou would'st never unriddle the complex plan,
Or reach half way to the perfect man ;
Thou would'st never attain the tranquil height,
Where wisdom purifies the sight,
And God unfolds to the humblest gaze
The bliss and beauty of His ways.

Be Gentlemen at Home.—There are few families, we imagine, anywhere, in which love is not abused as furnishing a license for impoliteness. A husband, or father, or brother will speak harsh words to those that he loves the best, and to those who love him the best, simply because the security of love and family pride keeps him from getting his head broken. It is a shame that a man will speak more impolitely at times to his wife or sister than he would dare to any other female, except a low and vicious one. It is thus that the holiest affections of a man's nature prove to be a weaker protection to a woman in the family circle than the restraints of society, and that a woman usually is indebted for the kindest politeness of life to those not belonging to her own household. Things ought not so to be. The man who, because it will not be resented, inflicts his spleen and bad temper upon those of his hearth-stone, is a small coward and a very mean man. Kind words are the circulating medium between true gentlemen and true ladies at home, and no polish exhibited in society can atone for the harsh language and disrespectful treatment too often indulged in between those bound together by God's own ties of blood, and the still more sacred bonds of conjugal love.

"A stout heart, a clear conscience never despair!" were the last words ever written by John Quincy Adams to his son, Charles F. Adams.

CONJUGAL AFFECTION.

Of all the gratifications human nature can enjoy, and of all the delight it is formed to impart, none is equal to that which springs from a long tried and mutual affection. The happiness which arises from conjugal felicity is capable of withstanding the attacks of time, grows vigorous in age, and animates the heart with pleasure and delight, when the vital fluid can scarcely force a passage through it.

No man ever prospered in the world without the consent and co-operation of his wife, let him be ever so frugal, industrious, or successful ; and it avails nothing if she is unfaithful to this trust, or profusely squanders in pleasure or dissipation those sums which toil and application gained. But if she unites in mutual endeavors, or rewards his labor with an endearing smile, with what confidence will he resort to his merchandise or his farm—fly over lands—sail upon the sea—meet difficulty and encounter dangers—if he knows that it is not spending his strength in vain, but that his labor will be rewarded by the sweets of home? How delightful it is to have a friend to cheer, and a companion to soothe the solitary hours of grief and pain! Solitude and disappointment enter into the history of any man's life, and he is but half provided for his voyage who finds but an associate for happy hours, while, for months of darkness, no sympathizing partner is prepared.

Prudence and foresight can neither ward off the stroke of disease nor prevent the calamities which are ordained by Heaven. Affluence can not purchase a relief from pain, nor wealth cool a fever in the blood. The best endowment is a heart ready to sympathize, and a life that is absolutely bound up in his. As enjoyment derives additional relish from anticipation, so misery loses the poignancy of its barb in the bosom formed for sympathetic kindness.

THE IRISHMAN IN IRELAND AND IN AMERICA.

The Irishman, when he expatriates himself to one of those American States, loses much of that affectionate, confiding, master-worshiping nature which makes him so good a fellow when at home. But he becomes more of a man. He assumes a dignity which he never has known before. He learns to regard his labor as his own property. That which he earns, he takes without thanks, but he desires to take no more than he earns. To me personally he has, perhaps, become less pleasant than he was. But to himself. It seems to me that such a man must feel himself half a god, if he has the power of comparing what he is with what he was.

It is right that all this should be acknowledged by us. When we speak of America and of her institutions, we should remember that she has given to our increasing population rights and privileges which we could not give —which, as an old country, we probably can never give. That self-asserting, obtrusive in-

dependence which so often wounds us, is, if viewed aright, but an outward sign of those good things which a new country has produced for its people. Men and woman do not beg in the States; they do not offend you with tattered rags; they do not complain to Heaven of starvation; they do not crouch to the ground for half-pence. If poor, they are not abject in their poverty. They read and write. They walk like human beings made in God's form. They know that they are men and women, owing it to themselves and to the world that they should earn their bread by their labor, but feeling that when earned it is their own. If this be so—if it be acknowledged that it is so—should not such knowledge in itself be sufficient testimony of the success of the country and of her institutions?—*America, by Anthony Trollope.*

LITTLE NELLIE.

LITTLE NELLIE, as our readers are aware, publishes a paper called "The Penfield Extra," at Penfield, N. Y. She is only twelve years old, and is the youngest editor and publisher, probably, in the world. She has recently sent us a photograph of herself, taken by Prof. Powelson, of Rochester, N. Y., which does credit to the artist while it gives us a much prized souvenir of the little editor. When the photograph came, it was placed in the hands of our phrenological examiner, who proceeded to give his opinion of the original, which was taken down by a shorthand writer, and may some day be published.

THE RESULT OF A CENTURY.—One hundred years ago there was not a white man in Ohio, Kentucky, Indiana, or Illinois territories. Then what is now the most flourishing part of America, was as little known as the country round the mountains of the moon. It was not till 1769 that the gallant and adventurous Boone left his home in North Carolina to become the first settler of Kentucky. The first pioneer of Ohio did not settle for twenty years after that time. A hundred years ago, Canada belonged to France, and the whole population of the United States did not exceed a million and a half of people. A hundred years ago, the great Frederick of Prussia was performing those grand exploits which have made him immortal in military annals, and with his little monarchy was sustaining a single-handed contest with Russia, Austria, and France, the three great powers of Europe combined.

A hundred years ago the United States was the most loyal part of the British Empire, and no speck on the political horizon indicated the struggles which within a score of years thereafter established the great Republic of the world. A hundred years ago there were but four newspapers in America; steam engines had not been imagined, and railroads and telegraphs had not entered the remotest conception of man. When we come to look back at it through the vista of history, we find that the century which has passed has been allotted to more important events, in their bearing upon the happiness of the world, than almost any which have elapsed since the creation.

OUR LANGUAGE.

THE difficulties attending the mastery of our language are illustrated by the following curious collection of words:

A little girl was looking at the picture of a number of ships, when she remarked—"See what a *flock* of ships." We corrected her by saying that a flock of ships was called a *fleet*, and a fleet of sheep was called a *flock*.

And here we may add, for the benefit of the foreigner who is mastering the intricacies of our language, with respect to its nouns of multitude, that a flock of girls is called a *bevy*, and a bevy of wolves is called a *pack*, and a pack of thieves is called a *gang*, and a gang of angels is called a *host*, and a host of porpoises is called a *shoal*, and a shoal of buffalo is called a *herd*, and a herd of children is called a *troop*, and a troop of partridges is called a *covey*, and a covey of beauties is called a *galaxy*, and a galaxy of ruffians is called a *horde*, and a horde of rubbish is called a *heap*, and a heap of oxen is called a *drove*, and a drove of blackguards is called a *mob*, and a mob of whales is called a *school*, and a school of worshipers is called a *congregation*, and a congregation of engineers is called a *corps*, and a corps of robbers is called a *band*, and a band of locusts is called a *swarm*, and a swarm of people is called a *crowd*, and a crowd of gentlefolks is called the *élite*, and the élite of the city's thieves and rascals is called the *roughs*, and a miscellaneous crowd of city folks is called the *community*, or the *public*, according as they are spoken of as the religious "community" or the secular "public."

IF I DIE FIRST, DEAR LOVE.

[Mackay has written some very good things, but never anything sweeter than the following:]

If I die first, dear love,
My mournful soul made free,
Shall sit at heaven's high portal,
To wait and watch for thee—
To wait and watch for thee, love,
And through the deep, dark space
To peer with human longings
For thy dear radiant face.

'Mid all the stars of heaven,
One only will I see—
The earth-star of my passion,
Half heaven for holding thee:
All heaven for holding thee, love,
And the brightest of all the spheres,
By thy smile illuminated,
Or hallowed by thy tears.

If I die first, dear love,
I feel that this shall be,
For heaven will not be heaven
Until it's shared with thee—
Until it's shared with thee, love,
I'll linger at the gate;
Or be thy guardian angel,
To teach thee how to wait.

And when thy hour shall come,
And through the yielding night
I see thy happy spirit
Up-soaring, robed in light,
Mine shall go forth to meet thee,
And through the eternal door
Pass in with thee rejoicing,
Made one for evermore.

[For Life Illustrated.]

SYLVAN GLEN.

BY JENNY LEACH.

A LONELY, shadowed, fairy spot,
Far from the homes of men,
With silvery waters gurgling through—
We've named it "Sylvan Glen."
Here hemlocks raise their tall, dark heads,
And twilight make of noon;
For through these arches seldom peep
The face of sun or moon.

And rough, gray rocks are on each side,
Like some cathedral, old and grim,
And as you list, you seem to hear
The nuns' low vesper hymn;
You hear the dirges chaunted low,
The voice of prayer arise
To Him who rules the golden courts
Above the bending skies.

The dream is past—'tis but gray rocks,
And waters gushing free,
As down the rocks they hastening fall,
With songs of wildwood glee.
Here golden flowers tell of the stars,
Shining at eve so bright,
And yonder a pale and nameless one
Speaks of the snow-drifts white.

The lily is bending to kiss the wave,
The bird voices warble low,
The leaves are joining their quiet hymn
With the brook waves' rippling flow;
Here the wild rose blushes alone,
In her queenly beauty and pride,
And yonder, beneath those broad, green leaves,
Is where the meek violets hide.

Oh! this is the spot to seek, and dream
Of childhood's sweet days gone by,
Where naught may disturb the dreamer
But the wind and the waves' low sigh;
No eye but "Our Father's" upon us,
No laughter or voices of mirth,
While the soul goes upward on angel wings,
Away from the cares of earth.

A NEW TRIUMPH IN PHOTOGRAPHY.

PHOTOGRAPHY has achieved a new triumph in England. It is well known that drawing on wood for engraving requires peculiar skill and tact, which can only be acquired after long practice. Since wood engraving has become the favorite mode of book illustration, drawings from our most eminent artists are much in request. But it happens that few painters can successfully place their designs on wood. Consequently another, and, in most cases, an inferior artist, has to be employed to transfer the original drawing, to the great loss of the vigor and delicacy of touch peculiar to the painter—as in all translations there must be some sacrifice of the truthfulness of the original. But here Photography kindly steps in to our assistance. By an ingenious process, perfected by Mr. Thomas Bolton, the wood engraver, the artist's drawing may be transferred to the wood block with microscopic accuracy and fidelity. This result has long been a desideratum, and frequently attempted, but is only now carried to a successful issue. It required a combination of the practical knowledge of the wood-engraver with the skill of the photographer; and these happily have met in the person of Mr. Bolton, to whom the artists and publishers must feel under great obligation, inasmuch as the one can now have his most complex designs trans-

ferred to the wood as faithfully as he could do them himself; while the advantage to the publisher consists in his being able to obtain drawings on wood at a comparatively trifling cost, thus rendering many works of art available which hitherto have, from their complexity, been debarred from use.

We clip the above from an exchange, and we beg to state to our "cousins over the water," that this process has been in successful operation in the "wilds of America" for six years or more. Nearly all the likenesses published in this Journal for the past six years have been photographed from life direct on the wood block ready for the engraver's hand, by Waters & Son, New York. This reminds us, that after the Monitor had been developed in America, and thus rendered the British navy worthless, the claim was set up in England that it was a British invention, but the significant fact is added, that their Admiralty Board had rejected the plan as valueless, and therefore unworthy of a trial. It has been tried here, and proved a success; now England not only claims the invention, but is building iron vessels as the basis of a navy.

To Correspondents.

B. B.—1. Would you advocate wearing the beard constantly, and, if so, why?

Ans. We advocate the wearing of the beard constantly, because God put it on the human face. We see no more reason for wearing the beard sometimes and shaving at others, than we would for shaving the head at sometimes and wearing the hair at others. The wearing of the beard in this country is a modern usage. Until the Mexican war, in 1846–8, probably there were not a hundred men in the United States, at least in the more cultivated portions of it, who wore a full beard; and it was regarded as a mark of eccentricity, or slovenliness, or insanity whenever it was worn in full. Now, nothing is more common than a full beard. There are objections to the beard as now worn by men who have shaved for twenty-five years, and thus acquired a hard, stiff, and unpleasant beard; and although they look bristling with their hard, coarse beard, made so by previous shaving, we tolerate it to create a public sentiment in favor of Nature, and as an encouragement to the young *not to shave at all*. Persons who never shave have a comparatively light, soft beard, which is not disagreeable to the touch or to the eye. The beard on the upper lip is not convenient in many respects, but we have no disposition to quarrel with the Creator in regard to it. We remember when a full beard looked disgusting and bearish, but we have become so used to seeing it, that now a man shaved completely smooth looks cheap and pusillanimous.

2. In a late number of your Journal, you say that Language is located above and back of the eye, while in "Phrenology Proved and Illustrated" you place it under the eye. Please tell me the exact location, and the manner of determining its size?

Ans. In "Phrenology Proved and Illustrated" it is not intended to state that the organ itself is under the eye, only that that is where we look for the outward indication of the development of Language. The organ itself in the brain is located on what, in anatomy, is called the *superorbitar plate*. This constitutes the upper wall or ceiling of the eye-socket. When that part of the brain which constitutes the organ of Language located on this plate or ceiling of the eye-socket is large, it depresses that plate, and pushes the eyeball forward and downward, making the under eyelid look swollen, like a sack, and also causes the eye to stand out as if there was not room enough in the socket. There are two manifestations of Language, owing to the peculiar development of the brain; one is, that the eye protrudes directly forward without showing a fullness underneath it. This is the sign of accuracy and precision of speech. When the eye is depressed, and there is a purse or sack-like fullness under it, and a good deal of room between the eyeball itself and the brow above it, it is an indication of wordiness, affluence, or volubility of speech. Charles Dickens is an excellent example of this development. Also Colonel Gad Humphrey, whose likeness may be found in the present number, in the article entitled, "A Shelf in our Cabinet." Indeed, the Colonel has both signs of Language—that of precision, also that of copiousness.

3. You say that women learn Phrenology more readily than men. What organs should be well developed in order to obtain a good knowledge of the science?

Ans. Women are generally more apt and intuitive, and are better discerners of character, and hence have more taste for the science which reads character. And we believe that the female mind takes scholarship more readily than the masculine, with the exception, perhaps, of the higher branches of Philosophy and Mathematics. It requires aptness, clearness, intuition, not profoundness of mind to learn Phrenology. The organs required for studying Phrenology are a good development and harmonious balance of all the faculties. When these can not be had, an Active Temperament, large Perceptives, large Eventuality, Comparison, and Human Nature are greatly advantageous in the study of Phrenology.

A. P.—1. Have you any works on Physiognomy written by either of the Fowlers?

Ans. No.

2. When will the work mentioned in "Memory," entitled "Signs of Character," be published?

Ans. Probably not at all. In the "Self-Instructor" much matter on that subject is given, which doubtless will be made to answer the purpose of fulfilling that promise.

3. Is "Lavater's Physiognomy" reliable?

Ans. No work that we have ever seen on Physiognomy, Lavater's included, is in all respects reliable; perhaps Lavater's least of all. There is much truth in his statements; but he has not reduced it to a science.

4. Have departed spirits anything to do with spirit-rappings, etc., or are these manifestations produced by natural causes?

Ans. These questions have agitated the thinking world for eleven years past. Many volumes and newspapers have been filled with the discussion; still the world is divided in opinion. We suspect that these phenomena will be explained on philosophical principles, even though it should be found a fact that the spirits of the departed do communicate with the living. There are many things in Nature quite as mysterious as are these manifestations, so-called. We do not pretend to discuss this subject in the Journal. There are other papers, ably conducted, devoted to it.

5. Have you any back numbers of the Water-Cure Journal, prior to January, 1862?

Ans. Yes.

C. L.—1. How can a man who has lived a low, immoral life to a certain age, reform, become a changed man, and lead a different life? What will be the effect on the head and temperament?

Ans. Some men lead a low, immoral life, not because their head is low and their dispositions naturally debased, but because their circumstances promote immorality and vice. Any child will swear if that is the language which he hears, just as he would talk German or Spanish if he were brought up to hear it. And though some have an organization so refined that it would not harmonize with their dispositions to be base, vicious, coarse, and vulgar, still, if their surroundings were only of such a character, they would adopt those habits with apparent relish. Such a person, by being brought under better influences, would quickly rise to a better life. There are some persons who are badly organized, and they take to vice and immorality as a duck takes to water. We have them in every community, and they generally bring up in the penitentiary or the poor-house. Such persons, by great effort, and very favorable external influences, may reform; but all who have anything to do with ragged-schools, Sunday-schools, or churches know that these weak brethren are continually falling away, and require patience and labor to keep them on the track, or prevent them from becoming an open scandal to the church and community. Persons who have strong passions, and only medium intellectual and moral powers, seem to hang on the balance between virtue and vice. They take their character, so to speak, from those with whom they chance to be. If they are with the good, their better nature, by being rendered active, leads, and their actions tend toward goodness and virtue. If they fall in with those who are animal and selfish, their selfish and animal faculties are excited, while their moral powers are not appealed to; and they lapse into vice; they go with the current; they do as those do with whom they are associated. Such a man, by religious and moral reformation, if he have such associations as are appropriate, will steadily grow in grace; and the "House of David" in his soul will become stronger, while the animal propensities, or the "House of Saul" in the soul becomes weaker; and in a few years this new mode of life will have made its impress on the organization, not only of the brain, but of the body also.

S. C. M.—What prompts man to violate his conscience?

Ans. Many of man's faculties tempt him to go astray from the right path, or to violate his conscience, and one of the uses of Conscientiousness is to prevent the abuse of the other faculties. Man uses his Mirthfulness and Imitation sometimes wrongfully in mimicking and making fun of the aged, the infirm, the decrepit, and the poor. Approbativeness blossoms into vanity, and leads us to violate conscience. So Firmness and Self-Esteem, each in its way, goes to excess, and mars the character. But when we come lower down in the scale of faculties, to the lusts, the passions, the appetites, it is here we find the great use for Conscientiousness in restraining and guiding the action of these faculties. Alimentiveness in many ways leads to wrong doing. Destructiveness and Combativeness, in the form of cruelty, revenge, captiousness, and quarrelsomeness, lead to the violation of conscience. Acquisitiveness, in excess, often leads to stealing and over-reaching in business; while Secretiveness is seen in deception, hypocrisy, and double-dealing. Amativeness, perhaps more than most faculties, leads to all manner of perversion, and is a prolific source of the violation of conscience. To sum up the many ways in which the conscience is violated, let us quote from *James* i. 13, 14: "Let no man say when he is tempted, I am tempted of God, for God can not be tempted with evil, neither tempteth he any man; but every man is tempted, when he is drawn away of his own lust, and enticed."

Mr. W. H. W., of Fossbridge, Yorkshire, Eng., is informed that the December number of this Journal for 1861 has run short, and can not be supplied.

J.—Is there any objection to the union by marriage of two persons who are distantly related, and, if so, what is the objection?

Ans. That depends almost entirely on how "distantly related" the parties are. If as far back as Adam, no possible objection could be urged against their union. We once heard of a man that happened to bear the same name as another who was not respectable. When inquired of if he were related to him, he replied, "Yes, I suppose so, by the way of Adam; but we have always looked upon it in the light of a family misfortune." We have said and written much on the subject of marrying near relations, and believe that it is not well for relatives to marry within the sixth degree; and the sixteenth would be better, and the sixtieth still better. Yet there are persons bearing the relation of second cousins, who resemble the families through which the relationship does not come, and they are really less alike than many persons who can claim no relationship. But as you do not say how distant the relation is, we can not answer more definitely. The more distant, however, the better.

Literary Notices.

Among the Pines: or, South in Secession Time. By Edmund Kirke. New York: published by the Tribune Association. Price by mail, post paid, 50 cents.

This work is written by a truthful man, who traveled extensively in the South, especially in South Carolina, in 1860 and 1861, just at the time when secession was taking form, and the people even of South Carolina were still divided in sentiment. These rare opportunities to hear and see secession at home, and to note the working of the slave system, have furnished the author, who is a conservative man, and has heretofore been accounted pro-slavery in his notions, a grand chance to see the "peculiar institution," and he has not seen in vain. His book has all the directness of plain-spoken truth, and all the zest and freshness of romance. We venture the assertion, that out

of fifty plain men in whose hands it might be placed forty-nine of them would not lay it down, nor think of dinner, till he had read every line of it, though it contains over three hundred pages. A million copies of this cheap edition ought to be sold, as a spur to patriotism in this time of the country's peril. It may be ordered from this office for 50 cents in paper binding, by addressing Fowler and Wells, 308 Broadway, New York. It may also be had in cloth binding, suitable for the library, for 75 cents.

THE HYGIENIC TEACHER AND WATER-CURE JOURNAL for September (now ready) contains—Rambling Reminiscences—No. 13; Human Food; Scrofulous Children; Drugging Children; Rheumatism and Gout; Typhus and Typhoid; What is said of us; Rules for Home Education; War; Typhoid Fever and Pneumonia; A First-rate Notice; Army Dietetics; The Hygeio-Therapeutic College; Green Corn and Cucumbers; Syringes vs. Pills; Liquor in our Armies; To Correspondents; Drug-Medication in the Army; Report of Cases; Way-marks of Hydropathy; Items from Illinois; The Health of our Girls; Can a Law of Nature be Violated? Questions and Answers; Statistics for Drinkers; Depth of Different Seas; The Number holds good; Good-humored Babies; Reading for Amusement; Conjugal Affection; Be Gentlemen at Home; Anecdotes of Physicians; Tricks of the Wine Trade; Repartees, etc., etc. Published monthly, by Fowler and Wells, 308 Broadway, New York, at $1 a year, in advance.

WANTED.—Copies of PHRENOLOGICAL JOURNAL for January, 1862. To any of our friends who will send us this number, we will send any 12-cent book on our list.
FOWLER AND WELLS.

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NOTICES FROM THE PRESS.

"The remarkable success which it had as a serial in the *Continental Monthly* shows that 'Among the Pines' is the work for a critical time, and contains elements of great value. It is natural, national, and vigorous, a rare and excellent book, written by one who to the most searching common sense adds a keen eye for the locally remarkable, for the humorous, and the pathetic."—*Knickerbocker Magazine.*

"We may sum up all in one emphatic assertion, to wit: That since 'Uncle Tom' thrilled the public of America and Europe with its life-like portraitures and impressive dramatic scenes, such as no artist in modern play or 'Old Mortality' had written, no work on Slavery, no work on Southern social life, has been given to the public which can at all be compared to Mr. Kirke's 'Among the Pines.'"—*Gazette, Pittsburg, Penn.*

"As a vivid picture of life in the Carolinas, we are disposed to give this book the palm over all others."—*Daily Advertiser, Boston.*

"There is not to be found another so absorbing a description of the effects of Slavery upon the master, the slave, and the poor white man, as is this. It is invaluable for general circulation among the people."—*Republican, Taunton, Mass.*

"Without any exception, it is the most graphic and pleasing sketch of Southern life and manners ever printed in America."—*Weekly Dispatch, Amsterdam, N. Y.*

"As a picture of Southern life, it is graphic and admirable in its character. Its value consists in its facts; and the interest of these comes from the peculiar vividness with which they are presented to the eye and mind."—*Home Journal, New York.*

"Here is a book which will be read with deep interest at the present time. The style is vivid, and the pictures sketched true. The writer lays open the secret springs of Secession. Such a work helps us to know the South."—*Recorder, Boston.*

"Written with vigor—a most readable book—and one gets from it a good idea of the state of feeling in the South at the time the rebellion broke out."—*Sentinel and Times, Bath, Me.*

"A singularly truthful picture, executed throughout in a masterly manner. Of the many books that aim to delineate plantation life—the relation of master to slave, and slaves to master and to each other—the emotions and passions which the situation summons to extraordinary action, and all the strange, touching, and tragic issues that so terrible a domination and so fiercely-enforced a submission engender, there is none—no, not one—which can for a moment compare with it. It is the ardent South, with all the wonderful accuracy the daguerreotype can give it; and, moreover, it is the South in Secession-time."—*Gazette, Taunton, Mass.*

"The story is clear and terrible, with the lurid light of the passions, miseries, and violences that grow out of Slavery. It is a simple and faithful account of things that actually happened—a striking and truthful portraiture of slave society—a powerful and even painful story."—*Independent, New York.*

"A work which will be read and remembered as more original and suggestive in idea and purpose, and more dramatic in execution, than any issue of the press since 'Uncle Tom's Cabin.'"—*Norfolk Co. Jour., Roxbury, Mass.*

"The admirable style in which the narrative is written, the evident familiarity with Southern life and character which it exhibits, and the marked indications of life-like truthfulness that appear, render it a noteworthy and impressive work."—*Buffalo Express.*

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Contents.

PORTRAIT OF JAMES G. CLARK.

JAMES G. CLARK.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

You have a predominance of the vital and mental temperaments, which serve to give health of body, pathos to the feelings, and activity of the mind. You are naturally healthy; have a fine pair of lungs, good digestion, free circulation, and a comparatively strong frame.

You are organized to endure a great amount of hardship, provided you obey the laws of health, and labor enough to keep yourself hardy; but you want your appropriate food, at least eight hours of sleep, and everything favorable to a harmonious action of the physical system. You can not bear stimulants, can not do with little sleep, and can not work well under annoyances and vexations.

You are sensitive and susceptible in a high degree to pleasure and pain, and if you had an occupation which brought you in contact with any person or thing which was unpleasant, or calculated to chafe your sensibilities, you would wear out and break down, on the

same principle that a single fly will annoy a horse more than the heavy load which he is drawing, or that a badly-fitting saddle or harness will take away his strength more than the burden he carries or draws.

You have what we sometimes call an oratorical or poetical temperament, namely: ardor along with refinement; strength interwoven with sensitiveness or sensibility. Your head is large, but with your large body and healthy temperament, your brain is well sustained. You have an intimate sympathy with things, and you see nothing in the wide realm of nature which has not a bright side or an interesting aspect. Even a faded leaf, which the wind contemns, is to you a history and a study; hence, wherever you go, your eyes are wide open and your ears on the alert to catch every sight and sound which nature or art can give.

You are exceedingly fond of natural history; would study flies and ants as well as elephants and whales. You are fond of microscopic inspection, and often detect subjects of interest which are usually overlooked even by sharp observers. Nothing escapes your observation. The organs along the brow are exceedingly well developed, and hence you gather knowlekge of external things more rapidly than ninety-nine men in a hundred. The next range of organs above is largely developed; Eventuality, which treasures facts; Locality, which remembers places, and denotes a fondness for traveling and geography; and Time, which measures duration. Your Order also is large, which renders you systematical and disposed to classify and arrange all your knowledge. You have large Constructiveness; are by nature a mechanic; and so sharp an observer are you, that you learn everybody's trade by observation, and could pick up the tools of almost any mechanic, and do a good job the first time. You could learn to make a boot while a man would be making one, or to shoe a horse by seeing one shod. Not that you would not improve by experience; but you are one of a thousand for aptitude in manual dexterity. You are not a blind imitator—indeed, you are original in many things. More than most men you follow the bent of your own life and mind, and when you watch an artificer with a view to repeat what he does, you look at the cutting edge of his tools—not at his elbows or his hands. You repeat what he does rather than how he does it.

You are a critic of character. Your first impression of a stranger lasts your lifetime, and seldom needs modification. Your Comparison being large, you are critical and discriminating in respect to arguments, illustrations, analyses, resemblances, and differences. You have a delicate sense of fitness, and a remarkable power of combination. As an artist, you would group men, animals, and things harmoniously; as a mechanic, would combine mechanical appliances, and put a great deal of machinery in a small space, and make one part subservient to many ends.

Your Language is large, but you are not especially voluble in speech. You generally use the right word in the right place and time. As a writer, you are compact, and rarely misuse a word, or use two where one will answer as well.

Your Benevolence and Spirituality are your leading qualities—the first giving sympathy, pity, and kindness, the other lifting your mind up into the sphere of the unseen and holy; and although you have as firm a hold on physical life and its pleasures as any man need to have, you can quicker, and more fully than most men, lift yourself up into the domain of the spiritual.

You are dreamy, transcendental, and, in the estimation of dry, practical men, sometimes superstitious, yet your superstitions are realities to you, and the wisest things you know sometimes seem to shine into your mind from outside of tangible life.

You have reverence for whatever is good and sacred; you almost idolize anything you respect. You are a hero-worshiper: not him who draws the blade merely, but he who wields the pen or an oratorical tongue.

You have uncommon force of character. Your head is wide, indicating large Destructiveness and Combativeness; are qualified to stand the shock of battle, if need be. If you were to wield the implements of labor in their ruder form, you would show uncommon power. You have the bravery which the navigator requires, or the lumberman needs; and if called to run rafts down a wild river, or manage a vessel in a storm, you would be equal to the occasion.

You would be fond of the romance of forest or mountain life, and there is something in the Indian which commands your admiration. His heroic abandonment of himself, his bravery in the hour of extremest peril, strikes a chord in your nature which makes you reckon him a brother, though in a low form. If exasperated, you would show a high temper, and teach even strong men that it was not safe to strike you the second time.

Your Hope leads you to look on the bright side and believe in the future. You think every man is worth saving, though he may look very unpromising. There is something in eternity as a place for improvement and development that you think will make the lowest and poorest man worth improving.

You are cautious in the sense of watchfulness, but not in the sense of fear. If aroused by any great occasion, you would show uncommon intrepidity and executive force. Socially, you are exceedingly cordial. You value home and kindred highly; are interested in children; are calculated to make and retain friends; especially are you capable of winning the affection of woman. If you were to make an idol, it would be like a woman, except it would have wings; and if properly married, your heart would be anchored with the object of your choice.

You have a great fondness for humor and wit, and it tends to embellish your conduct and conversation.

Your organ of Tune is uncommonly large and sharp, and your Ideality seems to develop downward, so as to act with the musical and the mechanical; hence your mechanism, sense of the perfect, and sense of music combine. You are fond of poetry and literature; and with the highest form of literary culture, you would be a poet of the first order, and there would be a truthfulness and pathos in your writings which would wed them to the masses, and thus make them immortal. Whatever you write has peculiar naturalness in the statement, and to most persons it seems perfectly easy, yet there is at the same time the ring of a higher plane of being, so that men without culture, and men of high culture can read the same composition of yours, and each feel fed and lifted up. You can never write anything that has not enough of common sense and common life in it to make the poor, unlettered man feel that it is meant for him; and if one of its phases reflects the higher life, it does not rob of its light and beauty the side which the poor man accepts as his.

You are ambitious to excel, are sensitive about your reputation and honor, but not greedy for flattery. You have dignity without haughtiness, and firmness without obstinacy. You love justice because it is right, but are not satisfied with merely keeping the law. You get nearer heaven when you are using your Benevolence and Spirituality, than when you are merely answering the just claims of your fellow-men, and observing the mere commands of God.

BIOGRAPHICAL SKETCH.

BY GEORGE W. BUNGAY.

Hazlitt says "kings lay aside their crowns to sit for their portraits, and poets their laurels to sit for their busts." What Rembrandt and Correggio were in their relations to art, Thackeray and Dickens are in their relations to letters. They are pen-and-ink portrait-painters—true delineators of character, to whom future generations will be indebted for the correct likeness of representative men of the present age. The reduplication of a man on canvas or in description is a delicate and difficult task, but a most agreeable one to the genuine artist, whether he paints in words or colors. He must not omit the nice and delicate touches that bring out the real character, nor gloss over the squirms and pimples, if they are found in the prototype. James G. Clark is comparatively a young man, who has scarcely attained the zenith of life, and yet he has, by his energy, industry, and genius, won a repu-

tation which can not fail to ripen into fame. Without the advantages of rich relationships or lofty literary attainments, he has risen up among the people—like the lark from her low nest among the flowers, he rises with dew on his wings—and pours out the hymn of emotion, his heart beating the sentiment into song. True inspiration never fails to put the right word in the right place. Birds make no mistakes in their singing, because God perfects their utterance. Bards, like the birds, are the chosen medium through which the soul of nature speaks, in tones too exquisite and in language too refined for gross minds to appreciate, hence their flings at the poets. Few are endowed with that foresight and poetic vision, which looks beyond the stars and far, far into the future. "Leona," a poem worthy of Poe, illustrates my meaning. It is one of Mr. Clark's happiest efforts.

Leona, the hour draws nigh,
The hour we've awaited so long,
For the angel to open a door through the sky,
That my spirit may break from its prison, and try
Its voice in an infinite song.

Just now as the slumbers of night
Came o'er me with peace-giving breath,
The curtain, half lifted, revealed to my sight
Those windows which look on the kingdom of light,
That borders the river of death.

And a vision fell solemn and sweet,
Bringing dreams of a morning-lit land:
I saw the white shore which the pale waters beat,
And I heard the low lull as they broke at their feet
Who walked on the beautiful strand.

And I wondered why spirits should cling
To their clay with a struggle and sigh,
When life's purple autumn is better than spring,
And the soul flies away like a sparrow, to sing
In a climate where leaves never die.

Leona, come close to my bed,
And lay your dear hand on my brow;
The same touch that blessed me in days that are fled,
And raised the fast roses of youth from the dead,
Can brighten the brief moments now.

We have loved from the cold world apart,
And your trust was too generous and true
For their hate to o'erthrow: when the slanderer's dart
Was rankling deep in my desolate heart,
I was dearer than ever to you.

I thank the Great Father for this,
That our love is not lavished in vain;
Each germ, in the future, will blossom to bliss,
And the forms that we love, and the lips that we kiss,
Never shrink at the shadow of pain.

By the light of this faith am I taught
That my labor is only begun;
In the strength of this hope have I struggled and fought
With the legions of wrong, till my armor has caught
The gleam of Eternity's sun.

Leona, look forth and behold,
From headland, from hillside, and deep,
The day-king surrenders his banners of gold,
The twilight advances through woodland and weld,
And the dews are beginning to weep.

The moon's silver hair lies uncurled,
Down the broad-breasted mountain away;
Ere sunset's red glories again shall be furled
On the walls of the west, o'er the plains of the world,
I shall rise in a limitless day.

I go, but weep not o'er my tomb,
Nor plant with frail flowers the sod;
There is rest among roses too sweet for its gloom,
And life where the lilies eternally bloom
In the balm-breathing gardens of God.

Yet deeply those memories burn
Which bind me to you and to earth,
And I sometimes have tho't that my being would yearn
In the bowers of its beautiful home, to return,
And visit the home of its birth.

'Twould even be pleasant to stay,
And walk by your side to the last;
But the land-breeze of Heaven is beginning to play—
Life's shadows are meeting Eternity's day,
And its tumult is hushed in the past.

Leona, good-bye; should the grief
That is gathering, now, ever be
Too dark for your faith, you will long for relief,
And remember, the journey, though lonesome, is brief,
Over lowland and river to me.

The spirit breaks away like a bird from its cage, and soars to the windows of heaven, commanding a view of the "morning-lit land," where the soft waves break on the beautiful shore, where the purple pomp of autumn is more gorgeous than spring, and where its magnificence is never hid under the cold winding-sheet of winter.

The soul of man is so constituted that the idea of annihilation is repulsive. We all hope to live hereafter in a better and more perfect state of existence. We all love to be remembered, and our poet has most happily expressed that sentiment in one of his most popular lyrics.

Oh! 'tis sweet to be remembered
When our life has lost its bloom,
And every morning sun we meet
May leave us at the tomb;
When our youth is half forgotten,
And we gaze with yearnings fond,
From a world where all are dying,
To a deathless world beyond.
'Tis sweet to be remembered,
As the stars remember night,
Shining downward through the darkness,
With a pure and holy light.

It is sweet to be remembered in the dawn of life, when our thoughts are pure as the prayers of childhood, "and every dream we know of life is one of purity." And if we are true to ourselves, true to our friends, true to our country, and true to our God, it is sweet

To look backward through the shadows
Where our journey first begun,
And the golden flowers of memory
Turn their faces to the sun.

There is grandeur and beauty in the melodious flow and kindling sentiment of the following extract from "The Mountains of Life:"

Oh! the stars never tread the blue heavens at night,
But we think where the ransomed have trod,
And the day never smiles from his palace of light
But we feel the bright smile of our God.
We are traveling homeward, through changes and gloom,
To a kingdom where pleasures unchangingly bloom,
And our guide is the glory that shines through the tomb,
From the evergreen mountains of life.

The world-wide circulation of the fine ballad entitled "Marion Moore," is one of the truest tests of its merits. It has been married to music, which bears the same relationship to it that fragrance does to a flower, or light to a star, or love to a human heart.

Gone, art thou, Marion, Marion Moore!
Gone, like the bird in the autumn that singeth—
Gone, like the flower by the wayside that springeth—
Gone, like the leaf of the ivy that clingeth
'Round the lone rock on a storm-beaten shore.
* * * * * * *
Gone, art thou, Marion, Marion Moore!
Gone, like the breeze o'er the billow that bloweth—
Gone, like the rill to the ocean that floweth—
Gone, as the day from the gray mountain goeth,
Darkness behind thee, but glory before.

The fastidious *Home Journal* has seldom published a more perfect poem than "Sweet Ruth." I have only space for the last verse, and that speaks for itself:

But I never have wished thee back, sweet Ruth,
In the years that since have rolled,
And I guard the memory of thy truth
As a miser would his gold;
The loneliest glens of my being know
How the birds of peace may sing,
And the darkest waves have caught the glow
From a guardian angel's wing.

Poets are the true interpreters of nature. Poetry is the language of passion and imagination. It is thought, emotion, passion, fused in the crucible of the heart, elaborated in the brain, and stamped with the eagle mint-mark of genius. I think "November" is one of Clark's masterpieces. I quote two stanzas:

I hear the muffled tramp of years
Come stealing up the slopes of Time;
They bear a train of smiles and tears,
Of hurried hopes and dreams sublime;
But future years may never fling
A treasure from their passing hours,
Like those that come on sleepless wing,
From memory's golden plain of flowers.

The morning breeze of long ago
Sweeps o'er my brain with soft control,
Fanning the embers to a glow,
Amid the ashes round my soul;
And by the dim and flickering light,
I see thy beauteous form appear,
Like one returned from wanderings bright,
To bless my lonely moments here.

The infamous rebellion against which the pens of all the poets and the swords of many of them have been directed, has called out some of the best poetry written during the present century. The "Fremont Battle Hymn" is one of the best efforts in that line. It is now embodied in the history of the war, and has a permanent and conspicuous place in the "Record of the Rebellion." I quote the entire poem without public comments. It appeared originally in William Cullen Bryant's paper, the *Evening Post*.

FREMONT'S BATTLE HYMN.

Oh! spirits of Washington, Warren, and Wayne!
Oh! shades of the Heroes and Patriots slain!
Come down from your mountains of emerald and gold,
And smile on the banner ye cherished of old.
Descend in your glorified ranks to the strife,
Like legions sent forth from the armies of life;
Let us feel your deep presence, as waves feel the breeze,
When the white fleets, like snow-flakes, are drank by the seas.

As the red lightnings run on the black, jagged cloud,
Ere the thunder-king speaks from his wind-woven shroud,
So gleams the bright steel along valley and shore,
Ere the combat shall startle the land with its roar.
As the vail which conceals the clear starlight is riven,
When clouds strike together, by warring winds driven,
So the blood of the race must be offered like rain,
Ere the stars of our country are ransomed again.

Proud sons of the soil where the Palmetto grows,
Once patriots and brothers, now traitors and foes,
Ye have turned from the path which our forefathers trod,
And stolen from man the best gift of his God.
Ye have trampled the tendrils of love in the ground,
Ye have scoffed at the law which the Nazarene found,
Till the great wheel of Justice seemed blocked for a time,
And the eyes of humanity blinded with crime.

The hounds of oppression were howling the knell
Of martyrs and prophets, at gibbet and cell,
While Mercy despaired of the blossoming years,
When her harp-strings no more should be rusted with tears.
But God never ceases to strike for the right,
And the ring of His anvil came down through the night,
Tho' the world was asleep, and the nations seemed dead,
And Truth into bondage by Error was led.

Will the banners of morn at your bidding be furled,
When the day-king arises to quicken the world?
Can ye cool the fierce fires of his heat-throbbing breast,
Or turn him aside from his goal in the West?
Ah! sons of the plains where the orange-tree blooms,
Ye may come to our pine-covered mountains for tombs;
But the light ye would smother was kindled by One
Who gave to the universe planet and sun.

Go, strangle the throat of Niagara's wrath,
Till he utters no sound on his torrent-cut path;
Go, bind his great sinews of rock-wearing waves,
Till he begs a your feet like your own fettered slaves;
Go, cover his pulses with sods of the ground,
Till he hides from your sight like a hare from the hound;
Then swarm to our borders and silence the notes
That thunder of freedom from millions of throats.

Come on with your "chattels," all worn, from the soil
Where men receive scourging in payment for toil;
Come, robbers—come traitors, we welcome you all,
As the leaves of the forest are welcomed by fall.
The birthright of manhood awaits for your slaves,
But prisons and halters are waiting for knaves;
And the hi des of our "mud-sills" are longing to rust
With their blood who would bury our stars in the dust.

They die unlamented by people and laws,
Whose lives are but shadows on Liberty's cause;
They slumber unblest by Fraternity's star,
Who have blocked up the track of Humanity's car.
Regarded, when dead, by the wise and the good,
As shepherds regard the dead wolf in the wood;
And only unhasted when Heaven shall efface
The memory of wrong from the souls of the race.

The streams may forget how they mingled our gore,
And the myrtle entwine on their borders once more;
The song-birds of Peace may return to our glades,
And children join hands where their fathers joined blades.
Columbia may rise from her trial of fire,
More pure than she came from the hand of her sire;
But Freedom will lift the cold finger of scorn
When History tells where her Traitors were born.

The quotations I have given are but the dust of diamonds. I hope we shall have the diamonds in a setting of blue-and-gold before long. Mr. Clark writes but little, but he writes that little excellently well. He elaborates carefully before he even puts his pen to paper, and can quote a new poem of his own before he has written it. He writes and rewrites, and is never in haste to rush into print; hence the fine polish and finish of his ballads. Without intending to draw invidious contrasts, I echo here what has been repeated a thousand times all over the land, that he is the best ballad-writer in America. He is quoted more frequently by the press than any other writer of ballads. Mr. Clark is a musician as well as a poet; like Burns, he can sing his own songs. He has written more music than poetry, and his melodies may be found on center-table and piano everywhere. He is better known as a singer than a poet—indeed, his reputation as a singer gives him full houses wherever he is announced for an entertainment. There are many persons who can sing, few who can write verses fit to sing, and fewer still who can write exquisite poetry, and write music to make the poetry, and then sing it so as to make the voice and tone harmonize with the sentiment.

There is nothing vitiated, false, or spurious in his poetry. It keeps abreast of truth. It is in front of the age. It is like a trumpeter with a golden trumpet at his lip. He collects manna in the wilderness, and it is sweet to the taste. He smites the rock in the desert, and it flows with pure, sparkling water. The rod blossoms in his hand. He has lived among pastoral scenes, hence his muse delights to draw images from nature. The flowers blossom, the birds sing, the streams flow, the winds whisper, the clouds sail, the rainbow gleams in his verse. In person he is a noble specimen of manhood, being six feet in height, straight, and square-shouldered. His head is well orbed and nicely poised over a broad, sympathetic heart. His hair is chestnut brown, inclined to curl. His eyes are of a grayish blue, mild in repose, but stars of fire when excited. He wears a full, red beard, disciplined with brush and comb. He dresses in good taste, pays attention to the amenities of life, has that suavity of manner and courtesy which spring from a heart welling over with respect and love for the race, which insures hosts of admiring friends. His personal magnetism brings about him hosts of men and women whose acquaintance seldom fails to ripen into esteem and friendship.

The future will class him in an enviable rank among American song-writers—indeed, the present has already crowned him with laurel.

James G. Clark was born in Constantia, Oswego County, N. Y., on the 28th of June, 1830. His father is still living at that place; is in moderate circumstances, but highly respected by all who know him for his intelligence and integrity of character. He is a Jeffersonian Democrat, and has been for many years prominent in the politics of Oswego County, and was a member of the State Constitutional Convention in 1846. The mother of our subject, who died in 1860, was highly refined and of a very sensitive and poetical nature, great moral worth and piety, and also decided musical and poetical talent, and it was from her that he received these gifts, while he inherited the practical mostly from the father. Though a member of a conservative family, Mr. Clark's sympathies have been from childhood radically in favor of the oppressed, as the sharp arguments of his boyhood in favor of the slave signally attest. Mr. Clark's personal habits, in an age of dissipation, are peculiar, he never having drank a glass of ardent spirits nor used tobacco in any form.

His mother's memory is cherished by him with all the tenderness of a timid girl and with all the strength of stalwart manhood. He celebrates his estimation of her in the following touching tribute, which we are sure our readers will thank us for inserting:

MY MOTHER IS NEAR.

Sweet mother, the birds from our bowers have fled,
The reaper has gathered his sheaves,
The glorious summer lies silent and dead,
And the land like a pale mourner grieves;
But the garden of memory is blooming to-day,
With flowers and leaves ever new,
And the birds, and the fountains around it that play,
Are singing, dear mother, of you.

Like green shores receding beyond the gray seas,
Seem the years by your tenderness blest—
And youth's merry music grows faint on the breeze
That is wafting me on to life's rest.
Yet beautiful seems the mild glance of your eye,
And the blessing your fond spirit gave,
As the mists of the valley hang bright in the sky,
Though the mountains are lost in the wave.

I wonder, sometimes, if the souls that have flown
Return to the mourners again,
And I ask for a sign from the trackless unknown,
Where millions have questioned in vain—
I see not your meek, loving face, through the strife
Which would blind me with doubting and fear;
But a voice murmurs "Peace" to the tumult of life,
And I know that my mother is near.

The cold world may cover my pathway with frowns,
And mingle with bitter each joy;
It may load me with crosses and rob me of crowns—
I have treasures it can not destroy;
There's a green, sunny isle in the depths of my soul,
Whose roses the winds never stress,
And the billows and breezes around it that roll,
Bring tidings of Heaven and you,

TENDENCY OF THE AGE.

"Whatever the skill of any country may be in the sciences, it is from its excellence in polite learning alone that it must expect a character from posterity. The poet and the historian are they who diffuse a lustre upon the age; and the philosopher scarcely acquires any applause, unless his character be introduced to the vulgar by their mediation."—*Goldsmith.*

"Nature is often hidden, sometimes overcome, seldom extinguished."—*Bacon.*

That condition of things which controls, directs, and actuates the affairs of men in the present, is full of mystery to some, not clear to others, and seen in a clear light by few. The man of ordinary mind takes a survey of the extensive accumulation and variety of modern lore, and, full of wonderment, asks himself, "How will all this result?" The learned man wades through numberless tomes dedicated to literature, the sciences, arts, and philosophy, and, without really comprehending their true value or influence, exclaims in his admiration, "This, indeed, is a wonderful condition of things! It is a *sublime* age!" But the wise man, on the contrary, understands the full extent and nature of the contributions to the general intelligence of the world, and contents himself with the reflection, that "under such influences, and in free intercourse with such elements, man can but incline toward greater intelligence, wisdom, and happiness!"

While some see nothing but what tends to confusion in the multiplication of books and in the energetic researches of men into the realms of science and art, others see and appreciate the effects, and are not slow to explain the nature of them.

Thus is it with Itophacles. He peruses a list of the latest publications, and is astonished at realizing the number of them. The *mass* confuses his mind; and in his confusion he discourses as follows: "The world will soon become so glutted that society can not select the good from the bad. Some will cultivate one style of expression, some another; a few will follow this master, others that; and, as every one is ambitious to be read and admired, division, innovation, encroachment, confusion, aggression, and, finally, destruction of all principles and customs will ensue; hence society will fail to improve. Greece was happy and prosperous under the direction of such rules as Lycurgus and Solon gave her. But when her philosophers and moralists began to increase in number, her happiness and wisdom began to grow less. When conservative minds contributed to her government and morals, she made wonderful strides in improvement. But when ordinary men became ambitious and sought preferment—their only merit being in their self-conceit—when would-be poets usurped the muse of Thamyris and Timocreon, then her literature became corrupt, her morals loose, her society divided, and confusion hovered over her destinies, till the nature of the ele-

ments that controlled them was comprehended in her dissolution and the annihilation of her nationality. In this age the tendencies are the same, and we can expect no other result. Too many books, too much learning, and not enough wisdom! Too much ambition, too little *wise* effort, and not enough merit!"

On the other hand, Prodicus is all admiration. He is not confused, but goes into ecstasies over the extensive display of modern lore; talks eloquently and copiously of the progressive tendencies of the times, and contemplates enthusiatically the affairs of the nineteenth century, considering them as exceedingly favorable, more so than those of any other era. He is a frequent visitor of the many educational institutions of the country; is connected with numerous library associations, and can repeat from memory long lists of volumes in each; can readily name their authors, criticise their style, discourse learnedly of the contents of each book; corresponds with many writers contemporary with himself; gives a suggestion now and then, and makes great display of his familiarity with the classics of ancient and deceased nations; often drops a hint that he is engaged in rescuing from long obscurity the neglected merits of Cleagoras, or translating the admirable and fascinating songs of Telisilla, but lives on and produces—nothing. Now he is complimenting some non-acquaintance on his laudable efforts to advance the means of bettering the conditions of and disseminating learning; then praising some one for his efforts to add to its variety and refinement. He is often engaged in contributing to some of the assuming and flashy journals of the day; giving valuable statistics in relation to colleges and schools, public and private; the number of students attending each, the different branches taught, etc.; and pays a well-merited compliment to the teachers, their qualifications, devotion to learning, and the influence to which their exertions tend. Occasionally he advances an idea in reference to the elements of criticism, and devotes a whole chapter to the illustration of "how to best excite the passions," and, in this connection, pleads admirably for the deserved success of "The Octoroon." In speaking of the drama, the wonderful powers of Mlle. Titiens arrest his attention, and the beauties of Thais are not so enrapturing and entrancing as the melodious and overpowering strains that—though he has never heard her—reverberate through the chambers of his brain.

Again, he is advertised to lecture on "Modern Literature," or "The Lost Arts," and makes out, to the satisfaction of his admirers, that the ancient Egyptians were further advanced in the fine and useful arts than the moderns, French or Americans. Lecturing on the sciences, he asserts that they have become perfect; and while, in the one instance, he wonders over Oriental and ancient displays of art, in the other he regrets the loss of so much valuable knowledge as might have come down to us, had our ancestors adhered to that love of intelligence that graces the present age. Though a little misty in what he evolves, the fact that this is truly a wonderful epoch is fully settled, at least in his own mind, as conclusive, and he congratulates himself no less that he is a contributor to the progressive elements that surround him, than that he has an existence in so propitious an age.

Prodicus is brilliant, enthusiastic; in philosophy a sophist, subtile in argument, lively in narration, happy in description, and withal a man for the times. Everything is bright, auspicious, and, to his untutored experience, the present condition of things inclines to improvement and advancement. He sees in the signs great strides, for agitations enlighten, innovations improve, and additions can but advance mankind in the necessary adornments to a high state of civilization. This conclusion is not exactly clear to him, but, then, being in conversation with Philopides one day he was told, incidentally, that such must be the fact under such a condition of things, and having a weakness for adopting the opinions of the great, Prodicus believes that "this is, indeed, a sublime period!"

Philopides is not brilliant, over enthusiastic, lively, or elegant. He is a study in himself. At first he might be considered dull, certainly uninteresting to Prodicus. Gaston had an imagination, not rich or varied, and being shown a celebrated painting one day, gazed upon it with perfect indifference. But when his friend Tertius informed him who the artist was that conceived it, he immediately became aroused, pretended to disoover all its beauties, praised its colors, and spoke rapturonsly of its sublimity and grandeur. So Prodicus became impressed with the greatness of Philopides; admired and praised him because others had learned to value him. Philopides is a great observer, thinks much, but reads less. He is familiar with effects, but no less so than with causes. He attracts little attention, and is known to a select few as a man of wisdom.

In conversation what he says is reliable. His arguments are simple, and always appeal to the understanding; hence he is subtile, ingenious, but only so to those who see nothing clearly. His predicates always being sound, hence his conclusions are always correct. He never exhausts a subject, for having correct views in regard to most things, and truth being always in harmony with itself, he can lead his hearers through the extended and various realms of learning, and show the relation that exists between the subject of which he is speaking and all others. There is no one but that seems to read more than himself. Still he reads extensively, but always correctly, and, as a result of this, he has an extensive fund of learning at his command. He speculates much, but indulges the fancy little. If his imagination leads him to the contemplation of distant objects, it is with a view to trace the relation of one truth with another. Indeed, his vision is always well directed, and the object of it is presented in a clear light.

Philopides is not vain or supercilious; thinks little of outward adornments, but much of appearance. Unlike Fungus' butler, he is not indignant because others appear better than himself. He would not endeavor to advance his reputation by ridiculing the vanities of men cotemporary to himself, because he invented the proverb: "He who censures the acts of fools is but one degree more elevated." He is a useful member of society, and one of its most elegant adornments, yet indulges little in discussing the social idiosyncrasies of the day; seldom dines out; never gossips, but, in example, inculcates the principles of moderation in censure, and propriety in praise. Only on some important occasion does he consent to appear in public, and at such times he ventures with reluctance; never is excited, but, in a calm, unassuming way, says what is necessary, and retires with modest demeanor from the applause of the multitudes.

If politics engage his attention, he says little of men only in connection with principles. Doctrines are of little value, of less practical importance. If faction runs high, and divisions on abstract issues look threatening, he appeals to the understanding of his fellows; words his arguments so as to allay excitement, and rebukes, in serene manner and conciliatory terms, all outbursts of indignation and profligate passion, and trusts to the better judgment of the populace for good results.

Now and then he is called upon to combine and direct the ideas of the philosophical world, and in an elaborate yet ingenious effort works up those ideas into a system, and instructs his disciples how to benefit by it. Occasionally he publishes an article, in some conservative journal, which is highly appreciated but fails to call forth much applause, from the fact that it is too deeply tinctured with emanations from a sound mind. However, he engages in no literary contest, unless it be when some stripling advances, with pompous stride, into the arena, and throwing down the gauntlet dares the bravest to a trial. Then he concentrates his powers, meets his adversary cool and collected, and in one simple effort teaches imprudence a lesson, and clears the circle of all such presumption.

If the forces of nature attract his attention, he masters the secrets of their action and wonders not at his strength. In astronomy, chemistry, or whatever department of science, he is proficient. He can demonstrate the theories of Newton. Tycho Brahe and Kepler went no farther than he can go, and that, too, with-

out their assistance, hence that they should be great excites not his emulation.

Without further enumeration, Philopides, though not pretending to be great, is familiar with the conditions, extent, and value of learning in this age. He is neither confused, like his cotemporary, Itophacles, nor struck with wonderment and undue admiration like Prodicus. On the contrary, he is familiar with and appreciates all learning; values every addition to the sciences, computes the benefits to be derived from arts in a flourishing condition, and asserts, without qualification, that energy, application, and cultivation of the principles that raise them toward perfection, tends to usefulness. He also asserts that when, as in this age, master minds are improving upon the philosophies of the past, and rearing splendid systems of government on the ruins of monarchies, and teaching man to resist tyranny, how to put it down and prevent its gaining the ascendency, there can be no just cause to suspect but that it tends to better the condition of society. When literature is taught as a science, and every one is, in some way, qualified to become a critic; when the muse evolves continually new beauties and develops the tender feelings, and music refines the susceptibilities, then the tendency is toward improvement. Hence, Philopides indulges no fears, but unraveling the forces and penetrating the nature of modern accumulations to the general knowledge of the world, noting the many divisions, innovations, and causes of excitement that obtain, he sees no cause to anticipate a backward evolution of the vehicle of intelligence, and, as his reason for such conclusion, says that whatever tends to enlighten is beneficial and tends to improvement, and that as learning is increasing from day to day the tendency of the age must be onward, in the direction of more refined and substantial blessings.

Bradford.

OUR DAUGHTERS.

It is well known that in every pursuit the amount accomplished is increased and the quality of the performance heightened by having a definite and worthy object in view.

In obtaining an education this is peculiarly true, as is verified by contrasting the effects of the methods generally pursued with boys and girls. To a certain extent both often pursue the same course, then the boys are sent to college and the girls to a female seminary.

The boy keeps in mind that, after finishing his collegiate course, he must fit himself for some chosen pursuit. The girl spends her years in going over a prescribed course, which is to "*finish*" her education. If she ask, "why do I take this or that course," she receives indefinite and unsatisfactory answers, and, perhaps, is informed, in a general manner, that "ladies should be intelligent."

Women are slow to believe that, whether they would cultivate thought necessary for high poetic creation, or would gain the mental training necessary for energetic and productive action, they are kept in the twilight. They may just catch a glimpse of the glory below the horizon, as they feast upon the gorgeous cloud-coloring, and occasionally snatch an honor which is borne tremulously aloft, as it flutters in the uncertain popular breath. But when a girl has "finished her education," she has, as a general rule, reached her acme this side of matrimony. She has no object in view to develop and ennoble her higher nature. From the school-room the transition is to the parlor, where her highest ambition is to be the toy which excites most admiration for a season. But when season after season passes and there is no flutter of bridal favors, who needs describe that which is so often seen, the slow and sure approach to insipid old maidenhood of her who has not and never thought of having a *life-object*.

Or if wifehood falls upon these *finished* young ladies, with no proper appreciation of life and its duties they undertake the most important of all offices; nor is it surprising that with motherhood there comes little idea of the impress which the mother stamps upon her offspring, and that they are satisfied to send forth daughters with no higher aims than they themselves possess.

If a girl, with such surroundings, can rise above her level and develop the nobility of womanhood, it is merely by the force of foreign circumstances, or by the power of genius seeking its sphere.

Though the creditable efforts that have been made within a few years to enlarge the scope of woman's education and activity have been met by storms of ridicule, yet these have provoked thought and discussion, and insidiously the leaven is working. Fathers, mothers, and teachers are slowly, almost blindly, making the old paths broader and longer, with many avenues leading therefrom into the pleasant fields smiling with goodly fruit. We hope, before many years have passed, it will not be considered derogatory to the *popularity* of the *press* or to the *piety* of the *pulpit*, to teach that our daughters should strive for worthy objects in the distance. In other words, that fields of usefulness should be opened for woman which are adapted to her nature and sex, and fitting courses of study be provided.

She should feel that it is no more creditable for the woman of wealth than it is for the man of wealth, to sit down in idleness and debilitate by frivolity the noble mind with which God has endowed her. In the broad field of literature, in the arts, sciences, and professions adapted to her sex, woman may win many laurels. Through the press she can send her voice throughout the world, defending right and justice; she can propose and advocate means for the relief of suffering, and her persuasions may have magic power in improving the condition of the industrial classes.

By thus elevating and enlarging the sphere of woman, her mind is disciplined for action and is strengthened by action; her character is ennobled, and she is fitted to discharge, intelligently, the duties of the domestic relations. One of our great men said, "Man is what woman makes him." If, then, we would have noble men, let our women be so educated that they may give the stamp of intellectual and moral greatness.

June Isle.

Pine Farm.

CONVERSION AND CHRISTIAN CULTURE.

EXTRACT OF A SERMON BY HENRY WARD BEECHER.—CONTINUED.

Conversion differs, I said, in different men, as to apparentness. There are some men that possess such a powerful will that they can go from one state to another with such instantaneousness that the change is apparent. And the conversions of such men are apt to be accompanied with violent demonstrations of joy. There are, on the other hand, many men that come into the kingdom of God with such a feeble will, and with so little acquisition and attainment, that it really seems to them doubtful whether they have gained anything or not. Their hope is obscure, and their fears are many. Conversions as good as any that I have ever seen have been conversions that were not accompanied by much hope in the beginning.

I had just as lief, if I am going out on a pleasure excursion at ten o'clock in the forenoon, that the sun should come up under a cloud, and that it should remain under a cloud until seven, or eight, or nine o'clock. If at nine o'clock it clears off, the day is good enough for me, though the sun did come up under a cloud. There are many persons whose day of conversion begins with the sun above the horizon, and shining gloriously. There are many other persons the first three, or four, or five hours of whose day of conversion are cloudy, but the remainder of which is bright and luminous. The sun is up, though behind a cloud. When a man is converted his will passes over from selfishness to benevolence, and from self to God, and he undertakes to live, and is determined to live the life of a Christian man; but the way in which the change is wrought is not alike in all. Whether a man begins a Christian life obscurely or brightly, very slowly or very suddenly, the work is really small at first. It is relatively hidden, and it must go through all the stages of development and growth.

Take two men, and let them stand up in

meeting together. One says, "Glory be to God, brethren, last night I came among you heavy laden. I came among you full of darkness and despair; but Christ has rolled the clouds off from my mind, and I have got the light and the blessing." He talks with such earnestness and sincerity that nobody suspects him of talking for effect; and everybody says, "Glory be to God." The minister or the class-leader says to the other, "How is it with you, my dear friend?" He says, "Oh, I have nothing to say, brethren. I have no such joy, no such release as this brother has." "But," says the questioner, "do you feel that you love and trust the Saviour?" "Oh, yes; I feel that I have made up my mind as strong as iron, that, let others do as they will, as for me and my house, we will serve the Lord. And yet I am not happy. I have no joy and glory." Now this man is converted as much as the other. The disclosure is not the same in both cases; but they are both traveling in the right direction—they have both found the right way. The attendant circumstances are different in the different cases; but the cases are alike in this: that neither of the two men is a step further along than the other. What must the joyous one do? He must take his pride and carry it according to the command of Christ, he must take his love of money, and all his natural affections, and teach them to hold themselves conformed to the spirit and mind of God; he must take care of his thoughts and feelings and sentiments; he must put his whole life to school to Jesus Christ; he must voluntarily consecrate his powers to the service of the Redeemer; he must bring himself to Christ in every part of his being. He may do it joyfully, and the other man may do it sadly. They both are doing the same thing, but one man is doing the work with hope, and the other is doing it without hope.

Two men are laboring side by side in a cabinet-making shop. Here is an old Saxon—*Anglo-Saxon*, if you like it better—solid, substantial, continuous; and he has bureaus to build. And here is a Frenchman, full of fire and ambition and gayety. He, too, has bureaus to build. He jokes, and sings, and dances about his work, and talks to it, and is merry continually. But he does not get along any faster than the other man: he gets along more pleasantly, but he does not get along any faster. The other man never jests, nor sings, nor frolics. He is always pushing at his work. If you ask him if he enjoys it, he says, "No, I do not know as I do; but I am going to do my duty." He does not enjoy his work so well as the Frenchman; nevertheless he is doing it: he is building his bureau. And the Frenchman is only just doing that. "Well," it may be asked, "is there no choice between the states of mind that the two men are in?" Yes; I would rather be like the Frenchman than like the Saxon. If I could get along as well, I would rather get along happily and rejoicingly and hopefully, than with sadness.

Now men that are born again do not seem alike. Some are cheerful and happy, and it is thought by many that they must be better Christians than others that are not so happy as they. But being happy is not piety, any more than being beautiful is goodness. Being happy ought to be the *effect* of piety; but it is not always so. It is not always the concomitant of it. It is the right and privilege, not to say duty, of every man, to be good and true, and to rejoice in being so. "Rejoice in the Lord alway: and again I say, rejoice." The Apostle had a chance to say two things! He said, "Rejoice in the Lord;" and then he said, "Rejoice." And I say that a man has a right to be happy. I would rather be a happy than a sad man. And yet a man may be a good man, a good patriot, a good workman, without being happy.

I dwell upon this point longer, because many persons think they are not Christians, since they are not happy. When such persons come to me, I ask them, "Have you accepted the government of God, the law of Christ, and the ideal of character as it is given in the commands of God? and is it your settled purpose, according to the grace that God shall give you, to regulate your character and conduct in accordance with the divine will?" "Yes," they say, "but then, I do not think I am converted." "Why do you not think you are converted?" "Well, I do not have such an experience as some people have." Christian experience, then, to their mind, is the sparks that go out of the chimney. It is what there is of flash and flame. It is what they call *joyfulness*. And yet, a man may not have any of this, and still be converted.

All conversions agree in a second element; namely, that they are but beginnings, and that a Christian life is one of education and training. A man may have been, under the influence of his parents, and under the general forces of society, exteriorly educated; but when he becomes a Christian, his education is carried on interiorly by his own voluntary endeavors. All, when they are converted, are alike, in that they are beginners. Do you know what Christ called those who were his? Sometimes they are called children, sometimes friends, but generally *learners*. That is the meaning of disciple. When one was joined to Christ, he called him one of his learners. Christ was his schoolmaster, and he went to school. And when a man is converted, he goes to school to Christ. He sets himself to work to become versed in the lore of a Christian life. All do not progress with the same rapidity. Some will learn faster than others. One will be more tractable than another. But all are alike in this: they are making a beginning, so far as the interior life is concerned. Their advancement will not be the same, owing to the difference in the structure of their minds, and the difference in their foregoing attainments.

And here let me speak of the practice that is very general among well-intending Christian teachers, of dissuading men from morality. Morality has been such a snare, so many men have been stuck on it as on a sand-bar, so much has been said about good morals having no power to save anybody, that there has come to be an impression that good morals are not of much account, unless a man is a Christian. There never was a greater mistake in the world. When you are converted, the degree in which you will be shot forward as a Christian will depend upon how much of good morals you had before your conversion. So far from saying that good morals are of no use, I say they are very useful. No step that the young or those in middle age can take in good morals is lost. Morality is fundamental. You do not know how to use it, you are hoarding it up, as a miser hoards up his gold: but when the spirit of the Lord sets you free, and changes your heart, and gives you a better purpose, all that you have laid up in this direction will be clear gain, and you will be just so far along in the Christian state as you have been moral before. So far from dissuading you from good morals, I say, If you will not be a Christian, be a moral man. It is unspeakably better to be a moral man, than not to make any effort to be good. The moral man has ten chances of being converted, where he who is without morality has one. Nothing shows this more conclusively than the children of ignorant, degraded, and unchristian parents, and the children of intelligent, elevated, and Christian parents. The former, when converted, have everything to learn. They require much manipulation, much training, and much watching. They get along slowly. But the latter only want the electric spark, the spring heat. They are trained already. Their affections are virtuous, their habits are right; and all they need is the vivific influence of divine power.

There is a great difference, too, in the will-power of different individuals, so that at the point of conversion it is very much more apparent in some than in others, because they have a more declarative life, and more power of producing effects upon those about them. And from these considerations we may see how one may have more piety, and yet less goodness, than another. I would not have you think that there is any meritoriousness that can save a man, and yet, in discriminating between different persons that are endeavoring to live a Christian life, we see that one deserves more credit for effort than another. Take two scholars. Of one the teacher says: "He is the better scholar, but he does not deserve the most. He does not study more than half an hour in twenty-four; and yet he is at the head of the class all the time. He

has had great advantages, he has been taught at home, and he learns easily." Of the other, he says, "He is a poor dullard. His father is an ignorant collier. The child is slow; but I never saw such will and tenacity as he has. He studies fifteen hours a day; and yet he can not keep up with that scholar that studies only half an hour a day." Now which of the two would you praise most? If you ask which is the better scholar, there is no doubt on that point; but if you put the question, "Which is the more deserving?" it must be admitted that it is he who studies fifteen unilluminated hours out of twenty-four. And when you say, "I can see the propriety of calling such a noble woman as Lucretia Mott a Christian; but do you call that man a Christian? I understand that he is converted and baptized: he ought to be converted once a month, and baptized every day, as long as he lives!"—when you talk like that, I say, Stop! Look at it a moment. Take a person whose head is tall, square built, small about the ears, voluminous and six stories high in the moral region; on whom have been visited all the virtues of father, and grandfather, for many generations; who has inherited the accumulated benefits and blessings of the godly living of those that have gone before him—take such a person, and it is harder for him to do wrong than to do right; and all that is needed to make him illustrious is that he should do right, not from the force of constitution, but on purpose. Those that, having received magnificent training under Christian teachers, take the character that is formed in them, and carry it forward voluntarily, are the most transcendent Christians in the world. But they do not deserve any credit; because their good qualities were all given to them, so that all that they had to do was to consecrate them. But that man whom you laughed at, saying that he ought to be converted so often, and baptized so often, was born away down near the bottom of society. He had a terrible organization against him. And all his early associations were blighting and perverting. And when he said, "I will endeavor to live so as to please God and obey his laws, and glorify him," oh, what a nature he undertook to carry! Suppose a man should say, "My father desires me to bring home these sheep, and I will bring them home." How easy it is to bring a flock of sheep home through the pastures! But let a man undertake to bring a pack of wolves home! Will he not have a good time? Now, some men have in them packs of wolves; menageries of all manner of wild beasts, foul and noisome serpents, and unclean things. They have a temper that is like hell for suddenness, depth, and fury. When it is excited they lose their self-control, and are at the mercy of this dreadful passion. They live in fear of the dangerous elements that they bear about in themselves. The grace of God comes upon the soul of such a man, and he says, "Lord, out of the depths of hell I lift up my heart to thee; and I will try to subdue this nature of mine." He undertakes the task. He struggles with lionlike passions, that growl oftener than they purr. And his whole life is one mighty conflict. That man puts forth more conscious effort in one hour than Lucretia Mott does in one year. And which is the one that you ought to encourage, the one that was made to run down hill, or the one that had a long and steep hill before him, and little strength with which to get up, and yet got up?

It is hard times, you know. We have just got through our winter. Here are two families that have come out and made both ends meet. They are free from debt. Let us see which deserves the most praise. I call up the head of one of the families, and ask him, "How much had you to go through with?" He says, "Nothing but debts." "Debts?" "Yes, I was in debt; but I sat up nights, that I might pay what I owed. I would not dare to tell anybody how I worked. And my wife, and daughter, and boys worked with me. We lived on the least that we possibly could. And now we have the satisfaction of knowing that our debts are paid. Not only that, but the winter is gone, and the days are growing warmer, and the prospect is that hereafter we shall be able to get along easier and more pleasantly." I say to them, "Thank God!" Now I call up the head of the other family. "You have come out free from debt, have you?" "Yes, sir; I do not owe any man anything." "Who are you?" "A. T. Stewart." "Oh! you are entitled to a great deal of credit for getting through, and coming out free from debt, Mr. Stewart, Mr. Astor, Mr. Girard—you that had so much money to go through with!" Who does not see that the man who had nothing but debts to begin with, and yet went through, and paid all he owed, though it cost him severe effort, in season and out of season, deserves more praise than the man who had plenty of money in the bank, and who, though he went through and came out free from debt, did it without the loss of a night's sleep, and without a single anxious thought?

Now here is a man that is converted under the most favorable circumstances. He has everything to help him. He has abundant stores of wealth in himself and about him. He needed to be converted; but oh, how much he had to carry him along! Here is another man that is converted under very different circumstances. He has everything against him, almost. He has had to walk through the valley and shadow of death almost all the way up to the cross. And should not he have more credit than the other man?

In view of these statements and explanations I would remark, that in examining the evidences of piety in yourselves, or in your fellow-men, you must classify those evidences. You must examine the evidences of beginning, the evidences of progress, and the evidences of attainment. No man can deal justly who undertakes to judge conversion by the same evidences that apply to final attainment; and yet most people do this. We never get over judging children as if they were grown folks. Both in temporal and spiritual things the old man is apt to think that the child ought to act as if it were old. We have to think the second time before we can put ourselves in the child's place. Now, when people come before us, hoping that they are converted, what are the evidences by which we are to judge whether or not they are children of God? In a great many cases they have been taught the catechism and the confession of faith, in the Sabbath-school and in the household. Under such circumstances it is proper to examine them with a great deal of breadth in these things. But here is a person that has had few, if any, religious advantages; and all he can say is, "I have made a beginning. The kingdom of God has been planted in my soul; but it is like leaven in three measures of meal. It is hid yet; and it has not leavened the whole lump." "Have you overcome your temper?" "No, I am afraid not. If you doubt it, put some questions to me about such and such a man." "Have you made up your mind to overcome your appetites?" "I mean to, and I hope I shall be able to." "Are you willing to give up all for Christ?" "That question covers a great deal of ground, and I feel very shy about myself: I want to do it, but I can not say that I have." "You have given up swearing?" "Yes, yes; though I should not like to have anybody come too suddenly out at me." "What!" says the examiner, "are you converted, and do you fall into swearing?" "No, I should not fall into it; but it might fall out of me." "But you have given up lying?" "It is my wish to abstain from lying, though I can not say that I do. The old habit will stick to me yet." He makes rather a poor show, and we talk his case over among ourselves, and say, "I do not see as that man has much evidence of having been converted. It does not seem as if he was in a fair way to make a very illustrious Christian."

Now I tell you, if you are examining for riches, there is not much in him; but if you are examining for qualities that are desirable in a man that is poor and beginning business, there is a good deal in him. One man sets up with five hundred thousand dollars; another man with one hundred thousand; another man with fifty thousand; another man with ten thousand; another man with one thousand; another man with one hundred; another man with fifty dollars; another man with ten dollars; and a news-boy sets up with two cents;

and the news-boy sets up as much as the man that has five hundred thousand dollars. Now when you are examining for evidences of a man's piety, look for evidences that he has begun a Christian life, and not for evidences of his perfection in holiness. The sexton and the parson that officiate at his funeral will answer that question—no, they will not; angels will. The evidence of attainment is heavenly; and all that we can know here on earth of a man's Christian course, is that he has begun to live for Christ.

Suppose that when the Saviour had put his hands on the blind man's eyes twice, and he had begun to see, a professor of astronomy had come to examine him, and said, "What do you know about optics? What do you know about astronomy?" The man would have said, "Nothing at all; for I never had the use of my eyes until now." It would be just as reasonable to suppose that a man who was born blind would understand optics the moment his blindness was cured, as to suppose that a man who has lived a life of sin will be rich in Christian attainments when he is first converted. When a man receives his spiritual sight he begins to see, and he may be expected to see a great deal before he gets through; but his experience in seeing is very limited at first. Some men are born far up in attainment, thanks to their father, to their mother, to the constitution that they have inherited, and to the influences by which they are surrounded; but many men have very little stock, very little moral training, very few ideas, and all you have to ask respecting their piety, is whether there are evidences that they have begun a Christian life.

There is another application that I wish to make of this subject, to that class of persons who are not Christians, but who listen to the preaching of the Gospel from Sabbath to Sabbath. You are in an anomalous condition. You are conscious, many of you, that you believe; and yet you do not assent. You are conscious that you want to be Christians; and yet, somehow, you are discouraged from trying to become such. You do not leave this house when the table of the Lord is set (and set as much for you that do not belong to the church as for those that do), that you do not feel that you are going away from your own best interests. You say, "I am sure I want to become a Christian; but my life is so far from what a Christian's life should be that I dare not make the undertaking, lest I should fail." You have an impression that becoming a Christian means at once to step into the amplitude of Christian life and experience; and you are conscious that you can not do that.

It is as if I should point out to a young mason a magnificent pile, like the Academy of Music, and say, "I want you should build just such a house as that you see, and put it right there"—indicating the spot where I desired it to stand; and he, supposing that I would expect the work to be accomplished instantaneously, should say, "I can not do it." I explain, and say, "Of course it will have to be done gradually. When the foundation is laid, all you will have to do will be to go with your men, and take your trowel, and lay down one brick at a time, and build up the structure, course by course, and tier by tier; and if you have time enough, do not you think you can do it?" "Oh, yes," he says, "if you will give me plenty of time I can do it." And I say, "I will give you five, ten, or fifteen months: and I will not be hard in the end if you need a little more time. All I ask is that you shall begin. Are you willing to begin to-day to lay one course of bricks on the foundation?" He says, "I am," and commences the work.

Now God has laid out plans on the Lord Jesus Christ for a life which he wants his creatures to build; and the question is, Are you willing now to commence the work which he has given you to do? I do not ask you whether you are ready to step into the amplitude of Christian life and experience. Are you willing at once to lay the first tier of bricks with a determination that you will go on adding course after course till the top stones are laid? Do you say, "I have no evidence that I am a Christian?" Have you any evidence that you have begun to try to live a Christian life? How many are there here that feel, "I can not live a Christian life, but I will make a beginning, to-day, toward living such a life?" That is all that God asks of you. I beat up for volunteers: not for those that can come home with trophies; not for those that can say, "Behold what God hath wrought in me!" but for beginners. Christ wants an infant school. He wants such as are ready to sit on the form and learn their letters, and spell easy words, and read in simple books. Now, in a great school, he that is learning A, B, and C at one end, is just as much a scholar as he that is about to graduate at the other end. And there are thousands of persons in this congregation that ought to be able to say, "I am a Christian." Why? Not because you have overcome your evil propensities; not because you have got through a Christian life; but because you have begun such a life. Will you accept Christ now? Will you endeavor from this time forth to obey the laws of God? Will you say, "To-day, I will begin to live, not only for time, but for eternity? Justice and love shall be the two things that shall control my life. Day by day I will search to know the will of God; and day by day I will try to conform my life to that will. I will constantly look in prayer to God. I will begin to render that service which I owe to him that created me, and that has preserved me to this hour?" How many will say that? Is there not enough of the Spirit of God here to bring some sinners to the Saviour? God has borne long with you; and his promises to you are greater than those of the opening days of spring or summer. He says, "I will never leave you nor forsake you." And if any man wants to leave off bad habits and wrong courses, and enter on a new life, thank God, he need take but one step at a time. You are permitted to creep before you walk. You may be a Christian even before you have learned the alphabet of a Christian life. Are you willing, where you are, and in the circumstances in which you are placed, to begin to build, and to build for God and eternity?

Oh, may that Spirit that has been before me, abide after these words. May that God who taught me to yearn for your souls, and whose great heart yearns for you as planets yearn for the tides, and draw them with endless fluctuations—may he draw you. You can not live without God; and you can not afford to die for ever and for ever. It is a time of grace: let it be a time of decision. At least, let it be a time of beginning.

EDUCATION AND TRAINING PHRENOLOGICALLY CONSIDERED—No. 15.

CONTINUITY OR CONCENTRATIVENESS.

In our last article we defined the nature of Firmness as giving "stability, fortitude, fixedness of purpose, and constancy of character," which, abused, degenerates into stubbornness, obstinacy, and willfulness." The offices of Firmness and Continuity are often confounded by those who are not well versed in the phrenological theory and in mental analysis, just as are those of Combativeness and Destructiveness, Ideality and Sublimity, Self-Esteem and Approbativeness, and Cautiousness and Secretiveness. We will endeavor to draw the line of distinction between Continuity and Firmness.

The faculty of Continuity gives the power of mental abstraction, ability to devote the intellect or the feelings to a given subject or object with a patient, consecutive application—to become so much absorbed in its contemplation as to lose the consciousness of all other ideas and surrounding circumstances, such as the striking of a clock, the passage of time, the voice of a friend, hunger, cold, and even bodily pain. Firmness gives a stiff, determined fortitude, decision of character, and serves to brace up the other faculties, whether the action of those faculties be continued for a moment or prolonged for days. Firmness gives a kind of determination and obstinacy of purpose, while Continuity gives a patient, perfecting, plodding application. We may, perhaps, illustrate the action of these faculties in this way: two men are working in stone; both have large Firmness, and they are alike thorough and persevering. But one has

large Continuity, and prefers to use the *drill* in one place for hours, while the other, with small Continuity, craves variety, and prefers to use the *chisel* in cutting and dressing the entire surface of the stone. Each exercises Firmness and energy in an equal degree, but one brings his whole mind and energy to a single point, while the other indulges his love of variety in giving only a single blow in a place.

Continuity existing in excess, gives to persons a dreamy, absent-mindedness, a neglect of the pressing duties of life, to pertinaciously follow some single idea. They are those who make a hobby of whatever they do, and think the world hinges on that which engages their attention, and they are utterly astonished that all mankind do not embrace their subject at once, and see it as they do. They throw their whole power upon a single object or theme. Their minds become to that subject microscopic, which magnifies it into mammoth importance, while they leave unnoticed all the rest of the wide domain of thought as if it did not exist; or if they deign to consider it at all, it is only as the mere granite pedestal of their adored Parian statue, or as only the indistinct background to that picture on which the entire light of their soul is thrown. As speakers, they are tedious in the careful examination of details; as writers, prosy and voluminous.

The heavy, lumbering, long-winded style of many English authors, contrasted with the terse, nervous, pithy style of American writers, evinces the action of large and small Continuity. The mode of doing business and manner of working of the people of the two nations is in good keeping with their style of writing. In England, an artisan serves seven years for, and follows for life, a single branch of a trade, and bends his entire mind to that, which gives facility and perfection to his skill in that one line of effort, while in America, a man is in turn a farmer, a carpenter, a blacksmith, a shoemaker, a peddler, a teacher, a lecturer, and a lawyer, and can pursue each with tolerable success.

A man residing in Indiana, about forty years of age, called at our office in March last for an examination, and we told him he had "so much ingenuity and such small Continuity that he would be likely to spend his whole life in learning trades rather than in following one." He replied that he could get full wages at seventeen different trades, but he preferred the last one that he *took up*, gunsmithing, and he had confined himself to it for several years.

A man sometimes finds it convenient to abandon a trade or profession which he has unwisely adopted, and prepare himself to follow one more in harmony with his talents and taste than that which necessity, ignorant guardians, or the fanciful whim of his boyhood led him to adopt. With a versatility of talent, so prevalent in the American mind, arising from an active temperament, large perception, and average Continuity, a man, in case of failure in one occupation, can assume a new one, and become proficient and highly successful in it. Yet we ought to guard against having too many irons in the fire—to find an appropriate pursuit in the outset, and adhere to it. In a highly advanced state of society, labor becomes divided into its different branches, so that each may follow one for life. In a city, for example, where men are plenty, business becomes thus divided. In the construction of a house for instance, no less than eleven different classes of artisans are successively employed. First, the class whose pursuit it is to excavate the cellar, which requires, perhaps, twenty carts, according to the distance the earth is to be carried to a place of deposit; next come the *stone*-masons, who leave when that part is done; the brick masons follow; the carpenter succeeds; then the plasterers; next the joiners; then the stucco-plasterers; then the glaziers; next the plain painters; then the grainer, and last the paper-hanger. Go into the country, and the mason will excavate and stone the cellar, and do all the brick work and plastering, and the carpenter will put up the frame and do all the joiner work, glaze, paint, and paper the house; and not a few will do the entire work of a house in decent style, embodying eleven distinct trades, as they are recognized in the city.

In the new regions of the West, men, from a lack of tradesmen, or from lack of means to pay them, are compelled to turn their hands to all branches of business which their necessities demand, embracing tilling the soil and constructing nearly all their agricultural implements, building their houses, making their shoes, household furniture, etc., and although the things made may be rude, they answer the purpose, while this discipline gives a versatile tone to the character. Is it strange that such people should have small Continuity? It should be remembered that this mode of American life, although it renders Continuity small, has the effect to stimulate the faculties of perceptive intellect, Constructiveness, and all those elements which give self-reliance; but does it not also impart to the character a tendency to vacillation, restlessness, and impatience? As society becomes older, and the branches of labor are more divided among artisans, a less degree of enterprise and versatility of talent may be the result, but we shall have a higher order of skill and perfection in the industrial arts.

The faculty of Continuity should be cultivated in the American mind—there is too much shifting and changing, too great fondness for variety—a curiosity to make all parts of an article, a rifle, for instance, when several distinct trades are necessarily involved in its construction. The result is, that it takes three times as long for a man to make all parts of a rifle indifferently well, as it would if the different parts were allotted to different men who had followed each his part until it was perfectly mastered. We often find a kind of mechanical pride among artisans to have it to say, though perhaps a mason, "I made that bass-viol, tuning-fork, rifle, in all its parts, scissors, carving-knife, set of spoons, a pair of boots," etc. Thus, men will neglect their regular business and spend their time in tinkering at things which they could earn in half the time at their own trades, and those of a better quality, while their prosperity and the comfort of their families are sacrificed on the altar of this foolish vanity. Such "rolling stones gather no moss." Whatever has the quality of steady perseverance and close application in it, they dislike. As students, they are superficial—they read rather than study—know a little of everything, and are well versed and profound in nothing.

The advancement of society requires that he who is an assayer of metals, or a chemist, should apply the entire strength of his mind to perfect his science; so should the lawyer, the engineer, the navigator, the painter, the sculptor, the musician, the glass-worker, the machinist, the ship-builder, the engraver, the printer, the architect, and so on to the end of the catalogue, in order that the highest degree of facility and perfection may be attained. It is folly for every man to expect to range the whole circle of the sciences—to demonstrate every species of knowledge. After a man has completed his daily duties in his own sphere of usefulness, he may sit down with the works of Liebig, or Lardner, Humboldt, Audubon, Cuvier, or Sir Humphrey Davy, and drink in the fruit of their extensive research in the great arcana of nature, and become wise, without indulging in the vain pride of trying to make all the discoveries and demonstrations for himself. It is so in mechanism. "Mind your business," is an excellent motto, and suggests the exercise of Continuity.

Let mothers and teachers seek to lead the minds of children to a habit of patient, concentrated labor. Teach them to do or study one thing at a time, and that thoroughly. The habit of requiring scholars to get half a dozen lessons on different subjects in a single half day, dissipates the mind at the same time that it overtasks it. A judicious variety, which calls out different classes of faculties, serves to rest the mind. If a child have small Continuity, keep him more strictly to one thing; if too large, give him, and require him to follow a variety of pursuits or studies, to impart a necessary elasticity and versatility of mind.

We would urge the due exercise of all the faculties, but let every man have one leading, reliable occupation to lean upon, in which to exert his power and perfect himself, and let other subjects and branches of business be em-

ployed as a collateral recreation and pastime. Many persons, by trying to do and know everything, fail in all, and remind us of a cat of ours, which, when let into a room with a number of mice, seized one in her mouth, and one with each fore paw, and then stood and growled because she could not catch the rest, and did not know how to dispatch those in her power. She had her "hands too full."

The office of Firmness seems to be to stand up against positive opposition, and to meet and overcome difficulties in conjunction with Combativeness, while Continuity is shown more in a patient waiting for a chance to act, and quietly improving that chance when it arises. It is in no hurry, but merely takes hold and works as it has opportunity; if obliged to suspend, it remembers where it left off, as the plow, left in the furrow over-night, moves off, on the arrival of the team, in the same channel as if it had not been interrupted.

Continuity works with any of the faculties equally well. Does Ideality inspire, it ministers to disconnect the mind from diverting influences until Ideality has wrought out its purposes. To the mathematician it gives patient, continuous effort to the mathematical faculties; to the reasoner or linguist, united action to the reasoning and the literary faculties, in like manner as it inspired the Philoprogenitiveness of Rachel, who "refused to be comforted," when mourning for her children, "because they were not."

STYLE OF AGASSIZ.—There is one thing in the style of Agassiz which is a little surprising: we allude to his use, to so large an extent, of Saxon words in preference to those of Greek and Latin origin. This preference is manifested by all great writers who have learned the English language as their mother tongue; but it is unusual to meet with it in foreigners, especially with classical scholars, because it is so much more difficult for them to learn the words of purely English origin than it is to learn those coming from the Greek and Latin. For instance, when a classical scholar meets with the word *inclined*, he knows its meaning from its derivation; but if he comes across the word *slanting*, he must look for its meaning in the dictionary. It is therefore somewhat surprising to see a foreigner manifesting the preference for old English words which is shown by Agassiz. This is probably attributable to the circumstance that Agassiz's reading of English has been confined principally to the great writers of the language, who always discover that they can express their ideas with more strength, and especially more clearness, in the short and pithy words of the Saxon tongue than they can in the sonorous polysyllables coming from the Greek and Latin.—*Scientific American.*

EXTRAORDINARY PRECOCITY OF ERICSSON.

JOHN ERICSSON was born in 1803, in the Province of Vermeland, among the iron mountains of Sweden. His father was a mining proprietor, so that the youth had ample opportunities to watch the operation of the various engines and machinery connected with the mines. These had been erected by mechanicians of the highest scientific attainments, and presented a fine study to a mind of mechanical tendencies. Under such influences, his innate mechanical talent was early developed. At the age of ten years he had construoted, with his own hands and after his own plans, a miniature saw-mill, and had made numerous drawings of complicated mechanical contrivances, with instruments of his own invention and manufacture.

In 1814 he attracted the attention of the celebrated Count Platen, who had heard of his boyish efforts and desired an interview with him. After carefully examining various plans and drawings which the youth exhibited, the Count handed them back to him, simply observing, in an expressive manner, "Continue as you have commenced, and you will one day produce something extraordinary."

Count Platên was the intimate personal friend of Bernadotte, the King of Sweden, and was regarded by him with a feeling little short of veneration. It was Count Platen who undertook and carried through, in opposition to the views of the Swedish nobility, and of nearly the whole nation, that gigantic work, the Grand Ship Canal of Sweden, which connects the North Sea with the Baltic. He died Viceroy of Norway, and left behind him the reputation of one of the greatest men of the century. The few words of kind encouragement which he spoke, on the ocoasion to which we have referred, sank deeply into the mind of the young mechanician, and confirmed him in the career on which he had entered.

Immediately after this interview young Ericsson was made a cadet in the corps of engineers, and after six months' tuition, at the age of twelve years was appointed *niveleur* on the Grand Ship Canal under Count Platen. In this capacity, in the year 1816, he was required to set out the work for more than six hundred men. The canal was constructed by soldiers. He was at that time not tall enough to look through the leveling instrument; and in using it, he was obliged to mount upon a stool, carried by his attendants for that purpose. As the discipline in the Swedish army required that the soldier should always uncover the head in speaking to his superior, gray-headed men came, cap in hand, to receive their instructions from this mere child.

While thus employed in the summer months, he was constantly occupied during the winter with his pencil and pen; and there are many important works on the canal constructed after drawings made by Ericsson at this early age. During his leisure hours, he measured up and made working-drawings of every implement and piece of machinery connected with this grand enterprise; so that at the age of fifteen he was in possession of accurate plans of the whole work, drawn by his own hand.—*Atlantic Monthly.*

A WAY TO CULTIVATE THE ORGAN OF SIZE.

WE copy the following from the *Connecticut Commercial School Journal:*

Several months ago, in visiting the school of Mr. Marsh, in New London, we witnessed a brief exercise which might very profitably be introduced into all our schools, and that without any interference with the regular lessons. It was a simple lesson, intended to train the eye and judgment in estimating distance or length. The plan was somewhat as follows: A class of ten or twelve boys was called to the blackboard, when directions were given to draw a line 6 inches long; a line 2 feet long; a line 3 feet long; a figure 1 foot long and 8 inches wide; a circle 6 inches in diameter; a line 1 yard long, divided into feet and inches, etc.

After each was done, the teacher passed along with a measuring tape or stick and tested each. The pupils had had some practice in such exercises, and they performed them with a surprising degree of promptness and accuracy. They had gained habits of observation and comparison. Not more than five minutes at a time need be taken at the board, but it will be found that the pupils will be induced to spend many minutes, that would otherwise be misimproved, in practicing upon their slates. Teacher, try it. The exercise will afford relief from the severer studies of the school, and give a pleasant variety.

A YOUNG MAN SAVED.

EDITORS PHREN. JOURNAL — *Dear Sirs:* Among my down-town acquaintance I lately met an old physician who told me he had all his life believed Phrenology to be a "humbug." "Yet," said he, "I never paid a bill more cheerfully than I did the other day to Fowler and Wells, for a chart of my son's head. The fact is," said he, "he told the boy just what his mother and I have been trying to teach him for years, but he wouldn't believe us. When, however, a stranger, who had never seen him before, told him the same truths in regard to his faults, he believed him, and acted upon his advice, and," added the glad father, "the boy has turned over a new leaf; he is a different boy; he has left off all his bad habits, drinking, etc., and is trying to make a man of himself." Hoping you will yet live to start many more wayward boys on the road to self-control, manly dignity, and usefulness, I remain, as ever, a believer in Phrenology.

NEW YORK, *Sept.*, 1862.

A SHELF IN OUR CABINET—No. 9.

The head of the poet Wordsworth is really an interesting study. Behold what a large, broad forehead and tophead is his! He was eminently the poet of logic and metaphysics. He had also very great imagination,

PORTRAIT OF WORDSWORTH.

and one reason why much of his poetry seems dry to people is, that he becomes to their minds obscure and metaphysical. His mind took a sweep above and beyond the range of others.

The organ of Time appears large, as well as Tune, and one quality of his poetry, it will be remembered, is the harmonious rhythm of it—the jingle, which sometimes is almost carried to excess.

His Benevolence was large, evincing kindness, affection, and a desire to do good. What a remarkable face! Such a countenance is indicative of a great predominance of the moral and intellectual over the animal. His Cautiousness was large, his Ideality and Sublimity immense, his Mirthfulness large, and nearly all the perceptive organs strongly marked. His Veneration being large gave him a religious spirit.

He would have been a philosopher had he used his intellect merely, but his imagination warmed the intellect of the philosopher and made him a poet.

William Cobbett, the English statesman, is a marked phrenological specimen, evincing great practical talent, excellent memory, and sound judgment, together with energy and determination, strength of will, reverence and kindness. The organs on each side of the center of the top-head, Agreeableness, Imitation, Spirituality, Hope, and Conscientiousness, are not controlling elements.

Mrs. Manning, who was executed in England a few years ago for murder, is one of the coarsest and basest specimens we have on our shelves. Her Destructiveness, Acquisitiveness, and Amativeness were immense, and she was guilty of all the crimes possible to a depraved and wicked woman.

Here we have Madame Malibran, the Jenny Lind of her day. Her head was high and long; her features also were long, indicating intensity and pathos.

Next we have the eloquent Chief of the Six Nations. He had a remarkably active temperament, and indicates, by his bust, hardly any of the Indian features.

The bust of Dean, the murderer, indicates a terrific character—excessively wide above the ears, short and narrow on the top, contracted and weak in intellect.

Here is the mask of Kean the elder, and known throughout the world as an eminent actor. The temperament indicates great activity and sharpness, point and positiveness, as well as intensity of emotion and character.

The bust of Lord Eldon, late high chancellor of England, evinces a capacious intellect and uncommonly strong Cautiousness, Destructiveness, and Combativeness. He must have been a man of high and irascible temper. He had rather strong social feelings, large Acquisitiveness, very large Veneration and Spirituality, and deficient Conscientiousness. Such a head would indicate talent, energy, controlling power, procrastination, great reverence for antiquity, titles, dignities, intolerance in religious matters, if not positive bigotry, and with such weak conscientiousness would sacrifice justice to carry out his partisan or religious feelings.

Ephraim Byron has very large Concentrativeness, Firmness, Individuality, and Comparison, and very strong mechanical and mathematical organs. He is a resident of Sag Harbor, L. I., and is distinguished as an inventor and practical mechanic. He invented and made, with his own hands, a "Universal Planetarium," showing all the planets of the solar system in their regular motions, which was so nicely constructed that it would operate for years in the most perfect manner, by clock-work machinery. It is the most wonderful invention ever developed for exhibiting astronomical revolutions. He is now

PORTRAIT OF EPHRAIM BYRON.

engaged in constructing church clocks of his own invention, which he warrants to run two years without a variation of two minutes in that time. He is one of the most modest, retiring, and unobtrusive men of our acquaintance.

C. C. Burleigh, known as a poet, but chiefly as a lecturer on anti-slavery and "woman's rights." This bust indicates a large head and general smoothness of development. On the whole this is a well-balanced head. The moral and intellectual powers are strongly indicated. There seems to be, perhaps, too much Combativeness and Destructiveness, which give a fondness for contest and a tendency to criticise and find fault. Whatever may be said or thought of his extreme views, such a formed head as his must be sincere as well as earnest. The face, when this bust was taken, must have been decidedly handsome, for there are few in the collection, if any, which indicate more manly beauty.

La Roy Sunderland, whose name has been so widely circulated in connection with magnetism and spiritualism, evinces a remarkably dense and strong organization. The head is large, strongly developed in the social and imitative faculties, and quite well developed in the region of intellect. He started in life as a

Methodist minister and run through nearly all the phases of new ideas, and has been a fanatic in everything he has touched.

Next, we have a cast of the head with the brain exposed. It is done by removing the top of the skull and allowing the brain to appear as it lies in the skull during life.

Capt. John Ross, half-breed Indian and leader of the Chereokee nation, looks much more like a white man than an Indian, and has vastly more of the white man's peculiarities, hence he is adapted to be a leader among half-civilized Indians.

Prof. Johnson, of Wesleyan University. In this we have a high, long, and amply developed head, showing large Firmness, Self-Esteem, and Cautiousness, and a large share of dignity; he was remarkable for memory of faces, places, and things.

Dr. Johnson, of Louisville, Ky.; a man of force, talent, skill, intellect, colloquial ability, energy, and social affection.

Here is a bust of an Indian of the Mosquito tribe, indicating very large Secretiveness, Destructiveness, Amativeness, prominent perceptive faculties, and not very strong reasoning or moral power.

The mask of Dean Swift, known for his eccentricity, his humor, great perceptive power and immense Language; the bust indicates what the Dean was in fact, a low, vulgar man.

Haydn, the composer of music, shows large Causality, Ideality, Tune, and Language.

Col. Richard M. Johnson, once Vice-President of the United States; the man who is said to have killed Tecumseh. This bust evinces energy, self-reliance, Firmness, and earnestness of feeling, rather than breadth and scope of thought. He was not a man of culture nor of talent.

Here is an Idiotic Girl, with an exceedingly small head, especially so at the intellectual and reasoning department

IDIOTIC GIRL.

The Hon. Reverdy Johnson, formerly Attorney-General of the United States, an eminent lawyer, residing in the city of Baltimore. From the ear forward, his head is long and broad, indicating talent and strength of mind. He has an excellent memory, first-rate Language, uncommon policy and prudence, and more than ordinary harmony of disposition and of talent. He is what may be denominated a judicious man.

Martin Van Buren, once President of the United States; has a large head, excessive Caution and Secretiveness, large Ideality and Language, large Veneration and Agreeableness, excellent memory, and qualities that give self-possession, prudence, smoothness.

The next is an Indian Chief, who was remarkable for talent. We have lost his name. With proper culture, such a head would take first-class rank in any pursuit that requires courage, mechanical judgment, or scientific ability.

Here is a mask of Sir Isaac Newton, the great mathematician and philosopher, and we regret that no more of his head is shown. We have sufficient, however, to indicate that Calculation, Weight, Locality, and Constructiveness are large.

PORTRAIT OF ABBOTT LAWRENCE.

Rev. S. Holmes, of New Bedford, Mass.; a head twenty-four inches in circumference, indicating a practical intellect, great energy of character, eminent social feelings, uncommon wit, fine Language, and oratorical talent, together with perseverance, and prudence, and fair religious development. He was a man eminently qualified to instruct, govern and lead people.

Clara Fisher, taken when a child nine years old. She is known as an actress from childhood; a precocious head, indicating eminent Imitation, Mirthfulness, Approbativeness, and Ideality.

CLARA FISHER.

William Pitt, son of the Earl of Chatham, who became premier of England when twenty-five years of age, was a man of brilliant talent, uncommon energy, and extended culture.

Abbott Lawrence was the seventh child of Samuel Lawrence, and was born in Groton, Mass., Dec. 16th, 1792. The family of Lawrence is one of the most ancient in the Commonwealth of Massachusetts, the name occurring in the history of Watertown as early as 1635. The one who bore it probably came over from England with Governor Winthrop, in 1630. Samuel, the father of Abbott, was a patriot of the Revolution, and an officer in the Continental army. An anecdote is told of him which well illustrates his character and the spirit of the times in which he lived.

On the 22d day of July, 1777, he obtained a furlough and returned to Groton to fulfill his contract of marriage with Susanna Parker, with whom he had been acquainted from childhood, and who had been his promised bride. Though the casualties of war and his necessary absence from home promised but few bridal comforts, it was the opinion of the mother of the betrothed that Susanna had better be Samuel's widow than his forlorn damsel. With this intent he obtained leave of absence, and while the marriage ceremony was progressing the alarm bell rang to call all officers and soldiers to their posts at Cambridge, and ere the congratulations of friends had commenced and the customary festivities been indulged in, the young patriot, prompted by his love of country, and acknowledging the claims of a struggling nation upon his individual efforts, took a hasty farewell of his bride and hurried to Cambridge. Of such sterling stuff was made the father of Abbott Lawrence.

Abbott Lawrence was a successful business man, but he was something more. He was a statesman, a philanthropist, and a public benefactor. He was minister to England under President Taylor's administration. His history is similar to that of most of those who

have been the architects of their own fortunes and fame. He commenced without capital, and with a very limited education, and by industry, economy, prudence, energy, and above all by a hearty, earnest, and entire devotion to his chosen pursuit, "by doing," as he said himself, "whatever he undertook with his chosen heart and soul," he became one of the greatest of our merchant princes. After having expended vast sums in benevolent and philanthropic donations, he died in Boston, on the 18th of August, 1855, after a long and painful illness, at the age of sixty-two years.

The mask of Sir William Pitt, Earl of Chatham, evinces an uncommonly sharp and active temperament, great Language, readiness of mind, practical talent, and good memory.

R. C. Hobbs, the great lock picker; for years he was connected with eminent lock manufacturers in New York, and in 1851, opened the best English safe lock at the World's Fair in London, and won the prize in twenty minutes, which for months had been labored for by European locksmiths in vain. He then offered them a lock, made by Day & Newel, New York, and promised to pay a thousands pounds to any man who should pick it in a week. It stood the test and defied their skill.

OUR NATIVE LAND.

Breathes there a man with soul so dead,
Who never to himself hath said,
"This is my own, my Native Land!"
Whose heart has ne'er within him burned,
As home his footsteps he hath turned
From wand'ring on a foreign strand?
If such there breathes, go mark him well;
For him no minstrel's raptures swell;
High though his circle, proud his name,
Boundless his wealth as wish can claim—
Despite those titles, power, and pelf,
The wretch concentered all in self,
Living shall forfeit fair renown,
And doubly dying shall go down
To the vile dust from whence he sprung,
Unwept, unhonored, and unsung!

Sir Walter Scott.

When Great Britain fought the first Napoleon she made notes of the Bank of England legal tender, and the premium on gold rose so high that 21-shilling pieces rose to 27, or over 28 per cent. In the United States it recently went up to 20 per cent., less than ¾ as much as in England.

The wind is unseen, but it cools the brow of the fevered one—sweetens the summer atmosphere—and ripples the surface of the lake into silver spangles of beauty. So goodness of heart, though invisible to the material eye, makes its presence felt; and from its effects upon surrounding things we are sure of its existence.

Begin Early.—It is better to throw a guard about the baby's cradle than to sing a psalm at a bad man's death-bed; better to have care while the bud is bursting to the sun, than when the heat has scorched the heart of the unguarded blossom.

ECHOES FROM THE SCHOOL-ROOM.

BY ALLIE RAY.

"Please, Miss R., may I ring the bell this morning?" said a bright-eyed little girl of six summers, one sunny summer morning.

"No; I will ring it myself," was the emphatic reply. Immediately the smile vanished from the face, the eyes filled with tears, and whispering, "You promised me yesterday I might," she slowly took her seat.

To please the little ones, it had been my practice to permit one of their number to ring the recess bell, and many a quiet hour and many a prompt recitation had been secured in view of the promised reward.

At another time I should have spoken less harshly, but, for the last half hour, I had been so constantly plied with questions that I found my small stock of patience rapidly vanishing.

The accusing angel was already by my side. I had, by my hastiness, taken a drop from the cup of happiness of a merry-hearted child, and how should it be restored? simply by acknowledging my error and granting the requested boon. But would not this be lessening my authority? I wished my scholars to understand that from my decision there was no appeal, and should I revoke it now, would they not expect it on every occasion of like occurrence, and would it not be the cause of much trouble hereafter? But the inward monitor was not thus to be silenced.

Better let your pupils perceive that even in the smallest things you are guided by a love of truth and justice, and have the moral courage to acknowledge faults, than allow them to feel that these are of minor consequence, provided your commands, even if unjust, are executed to the letter. My better nature conquered; and going to the little one, "Ella," said I, "I had, for the moment, forgotten my promise, but to atone for my forgetfulness, you may ring the bell both morning and afternoon."

Instantly the tears were dried, the face beamed with happiness, and when at recess, a few moments afterward, I heard, "I knew the teacher would not tell a lie, she had only forgotten," and a half dozen childish voices chimed in, "Oh, no; she always does as she says she will," I could not fail to see how intuitively childhood's mind draws the line between right and wrong, or to reflect upon the impression which might have been made upon the same minds had I pursued a different course. I had been taught a lesson from the incident of that morning, which was not soon to be erased from memory; and could these echoes fall upon the ear of all who are engaged in teaching, their import would be, deal with the little ones gently, truthfully, wisely, lest by some *seemingly* trifling act you mar forever the beauty of the gem for a time committed to your care.—*Maine Teacher.*

TESTIMONIES NEW AND OLD.

[Under this general title we propose to place on record such evidences, proofs, testimonies, illustrations, and applications of Phrenology, Physiology, and Psychology as come under our observation, and also such as we may receive from readers and correspondents in all parts of the world. As a basis or foundation, and also as an evidence of the progress which our noble science is making among the conservatives of the Old World, we give the following.]

THE FUNDAMENTAL DOCTRINES OF PHRENOLOGY.

From latest Edition of the "Encyclopedia Britannica."

I. *The brain is the organ of the mind.*

"This is a doctrine founded on the common sense of mankind, and admitted by a preponderating majority of philosophers and physiologists."

II. *That the brain is not a single, but a congeries of organs, each of which performs its own peculiar functions.*

1. "It is an indisputable truth, that varying mental states characterize the different stages of man's development. Reasoning powers appear later than emotional; a child *observes* much sooner than he *reflects; fears* and *loves* before he *venerates.*"

2. "But it is not only the individual man at various stages of his life that manifests various faculties. Man, when examined in the mass, as in families, races, or nations, presents great varieties of faculties, desires, sentiments, and instincts."

After enumerating the evidences adduced by phrenologists in favor of a plurality of cerebral organs, the writer adds: "All these phenomena are of daily occurrence, and the conclusions to which they point have been forced upon the attention of philosophers and physiologists from Aristotle and Galen downward."

Again: "Mr. Combe is completely justified therefore in his conclusion, that the presumptions are all in favor of a plurality of mental faculties manifesting themselves by a plurality of organs."

Again: "One of the most distinguished living physiological psychologists fully admits the phrenological doctrine of a plurality of faculties and organs, although he is by no means in favor of Phrenology generally. 'The phrenologists rightly regard it as probable,' Sir H. Holland remarks, 'or even as proved, that there is a certain plurality of parts in the total structure of the brain corresponding to and having connection with the different intellectual and moral faculties.'"

"Mr. Herbert Spencer, one of the most profound thinkers of the day, remarks: 'No physiologist who calmly considers the question in connection with the general truths of this science can long resist the conviction, that dif-

ferent parts of the cerebrum subserve different kinds of mental action.' Socialization of function is the law of all organization whatever; separateness of duty is universally accompanied with separateness of structure; and it would be marvelous were an exception to exist in the cerebral hemispheres. Let it be granted that the cerebral hemispheres are the seat of the higher psychical activities; let it be granted that among these higher psychical activities there are distinctions of kind, which, though not definite are yet practically recognizable, and it can not be denied without going in direct opposition to established physiological principles, that these more or less distinct kinds of psychical activity must be carried on in more or less distinct parts of the cerebral hemispheres. To question this is not only to ignore the truths of physiology as a whole, but especially those of the physiology of the nervous system. Either there is or there is not some arrangement, some organization in the cerebrum. If there is no organization, the cerebrum is a chaotic mass of fibers incapable of performing any orderly action. If there is some organization, it must consist in that same physiological division of labor in which all organization exists; and there is no division of labor, physiological or other, of which we have any example or can form any conception, but what involves the concentration of special kinds of activity in special places."

III. *The size of the brain, other things being equal, is the measure of its power; and that consequently the power of each faculty of the mind, other things being equal, is in accordance with the size or development of its peculiar organ.*

"No principle of Phrenology has been more controverted than this, yet it is one upon which there is a singular unanimity among all classes of observers whether popular or psychological. A talented modern metaphysician remarks in summary of the teachings of the most distinguished physiologists, 'There is an indisputable connection between size of brain and the mental energy displayed by the individual man or animal. It can not be maintained that size is the only circumstance that determines the amount of mental force; *quality* is as important as *quantity*. But just as largeness of muscle gives greater strength of body, as a general rule, so largeness of brain gives greater vigor of mental impulse.' This doctrine, we repeat," says the writer in the Encyclopedia Britannica, "of all the best physiologists, is none other than the doctrine of all the phrenologists. Yet, when communicated by them, it has usually been treated with derision, or if seriously controverted, controverted most usually on false premises or a false statement of the doctrine. But these physiologists, strange to say, who controvert the doctrines when applied by phrenologists to the hemispheres, adopt it themselves when they wish to demonstrate the functions of other parts of the encephalon, taken in correspondence with energy of psychical manifestation, and indicates in lower animals the functions of those portions, and proves the law of energy—size. Hence it must be conceded to the phrenologists, that the law *within the limits* and under the conditions laid down, is founded on both facts and general principles."

"To Phrenology," concludes the writer, "may be justly conceded the grand merit of having forced the inductive method of inquiry into mental philosophy, and thus laid the permanent foundation of a true mental science."

THE HUMAN COUNTENANCE.

"Physiognomy* is reading the handwriting of nature upon the human countenance," based, of course, on Physiology and Phrenology.

THERE is a look of nobleness,
Fit emblem for a crown;
A look that never courts a smile,
Nor trembles at a frown.

There is a look of intellect,
Of Wisdom's wide domain,
A breath intelligent that lives
And acts in every vein.

There is a look of reverence
For high and holy things,
Acknowledging a will supreme
In Him the "King of kings."

There is a look of innocence,
Triumphant in its reign;
Of Virtue's loyal followers,
The noblest of the train.

There is a look of modesty,
A regal tinted face,
That gives the mind a dignity,
Society, a grace.

There is a look of sympathy,
That penetrates despair;
A kindred love to mingle with
The gloomiest gloom of care.

There is a look of cheerfulness,
Allaying worldly strife,
That battles ever with a smile,
The purposes of life.

There is a look of truthfulness,
When eloquence may fail,
That with a talismanic power
Makes truth inspire the tale.

There is a look of steadfastness,
A look of stern command,
A look of social radiance,
That opens Friendship's hand.

There is a look of honesty,
That all the world may scan,
Developing the character
And majesty of man.

PORTSEA, ENGLAND. W. J. M.

* Usually pronounced Physiognomy.

NATIONAL CHARACTERISTICS.

IT is not always pleasant to be shown up as others see us—nor, indeed, is it easy to represent others correctly. A man's character is often very different from his reputation; many an unpolished diamond is regarded as worthless by outside observers. It may not be fair; it certainly is not modest, nor very gracious for one nation to attempt to characterize other nations. An English journal copies from a French publication the following critique on four of the prinoipal European nations, and it may be interesting to our readers to see how French and other national characteristics appear from a French stand-point.

We do not regard the entire criticism as correct. We may, at some future time, attempt to revise it, and add the American and other national characteristics. In the mean time any hints and helps from our readers would be acceptable. But we give the characterization as follows:

In Religion—the German is unbelieving; the Englishman devout; the Frenchman zealous; the Italian ceremonious; the Spaniard a bigot.

In keeping his Word—the German is faithful; the Englishman safe; the Frenchman giddy; the Italian cunning; the Spaniard a cheat.

In giving Advice—the German is slow; the Englishman resolute; the Frenchman precipitate; the Italian nice; the Spaniard circumspect.

In Love—the German does not understand it; the Englishman loves a little here and there; the Frenchman everywhere; the Italian knows how one ought to love; the Spaniard loves truly.

In External Appearance—the German is tall; the Englishman well made; the Frenchman well looking; the Italian demure; the Spaniard frightful.

In Manners—the German is clownish; the Englishman is barbarous; the Frenchman easy; the Italian polite; the Spaniard proud.

In keeping a Secret—the German forgets what he has heard; the Englishman conceals what he should divulge, and divulges what he should conceal; the Frenchman blabs everything; the Italian blabs nothing; the Spaniard is mysterious.

In Vanity—the German boasts little; the Englishman despises all; the Frenchman praises everything; the Italian nothing; the Spaniard is indifferent to all.

In Eating and Drinking—the German is a drunkard; the Englishman a lover of sweets; the Frenchman delicate; the Italian moderate; the Spaniard niggardly.

In offending and doing good—the German does neither good nor bad; the Englishman does both without reason; the Italian is prompt

in beneficence, but vindictive; the Spaniard is indifferent in both respects.

In Speaking—the German speaks little and badly, but writes well; the Frenchman speaks and writes well; the Englishman speaks badly, but writes well; the Italian speaks well, writes much and well; the Spaniard speaks little, writes little, but well.

In Laws—the German laws are indifferent; the Englishman has bad laws, but observes them well; the Frenchman has good laws, but observes them badly; the Italian and Spaniards have good laws—the former observe them negligently, the latter rigidly.

Diseases—the Germans are particularly infested with fleas; the Englishman with whitlows; the French with small-pox; the Italians with the plague; and the Spaniards with wens.

The Women—are housewives in Germany, queens in England, ladies in France, captives in Italy, slaves in Spain.

In Courage—the German resembles a bear, the Englishman a lion, the Frenchman an eagle, the Italian a fox, and the Spaniard an elephant.

In the Sciences—the German is a pedant; the Englishman a philosopher; the Frenchman has a smattering of everything; the Italian is a professor; the Spaniard a profound thinker.

Magnificence—in Germany, the princes; in England, the ships; in France, the court; in Italy, the churches; in Spain, the armories—are magnificent.

Husbands—in Germany, are looked upon as masters; in England, as servants; in France, as companions; in Italy, as schoolboys; and in Spain, as tyrants.

The foregoing is as firmly believed in Paris as the Alkoran is at Constantinople.

MODEL PASTORAL CHARGE.

We copy, with pleasure, the following "Pastoral Charge," partly because it is laconic, but chiefly because its author has evinced his excellent sense in charging the young minister to "take care of his body," a matter so much neglected among clergymen. "Muscular Christianity," a topic of late the occasion of much pleasantry, is really of vastly more moment to the moral world than is usually supposed. Bodily health is essential to correct views of life and duty, and vigor of the physical is to enduring vigor of mind a *sine qua non*.

"I charge you, my young brother, to take care of your *body*. Eat nothing which does not agree with your digestive apparatus—masticate it well—take regular and sufficient exercise daily—go to bed at ten o'clock P.M., and rise at six o'clock A.M.—and maintain a "prudent, cautious self-control" over your animal passions.

I charge you to take care of your mind. Discipline and furnish it daily. "Let the Word of God dwell in you richly with all wisdom." Make continual and choice additions to your store of knowlege—otherwise, constantly pouring out as you will be called to do, "your barrel will soon run emptyings."

I charge you to take care of your *heart*. Keep it with all diligence. Be watchful and prayerful. Unless the principle of grace, implanted within you, is kept vigorous and thriving, you will not be happy in your sacred calling, nor successful in it, nor be a fit example to Christians in charity, in faith, and purity.

I charge you take care of your *doctrine*. Let it be that which was once delivered unto the saints—preserve it uncorrupt—faithfully preach it in season, out of season—contend earnestly for it—and see that your flock be rooted and grounded in it.

Taking this course—keeping your body under subjection, stocking your mind with precious furniture, keeping your heart right in the sight of God, and your doctrine according to Divine revelation; and having it drop in public and private, in the sanctuary, and from house to house, "as the rain upon the grass, and the dew upon the tender herb"—you will make full proof of your ministry, and when the Chief Shepherd appears, will receive a crown of glory that fadeth not away. Amen."
—*Hartford Religious Herald.*

WHO MURDER THE INNOCENTS?

Mr. Slashaway, who writes for the *Ocean Magazine*, says the teachers murder them. Mrs. Prim, who picks the mote out of *other* people's eyes, says the same. Mr. Tradewell, who comes home at night with the headache, and does not like to be troubled with the children's lessons, iterates the same charge. And all lazy boys and girls offer themselves as the *living* witnesses that they expect to die of hard study. We protest.

Who sends the children to bed with stomachs overloaded with indigestible food? Not the teacher.

Who allows Susan Jane to go out in wet weather with cloth shoes and pasteboard soles? Not the teacher.

Who allows the little child, in cold weather, to go with its lower extremities half bare, or but thinly clad, because it is fashionable? Not the teacher.

Who allows John and Mary, before they have reached their "teens," to go to the "ball" and dance until the cock crows? Not the teacher.

Who compels the children, several in number perhaps, to sleep in a little, close, unventilated bedroom? Not the teacher.

Who builds the schoolhouse "tight as a drum," without any possibility of ventilation? Not the teacher.

Who frets and scolds, if "my child" does not get along as fast as some other child does? Not the teacher.

Who inquires, not how *thoroughly* "my child" is progressing, but *how fast?* Not the teacher.

Who murder the innocents?—*Teacher and Pupil's Friend.*

TALLEYRAND AND ARNOLD.

There was a day when Talleyrand arrived in Havre on foot from Paris. It was the darkest hour of the Revolution. Pursued by the blood-hounds of his reign of terror, Talleyrand secured a passage to America in a ship about to sail. He was a beggar and a wanderer to a strange land, to earn his daily bread by daily labor.

"Is there any American staying at your house?" he asked the landlord of the hotel. "I am bound to cross the water, and would like a letter to a person of influence in the New World."

The landlord hesitated a moment, and then replied:

"There is a gentleman up stairs either from America or Britain; but whether from America or England I can not tell."

He pointed the way, and Talleyrand, who in his life was bishop, prince, and minister, ascended the stairs. A miserable supplicant, he stood before the stranger's room, knocked and entered.

In the far corner of the dimly-ligbted room sat a man of fifty years of age, his arms folded and his head bowed upon his breast. From a window directly opposite a flood of light poured upon his forehead. His eyes looked from beneath the downcast brows and upon Talleyrand's face with a peculiar and searching expression. His form, vigorous even with the snows of fifty winters, was clad in a dark but rich and distinguished costume.

Talleyrand advanced, stated that he was a fugitive, and with the impression that the gentleman before him was an American, he solicited his kind feeling and offices.

He poured forth his history in eloquent French and broken English.

"I am a wanderer and an exile. I am forced to fly to the New World without friend or home. You are an American. Give me, then, I beseech you, a letter of yours, so that I may be able to earn my bread. I am willing to toil in any manner; a life of labor would be a paradise to a career of luxury in France. You will give me a letter to one of your friends? A gentleman like you doubtless has many friends."

This strange gentleman arose. With a look that Talleyrand never forgot, he retreated toward the door of the next chamber, his eyes looking still from beneath his darkened brow. He spoke as he retreated backward; his voice was full of meaning:

"I am the only man of the New World who can raise his hand to God and say, I have not a friend—not one in America."

Talleyrand never forgot the overwhelming sadness of the look which accompanied these words.

"Who are you?" he cried, as the strange man retreated to the next room; "your name?"

"My name," he replied, with a smile that had more of mockery than joy in its convulsive expression—"my name is Benedict Arnold."

He was gone. Talleyrand sank in the chair, gasping the words:

"Arnold, the traitor!"

Thus he wandered over the earth, another Cain, with the wanderer's mark upon his brow.

[Will not the earth be a grand Cain-brake after the great treason of the United States shall have been quelled, and the traitors driven forth like Cain to mingle with mankind of every clime?]

SELF-CONTROL.

BY T. S. ARTHUR.

"MOTHER!" cried a little girl, rushing into the room where a lady sat reading—"John struck me in the face with all his might! Oh! dear, it hurts me so!"

And the child pressed her hand against her cheek, and threw her head backward and forward as if she was in great pain.

The lady's face reddened instantly, and the book fell from her hand to the floor. There was anger in her heart against John, and, in the blindness of her sudden indignation, she resolved to punish him with severe chastisement. But ere she reached the apartment in which her child had been playing, she paused suddenly and stood still. A timely thought glancing through her mind had arrested her steps.

"This will not do. I must control myself," she said, speaking half aloud. Then, after a resolute strife with her angry feelings, the mother went back to the room where she left her weeping child, and sitting down in her old place said, with as steady a voice as she could command:

"Agnes, let me see your cheek."

"Oh, dear! how it hurts!" sobbed Agnes as she came to her mother's side, her hand still pressed to her face. The lady gently removed the hand and examined her little girl's cheek. There was a red mark, as if a blow had been received, but no evidence of a bruise.

"Agnes," said the mother, now speaking very calmly and gently, yet with a firmness that at once subdued the excitement of her child's mind, "I want you to stop orying and tell me all about this trouble with John."

The child's tears ceased to flow and she looked up into her mother's face.

"Agnes, who gave the first provocation in this matter, you or John?"

"John struck me in the face!" replied the child, evincing a great deal of angry feeling toward her brother.

"Why did he strike you?"

Agnes was silent.

"What was the trouble between you and John?" "inquired the mother.

"Why, Mary saw it. "She'll tell you that John struck me in the face with all his might."

"Tell Mary I wish to see her."

Agnes went for her sister. When they returned, the mother said:

"Now, Mary, tell me all about this trouble with John and Agnes."

"You saw him strike me, didn't you, Mary?" said Agnes, with the eagerness of resentment.

"I will question Mary," said the mother, "and while I am doing so, you, Agnes, must have nothing to say. After Mary has finished, then you can correct her statement if you wish to. Now, Mary, say on."

"Well, mother, I'll tell you just how it was," said Mary. "Agnes was teasing John, and John got angry."

"And struck his sister." There was a tone of severity in the mother's voice.

"I think the blow was accidental," said Mary. "John declared that it was, and tried his best to comfort Agnes, even promising to give her his pet kitten, if she would stop crying and not make trouble by telling you. But she was angry, and would not listen to him."

"Tell me just what occurred, Mary, and then I shall know exactly how far both were to blame."

"Well," answered Mary, "John and I were playing checkers, and Agnes would every now and then steal up behind John and push his elbow when he was making a move. It worried him, and he asked her over and over again not to do so. But she did not mind what he said. At last John pushed the board from him and would not play any longer. He was angry. Still Agnes seemed bent on annoying him. John got a book and sat down near the window to read. He had not been there long before Agnes stole up behind him, whipped the book out of his hand, and ran away. John sprang after her, and they had a struggle for the book, in which Agnes got a blow upon the face. I was looking at them, and I think the blow was accidental. It seemed so at the time, and John declared that he did not mean to strike her. That is all, mother."

"Call your brother," said the lady, in a subdued voice. John entered the room in a few moments. He was pale and looked troubled.

"My son," said the mother, speaking without apparent excitement, yet with a touch of sorrow in her voice, "did you strike Agnes on purpose?"

The boy's lips quivered, but no answer came through them. He looked at the mother's eye for a moment or two, until tears blinded him, and then he laid his face down upon her bosom and sobbed.

With love's tender instinct the mother drew her arm around her boy, and then there was silence for the space of nearly a minute.

"It was an accident, I am sure," whispered the mother placing her lips close to the ear of her boy.

"Indeed it was," John answered back with earnestness. "My hand slipped as I tried to get my book from her, and it struck her in the face. I was sorry."

What else could the mother do than kiss with ardor the fair brow of her boy, against whom she, under the influence of passion, had passed a hasty judgment. She almost shuddered at the thought of the unjust punishment she had come nigh inflicting while blind from excitement.

"The chief blame, I see, rests with Agnes," said the lady, turning with some severity of voice and countenance toward her little girl, who now stood with the aspect of a culprit instead of an accuser.

"It was her fun, mother," John spoke up quickly. "She loves to tease me, you know, and I was wrong to get angry."

"But teasing does not come from a good spirit," replied the mother, "and I am sorry that my little girl can find no higher enjoyment than teasing her brothers and sisters. I am satisfied with you, John, but not with Agnes; and now you may leave us alone."

John and Mary went out and left their mother alone with Agnes. When the little girl joined her brothers and sisters some time afterward, she had a sober face like one whose spirit was not at ease with itself. She had been guilty of a double wrong, and had come near drawing down upon her innocent brother an unjust punishment. So clearly had the mother brought this to her view, that shame followed conviction, and she was now ready to acknowledge her fault and promise better conduct in future. But one that was profited most by this scene of trouble was the children's mother. After all was harmonized again, and she was alone with her own thoughts, she lifted a heart of thankfulness for self-control, and prayed that she might possess her own spirit in calmness. She trembled in thinking of the evil that would have followed a blind punishment of her noble-hearted boy.

WHAT MAKES A MAN.

HERE are a few wise words that will be indorsed by every one who has had any heavy lifting to do in this life. We do not know the author, but we do know that they may encourage some struggling one.

A man never knows what he is capable of until he has tried his power. There seems to be no bound to human capacity. Insight, energy, and will produce astonishing results. How often modest talent, driven by circumstances to undertake some formidable-looking work, has felt its own untried and hitherto unconscious powers rising up to grapple and to master, and afterwards stood amazed at his own unexpected success! Those circumstan-

ces, those people, enemies and friends, that provoke us to any noble undertaking, are our greatest undertakers—are our greatest benefactors. Opposition and persecution do more for a man than any seemingly good fortune. The sneers of critics develop the latent fire of the young poet. The anathemas of the angry church inflame the zeal of the reformer. Tyranny, threats, fagots, torture, raise up heroes and martyrs, who might otherwise have slept away slothful and thoughtless lives, never dreaming what splendid acts and words lay buried in their bosoms. And who knows but the wrongs of society are permitted, because of the fine gold which is beaten out of the crude ore of humanity? Here is the truth worth considering. Are you in poverty? Have you suffered wrong? Are you beset by enemies? Now is your time! Never lie there depressed and melancholy. Spend no more idle whining. Up like a lion. Make no complaint, but if difficulty fights you, roar your defiance. You are at school, this is your necessary discipline, poverty and pains are your masters—but use the powers God has given you and you shall be master at last. Fear of failure is the most fruitful cause of failure. Stand firm and you will not fail. What seems failure at first is only a discipline. Accept the lesson; trust the grand result; up, and up again; strike, and strike again; and you shall always gain, whatever the fortune of to-day's or to-morrow's battle.

PRINCE ALBERT'S FARM.

Prince Albert's farm is situated near Windsor Castle, about twenty miles S. W. of the city, occupies one thousand acres, one hundred of which are never plowed, and is wooded and sown with orchard grass, top-dressed every four years with liquid manure. The arable land is sub-soiled every two or three years with four enormously large Scotch horses, driven tandem; rotation of crops much the same as ours, without the Indian corn.

Barley and oats are crushed in a mill driven by steam; eighty short horn and Alderney cows are kept; cow stalls made of iron; iron trough always full of water in each stall, with waste-pipe to gutter behind them, and thence to manure-shed, from which it is pumped into carts similar to ours for watering streets, and sprinkled over the grass. Keeps none but Suffolk and Berkshire pigs; prefers former on account of their taking on fat; as one of the swine-herds said, "a dale of fat a dale quicker."

The pig pens are of stone, and paved with stone, being lower in the centre, from which a pipe conducts the liquid manure to keep. In the garden I saw peach, apricot, and plum trees trained espalier; pine-apples, strawberries, and grapes in all stages of growth; the latter finer than in countries to which they are indigenous, and ripe all the year round. Melons will not grow in the open air, but they have very fine ones in frames. Her Majesty must certainly fare sumptuously every day. There are forty men to attend to the garden alone.

Mr. Tait, the gentlemanly manager of the farm, gave me every information desired. I also went to see the Queen's stables at Buckingham Palace; they would make more comfortable dwellings than two-thirds of the people of London live in. English farriers have found out that the upper part of the stall ought to be lowest by two inches at least. There are in those stables one hundred and six horses. Her Majesty is partial to grays, and may frequently be seen driving two in hand, in Windsor Park. The Princess Alice drives four ponies, and is said to be an excellent horsewoman. I saw the eight cream-colored horses that draw her Majesty at the time of opening or dissolving Parliament.

Their harness is red morocco, gold mounted, cost $10,000; and the state carriage cost $35,000, ninety years ago.—*Cor. Phil. Ledger.*

LIFE EVERYWHERE.

Under this caption a deeply interesting and instructive article appears in the *Cornhill Magazine*. Read it.

Life everywhere! The air is crowded with birds—beautiful, tender, intelligent birds—to whom life is a song and a thrilling anxiety—the anxiety of love. The air is swarming with insects—those little animated miracles. The waters are peopled with innumerable forms—from the animalcule, so small that one hundred and fifty millions of them would not weigh a grain, to the whale, so large that it seems an island as it sleeps upon the waves. The bed of the sea is alive with polyps, carps, star-fishes, and with shell animalcules. The rugged space of the rock is scarred by the silent boring of soft creatures, and blackened with countless muscles, barnacles, and limpets.

Life everywhere! On the earth, in the earth, crawling, creeping, burrowing, boring, leaping, running. If the sequestered coolness of the wood tempt us to saunter into its checkered shade, we are saluted by the din of numerous insects, the twitter of birds, the scrambling of squirrels, the startled rush of unseen beasts, all telling how populous is this seeming solitude. If we pause before a tree, or shrub, or plant, our cursory and half-abstracted glance detects a colony of various inhabitants. We pluck a flower, and in its blossom we see many a charming insect busy in its appointed labor. We pick up a fallen leaf, and if nothing is visible on it, there is probably the trace of an insect larva hidden in its tissue, and awaiting its development. The drop of dew upon this leaf will probably contain its animals, under the microscope. The same microscope reveals that the "blood-rain" suddenly appearing on bread, and awaking superstitious terrors, is nothing but a collection of minute animals (*Monas prodigosa*); and that the vast tracts of snow which are reddened in a single night, owe their color to the marvelous rapidity in production of a minute plant (*Protaccus nivalis*). The very mold which covers our cheese, our bread, our jam, or ink, and disfigures our damp wall, is nothing but a collection of plants. The many-colored fire which sparkles on the surface of a summer sea at night, as the vessel plows her way, or which drips from the oars in lines of jeweled light, is produced by millions of minute animals.

CHILDHOOD.

BY GEO. D. PRENTICE.

'Tis sad, yet sweet, to listen
To the soft wind's gentle swell,
And think we hear the music
Our childhood loved so well.

To gaze out on the even,
And the boundless fields of air,
And feel again our boyhood's wish
To roam like angels there.

There are many dreams of gladness
That cling around the past,
And from the tomb of feeling
Old thoughts come thronging fast.

The forms we loved so dearly,
In the happy days now gone,
The beautiful and lovely,
So fair to look upon.

Those bright and gentle maidens,
Who seemed so formed for bliss,
Too glorious and too heavenly
For such a world as this!

Whose dark, soft eyes seemed swimming
In a sea of liquid light,
And whose locks of gold were streaming
O'er brows so sunny bright.

Like the brightest buds of summer,
They have fallen from the stem;
Yet, oh! it is a lovely dream
To fade from earth like them!

And yet the thought is saddening
To muse on such as they,
And feel that all the beautiful
Are passing swift away.

That the fair ones whom we love
Grow to each loving breast,
Like tendrils of the clinging vine,
And perish where they rest.

A DREAM.

BY JAMES MACKINTOSH.

I dreamed I stood, a thoughtless boy,
By a stream's silvery tide,
With Hope perched on my youthful brow,
The future all untried.

The sunbeams wore a golden glow,
The skies a magic blue;
The forests seemed a sea of green,
High waving on the view.

The wingéd warblers told their tales
Of love among the bowers;
The wild bees sipped the starry dew
From dear, delicious flowers.

Half hid from view, in trembling vines,
I saw our cottage home;
The blue smoke, curling from the roof,
Rolled high toward heaven's blue dome.

A low, soft, plaintive melody
Fell on my ravished ears;
I knew it was my mother's voice—
Fast fell the trembling tears.

The scene before all passing fair,
Was now an Eden blest;
A joy but felt in boyhood's days
Flashed through my throbbing breast.

I hastened to the cottage door,
With all my boyish mien,
To meet my mother's kind embrace,
And see her smile again.

But, ah! such moments pass away,
Quick as the meteor's gleam;
The vision fled, and I awoke,
To find it but a dream.

IVORY.

The immense demand for elephants' teeth has of late years increased the supply from all parts of Africa. At the end of the last century the annual average importation into England was only 192,560 lbs.; in 1827 it reached 364,784 lbs., or 6,080 tusks, which would require the death of at least 3,040 male elephants. It is probable that the slaughter is much greater, for the teeth of the female elephant are very small, and Burchell tells us, in his African travels, that he met with some elephant-hunters who had shot twelve huge fellows, which, however, altogether produced no more than two hundred pounds of ivory. To produce 1,000,000 lbs. of ivory, the present annual English import, we should require (estimating each tusk at 60 lbs.) the life of 8,333 male elephants. It is said that 4,000 tuskers suffer death every year to supply the United States with combs, knife-handles, billiard-balls, etc.

A tusk weighing 70 lbs. and upward is considered by dealers as first-class. Cuvier formed a table of the most remarkable tusks of which any account had been given. The largest on record was one which was sold at Amsterdam, which weighed three hundred and fifty pounds; in the late sales at London the largest of the "Bombay and Zanzibar" was 122 lbs.; of "Angola and Lisbon" 69 lbs.; of "Cape of Good Hope and Natal" 106 lbs.; of "Cape Coast Castle, Lagos," etc., 114 lbs.; of "Gaboon" 91 lbs; "Egyptian" 114. But it must not be inferred from this that large tusks are now rare. On the contrary, it is probable that more long and heavy teeth are now brought to market than in any previous century. A short time ago Julius Pratt & Co. cut up at their establishment at Meriden, Ct., a tusk that was nine and a half feet long, eight inches in diameter, and which weighed nearly eight hundred lbs. The same firm in 1851 sent to the "World's Fair," London, the widest, finest, and largest piece of ivory ever sawed out. By wonderful machinery, invented in their own factory, they sawed out (and the process of sawing did the work of polishing at the same time), a strip of ivory forty-one feet long and twelve inches wide. It took the precedence of all the specimens sent in by England, France, or Germany, and received rewarding attention from the Commission.

It may be asked what can be done with such an immense piece of ivory? We reply that the time has come when this beautiful material can be used for purposes of veneering, and we shall soon doubtless see tables, bureaus, writing-desks, and other members of the furniture family rendered as resplendent as the throne of Solomon. We believe that it is now contemplated by Steinway & Sons to build a piano whose keys shall not be the only portion from the teeth of the African elephant, but an instrument whose whole surface shall be of burnished virgin ivory. One thing is certain, that any piano-forte manufacturer who should first attempt this will make a sensation by the novelty of the affair, and will doubtless be well rewarded for his labor.

The most costly tusks, or portions of the tusks, are those which are used for billiard-balls. What are termed "cut points" of just the right size for billiard-balls, from 2⅞ to 3⅛ inches in diameter, brought the highest price (£53) per cut of any ivory offered in the London market at the late sales. Billiard-ball making has of late become a very important item of manufacture in this country.

The teeth from the West coast, with the exception of "Gaboon," are less elastic, and less capable of bleaching, than those that come from other portions of Africa. The West coast tusks are much used for knife-handles. Since the French have possessed Algeria, France receives a considerable portion of ivory from Central Africa by the large caravans that travel from Timbuctoo northward.

Ivory is also furnished by the walrus or sea-horse, and commands a price equal to the best qualities of elephant ivory. It is, however, too hard and non-elastic for many purposes, and has the disadvantage of being too small to cut up profitably.

STANZAS ON DEATH.

BY MISS WOODLEY.

And this is death!
Say! is it *hard* to die?
Do not the quiv'ring lip, the restless eye,
Tell of the deep, the mortal agony?

One long, deep breath,
One wild, convul-ive throe,
And all is still. Still?
Aye, this solemn stillness—
This is DEATH.

The pulse has ceased to beat,
The heart no more sends forth
Its healthful wave—
Stopped by His power,
Who first its motion gave.

Where is the soul?
The immaterial mind,
That once gave luster
To this senseless clay?
Say! has it vanished,
Like the viewless wind?

No! It has burst
This mortal chrysalis—
A holy, heavenly thing,
Forth from this dusty ruin
Into life to spring.

'Tis sown in weakness,
But 'twill rise in power;
Earth claims the seed,
Heaven culls the beauteous flower.
Oh! blessed Hope,
That looks beyond the grave—
Oh! wondrous Love,
That thus from Death can save.

SUNDERLAND, ENGLAND.

A BEAUTIFUL PICTURE.

The man who stands upon his own soil—who feels that by the laws of the land in which he lives—by the laws of civilized nations—he is the rightful and the exclusive owner of the land which he tills, is by the constitution of our nature under a wholesome influence, not easily imbibed by any other source. He feels, other things being equal, more strongly than another, the character of a man who is the lord of an animate world. Of this great and wonderful sphere, which, fashioned by the hand of God, and upheld by his power, is rolling through the heavens, a part of his—his from the center to the sky. It is the space on which the generation before him moved in its round of duties, and he feels himself connected by a visible link with those who follow him, and to whom he is to transmit a home. Perhaps his farm has come down to him from his fathers. They have gone to their last home; but he can trace their last footsteps over the scenes of his daily labors. The roof which shelters him was reared by those to whom he owes his being. Some interesting domestic tradition is connected with every inclosure. The favorite fruit-tree was planted by his father's hand. He sported in boyhood beside the brook which still winds through the meadows. Through the fields lie the path to the village-school of earlier days. He still hears from his window the voice of the Sabbath-bell which called his fathers to the house of God; near at hand is the spot where his parents laid down to rest, and where, when his time has come, he shall be laid by his children. These are the feelings of the owners of the soil. Words can not paint them; they flow out of the deepest fountains of the heart; they are the life-springs of a fresh, healthy, and generous national character.—*Edward Everett.*

STIMULANTS.

The Louisville *Journal* beautifully says: "There are times when the pulse lies low in the bosom and beats slow in the veins; when the spirit sleeps the sleep that apparently knows no waking in its house of clay, and the window shutters are closed, and the door hung with the invisible crape of melancholy; when we wish the golden sunshine pitchy darkness, and very willing to fancy 'clouds where no clouds be.' This is a state of sickness when physic may be thrown to the dogs, for we will have none of it. What shall raise the sleeping Lazarus? What shall make the heart beat music again, and the pulses dance to it through all the myriad-thronged halls of our house of life? What shall make the sun kiss the eastern hills again for us, with all its own awaking gladness, and the night overflow with 'moonlight, music,

love, and flowers?' Love itself is the great stimulant—the most intoxicating of all—and performs all these miracles; but it is a miracle itself, and it is not at the drug store, whatever they say. The counterfeit is in the market, but the winged god is not a money-changer, we assure you.

"Men have tried many things—but still they ask for stimulants we use, but require the use of more. Men try to drown the floating dead of their own souls in the wine-cup, but the corpses will rise. We see their faces in the bubbles. The intoxication of drink sets the world a whirling again, and the pulse playing wildest music, and the thoughts galloping—but the clock runs down sooner, and the unnatural stimulation only leaves the house it fills with wildest revelry, more sad, more deserted, more dead.

"There is only one stimulant that never fails, and never intoxicates—duty. Duty puts a blue sky over every man—up in his heart, maybe—into which the skylark Happiness always goes singing."

THE FIRST TIME.

This English language of ours is a wonderful instrument for the outflow of thought and sentiment. Take for example these three little words, *the last time*. Around them how many sad and precious memories cling! The last visit to dying friends; the last meal in the old house before going into the new one; how sad, yet how treasured are recollections such as these!

There are also three little words, dear alike to every sensitive heart. They are these, *the first time*. These have to do with the present and the future, as well as with the past. Hope and memory gild these precious words, and keep them fresh forever. What saintly matron of to-day does not remember with ever fresh interest her *first* doll, her *first* day at school, her *first* party, her *first* lover, and his *first* kiss? What venerable sire, leaning on his staff, does not feel a fresh bound in his languid pulse, as he thinks of his *first* pocket, his *first* boots, his *first* knife, his *first* standing collar, his *first* dress-coat, the *first* peach blossom that reflected back his loving smile, and the *first time* he, half stealthily, tasted the dew on its young, parted lips?

From these words, "the first time," what radiance streams upward forever! What romance of delight keeps time with the throbbing pulses which their memory awakens!

But why should "the *first* time," in any of life's happy passages, be the theme of the most cherished recollections? The mind is ever young; why then should not every repetition of joy have the halo of *first* freshness? Wine ripened by time is all the richer; music by repetition becomes endeared. The timid glance of hesitating affection is forgotten in the radiant, confiding gaze of assured, unalterable love. Is love less sparkling and rich than wine? Shall not time make it richer and sweeter? To the hungry heart all repetitions of pleasure possess, and are capable of reproducing, all the joy, if not the romance, of "the *first* time."

May the radiance of the future more than realize the joys of the past, and time only add richness and flavor to our experiences, so that they shall not need to borrow from memory a light to illumine the present.

VOICE OF THE PEOPLE.

Eds. Phren. Jour.—Please send me the August number of the Journal, as mine has failed to come. I think too much of them to miss even one. I like the Journal better every month; it is truly a boon to every lover of human science. G. W. P.

Lafayette, Ind.

Eds. Phren. Jour.—In June, 1861, I forwarded you a list of subscribers to the Journals, since which time "serving" in the army has not only prevented my increasing that list, but also deprived me of the privilege of regularly reading and studying those "welcome visitors." But a recent "discharge for disability" has re-introduced me to their pages. Oh, what a "feast of reason and a flow of soul" is there! I can not have your Journals stop. As soon as I can, I shall try to obtain another list. In the mean time, believe me,

Very truly yours, B. F. Wood.

Winona, Min., *Sept.*, 1862.

Silk for the Million.—Some very encouraging experiments in the culture of a new kind of silk, called ailanthine, have been made in France under the patronage of the Emperor. The worm is an importation from China, where its silk is in common use among the people for every-day wear. The food of the worm is the leaves of the ailanthus, a hardy tree that flourishes equally well in the temperate or torrid zone, and grows on soil worth little for any other purpose. The silk is not so fine nor glossy as that produced by the mulberry worm, but it is strong and easily produced, takes most dyes well, and is emphatically a silk for the people. Thus far the silk derived from the ailanthus worm has been what is known as corded silk—a material in great demand among manufacturers—but specimens of Chinese manufacture show that they must possess some method of reeling off the cocoons. Says an English paper, in speaking of this new kind of silk, "To Henry IV. the country owes the silk of the rich; to Napoleon III., courteous history will record, she owes the silk of the people. In 1599, a great king wished to patronize the introduction of a silkworm, but a great minister, Sully, was hostile to the enterprise; at the present epoch it is again a great sovereign who patronizes the introduction of a new silkworm, but it is impossible that a minister could now be found who would repeat the error committed by Sully."

Two Ways of Fishing.—Rev. Dr. Bellows says that when men go a fishing for trout they take a light, tapering pole, with a fine silken line attached, and a sharp hook with a sweet morsel of worm on the end. They noiselessly drop the line on the water and let it float to the fish, which nibbles, and by a slight twitch is landed safely on the bank. But when men go fishing for souls, they tie a cable to a stick of timber, and an anchor is the hook. On this a great chunk of bait is stuck, and with this ponderous machine grasped in both hands, they walk up and down thrashing the water, and bellowing at the top of their voice—"Bite, or be damned."

To Correspondents.

J. R. G.—1. Do you regard it possible for any influence to be exerted on the human mind except through the agency of the material senses? George Combe has asserted that "In this life a man can not become penetrated by the love of God" except through the aid of sound and efficient material organs. But if we believe in the truth of animal magnetism, is it not possible to leave an impression on the mind by this means, independently of the external senses of the cranial developments?

Ans. In the present life the mind is connected with the body, and one human being, so far as we know, has no means of exerting the power of his mind upon the mind of another except through his own organization upon and through the other's organization. Suppose a man to be blind, deaf, and without the power of feeling; so far as receiving impressions from a fellow-man are concerned, he is as good as dead; and one might as well attempt to exert an influence on any other body of matter, and expect his friend's mind to respond to it, as to exert it upon his body, thus paralyzed in all its powers. The Creator has endowed man with sight, hearing, tasting, smelling, and feeling for the express purpose of making those senses, through organization, a channel of communication to the human mind; and has not given one man power to address another except through these agencies. We do not doubt that the Creator can speak directly to the thought or inner life and moral consciousness of a man without speaking to his ear, to his eyes, or to any other external sense. We have no doubt that persons impress each other when neither is conscious of the other's approximate presence; but this is done by one mind and nervous system upon and through another nervous system, nor do we doubt the possibility of man being impressed by disembodied spirits; but it should be remembered that the being who is impressed has an organization through which to receive the impression. Animal magnetism is only a refined method of bringing one mind and body to act upon another mind and body without using words; and you might as well magnetize a quarter of beef, and expect to reach the mind of the ox which once inhabited it, as to magnetize a human being whose nervous system was so destroyed in its tone and action that the mind of the subject could not be affected through it.

People in discussing theology, psychology, or mental philosophy are very much afraid that too great stress will be laid upon the value and necessity of organization. We should remember that God made the brain and nerves as really as he did the mind and soul, and that in this life he has instituted nerve and brain as a medium through which man must receive impressions from those who have nerve and brain. What God himself can do upon the soul, above and independently of organization in this life, it is not for us to say; but that he does act on men of healthy organizations through their organizations, we have no doubt; and what soul can do on soul when disembodied, it is unnecessary for us to discuss. It is quite sufficient to suppose that in the spiritual state soul can communicate with soul without the material brain, as we suppose it will be able to do, without pen, ink, paper, types, musical instruments, and a hundred other devices.

2. Would it not be possible to remove an excessive development of any organ by surgical means? Accidents frequently produce such an effect, and I can not see any reason why a skillful operation should not be successful.

Ans. The organs through which men most frequently sin against decency and good order are located too near the base of the brain to make such operations safe; be sides, we doubt whether they could be employed with sufficient skill to be successful.

A. P. B.—Will mental power increase as we increase our strength and harden our muscles? Will memory impaired by sickness return?

Ans. Up to a certain point mental power is increased with the increase of muscular strength. After a certain point of health and vigor is reached, any additional labor of muscle will not serve the purposes of mental clearness and power. There is such a thing as drawing off to the muscles so much nervous stimulus that the brain, for mental effort, is not strengthened, if it be not really exhausted. Idiots generally have miserable bodies, and persons reduced in bodily vigor by sickness suffer in memory and mental force. Some recover their memory after it has been impaired by sickness, and some do not. In such cases the general health should be improved, and thereby the brain and nervous system will be built up, and the mind and memory be improved, if not wholly restored.

Hilton Sayre.—1. Can a person with a small development of Secretiveness and a large one of Conscientiousness be guilty of hypocrisy?

Ans. Yes, we suppose so, if hypocrisy be defined to mean false pretense; but if it be required that an individual should maintain a long, harmonious, consistent course of deception and simulation, we think it is impossible. Besides, with large Conscientiousness and small Secretiveness there would be a continual tendency to a feeling of guilt for any wrong course, especially if any false pretense carried with it serious wrong to others; so that the individual would be harassed by apprehension and guilt, and not be able to act the part which should be put on; besides, with small Secretiveness, a person is unable to act a borrowed or simulated character successfully. The way such people generally deceive and falsify is to tell an outright falsehood bluntly and squarely, and by stout and unqualified assertions to stand up bravely for its support. But when one is to talk and act smoothly, yet feel rough, to be gentle, calm, and kindly in the exterior, while at heart cruel, malicious, and treacherous, larger Secretiveness and less Conscientiousness are indispensable.

2. Do politeness and urbanity spring principally from Agreeableness or Approbativeness?

Ans. There is a great difference between kindness and politeness; yet many persons who are kind are accounted polite. We suppose politeness to have in it a large share of respect; that comes from Veneration, not from Approbativeness or Agreeableness. Urbanity, though it contains the element of politeness, also contains more of smoothness and polish than of respect. A person who is well bred, as it is called, will speak smoothly, graciously, and gently to inferiors for whom it is not to be supposed any great degree of reverence or respect can exist. Persons who have Veneration but not the elements of smoothness and polish, when brought in contact with superior persons, will bow, and express awe, reverence, and the profoundest respect, when there will be nothing like smoothness or polish in their manifestations. But to come directly to the question, Approbativeness gives the desire to please; Agreeableness supplies the means through which urbanity, polish, smoothness, and fascination of manner are expressed; and if we add Veneration to give respect, it will deepen the impression of politeness; if we add Ideality, it will give brilliancy to smoothness.

3. Does not a strong will, aided by large Imitation, frequently serve in place of the self-control said to be given by Secretiveness? or, finally, is there not an organ which controls the undue manifestations of others, and apart from that which gives duplicity and deceit?

Ans. Persons having a strong will can put restraint upon the body and the mind; but, in general, this strength of will, even with large Imitation, will sometimes get off its guard unless Secretiveness be present to cover up the normal action of the other faculties. There is such an element in the mind as discretion, common sense, propriety, or equipoise, which arises, we think, from a harmony and balance of faculties, and an equable temperament; but Cautiousness warns one of danger, and makes him circumspect. Secretiveness gives reserve, concealment, and slyness to do shrewdly that which may not be done openly; these are feelings common with man and the lower animals, but to these man adds intellectual and moral powers, which modify the action of the organs that produce fear and cunning, and introduce considerations of circumspection and self-restraint not found in the blind animal feelings.

Greenwood Seminary.—This name sounds so much like the name of a noted place of sepulture that it hardly seems a fit one for the place of joyous youth of both sexes intent on obtaining an education. This school is beautifully situated at South Reading, Mass., and is under the management of Mr. W. B. Wait, Principal, and H. A. Wait, Preceptress. Mr. Wait has also published a plan for a model school edifice, in which he proposes to establish a school on a new and admirable plan, covering the whole ground of education from the primary to the collegiate department. One of the best features in it is, that all the pupils have a university access to the professors by means of daily lectures; while the subordinate teachers are not only to be supervised, but aided and instructed by the professors. We shall be glad to see Mr. Wait's plan fully tried.

Literary Notices.

The New Gymnastics for Men, Women, and Children, with a Translation of Prof. Kloss' Dumb-Bell Instructor and Prof. Schreber's Pangymnastikon. By Dio Lewis, M.D., proprietor of the Essex Street Gymnasium, Boston. With 300 illustrations. Boston: Ticknor & Fields. 1862. 12mo, cloth, pp. 374. Price $1, by mail, prepaid.

This book gives an account of Dr. Lewis's system of gymnastics, which has attracted so much attention during the last two or three years. The "Gymnastic Monthly" contains much of the matter found in this work, especially the games, dumb-bell and club-exercises, etc. In addition to the special gymnastics, Dr. Lewis has introduced several valuable chapters on school desks and seats, ventilation, etc. The description of the Pangymnastikon, and the illustrated exercises, is a most marked feature. Dr. Lewis's philosophy insists upon light apparatus and free movements, as opposed to the heavy machinery of the ordinary gymnasium, and in this Dr. Lewis has our hearty indorsement. We have insisted for years that every adult who needs to resort to gymnastics for adequate exercise, requires that kind which comes from the use of light apparatus and easy, rapid motions.

Blackwood's Edinburgh Magazine, published by Leonard Scott & Co., 79 Fulton Street, New York. Price $8 a year.

This venerable work maintains its high reputation for vigorous articles, and the manly treatment of the great subjects discussed in its pages. We know of no magazine more thorough and exhaustive in its methods, or one, in which more boldness is evinced in striking for or against subjects on which the world of opinion is divided.

An English Grammar, by G. P. Quackenbos, A.M. New York: D. Appleton and Co., 298 pages, price 75 c.

A new educational work is before us, with whose simple and unpretending title we confess ourselves to have been much pleased at the outset; because we thought we saw in the utilitarian exclusion of all descriptions and expletives from the title-page an evidence of the practical nature of the contents of the book. Thus encouraged, we looked further into it, and our prepossession was confirmed rather than disappointed. The author, in this work, has again placed his youthful countrymen under obligations by opening a more direct way to the acquisition of a knowledge of the science of language. We believe Mr. Quackenbos to have fully demonstrated now—if he had not before demonstrated—that he possesses a mind peculiarly adapted, both by nature and cultivation, to the task of compiling text-books on this science. His "Advanced Course of Composition and Rhetoric," issued some years since, and now extensively used throughout the country, proved his capacity as a *belles lettres* writer; and we are pleased to find in this smaller work the same delightful system, the same ingenious, convenient and practical arrangement which characterized the former and larger. This work will, in our opinion, contribute much to the popularization of the science of grammar, of correct writing and speaking, by removing much of the dullness which, by reason of the inadequacy of most text-books upon the subject, has heretofore enveloped it. And when we reflect that a knowledge of it is indispensable to an appreciative understanding and a correct apprehension of the desires, thoughts, knowledge, and emotions of our fellowmen, and to an accurate communication of our own, we shall be the better able to judge of the advantages which may be derived from a study of this work. We believe that a careful study of Mr. Quackenbos' Grammar will open to the student a clearer insight into the principles of the science, and enable him better to apply his knowledge and carry it out into practice than the same attention bestowed upon any other work. It is particularly adapted to precede the author's work on Rhetoric, which we have before alluded to; and the explanation of the different clauses, whose distinguishing characteristics it is necessary to understand in order to a comprehension of the principles of punctuation, is very precise. In fact, there is an exactness in all the definitions which, apart from any other merit, ought to secure for the work the approbation of all interested in the science which it so adequately sets forth.

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"Much depends upon the state of growth of the parent plant; if they are growing very luxuriantly previous to setting their seeds, the seeding will prove strong growers; but if, on the contrary, the plants are weak, and when setting, and while maturing seed, are stimulated into a strong and vigorous growth, the fruit will be larger, and the tendency to produce double flowers very much increased.

"This is a fact well known to the German florists, who are proverbial for producing double balsams, asters, and stock-gilly-flowers. It also explains the reason why the dahlia and hollyhock flowers remained so long single, although the plants were as strong growers then as now, and why their seedings are so certain to degenerate, no matter how strong the plants are, unless every means are taken to stimulate them while setting and maturing seed. It may also explain why tulips and pansies are so generally produced single at this day, as any stimulus given to them, while in flower, causes the colors to run and intermix, thus spoiling their beauty in the eyes of critics, for any tendency to double flowers in these plants is accompanied by defective coloring.

"The best raiser of the stock-gilly that I ever knew, used to grow his plants in very small pots and poor soil, until the blossom buds began to form; he then planted them out in a bed of rich soil, and supplied them liberally with manure water, until the seeds were ripe, and from seeds so produced he had always a large proportion of plants that had double flowers, and the plants of a fine dwarf habit, which would not be the case when the stimulus was applied during all the period of their growth.—*Exchange.*

Plant a Vine. Reader, would you like to be a real benefactor at a small cost to yourself? Listen, and we will tell you how to do it—*Plant a grapevine.* The writer recently visited a grapevine in Hampton Court, England, more than a thousand years old, which has borne bountifully every year, and gladdened the eye and tickled the palate of generations of royalty. Now, was not the person who planted that vine a benefactor? and is it not worth even more than any endowment in brass, iron, or marble? Young man, erect for yourself an ever-living monument, by planting a grapevine. We were led to these reflections by the advertisement of Dr. Grant, which appears in our columns. The perfection to which this fruit has been brought by our enterprising countrymen is truly remarkable. And we may now choose from a large number of sorts, or, what would be still better, obtain one or more of each. We shall, in this, at least, practice what we preach.

Tears.—There is a sacredness in tears. They are not the marks of weakness but of power. They are messages of overwhelming grief, of deep contrition, of unspeakable love. If there were wanting any argument to prove that man was not mortal, I would look for it in the strong convulsive emotion of the breast when the soul has been agitated, when the fountains of feeling are rising, and when tears are gushing forth in crystal streams. Oh, speak not harshly of the stricken one weeping in silence. Break not the solemnity by rude laughter or intrusive footsteps. Despise no woman's tears; they are what make her an angel. Scoff not if the stern heart of manhood is sometimes melted into sympathetic tears; they are what help to elevate him above the brute. I love to see tears of affection. They are painful tokens, but still most holy. There is pleasure in tears—an awful pleasure. If there were none on earth to shed tears for me, I should be loth to live; and if no one might weep over my grave, I could never die in peace.—*Dr. Johnson.*

Oakum vs. Lint.—Dr. Sayre, surgeon of Bellevue Hospital, New York, states in a recent number of the *American Times*, that he has for many years used picked oakum instead of lint in all cases of suppurating wounds, and with great advantage. It has been used in a great number of gunshot wounds in the hospital, and army surgeons who have witnessed the results requested him to make the subject more generally known to the profession. One advantage he names, is its greater power of absorbing and conducting the discharges, especially as compared with lint that is more than half cotton. Another is its cheapness. Lint is now sold at not much less than double its usual price. "The finest picked oakum," he says, "may be obtained in New York for ten cents per pound. If it were universally adopted in the army, it would save many thousands of dollars to the government, and, I confidently believe, the life of many a soldier. And no surgeon who has once used it will ever resort to lint again—particularly if the lint is made of cotton."

It would not be the smallest change caused by the present war, if it should make picking oakum an attractive business to amateurs.

AMERICAN PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED.

A Repository of Science, Literature, General Intelligence.

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Contents.

PORTRAIT OF BRIG.-GEN. J. J. F. MANSFIELD.

GENERAL MANSFIELD.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

THE portrait of General Mansfield indicates a large brain, and more than a common share of mental power. The head appears to be broad enough to give force, courage, earnestness, prudence, and policy; and high enough to give perseverance, ambition, self-reliance, the sentiment of justice, and strong moral and religious feelings. His forehead is seen to be massive, indicating not only a prominent development across the brows, which shows decided practical talent, but it is also very much expanded in the middle and upper portions of the forehead, showing an excellent memory and a sound, discriminating, logical intellect. He had the power of laying out plans on a large scale, to comprehend the conditions and relations of things, and to anticipate difficulties and the means necessary to meet them. His Benevolence, located directly in the center of the forehead, where it joins the hair, is decidedly large, showing strong sympathy, a willingness to sacrifice ease and convenience for the benefit of others. The outer angles of the upper part of the forehead are prominent, showing large Mirthfulness and a high sense of wit; and as we go backward from this point, on the upper side-head, we find large Ideality. Below this line, the width of the head gives a bulging appearance to the temple, indicating uncommon talent for mechanical invention, and with large perceptives, the comprehension of everything belonging to engineering. His Order was large, hence in everything he was

methodical. His language was decidedly good, and when talking on common subjects, especially those that related to social life, he was free, copious, and familiar in his conversation. When speaking of subjects that involved reflection, meditation, important principles and ideas, he was more deliberate in his utterances, but always sound. We have always admired the portrait of General Mansfield for its stateliness, dignity, intelligence, magnanimity, and general power, and feel no hesitation—and since his honorable death, great pleasure—in stating our high opinion of his organization and character. He was fit to adorn any station, and there are few men, in any position, who have higher natural endowments than he has.

BIOGRAPHY.

JOSEPH K. FENNO MANSFIELD was born in Connecticut, and entered the West Point Military Academy, from that State, in October, 1817. In 1822 he graduated with high honors, being second in his class. Of his classmates only two remain in the service at the present time, viz., George Wright, Colonel of the Ninth Regular Infantry and Brigadier-General of Volunteers, and David H. Vinton, Lieutenant-Colonel and Deputy Quartermaster-General of New York city.

In accordance with the regulations governing the appointment of cadets to the Corps of Engineers, none but first-class men have the *entrée* to that distinguished corps, Cadet Mansfield was appointed Brevet Second Lieutenant of Engineers, July 1st, 1832. He continued a Second Lieutenant for nearly ten years, his commission as First Lieutenant bearing date March, 1832.

In July, 1838, he was made Captain, and on the outbreak of the war with Mexico he was intrusted with the important and responsible post of Chief Engineer of the Army commanded by Major-General Taylor, during the years 1846 and 1847. In the defense of Fort Brown, which was attacked on the 3d of May, and heroically defended until the 9th of May, 1846, Capt. Mansfield was particularly distinguished, and received the brevet of Major for his gallant services.

In the three days' conflict at Monterey, 21st, 22d, and 23d September, 1846, Major Mansfield again distinguished himself, and was brevetted Lieutenant-Colonel for gallant and meritorious conduct. At the storming of Monterey he was severely wounded, but in five months after, viz., in February, 1847, he was again at his post, and was again distinguished, being brevetted Colonel for gallant and meritorious conduct in the battle of Buena Vista, 23d February, 1847.

In 1851 Col. Mansfield was still Captain in the Corps of Engineers, his name being third on the list. At that time the following distinguished officers were his associates in the Engineers: Generals H. W. Halleck, G. B. McClellan, Horatio E. Wright, G. W. Cullum, W. S. Rosecrans, John Newton, G. Foster, H. W. Benham, J. G. Barnard, Charles E. Blunt, Quincy A. Gilmore, and Quartermaster-General Meigs. The Rebel Generals Robert E. Lee, Peter G. T. Beauregard, and Charles S. Stewart were also officers in the corps at the same time.

On the resignation of Inspector-General George A. McCall, now Brigadier-General of Volunteers, May 28, 1853, Colonel Mansfield was selected to fill the important post of Inspector-General, with the full rank of Colonel, and thereupon resigned his rank as Captain of Engineers. He continued to perform the duties of Inspector-General of the United States Army, his associate and senior officer being General Sylvester Churchill, now on the retired list, until May 14, 1861, at which date he was re-nominated by the President for one of the new Brigadier-Generalships in the regular army, then just created by Congress.

During the present war Gen. Mansfield has been chiefly with the army of the Potomac, and though upward of sixty years of age, has borne the fatigue and exposure incident to active service as well as, and even better, than many men of half his age.

Gen. Mansfield was a man of fine appearance, with a long snow-white beard. As a soldier he was brave and fearless, and a strict disciplinarian. The news of his death reached us immediately after that of Gen. Reno's, which occurred Sept. 14th, 1862, at the battle of South Mountain, Md.—*Appleton's Railway Guide.*

EDUCATION OF THE SEXES.

BY REV. THOMAS HILL, D.D.

[The following from the BACCALAUREATE ADDRESS, delivered in Antioch College, Yellow Springs, Ohio, can not fail to interest our readers We reserve comments. Since the delivery of this address Dr. Hill has been chosen president of Harvard College.—EDS.]

THE education requisite for each human being, which it is our duty to furnish and his duty to receive, depends, therefore, in part, upon his native capacity. Every child has, doubtless, the rudiments of every human faculty, and is, therefore, capable of receiving and bound to seek for a certain degree of culture in every direction. But every child has his own peculiar balance of powers—a greater endowment in one direction than in another. If he endeavors, by giving his chief attention to the cultivation of his lacking qualities, to bring his soul up to a state of rounded fullness, he is neglecting the plain intimations of nature, and turning his back upon his highest opportunities of usefulness. I am stating old familiar truth. The schoolboy learns from the Roman orator that, while nature without education may avail much, and education without natural gifts can avail little, it is only the culture of natural genius, by careful study and discipline, that produces the highest results. The great difficulty lies in the practical application of these familiar truths to the case before us, so that we may in each individual case obtain the highest and best result possible. Our organization, especially in reference to our intellectual and moral powers, is so complicated that we find great difficulty, first, in deciding what the pupil's tastes and capabilities are; and secondly, how to adapt his culture to them. Mere indolence is so continually mistaken by the pupil himself for want of power, and want of power so frequently condemned by the teacher as mere indolence, that it is difficult to decide, in individual cases, what the minimum of acquisition in the more neglected branches should be. On the other hand, a temporary freak of fancy, under the excitation of novelty, is so readily mistaken, both by master and pupil, for the exhibition of true talent, that it is sometimes hard to decide in what direction to seek maximum results.

Moreover, the difficulty of allowing individuality of pursuit in the members of a class in public instruction, requires us to force all our pupils, more or less rigidly, to conformity with the average standard. But if a parent, wishing to adapt instruction more closely to the individual capacity of his child, employs private teachers, he loses the great advantages which arise from the development, at school, of a child's social nature, and of his power of conducting himself as a member of a democracy. (For the highest value of public schools is not recognized until it is seen how they are, by their very constitution, the first teachers of law and social polity, and teachers, too, of a true democracy.) The best plan is undoubtedly that which is imperfectly carried out in our Northern United States, of public schools in which the instruction is adapted to the average grade of scholars, and of meeting individual peculiarities by private appliances outside the classroom. Our work is to perfect this plan—to bring the public schools to that state of efficiency that no scholar need leave home, for purposes of education, until he is fitted for college, and to bring colleges into such condition that, while all shall receive a fair minimum of culture in each department, all shall have the opportunity, also, of developing themselves to the maximum of their ability in any branch of study they may choose, that they may thus be best adapted for their chosen pursuit in life, or for further special instruction in a professional school. For it is certain that such schools are also necessary to the highest usefulness in professional life.

But the point on which I now wish specially to insist is, that the pupil's powers and capacities, and his destined or chosen occupation in life, should influence, in some degree, his studies from the very beginning of his educational

course. Let me not be misunderstood. The child whose tastes are wholly scientific, and who is evidently destined by nature for the pursuit of truth, should not, on that account, have his artistic or his religious capacities neglected. If he has apparently no ear for music, and no eye for beauty, let these apparently lacking faculties be very carefully but judiciously cultivated; but let them not occupy the chief attention, either of the pupil or the teacher. Let his natural tastes be gratified, and his capacities for future usefulness be developed to their utmost, by allowing him to spend the greater part of his hours of instruction upon those things in which he can make most rapid progress. Of course, I do not mean to say that the pupil is to have perpetually presented to him the picture of his adult life, and to be constantly aiming with conscious effort to prepare himself for his destined or his chosen work. As well might we ask him to consider, with each mouthful of food, the particular part which it may play in the functions of digestion and nutrition. It is only in the arrangement of the general course of study, and of the division of time, that these ultimate questions concerning the capacity and the future occupation of the student need be definitely brought to mind. Thus in the college in which I spent four years of happy life, we were allowed, at the beginning of each year after the first, a limited election, and the same thing has been, to some extent, practiced in this institution.

But when this liberty of choice is allowed to any great extent, it becomes a question of great practical difficulty, in awarding the college degrees, how far one study may be considered an equivalent for another. This is, however, a point of comparatively trifling importance. The real interests of the alumnus ought to be consulted in the choice and arragement of the branches of instruction, and in the amount of labor bestowed upon each branch, and they are comparatively but little affected by the nature of the degree conferred upon him.

It is obvious that the present discussion has a peculiar interest with reference to those colleges which, like our own, admit young women to a participation in their academic privileges and honors. For it is manifest that, as a general thing, the difference between the two sexes is more marked, more readily distinguished, than any differences between different classes of men. I say *in general*, for, of course, individuals may be found among men and among women that may be brought together to form a more homogeneous class than either sex, taken as a whole, constitutes. The theory at Antioch College (not carried perfectly into execution) has been that pupils of both sexes should be admitted to equal educational privileges; and the opinions of its patrons have been, as is well known, divided in regard to the expediency of attempting to carry this theory out. A discussion upon this point has, I think, usually been conducted partly upon irrelevant grounds. It has been debated upon the question of the right of woman to these educational advantages, upon the question of the social and moral influence of the two classes of students upon each other, and, also, upon the question of the comparative inferiority of one sex to the other. But concerning the right (even if a question could be raised as to the right of any being capable of gaining knowledge to acquire knowledge), it would scarcely be relevant here, while the more imperative practical question is that of the expediency of a particular manner of exercising the right. Concerning the moral and social influence. I feel sure that both the friends and the opponents misjudge. The evils which have been attributed to the plan by its foes have usually been wholly imaginary; and the real evils which I have seen during the last three years in its working, and which I shall partially indicate in my subsequent remarks, are usually neither acknowledged by friends nor suspected by enemies. The real advantages are, however, patent, and confessed by all impartial observers. As to the vexed question of the relative intellectual rank of the two sexes, it seems to me wholly impertinent and insoluble—an apple of discord, thrown by Satan into the feasts of life, which we should be foolish to struggle and strive after, to the neglect of the precious fruits of God's providing.

That it is better for little children of both sexes to attend the same schools, provided the schools are well taught and well disciplined, I think the experience of our Northern States has definitely settled. That it is well to have professional schools, for adults of the two sexes, separate from each other, is, I think, equally certain. But at what period, between the primary school and the professional school, the separation should take place, is the difficult point to be decided. It may, perhaps, be well to allow the individual pupils to decide for themselves, or their guardians to decide for them. My own opinion is decidedly adverse to allowing a boy to go from home to school before he enters college, or a girl to go from home —that is, from under home influence—to school, before she has attained adult age. Under such restrictions, the numbers of young women in such institutions as this would naturally be small. I think, therefore, that the course of instruction in a public college should be arranged with reference to the needs of young men, without concession to the real or supposed peculiarities of woman's mind; and young women should then be permitted, but not specially encouraged, to attend—permitted, I say, to come, and treated with all the respect, courtesy, and attention with which the young men are treated; but not encouraged to come; because it appears to me that the work of woman in life, and her natural intellectual tastes fitting her for that work, are so different from those of man, that a course of instruction well adapted for the majority of one sex can not be well adapted to the majority of the other.

It must be conceded on all hands, that the organization of woman is different, in almost every particular, from that of man. We may turn to any text-book on Anatomy and Physiology, and see from statistical tables that there are no numerical results by which the average action of the two sexes can be tested, in which the average action of the two sexes is not more strikingly different than the average action of two races of men. Difference of organization, according to the axiom which I have quoted from Jouffroy, proves a difference of destination; and from a study of the organization, the destination may be discovered, and the duty clearly recognized.

The destination may also be recognized by tracing the course of history, and beholding the tendency of the natural laws in their actual play, as the nations of the earth advance in civilization. Civilization is an exceedingly complex phenomenon, and is differently estimated by different persons. But, whether we take Guizot's vague, or Carey's precise definitions, we shall arrive substantially at the same result in deciding what nations are most civilized, and at what epochs in their history they have been advancing, and at what epoch they have been receding on the scale.

And we shall find that, in the advance of civilization, the condition of man and woman is continually brought nearer and nearer to an equality. The savage treats woman as a slave, laying upon her the drudgery of life. The half-civilized nations treat her as inferior to man. The civilized nations call her man's equal, as she is declared to be in the fifth commandment of the Decalogue; and, in proportion as a nation rises in the scale of civilization, this profession becomes less and less an empty boast, more and more a living and active creed. The social position and civil rights of woman are in such nations more and more clearly defined, more and more studiously defended, more and more nearly brought to an equality with those of man. Whether this beneficent result is an effect due principally to Christianity, exalting the spiritual part of our nature over mere brute strength, or whether it is a natural result of increasing wealth and intellectual advancement, by which intellect gains the mastery over force, and physical inequalities become of trifling importance, the result is, at all events, real and striking—that, in nations which are advancing, woman is less and less the slave of man, and more and more truly his equal, companion, and friend.

Let us not thence hasten, however, to the conclusion that their labors and their destina-

tion are, at length, to be identical, and their education to be the same. There are points, the most fundamental and important, wherein we shall find the powers and offices of woman as distinct from those of man in the most enlightened as in the most savage nation—points upon which there is absolutely no tendency, in an advancing state of civilization, to bring the two sexes together.

For whether you go among the Hottentots and the Esquimaux, or come among the most highly civilized nations of Western Europe; whether you look at the great masses of men, or confine yourselves to the most cultivated and refined families, it is evident, at first sight, that in these three respects you will find them all alike—namely, that all men, without exception, were born of woman; and, during the seven years of infancy, were, almost without exception, nursed and cared for by woman; and during the next seven years of childhood, were, in a majority of cases, largely under the influence and education of woman.

Here, then, is a labor which, whether we consider its magnitude or its honorableness, the intellectual ability, the moral worth, or even the physical endurance required for its successful performance, has an importance which is second to none upon earth—nay, I might even say superior to all upon earth—intrusted wholly to woman, and incapable, in its very nature, of being shared by men. Wo, then, to our nation, if, by endeavoring to give young women the same education as young men, we, in any degree, disqualify them for the performance of these all-important duties, so different from any to which men can be called.

The duties of a wife and a mother are sufficient to call for all the strength, all the wisdom, all the moral virtues of the noblest woman; and in a majority of women, whether of highest or lowest civilization, they occupy the best years of the prime of life. Even those women to whom, in the providence of God, the duties of a mother are not specially assigned, find usually a large share of their attention occupied in assisting in the care and education of the children of others.

And now, since the organization of woman, and the course of all history concur in showing that to her is assigned, for the absorbing labor of the best years of her life, the duties of the mother, or, at least, of the teacher of children, we should be arraigning Providence, or taxing Creative foresight with error, if we denied that to her have been granted intellectual and moral powers peculiarly fitted for the work assigned her. God has not dealt with her after the manner of the Pharaoh, who required bricks when he gave no straw. He asks of woman a service different from that required of man, and, therefore, gives her different faculties wherewith to perform it. He asks of her a work which is in some respects higher than that which he demands of men, and, therefore, he has gifted her with powers in some respects superior to those of man. He asks of her a work which might well require an angel's powers, and, therefore, he has given her an angel's nature. She requires, and, comparing the average of one sex with the other, SHE POSSESSES, more of the higher faculties and traits of character which are peculiarly developed by the Christian religion. Wo to the world, if, through false education, she is led to neglect these traits and faculties, and to cultivate more exclusively those which were especially honored in heathen Greece. She requires, and by nature she generally possesses, a quicker sympathy and readier fountains of affection; more patience, gentleness, and kindness; a quicker insight into character; more intuitive rapidity of reason, less tenacity of logical attention, more enduring steadfastness of love; in intellect quicker, more brilliant, but sooner wearied than man; in her heart less impulsive, less violent, but never wearied.

In educating this being of a different spiritual nature from that of man, and for a different work from that of man, it can not be that for the last and crowning years of the course, we ought to give her precisely the same education that we give to men. The education of a girl, from the earliest years upward, ought to be such as to qualify her in the best manner for performing the work of a woman.

Of course, it is not necessary for the girl to keep constantly in mind the work for which she is preparing, and it would be a most unjust perversion of the doctrine of my discourse to draw such an inference from aught that I have said.

But I think that it is necessary for us, parents and guardians of our daughters' interests, public educators, and guardians, *pro tanto*, of the interests of all future generations, to arrange for young women a course of study better suited to their natural tastes and capacities, and to their probable destined work in the world, than the course which we should invite young men to pursue.

When I say "better suited to their natural capacities," I am aware that I may be misunderstood, and may be charged with calling woman's nature inferior to man's. But I deny the charge. What I affirm is, that the two sexes differ mentally and morally as much as they do physically, and that it would be an arraignment of the wisdom of Divine Providence to suppose that he made beings to whom he has assigned such different labors, without proportioning their powers to their tasks. But inasmuch as the duties of the mother can not be supposed in any way inferior to any duties required of men, neither can we suppose the woman's powers inferior to those of man.

As we can not call the figure of Venus less beautiful or less perfect in any way than that of Apollo, and must yet admit that they are essentially different; so we can not say that the character of a perfect woman is less saintly, less noble, less heroic, less intellectual, less perfect in any way than that of a perfect man; yet we must admit that they are essentially different.

I have long maintained that the earliest education is the most important, and that in public graded schools, the highest qualities are required for the teachers of the lowest schools. During fourteen years' experience in the common schools of New England, I saw many excellent teachers for schools of the higher grades, but only two or three who were qualified for teaching children of from five to eight years of age. Yet every mother, and almost every aunt, and every older sister, is intrusted with the care of even younger children, requiring even higher qualifications. Fortunately, education, even in the earliest years, is not omnipotent, else the world would fare worse even than at present. Education is not omnipotent, and the errors and shortcomings of parental instruction and discipline can not destroy the native good qualities of the children; nor can our errors in the education of girls wholly disqualify them in their womanhood for the duties of a mother.

But education is potent, and the education given by the mother most potent of all, since it begins at birth (if, indeed, the opinion of Comenius be not correct, that it begins even before birth), and is exercised unremittingly, and fused into the child's nature by the fires of maternal and filial affection. All men, from the most wicked and depraved traitor, to the most Christian and enlighted patriot, are, in a very great degree, what their mothers made them; and he that would most effectually mold and control the future destiny of the world, will accomplish his end by most effectually controlling the education of the future mothers of the nations.

It may be asked as a practical question, what difference I would make, as a general rule, between the education of boys and girls, after the period of childhood, and during the period of youth. Practical questions of detail usually occupy too much time for discussion on such an occasion as the present; but the theme which I have chosen is one of such importance, and my position is so different from that which may have been expected by some of the friends of our institution, that I trust you will pardon me for briefly indicating what my answer would be had I time to elaborate it.

First, then, in regard to physical education. Our best colleges are properly providing gymnasiums and gymnastic exercises for their young men. It is evident that different modes of exercise are required for young women, but it is also very evident that a thorough and wise physical training is as essential to a young woman as to a young man. She has before her, in all probability, a lot in life which will require as much physical endur-

ance as any man's, although of a different kind. Moreover, the consequences of physical weakness and lack of stamina will be as painful and disastrous in her case as in his. And our modern habits of life, the very anxiety in civilized communities to spare women from severe physical labors, depriving her of forced muscular exercise, renders it the more necessary that she should be trained, in her youth, to such personal habits as shall be most likely to insure her health and vigor of constitution.

Secondly, in regard to intellectual culture, my experience, both in this institution and elsewhere, has convinced me that, while young women are sometimes capable of taking the same studies as young men, and young men are sometimes capable of doing the intellectual work of women, there is yet in neither sex, as a general rule, an aptitude or inclination for the appropriate studies of the other sex. Young men incline to scientific, young women to artistic views of nature; young men to details of research, young women to general summaries of results; the one sex to mathematical, the other to moral subjects of inquiry. Men attain results by patient continuance in the exercise of the understanding; women, by intuitive flashes of reason. The intellectual power may be equal in the two cases, but in one it is exerted continuously, and the manifestations spread over a longer time; in the other the action is shorter and more intense. Turn to matters pertaining less purely to the understanding, but which touch upon our higher nature, and the characteristics of the sexes are reversed; the woman's strength is more patient and enduring, the man's more intense and transitory.

Hence I should say that the intellectual nature of the two sexes would lead to the same conclusion to which a consideration of their destined diversity of work in life would lead—namely, that young men's culture should be more scientific and less esthetic, more mathematical and less moral, more in modes of investigation and less in the results of science than young woman's. I would have her culture embrace all the fields of science as I have at sundry times mapped them out; and I would have her culture, on the whole, be as extensive and as profound as that of man. But it should be of the character which I have just indicated, giving scientific results rather than processes, and using the time thus gained in the scientific department to expand more fully historical, esthetical, and ethical subjects, particularly those which bear directly upon the theory and practice of education, and, also, to give more artistic culture in drawing, painting, and music. Whether these two courses of instruction can be given to better advantage at one institution by a system so arranged that the young men and young women can take certain studies together, and others separately, according to their tastes and needs, is a question for after-consideration. All that I now insist upon is, that a course well adapted to the majority of young men is not well adapted either to the tastes or the needs of the majority of young women. I advocate this distinction in the two courses, not that I would forbid young persons of either sex from taking the course most congenial to their intellectual tastes, but because I believe that the course thus laid out for young women would be generally more attractive to them, and almost invariably more useful for them, fitting them more perfectly for the work of educating the young, and, also, for enjoying social intercourse with men. In order to have the happiest intercourse between two human beings, whether of the same or of opposite sexes, intellectual and moral differences, both of native character and of educational acquirement, are even more necessary than likenesses; and the more perfectly our schemes of education, while fitting each scholar, whether man or woman, to appreciate the labors of all workers in the field of the world, develop the individual peculiarities and differences of all scholars in a natural and healthful manner, the more will they promote the happiness and advancement of mankind.

STARTING RIGHT.

BY MENTOR.

PERHAPS there is no adage to which men in their intercourse with each other give a more oft-repeated assent than this: Man is a creature of circumstances. If a man is frustrated in any intention; if the plans which he has for years been consummating and carrying into practice are shown to be ill-advised, and, from an apparently prosperous condition and an elevated position he is all at once plunged into poverty and destitution; if the golden schemes, the contemplation of the successful application of which has filled his imagination with bright visions of happiness and wealth, are proved to have been erected on a false and illogical basis, how prone is he to say, "I have been unlucky; fortune has been against me!" Perhaps in remote and dreamy conceptions he may think that he sees where he missed it, where a different course would have opened a totally different prospect before him; but, in general, the man is more apt to lay the causes of his misfortune at the door of chance, and think that the plan and purpose were all right, and the circumstances against him, than to regard that misfortune as consequent upon his own weakness, or rashness, or lack of principle.

Now, it is doubtless true that many an apparently well-devised plan is rendered abortive by some fluctuation in the money market; some change in political economy; some great epoch, perhaps, in the history and affairs of government; some new interpretation of old laws or the enactment of new ones contravening the old; some novel application of marine and international law, changing commercial relations and commercial ethics—all of these are liable to occur, and to affect the affairs of individuals and of nations. Still, they are not relatively common; and we can not help asking ourselves why, after all, the sagacious man should not be expected to see in the shaping of present events the projecting shadows of those to come, and thus adapt himself to circumstances that arise? The defeated military chieftain accounts for his disaster by referring to fortuitous circumstance, something which he declares it was impossible to foresee or, when it was upon him, to counteract—some sudden reinforcement of the enemy unapprehended by him, some ingenious change of position by the enemy not to have been expected. In such cases, however, though the fact is recognized that to all men there are impossibilities, the criticism generally obtains, why was he not more on the alert? why were not all his faculties sharpened to detect on the outer verge of the horizon every indication of approaching change? It is asked why he did not send out his scouts, and advance his pickets, or reconnoiter in force, in order that no enemy should make his escape from a beleaguered stronghold, because of any neglect of his to make use of all available instrumentalities, to prevent any important movement being made without his knowledge. It is a characteristic of genius that it coerces every circumstance into being an ally, by the quickness with which it adapts itself to a new phase of affairs. A Napoleonic, instantaneous movement; a change of position to meet the adverse current and take advantage of it; stealing a night march upon the enemy and knocking at the gates of his capital before the defeated and flying squadrons of that enemy can arrive and ask for admission; summoning together all the members belonging to a particular party when the opposition is expected to be absent, in order to press through a bill, the success of which on a fair vote is doubtful, exhibiting a remorseless determination to succeed by any means whatsoever; damming up the tumultuous flood and making its swiftly-gliding waters wait to do an errand for man; beating from side to side in river navigation, and thus making rapid headway against the wind—such are illustrations of power and ingenuity used in converting circumstances which, to dull minds, seem unfavorable into potent auxiliaries; and these illustrations indicate a genius which decrees success. Genius is not subordinate to ordinary circumstances; it subordinates them to its own will. The rains fall for it; the rivers flow for it; the thunder rattles, the lightnings tremble on the verge of the clouds, the tides ebb and flow, the mind thinks, the hands toils for it, and the triumphant assertion of its power is

in the success which it achieves. It asks only health and strength, to encounter obstacles to others insurmountable. It says, Give me a free course and I will revolutionize the world; do my bidding, ye servants that wait on me, and ye shall be glorified. It stretches out its Briarean arms, and collects materials necessary for its use that are scattered up and down creation; it casts outward its penetrating glance, and discerns to the farthest *Thule*. It is not buffeted by the raving storm; it rides on the tempest and revels amid its terrors. It is an invincible Monitor, which glories in collision, laughs at opposition, and defies annihilation.

It is doubtless true, that any particular genius generally develops itself and finds its level. But it uses science as an agent, not scorning its assistance. It places chemistry, botany, geology, astronomy, zoology, physiology, and phrenology under contribution, and requires that each shall lend its aid. It is utilitarian; it recognizes the fact that nothing in the world was made without an aim, that everything was created to some purpose. Uttering the language of Bion, it says to the young man, "Know thyself," and adds, "Ascertain for what you are best qualified, in what sphere you are best fitted by nature to walk—for much, very much depends upon starting right." Successful itself, it recognizes the fact that, to attain the highest success, the education and culture must, from the first, be directed toward the point to be attained. With the voice of an oracle it exclaims, "Seek to know the faculties and powers you possess, and to what degree each is capable of being exercised, following the course which your mental developments point out to you as being correct; and bring into requisition all knowledges and all advantages of practice and experience to qualify you to labor understandingly. Take care of the body, the casket of the soul, in order that it may sustain the intellect in vigorous activity; then the future shall recognize in your triumphant progress and eventual exaltation what wisdom there is in *starting right*."

Beautiful Idea.—In the mountains of Tyrol, it is the custom of the women and children to come out when it is bedtime and sing their national songs until they hear their husbands, fathers, and brothers answer them from the hills on their return home. On the shores of the Adriatic such a custom prevails. There the wives of the fishermen come about sunset and sing a melody. After singing the first stanza, they listen awhile for an answering melody from off the water; and continue to sing and listen till the well-known voice comes borne on the waters, telling that the loved one is almost home. How sweet to the weary fisherman, as the shadows gather around him, must be the songs of the loved ones at home that sing to cheer him! and how they must strengthen and tighten the links hat bind together those humble dwellers by he sea!

CONSCIENCE AND ITS LAWS.

EXTRACT OF A SERMON.

BY HENRY WARD BEECHER.

"Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."—Rom. ii. 15.

Although the Bible is not designed to teach mental philosophy any more than natural science, and although it employs language according to the obvious rather than the subtle uses and meanings, yet, often, the statements that lie upon the face of the Scripture are far more philosophically correct than those which have been wrought out by many systems of philosophy; and as we approach to the day when a truer system of the mind, its nature and operations, shall be known, I think we shall find that the statements in the phrase preceding this verse, and in this verse, conform almost literally (with the exception of its figurative use of one or two words) to the facts of the human mind as they are; not to what seemed to be those facts at the time when this passage was written. The preceding verse is this:

"For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves."

Then comes the text:

"Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."

It pleased God to give his people a law which pointed out both the grounds and principles of right and wrong, but which discovered and ordained the very actions and feelings which were right or wrong upon such principles and grounds. The sentiment of justice is given to all men in their nature; but the finding out what things are just, is a part of the education of men. The sentiment of kindness belongs to us by our creation; but what kindness is in all cases, is a matter of education. And so in respect to conscience. All men are born with the sentiment of rectitude; but what are the actions that that sentiment should approve or disapprove, we have to learn afterward.

More millions, however, have lived and died without knowing the law, than there have been hundreds who did know it. The Apostle says of such, that they were not without any guide, simply because they lacked the Hebrew guide or code. They had the same moral constitution in their nature which the Jew had. They knew that there was a fundamental distinction between right and wrong; and by the natural use of their faculties they might find out, and in a great measure they did find out, what actions were right, and what wrong, in many very important relations of life. The Apostle declares that the natural reason and the natural conscience are sufficient to lay the foundation of accountability. He says that they that sin under the law shall perish under the law, and that they that are without the law shall perish without it. There is enough in the light of nature to make all men accountable in some degree, but not alike accountable. Our accountability is determined entirely by what we receive.

The law did not create justice, then, nor rectitude, though the law may point out, and determine, and so, in some sense, create conduct or actions. The sentiment itself of justice no law ever created. The law only points out what is just and right, what was just and right before Moses lived, and what would have been just and right had he never delivered a line of his memorable Institutes.

We may sum up the truth, therefore, by saying that there is in the structure of the world and of human society an order which, observed, makes conduct right, and, disregarded, makes it wrong; and that the human mind may discover that order, approve it, and inspire the life with conduct in agreement. But in aid of this power, not used, often perverted and always difficult, God has given a moral law. He has found out for men, and declared what is right, and what is wrong. It is the province of conscience to accept the light thus afforded, and to give the mind incitement to obedience to this law of right and wrong.

I propose speaking to-day on the nature and functions of conscience.

That which we mean by *conscience* has received many different names. It is sometimes called the "moral sense." As the senses, each in a department of its own, recognize and report certain material and secular truths, so the conscience recognizes and reports moral truths, and is the sense for moral things, as the eye is the sense for visual or seen things. Figuratively, it is called God's vicegerent in the soul. That is the figure that befitted the days of supreme monarchs better than our own. In the Bible it is spoken of as a "witness," and as often witnessing. It is also called a "light," to show the way. And various other representations are employed, all, signifying the one thing, the conscience.

What is the conscience, then? It is a simple sentiment. It is not an intelligence at all. The conscience proper has no power of its own to think. It has no perceptions of its own. Like every other natural moral sentiment, it is absolutely dependent for intelligence upon the intellect. There is but one mind. There is not a conscience mind, an affection mind, and an intellectual mind. There is a single mind for all the feelings, and only a single one. Some think, however, that there are two minds or intelligences in man: one for common things, and the other for moral truths; and that in its own province conscience perceives and reveals and determines what is right and what is

wrong. Men therefore familiarly say, "My conscience pointed out the truth." Conscience never pointed out a truth to any living soul. We talk about the conscience determining right and wrong. If you mean moral sense by *conscience*, or if you use this term for conscience, it is well enough; but strictly speaking, conscience never determined a thing, and never can determine a thing. It neither thinks, nor perceives, nor wills: it simply feels; and it is itself invariably dependent upon the judgment that goes before it. It is the mind that perceives, and the judgment that settles what things are right and wrong; and it is the conscience that gives the emotions that follow. It is the musician that reads the scale, and determines what are the keys that are to be struck to produce the sounds indicated, and strikes those keys; and it is the chord that at last responds and gives the music. The intellect sees things, and the judgment marks their qualities, and then the conscience says, "Amen." But the response of conscience is always the sequent. It never leads. It in this regard stands upon precisely the same foundation as all our other moral sentiments. Veneration comes in the same way. It neither sees nor thinks except when the mind sees or thinks for it. According to the things presented to this feeling by the mind, it acts. The same is true of hope. They respond to things presented to them by the intellect, and never take the bad, except in the manner that I shall explain further on. Conscience has, like these other co-related feelings, an affirmative and a negative action. When presented by the mind with elements which the mind pronounces to be right, conscience experiences a peculiar pleasure or complacency. We call it the approbation of the conscience. We mean by this that as every faculty has a feeling of its own, conscience has one of its own, which is affected by the thought of right or wrong, and that when the mind perceives facts or conditions of right or wrong, conscience feels either pleasure or pain. It is displeased with wrong, and pleased with right.

But it may be asked, "Has not a feeling any relation to the finding out of truth? Have you not taught us that moral feelings were luminous? And does not Scripture declare that depraved feelings are darkening? And how do you say that a feeling stands back and does nothing till the intellect has acted?" When a strong emotion exists, it seems to inspire the intellect with an aptitude to search and find out truth peculiar to the inspiring sentiment. It is possible for a sentiment to exist in such strength as to act upon the intellect. It does not see or think, but it stimulates the intellect to see and think. This may be illustrated by analogies entirely within your cognizance. Let the eye, for instance, be considered. It has the power to see things. It does not see all things. People think that the senses have a great advantage over the other faculties, and that we are more apt to be correct in the use of the senses than in the use of the reasoning faculties. Nothing could be more erratic than that. "Eyes have they, but they see not," might be put for almost all the human family; for it is scarcely one time in a hundred when a man looks at a thing that he sees it as it is—I mean the whole thing. There are few things that have not elements which we almost never recognize. And what we see is determined very much by some feeling in us that excites us to see. Thus, if one has a strong feeling of color, when he goes forth he will see colors. If a man is deficient in his feeling of color, when he goes where colors are, it never will strike him that he sees colors. One man will see things in proportions. Another man will see the same things, but never in proportions. One man looks at things with a sense of number. He sees them in groups of fives, or tens, or great multitudes. As they appear to him, they bear relations of number to each other. Another man looks at the same things, and never has the sense of number. In other words, if a man has the feeling of color, that will wake up the intellect to see colors; if a man has the feeling of proportion, that will wake up the intellect to see proportions; and if a man has a sense of numbers, that will wake up the intellect to see things in their relations of number. What the disposition in you is will have much to do in determining what you see. If a man set to investigate charges against a military officer is prejudiced, and does not want to see things discreditable to him, he will not see them. And if he wants to see things in his favor, he will see them. Men see what they want to, and do not see what they do not want to. One man sees in nature merchandise; the poet comes after him, and does not see a sixpence worth in the whole of creation; but he sees wondrous cycles and circles of beauty. He sees meaning in beauty that the mere merchant eye never sees. One man walks in the woods; and what does he see? "My heavens!" he says, "what knees for a ship! If I only had them in the Brooklyn Navy-Yard, I would not ask for more money than they would bring." He says, "Whew! what magnificent planks that tree would make!" And what does another man that walks behind him see? He uncovers his head, and says, "God abides here." And, beholding a noble and venerable tree, he says, "Oh, what majesty and glory! Five hundred years sit enthroned in the top of that monarch of the forest." And he feels himself all a-tremble. He sees in the trees, not timber, and planks, and ship's knees, and what they will bring, but their higher relations. What a man sees, therefore, depends, not upon what is in the eye, but upon what is back of the eye—the feeling that he carries with him.

The same thing is true of sound; for though it is not optional with us whether we hear or not, yet of the ten thousand sounds that go into the category of noises, one ear will hear one, and another ear another. One will hear in the rattle of wheels some single combination, of which he will say, "That drawn out as a theme, would make a wondrous symphony." Another will hear in that same rattle of wheels only harsh and disagreeable sounds. One hears music in the din and commotion of life. Another hears in the same things only inharmony and discord. One in the wailing cry of the suffering child, and in the trembling voice of some poor man that asks for help, hears sounds which wake up genial feelings of benevolence. Another hears in them only unwelcome sounds which lead to selfness in him. And what your feelings are determines in a great measure what you hear.

And as it is with the senses, precisely so it is with the emotions. If you go out into life your understanding will see, your understanding will recognize, your understanding will think, all the things that it is inspired to think and recognize, and see by the feeling acting behind it. For example, if I might so say, when benevolence rises up and takes possession of the intellect, it magnetizes it. You know how a magnet acts. Take a piece of steel in the horse-shoe form, and magnetize it, and draw it through a plate of crystal sand, and nothing clings to it. Draw it through lead—nothing; through silver—nothing; through gold—nothing; but draw it through particles of iron, and they all run and catch hold of it. The magnet has power to attract iron. It recognizes it.

Let benevolence magnetize the intellect, and you may draw the intellect through truths of conscience, and it will not feel them; you may draw it through sentiments of taste, and it will not feel them; but if you draw it through love and kindness, it catches them. Then it becomes potent to recognize the truths and feels the effects of benevolence.

Let that same intellect be man magnetized by veneration. Now, when it goes up and down through the courses and experiences of life, it will hold on to all things that relate to the truths of veneration, and reject all other things.

The same is true of hope, and the same is true of fear. Magnetize the intellect with hope, and all the world stands bathed with God's smiles, and no infernal spirit in the air, and no colleagued spirit of evil on the earth, and no kindred spirit in the other world, can take away the assurance that hope inspires. But turn off hope, and let on fear, and the same heavens that but a moment ago were bright with sunshine, are dark with clouds. The very wind above and below is full of tokens and omens of fear. And the intellect sees things.

And you can not disenchant a man whose intellect is magnetized by fear. He thinks that the state of things in himself is the state of things outside of himself. And when a friend says to him, "The reason of your apprehensions is in you, and not in the actual state of things outside of you," he can not be made to feel that it is so.

Now, as it is with benevolence, and veneration, and hope, and fear, and all the affections, so it is with conscience. When the sentiment of conscience is strong, and it magnetizes the intellect, the intellect perceives things in the light of the truths of right and wrong. It is made sensitive to all moral truths—that is, truths of equity, justice, righteousness, purity. In that way only does the conscience ever determine what is right and wrong. The intellect sleeps, and conscience says, "Awake! arise! go forth and report to me the signs of the times." The intellect goes forth, and comes back and says, "Righteousness is abroad," and conscience rejoices; or, "The wrong rules," and conscience bemoans itself. The conscience stands back waiting for the understanding to report before it gives any response.

But, thus far, I have spoken as if the intellect had to find out truth fresh for each man. In other words, I have spoken abstractly of the relations which the conscience and the intellect sustain to each other. But in point of fact the truths of human life are discovered, arranged, and organized, before we are born—though some men think otherwise. We come into society to find an elaborate organization; and in each sphere—in that of the individual, in the family, in neighborhoods, in each kind of business, in all professions, in civil matters, in etiquette, in art and literature, in military matters, in the whole round of human activities, in every department in which men move—there is a record of the findings out of past generations; and all things are divided by a line into good or bad, right or wrong, just or unjust, equitable or unequitable.

And now, since nothing is left, in respect to the greatest number of these things, for the mind, but simply to perceive, what does the conscience do? I reply that it merely supplies the moral feeling of pleasure or pain, complacency or displeasure, in view of conduct in relation to these ascertained things. It is the source of moral influence. It is a blind feeling. It acts upon the intellect blindly; and whenever it is illuminated, whenever it sees, it is because the intellect sees for it.

Now, this is very important, though it may seem to you merely a chapter in mental philosophy. I tell you that every chapter of mental philosophy has an abounding chapter of human conduct following close upon it. A right understanding of the operations of the mind is indispensable to anything like a regulated and orderly Christian life.

What, then, are some of the results to which we come?

1. Conscience is a moral sentiment, and is subject to just the same laws as all other feelings of the mind, having no special privileges, and no peculiar constitution. It is natural, just as any other sentiment is natural. It is not set up and caparisoned, having more rights than the other faculties, as a king is supposed to have more rights than his subjects. It stands in its own place, having the function, when principles of right are presented by the understanding, of adding a feeling of pleasure or pain.

2. Conscience depends for illumination upon the understanding.

3. What is called *moral sense*, as familiarly used, means, or should mean, that complex state in which conscience and understanding are acting in concert. The operation which goes to make moral judgment is moral sense. It is not the action of any single faculty, but the combined action of the intellect and the moral feeling of conscience.

With the explanation thus far, we proceed to bring the light to bear upon many important questions.

1. What is an enlightened conscience? It is a conscience whose habit it is to seek clear decisions of the understanding concerning right and wrong, and whose habit it is to yield to those decisions. It is the conscience of a man who seeks to know first, and who then lets his conscience follow the knowing. Now, it is impossible for a man to have an intelligent conscience in the first instance. Just as every child must, from the nature of its being, obey blindly in the beginning, and intelligently as it grows older, so in the beginning the conscience must act blindly, till it has an opportunity to gain intelligence. Father and mother often, when the child says "Why?" say to him, "Because I tell you." Well, that is no real just reason, except so far as this: that a child is not able to understand the grounds on which the parent acts. The parent is therefore presumed to have a right to enforce obedience before the time comes when the child can understand the reasons of that obedience. This may be carried too far. I think it often is. Many parents, after the child has arrived at years of discretion, insist that he shall obey because they say so. In all such cases the parents are wrong, are unreasonable. For obedience should be intelligent at the earliest period possible; and only before that should blind obedience be insisted upon.

The same rule holds good in regard to ten thousand things. There are many things that men must do, the reason for which they can not tell because they can not study the scale of the world, and do not understand all the subtle relations of events. There are many things with reference to which a man must have an implicit conscience that follows precedent and direction. Obedience, under such circumstances, is a blind obedience. An intelligent conscience is one where a man has a distinct perception of the grounds and reasons of conduct, and to that adds the sentiment of right and wrong, and then acts under the joint control of this sentiment and that perception.

Such is an intelligent conscience. How many intelligent consciences are there? About one in a million. You think I exaggerate. Well, one in five million! How many men are there that take the trouble to investigate the grounds and reasons of conduct, and trace them out in their relations, so as to see and know, as far as it can be known in this mortal condition, what is right or wrong, and, both in feeling and conduct, follow what they see to be right, and avoid that which they see to be wrong? I said one in five million. And the question becomes complicated when I ask you how many of those that have an intelligent conscience, have an intelligent conscience all the way through their life, in all things?

Well, just as a physiologist may take up common objects of food, and analyze them, and set them down, and say, "I know exactly the constituent elements of corn, and wheat and rye, but I have not yet gone into buckwheat and barley: I have not had time to analyze these yet, and I do not know anything about them," so, even men that have intelligent consciences, have intelligent consciences only in respect to a small number of things. There are certain things that they have investigated and looked through, and in regard to them they have an intelligent conscience; but in regard to a multitude of other things they have an hereditary conscience, an imitative conscience, or no conscience at all, as the case may be. The connection between conduct and intelligence respecting right and wrong, as the guide, the pioneer, the illuminator, is very rare. At any rate, it is circumscribed, even in cases where it is pre-eminent.

2. What, then, is a *darkened* conscience?—for that is a familiar expression, much used. A darkened conscience is one in which the feeling of conscience itself may be strong, but in which it has no great help from the understanding. There are very many persons that have strong moral impulses, but that have not intelligence enough to give a sense of firmness, a sense of settledness, a sense of the safety of rectitude, because their conscience is darkened. They have a great deal of sentiment in right directions, but very little of the intelligence which ought to accompany that sentiment. And many feel a tumultuous heaving, a constant uneasiness, in themselves, every day, lest they shall go wrong. Men there are who every day do their duty, and who are not conscious of having done it wrongfully; but who still have a feeling that perhaps they have. They do not know but they have,

and they fear that they have, though they have put forth ten times as much endeavor to do right as you or I.

A distinguished man in this country said, that he believed his life had been shorn of more than half of its usefulness because he was so hesitant lest he should do wrong that he often failed to do right. His conscience was perpetually suggesting the danger of going wrong. It was a darkened conscience. It had not enough light. And I think that such men are like an old judge that is half blind, in a darkened room, with his law books about him, and without any assistance, trying to study out what the laws are. He means well, but he can not see. He is very assiduous, but he can not get at exactly the meaning of the law.

That is one kind of darkened conscience—the best kind. There is another kind. That is where a man is not honest with himself, and where, having a conscience, he suffers his passions to cloud it, and come between it and intelligence. Such a man is like a trickster in the law, that has the right books, and spends a great deal of time over them, but has an exceedingly small window, and allows it to get covered with dirt, and cobwebbed all over at that. That spider of the man's passions—how it has run up and down and spun all sorts of webs, and obscured what little light there was in the beginning! Under such circumstances, no matter how good a man's eyes are, he can not see.

The conscience, then, is darkened in two ways—either for want of light, or for want of eyes. One may have a darkened conscience from not having intelligence enough, and another may have a darkened conscience from allowing his passions to rise up and obscure the intelligence that he has. In the one instance, the man's usefulness is impaired by doubt and fear; and in the other, the man is misled. But of that more by-and-by.

3. What is a *perverted* conscience? Well, a perverted conscience is one in which the moral laws of a man's activity have been so wrenched and biased that they no longer report what is just and accurate. A man's conscience may be perverted in a great many ways. A man's understanding may be obscured so that it reports wrong things. Or, a man's understanding being clear, there may be some trouble that shall prevent the faithful transmission of the things which it reports to the conscience.

For instance, in sending a message by telegraph, it is necessary, first, that the message should be clearly made out by the operator who sends it. Next, it is necessary that there should be an open communication between the battery from which the message is transmitted and the receiving battery. In the third place, it is necessary that there should be an honest man to catch the reported signals, and write them, and deliver them. A failure in either of these respects is a fatal interruption. If the thing presented to the conscience is not according to truth, if the method of transmission is not perfect, or if the method of receiving and rendering is not right, the man will have a perverted conscience, and will not see things correctly. Or the understanding may see things right, and attempt to transmit them correctly, in consequence of being obliged to send them by circuits. It is difficult, you know, to send a message direct three thousand miles. And when a message is sent from New Orleans to New York, it is sent, perhaps, first to Louisville, from Louisville to Buffalo, and from Buffalo to New York. A man can not send a message through from the understanding to conscience, so he telegraphs it to vanity. Vanity writes it out, and fixes it a little, and sends it to pride. Pride writes it out, and fixes it a little more, and sends it to avarice. Avarice writes it out, and fixes it a little more, and sends what is left to conscience. And so when the message gets to conscience, it is a pretty bad message, under those circumstances. There are a great many men whose messages from the understanding to conscience would be better if they had a better operator; and there are a great many men that have a pretty good operator whose messages from their understanding to conscience would be better if there was a shorter line of transmission, without any intermediate stations, so much leaks off in the transit. And when the conscience is perverted, no matter from what cause or by what method, then comes to pass that which was said by our Master, "If thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" But this view rather belongs to the evening, when I shall resume this subject.

4. What is a *good* conscience? The Scriptures speak of a good conscience. It is an intelligent, an instructed conscience, which men are in the habit of obeying. It is a conscience well informed, with which men are in the habit of living in intimacy. There is a great difference with men in regard to how much they live with their conscience. Some men, when they are under conviction, see all things in the light of right and wrong. Some men, when they go to a funeral, and hear the minister say, "The end of all life is here: take warning, ye living; behold what shadows ye are, and what shadows ye pursue," are profoundly impressed. A man goes to the funeral of one who has been associated with him in Wall Street, and cheated with him; and after hearing these things, he goes home, saying, "It is better to be thinking of such matters—my turn may come next." And he makes a blundering attempt to think of right and wrong; but before he gets to New York the next morning his seriousness is all gone, and with it is gone all idea of right or wrong, till the next funeral, or till the next Sunday—if he manages to keep awake in church! Some men have nothing to do with conscience except when they are in misfortune; when the world seems to be slipping out from under them; when troubles come upon them like an armed host. I have seen men, under such circumstances, become very conscientious, and begin to feel the want of the moral element. Now a good conscience is one that a man lives with; that he carries with him to his slumber; that he wakes up with in the morning; and that keeps him constantly alive to what is equitable and just and right; not merely what will make men praise him; not merely what is his interest; not merely his power and influence; not merely what relates to that *My* or *I*; but what is right and just and equitable. Many men go with such a conscience all day long. That is a good conscience which has a good understanding to lead it, and the habit of measuring all parts of life continually by considerations of rectitude and duty; and those that have it are good men.

5. What is a *weak* conscience? It is generally the conscience that a weak man carries. There are a variety of things that may make a weak conscience. Where a man has a conscience that he does not dare to use, it may be considered that that conscience is weak, as a child is weak that is permitted to grow up from infancy to manhood in a dark room without learning anything. When a man's conscience is under the influence of one of the feelings more than another, so that it is warped, it is a weak conscience. For instance, the devotee's conscience, that is under the influence of fear and veneration, so that the mind is filled with specters, is a weak conscience. Where a man's conscience is misled by feeble judgments, by feeble perceptions of the understanding, it is a weak conscience. Where a man has a conscience that is very susceptible to little things, and not at all able to take in large things, it is a weak conscience. Some men are conscientious about trifles, and not at all conscientious about important matters; and some are conscientious about important matters, and not at all conscientious about trifles; and in either case their consciences may be called weak consciences.

6. What is a *seared* conscience? It is a dead one. That is to say, it is exactly what your eye is when it is put out without losing its shape. It is exactly what your tongue is when it is paralyzed. It is exactly what one half of the body is after it has received a paralytic shock, so that it does not feel. Any man that has a conscience that ceases to report in matters of right and wrong, that ceases to trouble him, soliciting him toward good, or

withdrawing him from evil, has a seared conscience. So much for these definitions.

It is not enough that you should have a definite line of convictions as to right and wrong. You must have not only a conscience, but a right conscience. It is not enough to *think* that you are doing right: you must *know* that you are. A man may have a conscience and be a Brahmin, and not a Christian, or even a religious man at all. A man may have conscience strong in him, and be a persecutor as Paul and Torquemada were. Their consciences were wrong, and they were guilty. It is not enough, I repeat, that you should have a conscience: your conscience must be in consonance with the law of God. It must be a conscience in commerce with all parts of the mind, and having an influence over all the other feelings. For conscience is set in the middle of the mind, to determine what is right and wrong. Every feeling does not have a conscience. There is not a faith-conscience; there is not a benevolent-conscience; there is not a veneration-conscience; there is not a hope-conscience; there is not a fear-conscience. The conscience of a man that is a true Christian, instructed of God's Spirit, and made intelligent by such instruction, is one that is universal, and has respect to every part of his mind. It is one that *is* right, and not one that he merely thinks is right. Your conscience must be conformed to the laws of conscience as they *are*, and not merely as you think they are. In other words, you are responsible for knowing what is true, and then you are responsible for performing the truth.

EDUCATION AND TRAINING PHRENOLOGICALLY CONSIDERED—No. 16.

CONSCIENTIOUSNESS.

No quality of the mental constitution is more important than Conscientiousness; none is more talked about, and none less understood. Certainly the metaphysicians of the last three hundred years have not settled the question as to its nature and uses; and we may confidentially remark that Phrenology at a single bound has dissipated the doubt and darkness which hitherto had enshrouded the subject; and if it had conferred no other benefit on the human race, its discoverer would deserve honorable mention and perpetual remembrance by every thinker and every lover of his race.

The location of this organ is on each side of the organ of Firmness, which organ is situated in the middle of the back part of the top-head. If a line be drawn from the opening of the ears to the top of the head, it will rest on the front part of Firmness; the organ of Conscientiousness being situated outward from Firmness on each side, it gives, when large, elevation and expansiveness to that part of the head.

When this faculty is powerful, the individual is disposed to regulate his conduct by the nicest sentiments of justice. In his manner there is earnestness, integrity, and truth, which inspires us with confidence and the conviction of his sincerity.

It is interesting to observe the conflicting opinions which have been entertained on the subject of moral consciousness by various writers. Some seem to have a clear perception of the truth; some regard the moral faculty as being the action of Approbativeness, Cautiousness, or the elements of self-interest. HOBBS, for example, taught that "we approve virtuous actions, or the actions beneficial to society, from self-love; because we know that whatever promotes the interest of society has, on that very account, an indirect tendency to promote our own."

He further taught that "the laws which the civil magistrate enjoins are the ultimate standards of morality." It is easy to see that with this writer reasoning and considerations of self-interest took the place of Conscientiousness.

MANDEVILLE maintained as his theory that, by nature, man is utterly selfish; that "among other desires which he liked to have gratified, he received a strong appetite for praise; 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." This idea, of course, arose from a man in whom Approbativeness was the prevailing characteristic, and in whom also the faculty of Conscientiousness was naturally weak.

Mr. HUME wrote an elaborate treatise to prove that "utility is the constituent or measure of virtue." According to this system, virtue is the mere search of pleasure or personal gratification; it gives up one pleasure, but it gives it up for a greater; it sacrifices a present enjoyment, but it sacrifices it only to obtain some enjoyment, which in intensity or duration is fairly worth the sacrifice. Hence, in every instance in which an individual seems to pursue the good of others *as good*, he seeks his own personal gratification, and nothing else.

Doctor PALEY, the most popular of all authors on Moral Philosophy, does not admit a natural sentiment of justice in the human mind as a foundation of virtue, but adheres to the selfish system under a modified form. He makes virtue to consist in "the doing of good to mankind in obedience to the will of God, and for the sake of everlasting happiness." According to this doctrine, "the will of God is our rule, but private happiness our motive." It is only selfishness in another form.

Doctor ADAM SMITH in his theory of the moral sentiments labors to show that "the standard of moral approbation is *sympathy* on the part of the impartial spectator with the action and object of the party whose conduct is judged of."

Doctor CLARKE, Doctor HUTCHESON, Doctor REID, Lord KAMES, and Mr. STEWART recognize the existence of a moral faculty which produces the sentiment of right and wrong independent of other considerations.

These conflicting theories will convey to the reader some idea of the great value of Phrenology if it can fix on a firm basis this single point in the philosophy of the mind. According to phrenological teaching, there exists a power or faculty distinct from all others, the object of which is to produce a sentiment of justice, a feeling of duty and obligation independent of selfishness, fear of punishment, or hope of reward. Those persons who have the organ large, experience powerfully the sentiment of justice; while those in whom it is small are little alive to the emotion. It is as easy to observe the difference existing between persons in regard to this development and the corresponding manifestation as it is to demonstrate any palpable conclusion of physical science.

It is the office of Conscientiousness to produce the feeling of obligation or incumbency. Justice is the result of this sentiment, acting in combination with the intellectual powers. In moral investigations this faculty is highly essential to produce a truly philosophical mind; lifting the individual above prejudice and interest, it leads him to desire truth, gives him a readiness of recognizing it, and a perfect reliance upon its invincible supremacy. One in whom this faculty is deficient, inclines to view propositions as mere opinions, estimates them as they are fashionable or obnoxious, profitable or unprofitable, and cares but little for the real basis on which they rest. To those in whom the organ is small, no quality of the mind is more incomprehensible than this. They can understand conduct which proceeds from ambition, revenge, or self-interest, or any other inferior feeling; but that high moral integrity which suffers reproach and even death itself from the disinterested love of truth seems to them inexplicable. Men who are more highly endowed with this love of truth than others become the martyrs of the ages in which they live. They are regarded as insane, essentially mad, or fanatical. Madam De Stael narrated of Bonaparte that he never was so completely baffled in his estimate of character as when he met with opposition from a person actuated by the pure principle of integrity alone; he did not comprehend the motives of such a man, and could not imagine how he might be managed.

As we have said, this sentiment must act in conjunction with intellect. While it produces in the character a desire for the right, a love for justice and duty, a willingness to labor and suffer for the right, it is not a sure guide as to what is right. Man has to be educated; parents are bound to instruct their children as to what is right between man and

man; and when this instruction is received, those who have Conscientiousness feel bound to obey; those in whom it is weak obey according as interest or convenience may dictate. Every emotion requires intellect to guide and regulate it. Anger springs into spontaneous activity; reason, prudence, and policy pave the way for its progress, or barricade it. Parental love is awakened; the reason must teach the mother how to exercise her love for the best good of the child. Sometimes parental love must be crossed for the moment, while we deny to childhood that which parental love would blindly concede. Amativeness is an emotion which needs intellect to guide and regulate it, to instruct it in the direction and in the manner it may properly be exercised; and Conscientiousness, though it seems to be the supremest sentiment of the whole mental nature, needs light as a basis for its action as much as any other emotion.

In the training of children, it is of the first importance to impress them with clear and distinct notions of duty. A thousand opportunities are offered in the nursery to instruct the child in the exercise of this sentiment respecting his intercourse with his fellows; and if there is any one injunction of more importance than any other connected with the whole subject of domestic education, it is this: that the child shall receive the impression from his earliest years, that he may expect unswerving integrity and justice from his parents; that he may rely upon their word, their truthfulness—that they will not deceive him; and that if he be promised a penalty for wrong-doing, he is just as sure of receiving that penalty as that he lives; or if any excuse or extenuation be given, the child should be made to see the justice on which he is forgiven—the reasons why he is exempt from punishment. The little girl who, when her mother's word was doubted, opened her radiant eyes and said, "My mother never tells a lie," expressed precisely what every child should have reason to feel and believe in respect to the parent. We do not believe in telling children everything, of having no concealments; but what *is* told to the child should be the truth. If he may not know a fact, it does no harm to let him understand that you conceal it intentionally for good reasons. There is no duty which the mother can perform with such hope of reward or neglect with such prospect of moral disaster as the personal training of her children. Those who leave the young in the hands of selfish and ignorant servants who, to further their own convenience, will frame any story to allay the curiosity of the child, and mislead it, or frighten it into obedience, or deceive it into compliance, do more to deprave the morals of the rising generation than all the Sunday schools and pulpits of the land can ever eradicate.

PHRENOLOGY.

To lead to Virtue's queendom, where she reigns,
Dispos ng crowns to all her subjects dear;
To struggle with the mind of him that lives,
And blot the thought of human nothingness;
To purify the rays of e his light;
To mould the crutch of vice with sacred care,
To normal acts of vital dignity;
To grasp the hand of Christianity,
And rove with sister-love the walks of Life—
Such is thy mission, O Phrenology!

However framed the life:
A favor'd prince, with pamper'd qualities,
Unstain'd with vice and life's uneven way;
Unus'd to break the boundaries of joy,
Confined to all the happiness of earth,
A consciousness of worth upheld by rank;
While young in years, a monarch by his will;
Instill'd with suasive hopes, that animate
His inner thoughts to purposes sublime;
Inspired by nature men and books to rouse,
And kindle to a blaze his latent fire;
Surrounded by the votaries of Fame,
He joins her number, rises with her blast,
Till all the world, with voice unanimous,
Proclaim him great—he is a noble man.
A laborer's son, with fetter'd hopes, and joys
As bounded as his native element,
Pursuing life with innate bumbleness,
Intruding not beyond his narrow sphere;
Subordinate by birth and rank, unknown
To science, literature, and art, his works
And powers obscure among the multitude;
Unhonor'd by the vail of poverty,
Yet honor'd by the shield of purity;
With purpos'd will he hastens Nature's plan,
Expanding, consecrating all his powers,
And lives a vassal life, subservient
To God and man; while onward with the tide
Of good his under-current flows, to meet
The boundless main—he is a noble man.
Where'er the soul obtains a tenancy,
There is the essence of undying power—
An entity of complicated parts,
Each part empower'd for immortality;
And blest is he, untainted with the gross
Excrescences mortality creates,
Who plucks terrestrial weeds with diligence,
And with a gardener's skillful hand nurtures
Each lley flower in many a rugged path,
Till ready for the Master's hand, who crowns
Their earthly splendor with celestial bloom.
The nearest pathway to primeval life
Leads to the crown of true nobility—
Such is thy teaching, O Phrenology!

Eradicating selfish views of man,
Appreciating inborn tendencies,
Surmounting all the barriers of life,
Implanting in the breast vitality
To aid Progression in her glorious march;
Adorning man with earthly heavenliness,
Consigning him to heavenly holiness;
Decaying life's despair, raising life's hope,
Interpreting the zeal of Nature to
Her God; restoring buried heirlooms of
Creation's morn and Eden's purity—
Such is thy power, O Phrenology!

PORTSEA, ENGLAND. W. J. M.

DON'T EAT TOO MUCH.—The celebrated Abernethy once remarked to a friend: "I tell you honestly what I thiuk is the whole cause of the complicated maladies of the human frame; it is their gormandizing, and stuffing, and stimulating the digestive organs to excess; thereby creating irritation. The state of our minds is another cause—the fidgeting and discontenting themselves about what can not be helped—passions of all kinds; malignant passions, and worldly cares pressing on the mind, disturb the central action, and do a great deal of harm.

A SHELF IN OUR CABINET—No. 10.

HORACE GREELEY.

WE have few busts in our collection of men who have made a more deep and widespread impression upon their cotemporaries than HORACE GREELEY, the Editor-in-chief of the New York *Tribune*. We give herewith an engraving from a cast of his head which we have in our collection. This gives a more correct idea of the shape of his head and face than perhaps anything that has been engraved of him on wood; and it has this advantage of all other pictures, that it is nearly a profile view, showing his great length of head from the ear forward and the height from the opening of the ear to the crown. The following analysis of his character was published in the PHRENOLOGICAL JOURNAL in 1847, since which time both he and his paper have become much more widely known and influential:

Early advantage can never create greatness. On the contrary, true greatness often creates advantages. Horace Greeley entered upon his far-famed and successful career with no other advantages than are proffered by our institutions to every young man in our country, but, genius-like, created his own advantages and molded circumstances to his liking. Those physiological and phrenological conditions which have elevated him from obscurity to his present commanding position are fraught with more than ordinary interest to the lovers of physico-mental science. What, then, are they?

His head measures twenty-three and a half inches around Individuality and Philoprogenitiveness, and is, withal, uncommonly high, so that its mass of brain is really very great. Few heads measure so much, and few are so high—two conditions which, collectively, indicate a brain of almost the largest size.

Next, his body and brain are uncommonly *active*. This is abundantly evinced by his light, fine hair, thin skin, light complexion, and general delicacy of structure. He is almost a solitary case of distinction without a powerful constitution. Not that his organization is weak, yet that it is feeble compared with his head. But for the fact that he takes first-rate *care* of his health, his powerful brain would soon prostrate his body; but as it is, he furnishes a good practical example of the amount of mental power which even those without a powerful apparatus can put forth, *provided* they will only pay due regard to the laws of life and health.

His cotemporary opponents have often run him on account of his brown bread and cold-water regimen, but they are his salvation. His heart, lungs, stomach, and muscles are all small in comparison with his head, but his nervous system is truly admirable. His organization is exceedingly active, and works with great ease and efficacy; that is, ac-

complishes much with a comparatively small expenditure of vitality.

Not only is Mr. Greeley's brain large, but it is also in the right *place*. It is not wide, round, or conical, but it is narrow, long, and high. His developments indicate anything but selfishness or animality. On the contrary, they show him to be philanthropic, lofty in his aims, elevated, noble-minded, and governed by the higher faculties and intellect.

This phrenological condition is rendered apparent by the accompanying profile of his head. The distance from the ear up will be seen to be uncommonly great. Its length *on the top* is also remarkable. It is also fully developed at the crown. But what is most remarkable, is its regular curve, as well as amplitude, seen from the root of the nose clear over the head. In other words, it describes an almost complete semicircle. The height and length of his head, and its length on top, or the great mass of the brain, appropriated to the moral elements, appear to good advantage in this side engraving of it. The reader will please note its length from the ear forward to the intellect, the massiveness of the whole top-head, and the projection or making up of the head at the crown, that is, the amplitude of the aspiring group.

His controlling organs are Benevolence, Adhesiveness, Firmness, and Conscientiousness. These organs are seldom found larger, and account for that high moral, reformatory, and progressive turn which he gives to even his politics—one of the last subjects to which men are accustomed to attach reformatory doctrines and measures. This would also predispose him to advocate the right, both on its own account, and because it furthers the cause of humanity which Benevolence loves, and labors to secure. The possessor of such organs could not be other than reformatory, and a sincere and devoted lover of his race. And this predisposition is further strengthened by his possessing only moderate Veneration; so that he would not cling to the antiquated, but, forgetting the past, would embrace whatever new things promised to meliorate suffering humanity or advance mankind. Such powerful Conscientiousness as his would likewise search out the right of things, and be governed by it; and such predominant Firmness would plant itself on the ground of right and humanity, and abide there without the least shadow of turning. His great Firmness also confirms the remark often made in our JOURNAL, that all distinguished men possess this faculty very powerfully developed.

His having uncommonly large Adhesiveness for a man, also coincides with his having so very large a number of devoted personal friends. The aid given by this faculty to public men has often been remarked in our JOURNAL, and greatly adds to the many illustrations of this principle. Probably no instrumentality of distinction is equally potent. It makes friends, and these bring influence.

Amativeness and Philoprogenitiveness are fully developed. The latter, combining with his intellect, interests him in the cause of education; and the former, in combination with his high moral organs, accounts for his taking so strong grounds in behalf of woman's rights.

Approbativeness is prominently developed. This gives ambition, and in concert with his large intellectual and moral organs, a desire to become distinguished in the intellectual and moral world. Love of reputation for morals, truthfulness, and integrity is a leading characteristic, and accordingly his private character is unsullied.

Self-Esteem is fair, yet rather deficient than excessive—just about enough to prevent trifling, but not enough to create self-sufficiency. Its lower portion, which gives power of will, love of liberty, and the true republican feeling, is large. It is also supported by ample Combativeness and Firmness, so that nothing can crush him; but, "the more he is driven, the more he won't go."

Resistance is great, so is moral courage—Combativeness governed by Conscientiousness and supported by Firmness—yet Destructiveness, or the pain-causing element, is weak in combination with predominant Benevolence. Hence his anti-capital-punishment sentiments. This organization renders its possessor harsh and severe no farther than is indispensable in carrying his ends, but never personal or vindictive as such.

Secretiveness is full, while Cautiousness is large. This organization gives a due degree of policy and discretion; yet, in combination with high moral organs, prevents deception and cunning. Such an organization might make out a good case, yet would never falsify.

Continuity is weak, hence his remarkable versatility of genius, and that short, pithy, spicy variety which characterizes the *Tribune*. This organic condition, combined with an active temperament and strong intellectuals, brings its possessor right to the point, enables him to say much in little, and disposes him to pass to another point, perhaps before the previous one is fully completed.

Ideality is only fair, and its fore part, which gives taste, is very deficient. Hence his carelessness of his personal appearance. But Sublimity is very large, which gives breadth and outreach to his views, especially those which, through Benevolence, seek the good of mankind.

Imitation is only medium, but Mirthfulness is large. This, with his Combativeness, manifests itself more especially in his reviews of opponents.

His intellectual lobe is uncommonly large and well-balanced. It has scarcely a weak point, but contains many very strong ones. Its forte consists in very large Eventuality and Comparison. The former remembers, the latter compares election returns, and that vast range of miscellaneous knowledge of which he is so complete a master. These organs, in combination with his predominant Benevolence, Friendship, Conscientiousness and Firmness, more than all his other faculties combined, have raised him to his commanding post of influence, and lead off in his character. I rarely find equally large Eventuality and Comparison, and both friend and foe are witnesses of their great power in his character. These are also ably supported by uncommonly large Causality; hence the clearness, cogency, and power of his arguments, and his copious flow of thought and sound sense. This organization coincides with the fact that he rarely puts pen to paper without saying something, and something having a high moral bearing.

Form and Size are large. These contribute largely to success as a practical printer, proof-reader, etc. Order is also large, yet, as Neatness is small, and his mental temperament and intellect are powerful, it would naturally combine with the latter, and render him methodical in arranging his ideas, sentences, and words, and enable him to find what he alone uses, yet not give regard to style or etiquette.

Language is good, but much less than the reasoning or thought-manufacturing organs—sufficient to furnish words enough, and just *the* words, for the pen, yet too little for extempore fluency. His ideas would therefore flow much more copiously than words.

Agreeableness is rather deficient; but Human Nature is very large, and would be likely to manifest itself by enabling him to find ready access to the human mind, and *to sway* mankind; that is, to touch the secret cords of human action, and urge those motives which shall produce effect. Large Comparison also contributes greatly to this result, as well as to an intuitive knowledge of human nature.

This summary of his organic conditions renders it apparent that he is no ordinary man, but that he combines great strength of mind with a high order of intellectual capacity and moral worth.

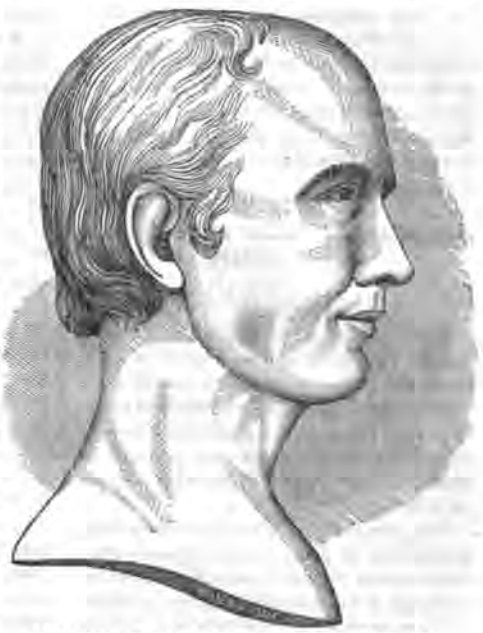
BIOGRAPHY.

HORACE GREELEY was born at Amherst, N. H., February 3d, 1811, and is the oldest survivor of seven children, two having died before his birth; a brother and two sisters are still living. His father and mother, who still survive, and now reside in Erie County, Pa., were both born a few miles eastward of Amherst; the latter in Londonderry, of Scotch-Irish lineage (her maiden name Woodburn); the former, in that town, or Pelham, of English extraction; but both families had long been settled in that region—the Woodburns since 1723. All his ancestors, so far as there exists any remembrance, were farmers—the

Greeleys generally poor ones; the Woodburns generally in comfortable circumstances, having been allotted a good track of one hundred and twenty acres in the first settlement of Londonderry, which still remains in the family, the property of an uncle of the subject of this sketch, who, when not quite three years of age, was taken to spend the winter thereon, in the family of his maternal grandfather, with whom he was an early favorite. After the novelty of his visit had worn off, he was sent to the district school, a few rods off, rather to diminish the trouble of looking after him in a large family of grown persons than in the hope of his learning anything. But he had already been taught the alphabet, and the rapidity with which he passed from this to the first class in reading and spelling, is still a matter of vivid local remembrance and even fabulous exageration. At four years of age he could read and spell creditably; at five he was esteemed at least equal, in those branches, to any one attending school. He continued at his grandfather's during most of the school months—usually six in each year—until six years old, the school in his father's district being two miles from the family dwelling. But he evinced no such faculty for learning higher branches. Grammar, commenced at five, was not fairly comprehended until eight, nor mastered until some time later; in geography proper (the relation of places to each other) he was not proficient, though the historical and other statistics intermingled therewith were easily and rapidly assimilated; penmanship utterly defied all his exertions; and it was only when he came, some years later, to take up the elemental arithmetic of the common school, that he found himself able to press forward with infantile celerity. He could not remember the time when he had not the multiplication table at command, and all the processes of school arithmetic seemed but obvious applications of, or deductions from, this. But his school days in summer ended with his seventh year, and in winter with his fourteenth, being much interrupted at earlier periods by the necessities of a life of poverty and labor. He never enjoyed the benefits of a day's teaching in any other than a rural common school, generally of two to four months each winter and summer, and these very far inferior to the schools of the present day, even in the least favored sections of New York and New England.

When not quite ten years of age, his father lost his little property in New Hampshire, and removed to Westhaven, Vermont, near the head of Lake Champlain, where he remained nearly six years. The first two were employed in land-clearing upon contract with the aid of his two sons; the next in a sawmill, while the boys worked on a small, poor farm; the residue, in clearing and farming upon shares. During these, as before, our subject was favored with the loan of books and periodicals, by neighbors of ampler resources, and devoted very much of his spare time to reading, especially in the winter evenings, when the labors of the long days of summer, which so severely tax the sinews of a youth of ten or twelve years, had been succeeded by shorter days and lighter tasks.

At eleven years of age he made (at Whitehall, N. Y.) his first attempt to find employment as an apprentice to printing, which he had previously decided to follow as a vocation, but was rejected on account of his youth. Afterward, he could with difficulty be spared. When fifteen, however, his father found himself enabled to make a long-meditated tour of observation westward, with a view to the removal of his family; and now the eldest son was permitted to gratify the cherished desire of his heart, by entering (April 18th, 1826), as an apprentice, the printing office of the *Northern Spectator*, at East Poultney, Rutland County, Vermont. Here he remained more than four years, until late in June, 1830, when the paper was discontinued. Meantime, his father and family had removed, in the fall of 1826, to Wayne, Erie County, Pa., where he visited them in 1827 and 1829, and whither he repaired, on quitting Poultney, in 1830. Working by spells on their rude wilderness farm, and when opportunity offered, at his trade, in Jamestown and Lodi, N. Y., and in Erie, Pa., he remained in that region for a little more than a year, finally quitting it, when work ran out, about the 1st of August, 1831, for New York, where he arrived on the 16th of that month, and has ever since resided. He worked as a journeyman during the first year and a half of his stay, with some unavoidable interruptions through want of employment, until early in 1833, when, in connection with another young printer, he purchased materials, and undertook the printing of a cheap daily newspaper, for a man who failed soon afterward. Other printing was soon procured, less promising, but better paid. His first partner was suddenly taken away by drowning in July; another took his place; the concern was moderately prosperous; and in the following spring (March 22d, 1834), our subject issued, without subscribers, and almost without friends, in a city where he was hardly known beyond the circle of his boarding-house and his small business, the first number of the *New Yorker*, a weekly journal devoted to popular literature and an impartial summary of transpiring events. That paper was continued through seven years and a half, having a circulation which rose, at one time, to over nine thousand, and averaged more than five thousand throughout, but was never pecuniarily profitable, arising, in good part, to bad management in the publishing department. In September, 1841, it was merged in the weekly issue of the New York *Daily Tribune*, started as a daily on the 10th of April in that year. In the following autumn the *Weekly Tribune* was commenced, and with these journals his name has since been identified.



LIKENESS OF THE BUST OF HORACE GREELEY.

In 1848 he was elected to Congress to fill a vacancy, and served in that body from December 1st of that year to March 4th, 1849, distinguishing himself chiefly by his endeavors to reform the abuses of the mileage system. As an editor and a lecturer he has labored zealously to promote the welfare of the laboring classes, and has been an earnest advocate of the rights and interests of the oppressed in our own nation and the world. As a journalist he has no superior in America, and perhaps not in the world.

In 1850 a volume of his lectures and essays was published under the title of "Hints Toward Reforms." In 1851 he made a voyage to Europe, and during his stay in England served as one of the jurymen at the Crystal Palace Exhibition. After his return, he published a volume entitled "Glances at Europe." In 1856 he published a "History of the Struggle for Slavery Extension or Restriction in the United States from 1787 to 1856." In 1859 he made a visit to California, traveling thither by way of Kansas, Pike's Peak, and Utah. He was everywhere well received, and in the larger places in California was welcomed by the municipal authorities and citizens, whom he publicly addressed on politics, the Pacific Railroad, etc. Since the nomina-

tion of Mr. Lincoln he had done, perhaps, more than any other man to promote his election and to sustain his administration, and the war for the Union. Few men wield a more vigorous pen, or deal more searchingly with vicious and dishonest practices by public men, yet he is gentle and peaceable in his personal character.

PHRENOLOGY: NEW PROOFS, AND NEW FRUITS.

BY LEVI REUBEN, M.D.

TRUE science is a thing of very recent growth. There is scarcely a special science, except the mathematical, that is not still in the "green tree." Most of the branches of knowledge have yet to grow a great deal: some of them are mere rudiments now, scarcely indicating, in their present shape, what they are yet to become.

Now, sciences come to a fair maturity earlier, in proportion as, *first*, their principles are more readily traced through the multitudes of disconnected facts; *secondly*, as these principles are more patently matters of daily need. These two reasons show at once why the mathematics were first in reaching a good degree of perfection; and why the sciences pertaining to the mind have lingered, and are coming forward among the last. The only exception to the rule last stated, is Logic, which Aristotle began, and left well-nigh finished; but then, the things Logic has to treat of are so simple and certain, that Logic is nearly on a par with "simple equations" in Algebra; and old Dr. Barrow was very close on the truth, when he declared Logic and Algebra to be in essence the same thing.

Think of it: it is only about *fifty years*, now, since the great metaphysical storm that met the system of Phrenology on its being first heralded to the European world, was at its height. Then the tempest of professorial and popular indignation was beating against the young system—the new-born idea,—and thunders of denunciation rolled through heavy Quarterlies; and died out in fainter mutterings, through the weekly and daily press. Space will not suffice, here, to go in detail through all the causes that operated to bring that storm to an end, and to produce a comparative lull and quiet, extending over many years. Certain it is, that the first great agitation did wonderfully abate; more than this, that in its original positiveness and fury, it has never been renewed—no, not even to this hour! Among causes that we find apparent enough, as aiding to this result, are, that all thinking men—the metaphysical writers and teachers among them—very soon came to see how remarkably the phrenological notions and faculties *did fit* the tendencies and qualities of the actual human mind and character; that the growing science of Physiology, though it started some objections, *did lend* a real and plain support to the new doctrine of brain and mind; and that the people at large *could understand* Phrenology, and were coming more and more to a habit of seeing themselves in that glass; while their respect for metaphysics had ever remained the vacant awe for something "like the peace of God, which passeth all understanding!" Certainly the judgment of the people, in this latter respect, is not to be our criterion; for there were many truths treasured up by metaphysics which they had not the patience and preparation needful to the extracting of; yet, on the other hand, the fact that the phrenological idea and faculties are easily made intelligible to the general mind, is so far a very strong presumption in favor of the system.

Within the fifty years, then, the attitude of the authors and the class of minds generally that espouse the recognized metaphysical modes of regarding the mind, has become very greatly qualified. And within the past ten years a new species of objectors to, or rather, critics of, Phrenology has arisen, the drift of whose views we must briefly state as being, that they are more than half convinced of the fact of a considerable degree of truth and value in the system, and to a varying extent, some more, some less, admit such truth and value; while at the same time, they are most of them very severe upon defects and errors which they find, or think they find, in the system as now recognized and expounded. In this spirit Mr. Lewes has pronounced judgment on Phrenology, in his *Biographical History of Philosophy;* and the like has been done, in their several writings, by Mr. Morell, Dr. Laycock, Mr. Spencer, Mr. Bain, and others. And all these, we think, may be classed among men of liberal minds and of progressive thinking. These see a basis of truth in Phrenology; but still they appear unable to give their assent to the doctrine, in the form which they understand it to wear.

Let us suppose, then, that a new doctrine of the elements, objects, and action of the Human Mind—a doctrine which, as is true of Phrenology, is not yet a single century old—may yet require further observation and analysis in some of its points; that possibly the nature and operation of some of the faculties of the mind as recognized in it may be as yet rather generally than specifically determined, or that one or at most a very few new elements may at some time be ascertained, in much the same way as the telescope is still bringing to light new planets in our solar system. To admit all this would not acknowledge, and we are not prepared to do so, that the phrenological system as now taught has not already within it a basis of certainty, and of scientific growth and application, which the metaphysical systems never had. Among all the intellectual virtues, one of the most precious, because one of the rarest, is a conscientious discrimination; but then, the writers or the readers who fancy they overthrow Phrenology when they show or admit faults in certain details, will never really set the river of truth on fire, nor contribute to the death of any philosophy but of such as die of their own lack of vitality.

Probably the latest, and at the same time one of the most elaborate *critiques* of Phrenology, is that of Professor Alexander Bain, of Aberdeen, published in 1861, and entitled "*On the Study of Character, including an Estimate of Phrenology.*" We can not here attempt to decide the claims of this book. It professes to start a host of questions and objections. Of the whole number of these, a few certainly are entitled to consideration; some of them may in time lead to the clearing up of previously obscure or doubtful points; but even a cursory perusal of the work is sufficient to reveal the startling fact, that the critic has never framed in his mind and does not possess, the very conception—fundamental to the whole subject—of what an elementary power or FACULTY of mind is, or should be; and further, it is due to truth to say, that while some of his objections read very like displays of fine writing, many more result in leaving their topics in far greater confusion than they were, or need to be, found.

But if Phrenology has not leaped at one bound to ultimate perfection, what in the mean time have the advocates of the old metaphysical views achieved? Hamilton has arisen, and with wonderful patience of research, and power of self-expression, yet after all with an inhering fatal deficiency in his own intellectual organization, he has satisfied the world of thinkers that neither Reid (his chief favorite), nor Brown, nor Stewart, and of course not Kant, or Cousin, or any continental metaphysician, had left behind him even a tolerably complete, consistent, or sufficient view of the science of our knowing powers, to say nothing of the affections; a terrible iconoclast, he has broken up the old images of the schools; and then, in turn, he has *constructed*—a scheme based on seven supposed intellectual faculties, for which some unrelenting hand in the future will have to do the like office of demolition! Professor Mansel stands now as the representative of Hamilton's philosophy, but with some marked deviations already from it; and Mr. Bain and Mr. Spencer, who take rank along with him in the importance of what they undertake, and in the consideration given to their results, diverge in their views far more widely from Hamilton, and almost as much so from each other. And these facts are full of meaning. The metaphysical systems of the civilized world are at this day just as much at variance with each other, unsettled, and mutually and successively destructive, as they were when the manifold schools of the Sophists wrangled

over imaginary "essences and quiddities" in Athens, or when the Scholastics of the middle ages built endless piles of speculation on mere verbal distinctions and assumptions of the most gratuitous sort. Mark; we admit that they have, in the mean time, learned to look for more real facts in the mind's consciousness, and that they have collected a considerable body of really useful truths relative to the mental acts and to our knowledge: but they yet lack a sure ground, *a single fixed and underlying principle*, such as Gall's philosophy has supplied, and without which they must for ever float, and come in collision, and perish, as they now do.

As an illustration of the entire lack of a sure guiding principle under which the metaphysical systems labor, the writer of a long and elaborate article in the *Westminster Review* for July of the present year, considering "*Hamilton's doctrines of Perception and Judgment*," and going on the assumption that no sound metaphysics requires more than *three* faculties for the intellect—Perception, Memory, and Judgment (under or in which, of course, he supposes Hamilton's seven faculties really to be found)—then proceeds to reduce Perception to Sensation, and Judgment to Sensation and Memory, according to circumstances; and he comes out triumphantly and most complacently at the close with his grand results, that all intellectual operations whatever require but these two faculties, Sensation and Memory, and that mental science is wonderfully simplified in consequence! Simplified, truly! but into a muddle of indistinguishable confusion. With such notions, the landmarks—the actual distinctions—of our intellectual operations and possessions, are hopelessly lost. Science *analyzes* what is complex, and rests not till it can present, for whatever it handles, the ultimate and true *Elements*. But this champion of metaphysics goes the other way, melts the elements or simples that he has into conglomerates whose nature no thinker or teacher can guess, and then proclaims his achievement with triumph in the middle of the nineteenth century!

It is hoped that this somewhat prolonged introduction will not appear irrelevant to our subject, when it is considered that facts such as those noticed in the course of it show in a strong light how hopeless the ultimate systematizing and perfection of Mental Science through the metaphysical canons and methods still continue to be; and consequently, how important it is, if there be in the phrenological system a sure ground and basis for the perfecting of such a Science, that we push forward as fast and as far as possible, the observations and investigations by which that ground and that basis are to be proved the sufficient and the only true ones; so that, if may be, Phrenology may early secure a wider adoption among the scientific minds of the age than it has yet achieved, and so that, if such a result be not too much to hope, the world may at length come to possess a reasonably complete, very intelligible, and absolutely incontrovertible science of the Human Mind. Surely, when we reflect that mind is the fountain and the instrument of all arts and of all accomplishings whatever in the world we inhabit, and when we note how eager thousands are to learn all that is accessible about mind in general, or their own mental structure and capacities in particular, it appears necessarily to follow that any advance in the way of further proving or simplifying the doctrine of the Faculties or elements of mind and their effect in the forms of knowledge and character, must be generally hailed with satisfaction.

Now the metaphysical schools have always, but particularly since the time of the writings of Descartes, depended for progress on *looking within* the mind itself—on the process of introspection—on, in a word, that inverted observation, in which we watch the objects and changes presented in our own consciousness. There has been an effort made of late years to show that any such attempt is futile—that facts so learned must be worthless. Comte gave us at once the spirit and body of this objection, in his pretty fallacy that the mind, like the eye, though made to see all other things, is unable to see itself. In truth, however, every thinking man's experience proves to him that the mind does see, if not itself, at least its own operations; and that by such sight we are frequently successful in tracing the associations that raised up one by one a chain of memories, the way in which thought leads to thought, or in which imagination coins its new thoughts, the passage from thought or emotion to will, and so on. The conclusion is, that the inner sight of consciousness is real—that the mind *does* see itself (i. e., its operations, which are the only things needful to be seen); and that Comte's dictum is a fallacy inasmuch as it assumes the mind to be *like* the eye, when the former is really *unlike* the latter in the respect considered.

Dr. Gall's method has appeared to be more the reverse of that just named, than it really is. True, Gall started with observing how mind was expressed in the actual abilities or characteristics of the person, and then in corresponding prominences of the brain; and all this seems to transfer the philosopher's work wholly from the inner consciousness to the external world of sensible phenomena, and to make mental like physical science wholly a thing of external observation. But it does not: for every Faculty admitted and named, and this is especially true of the affective faculties, presupposes a report that can come only from the consciousness within, as to what and how much is an *elementary and single capacity*, knowing or feeling, of the mind itself. Mr. Bain raises an issue now with Phrenology, on precisely this ground which the system has assumed. He tries to prove, for example, that Benevolence, Adhesiveness, Philoprogenitiveness, and Amativeness, assumed by phrenologists to be distinct and individual portions or tendencies of their own and others' minds, are not so, but are really only so many ways of expressing one fundamental emotion of Tender Sentiment. Such questions as these have to be met; an appeal to external facts solely can never settle them; and so we must call in the aid of observation and analysis of the facts of our own consciousness. A true study of the science of mind must proceed by mutual aid and correction of these two lines of observation—the external and the internal. It is, in fact, a circumstance corroborative of Phrenology, that it combines both these methods of exploration; though there are many who believe that it has not yet so fully as is desirable, availed itself of the observation and analysis of the facts to be obtained by watching the mind's own movements, and analyzing the modes of knowing and of feeling to their elements, apart from any regard to the conformation of the brain and cranium. There can be no doubt that, however independently pursued, the two lines of study would eventuate in a general harmony throughout, and if introducing some modification in details, would only so much the sooner and more unanswerably establish the new science of the mind.

It was a conviction, long entertained, of the truth of principles such as have been set forth in the foregoing remarks, that led the writer of this, somewhat more than a year since, to commence in this Journal an attempt to analyze the very debatable ground passing under the term "Imagination," and to show what acts and faculties might be included under it. For two articles on that subject, see the numbers for Sept. and Nov., 1861. The subject is a difficult one, and some of the conclusions at first reached I have been led by further study to modify; but I may express my assurance that the path struck out in those two articles, with the corrections to which the principles assumed will properly lead, give warrant for the following conclusions:

1. That in certain loose ways of regarding and using the term *imagination*, it has been made to include such acts as are really parts of *memory* proper, and other facts, such as *abstraction*, *judgment*, etc., none of which form any part of it.

2. That we must exclude from what we are to understand by imagination all play and effect of propensities and sentiments on the imagining powers of the mind, such as the effect of Hope, Spirituality, Amativeness, and even of Ideality. All these can stimulate or warm into life the imagining powers; but they are not themselves the imagining powers.—How much, then, was left, as in a fair degree entitled to come within the scope and meaning

of the name, Imagination? Besides that I am now enabled to modify my answer to this question, in some of the parts, I will also endeavor to state the results to which I believe a complete investigation of the intellectual powers would lead us, in more familiar language.

3. Such results would show that "Imagination," in the many meanings more or less properly given to it, includes:

(*a.*) The *act* of every intellectual faculty, in the way of simply calling up or conceiving in conscious form the ideas that faculty has previously gained in its fundamental act of perception, or of *knowing* in any other way. Thus Form conceives (imagines) certain *forms* that it has before perceived; Time conceives or recalls ideas strictly of *times*; Comparison, so called, conceives the *identities* and *analogies* it has once come to recognize in things; and so on. In a word,—Every intellectual faculty, unless we except the creative (c), has its own sort and set of SIMPLE CONCEPTIONS.

(*b.*) Then, the mind creates or produces within itself new or novel ideas, such as never came to it through or directly by the act of any single Perceptive or Reasoning faculty; it originates new *forms*, new *structures* or *instruments* (machines), *complex ideas* of various kinds, the mental forms of new *truths* (conjectures, or hypotheses); and so on. In brief,—Another form of imagination is the *creative*; and through this there are evolved from within the mind itself a multitude of ORIGINAL CONCEPTIONS.

(*c.*) As necessary to the evolving of all the kinds of Original Conceptions, such as those named in (*b*), and all of which have really this identity—that they are *combinations of ideas*, or in other words, *complex ideas*; and viewed in another aspect, all of them *inventions* of the mind,—I now feel prepared to present grounds for believing that there is a single faculty, not yet recognized in the system, the office of which is the combination or complexing of ideas, and the name of which may properly be either *Imagination*, or *Inventiveness*.

(*d.*) Still further, as Language has for its office to know single names, or words, *not speech*, i. e., *words worked out in sentences*, or *expressions for total thoughts*, and as Inventiveness has for its office only to complicate ideas in the mind, and it is entirely a different thing to outspeak or express them when so complicated, or any other thoughts or judgments whatever, I should have in the fourth place to argue that there is (now vaguely included in some of its aspects under Imagination.) also a special faculty which has for its office to *compose*, *i. e.*, to put—not material parts into material wholes, nor idea-parts into idea-wholes,—but "parts of speech" or expression into wholes of expression; or briefly, a faculty of COMPOSITION, or EXPRESSION.—This faculty Dr. Gall recognized under the name of "Sense of relations of words," or "talent for philology," in distinction from the mere "sense of names, or of words" (Language); but Spurzheim, who seems not to have admitted the distinction betwen the two, included both under one faculty, Language.

Thus is stated, in corrected form, what it was to be anticipated the series of articles referred to would result in—the distinguishing, and treating, as circumstances might allow, of the two sets of important intellectual acts, and the two Faculties, which in greater or less degree the metaphysical and the phrenological systems had thus far comfounded under the notion and name of a process and power of Imagination. In the second article, the first of these four departments of the subject was entered upon.

4. Upon examination and comparison of them, it was found that, in respect to the permanence of their products in the mind, our *sensations* are of two sorts; 1, those, as *hunger*, *pain*, *cold*, *fatigue*, *tastes*, *smells*, etc., of which in their substance no ideas arise or remain in the mind, so that they can not be remembered or recalled; 2, those, as the sensations arising by *weight* and *pressure*, *color*, *sounds*, *things*, *changes*, etc., which do give rise to ideas or permanent knowledge in the mind, and which latter are retainable and conceptible. It was found, also, that the vicissitudes or changes in our consciousness (events) by which we are aware of becoming or ceasing to be hungry, tired, etc., do give rise to ideas; so that these changes of sensations (mental events) belong to the second of the two classes here named; and a man positively enough remembers and recalls the *events*, "then, or then, I *was hungry*, or *tired*, etc.," although he is utterly unable to recall the real feeling, *hunger*, *tiredness*, etc. Of course, what can not in any case be in idea form retained and conceived, can not be *imagined*, and is excluded from the subject in hand; but more than that, it is excluded from INTELLECTUAL SCIENCE proper, because the materials of such sort never have emerged into the intellectual realm of our being; they have dawned and died out in the merely sentient part of us, as the like feelings do in the sentient part of an oyster or a grub.

5. Here, then, we have the intellectual realm proper bounded off from the sensational, as before we had imagination in four allowable meanings bounded off from other things intellectual. But one of the phases of imagination, so called, *i. e.*, simple conception, covers the whole of the truly intellectual ground. Every faculty has its own sort of primitive conceptions; there must be just as many faculties as there can be sorts of primitive conceptions, and *vice versa*; there can be no more on one side than on the other, since we can not have a sort of ideas for which we have no intellectual faculty, nor any intellectual faculty which shall have no ideas.

6. Thus appears to be established a clear and beautiful correspondence between these two aspects of the subject:

The nature and number of the *elementary faculties.*	corresponds to, and equals,	the nature and number of the *kind of ideas* we can have.

Reaching this point, it was evident that my subject, in one of its phases, if not in two, demanded its extension through the whole scheme of the intellectual faculties. Accordingly, in the third article (Jan., 1862), the title was changed to cover the enlarged field, into—"Problem: to analyze the intellect and knowledge."

7. But again, this correspondence also must be true:

The nature and number of the *kinds of ideas*, we can have—	corresponds to, and equals,	the nature and number of the essentially different *kinds of Quality, Object or Relation* knowable by us in the universe of things.

Hence was arrived at in the fourth article the following definition of an elementary faculty of the intellect, which serves also as one of the chief basis principles to guide us in analyzing our knowledge, namely: "An elementary intellectual faculty is in all cases a power through which, when acting singly or simply, is known some one, and only one, essential kind of Quality, Object, or Relation, existing and knowable in the universe of things, or nature." This principle, clearly grasped and rightly applied, is capable of yielding a very important verification of a correct phrenology of the intellect; and that because it is a sure and perfect criterion by which to test what is, and what is not, a Faculty in that region of the mind. The number and nature of the essentially distinct kinds of things in the known universe, and such as we can have ideas of, will reveal precisely the number and nature of our elementary knowing powers. Then, a thorough analysis of the former is one direct means of discovering or confirming the latter.

8. Another chief basis principle arrived at in that article, was this, namely—In certain cases the simple idea or knowing proper to one of our intellectual faculties can be *superinduced* or *complexed* (by an act of combination) *upon* the simple idea or knowing proper to another such faculty. This also is a most important principle, because it enables us to separate our complex ideas definitely and clearly into the several parts or simpler ideas that make them up; hence, to show just what faculties must contribute their individual acts or knowings to every such complex idea that we can analyze; and, as I have elsewhere said, in this way for the first time, and that only by the aid which the phrenological principle affords us, to exhibit so far the very play of the faculties, and the very structure and mechanism of thought!

9. In the fifth article, a considerable digres-

sion was found necessary, in order to show that there are in fact three different ways in which, during the whole acquisition of knowledge, from the most rudimentary up to the most developed state of the mind, our forms of knowledge are or become parted off or *differenced* one from another; these three ways being—

(1.) By the innate and natural differencing of Faculty from Faculty, and of course, of every one kind of ideas from every other kind of ideas: this was called *Conceptuation* (the cropping out of successive conceptive powers).

(2.) By the natural differencing in our perceptions of *red*, *blue*, *green*, etc., from each other, although they are all *color*; and so of individual perceptions of any other kind: this was named *Discernment*.

(3.) The several perceptions being in a manner *concrete* knowings—having their several identities and differences of nature in them, it becomes the office of a certain reasoning faculty at a later age to examine and analyze them—that is, actively and purposely to difference or part them into their *elements*: this was termed *Discrimination*.

10. Not to dwell now upon certain other digressions apparently made necessary in the course of the articles, the course of actual analysis of the INTELLECT in to its Faculties, and of our simple ideas as answering to such Faculties, as also of our complex ideas, by means of combination of the knowings of different Faculties, was commenced in the fourth article (Feb., 1862). The order intended to be in the main adhered to, at least so far as could be done without very special effort and demand on space, was the natural order in which our conceptions are likely to follow each other, simple and complex, and from the first simple, up toward the higher complex. Thus, by following the ideas upward synthetically, the truth and force of the several analysis, if they be true, would be likely to be evident with far less effort on the part of those who might follow the course of the inquiry.—It now only remains necessary to present in a condensed form some of the results reached, or believed properly to have been reached, in the course of the analysis, so far as followed, and to intimate what appear to be the practical consequences in relation to Phrenology as the science of mind.

11. Applying the first of the basis prineiples above stated (in 7), it is believed that the analysis of our perceptions, so far as carried, revealed or confirmed the existence of the following Perceptive Faculties, each having its corresponding kind of simple ideas, perceptions, or conceptions; namely:

Usual names of Faculties.	*Their abstract or general nature.*	*Their Objects.*
A. Weight.	Effort-Knowing.	All efforts, pressures, resistances.
B. Locality.	Place-Knowing.	All positions, or places.
C. Individuality.	Object-Knowing.	All sensible things, *as* things.
D. Eventuality.	Change-Knowing.	All events, or changes.
E. Size.	Magnitude-Knowing.	All magnitudes (simple).
F. Calculation.	Number-Knowing	All numbers, or aggregates of units.
G. Form.	Form-Knowing.	All shapes, or forms.

Other perceptive faculties, as well as the reasoning and the originative faculties, remained to be more specially considered. It was, however, briefly argued that the essential knowing and nature of the three faculties commonly termed Comparison, Wit, and Causality, are those here presented:

Usual names.	*General nature.*	*Objects.*
Comparison.	Sameness-Knowing.	All relation of Identity.
Wit.	Difference-Knowing.	All relation of Difference.
Causality.	Dependence-Knowing.	All relation of Dependence.

12. In connection, meanwhile, with a knowledge of the elements just named, and the existence of which was believed to be confirmed hy the investigation given to them successively, an analysis, guided by the second basis principle above referred to (in 8), was carried forward: the results reached will be given in the summary below. In the summary or table, the *complex idea* to be analyzed is first named, and then the elements (elementary ideas), in the order of time, which appear indispensable to the making-up or composition of the complex idea, are stated. As it would be impracticable to condense the analyses which led to these results so as to present them here, the reader is referred for them to the articles, from the 4th to the 9th inclusive, in which they appeared. In the Synthetic order, as pursued in our works of Chemistry, no compounds are treated of in advancing, except such as involve only the material elements which have already been discussed. A like course in reference to the elements or components of our *compound ideas*, if we may so term them, has been aimed at in the articles under consideration; and it will be observed, accordingly, that the ideas as yet analyzed are only such as involve two or more of the elementary forms of knowing proper to the seven Perceptive and the three Reasoning Faculties considered, and given in the table above (11). But if we can thus analyze, or in truth, *decompose* our complex ideas, then we must have a language or form of symbols in which to express the results of the decomposition. Perhaps other and better symbols may be devised; but to me it occurred that, as, if compounded at all, the elementary ideas are evidently so united in the way of superimposing one on the other, and in a fixed order of succession, both the fact and the order could be expressed to the eye, by naming the elementary knowings in their necessary order, and linking them by parentheses and braces, to show their successive coupling one upon the other. The *braces* include a total decomposed idea; the single element forming the foundation of it is written down at the right hand; the others follow in order of time toward the left hand, the one last united in point of time unavoidably coming first to the eye in reading the whole; and the whole number of pairs of inclosing marks, braces and parentheses together, show the number of successive combinings or complexings of simpler ideas that were necessary in order to enable the mind to arrive at last at the total idea reached. Let us illustrate with two examples. What is the idea, *direction?* Substantially, it is *place*, and something more. It is the line of places which we are capable of conceiving only as *pointing away* to one side of us. It is no matter here, *to what side;* the direction is the line of places pointing away. But *pointing away* is only conceivable under the form of an action or event. The mind, then, is able to get the idea, direction, only by complexing the idea of a certain or definite event on the idea of place: thus, generally, Direction = { Event (Place) }; or specially, Direction = { Pointed (Place) }. To convey the idea, pointed, we can write, *Direct*. Again, what is the idea, *Exact measure?* It is more than magnitude. And as in case of the former example, we have no special faculty of Direction, and must account for the idea in some other way; so here, we have no faculty that singly can grasp the idea, Measure; and we must seek for it some other source. What elementary parts does this idea always include? We answer—1, some *magnitude;* 2, magnitudes *like;* 3, *exactly* like, or *equal;* 4, a *number* of such, greater or less. Writing this, we have, Exact Measure = { Number (Discrimination (Sameness (Magnitude))) }. It is believed that from these examples the reading, and the meaning, of the several complex ideas following will at once be simple and clear. The following are, then, the complex ideas thus far analyzed:

a.—*Space* (concrete) = { Extended (Place) }.
b.—*Direction* = { Pointed (Place) }.
c.—*Motion* = { Succession (Place) }.
All these, it will be seen are, generally = { Event (Place) }.
d.—*Equality* (approximate) = { Sameness (Magnitude) }.
e.—*Unit* (approximate) = { Sameness (Magnitude) }.
f.—*Measure* (inexact) = Number (Sameness (Magnitude)) }.
g.—*Measure* (exact) = { Number (Discrimination (Sameness (Magnitude))) }.
Examples of this, applied, are:
Exactly measured effort = { Numb. (Discrim. (Same. (Magn. (Effort)))) }; and—
Exactly measured space = { Numb. (Discrim. (Same. (Magn. (Extent. (Place)))))}.

h.—*Diverse Directions* (left undetermined)= { Numb. (Diverging (Direct (Place))) }.

i.—*Diverse Directions* (roughly determined) = { Numb. (Magn. (Diverg. (Direct (Place)))) }.

j.—*Diverse Directions* (accurately determined)= { Numb. (Discrim. (Same. (Magn. (Diverg. (Direct (Place)))))) }; in this, the first four elements at the left express the number of *degrees* (of a circle) determining the divergence of the directions.

k.—*Body* (in the mechanical sense)= { Form (Magn. (Extent (Place (Resistance)))) }; resistance being here one specific form of the knowing of *effort*.

l.—*Mass* (quantity of matter)= { Discrim. (Same. (Magn. (Effort))) }. If the whole mass is a number of like units of mass, then Number enters last, at the left.

m.—*Inertia*= { Depend. (Discrim. (Same. (Magn. (Effort)))) }.

n.—*The Three Dimensions* (of space)= { Numb. (Discrim. (Same. (Magn. (Diverg. (Numb. (Direct (Extent (Place)))))))). The last *number*, a the left, is 90 (degrees, of the circle); the other *number*, 3 (directions).

o.—*Body* (as a solid, having three dimensions)= { Numb. (Discrim. (Same. (Magn. (Diverg. (Direct (Extent (Place))))))) }.

p.—*Space* (abstract)= { Condition (Magn. (Extent (Place))) }, signifying here by the *condition* under which the thought is finally conceived, the idea, *vast;* the nature of this conditioning thought being for the time left undetermined.

q.—*Solidity*, or *Volume*, as a unit of solid space, or volume, having three dimensions, has the same analysis as that given in (*n*). Other more complex forms of the idea are intimated.

If, now, we wish to read the Faculties that, by their successive acts or Knowings contribute to form the complex ideas considered, we have only to substitute, in the several formulas obtained, the *name of the faculty* in place of the corresponding *name expressing the nature of the idea*, both of which are given in the tables in (11). Thus, for Effort, wherever it occurs, put *Weight;* for Place, *Locality;* for Event, or any specific event given, put *Eventuality;* for Magnitude, *Size*, etc.; and again, for Sameness, put *Comparison*, etc. In this way we see at a glance the Faculties whose knowings must be combined to form the given total idea, instead of having expressed merely the parts of the idea itself.

13. In respect, finally, to the results that might be anticipated from the carrying out to considerable extent and perfection of an analysis of our ideas, such as has been proposed, and by steps already taken in this direction illustrated, I desire only to make certain suggestions, some of which indeed have already appeared in the course of the articles:

Would not an extended analysis of this sort present a new line of facts and of evidence, going to perfect and in the strongest manner to confirm, so far as the intellect is concerned, the system of Phrenology? Might not a similar analysis, in time, be extended to the Affective Faculties?

Should it not in the end satisfy those objectors who, like Mr. Morell, tell us that Phrenology, if true, should analyze our *knowledge*, as well as mind?

Would it not be one means of putting the system in a form to bear the highest tests of Science—exactness of form and language, sure practical deduction, and *prevision* or prediction of a larger class of results?

Might it possibly lead to a visible symbolism and language for mental combinations and operations, somewhat like those of Chemistry and Algebra?

Would it, in time, disclose to us the elements of the great body of our scientific ideas, and so, the basis of the several sciences themselves; and show at the same time that these are given us by, and only by, Phrenology?

Would it thus, ultimately, exhibit the structure and mechanism of Thought generally; and show the exact correspondence of Speech or Expression (language wrought into sentences) with that mechanism?

Would it meanwhile tend toward the ability to analyze to the elements of idea that make up all speech or expression; and of course, all significant words?

Would it not, at least, show the capacities of the system of Phrenology in a new field; and show this system to be the source, not only of the true Psychology, but also of the true Metaphysics, Logic, and Linguistics?

Finally, would not the perfect correspondence that would be shown to exist between Phrenological Faculties on the one hand, and all our knowledge, feelings, and volitions on the other, result in deciding the contest between the metaphysical schools and Phrenology, and give to the latter its true place, as solving not only all the physical, but all the mental sciences?

DEMAND FOR PAPER.—The demand for materials to be converted into paper has increased enormously within a few years.—Junk dealers and tinmen penetrate every part of New England in search of rags, and latterly they have commenced purchasing books and pamphlets for this purpose.—Ninety-eight tons of books and pamphlets were ground up in only one of the paper mills in Massachusetts in one year.

A DOOR IN THE HEART.

BY VIRGINIA F. TOWNSEND.

She was a stern, hard woman. But far away up a great many pairs of winding stairs in her heart was a door easily passed by, and on that door was written WOMAN.—CHARLES DICKENS.

And so it was with the drunkard. Far up a great many pairs of winding stairs in his heart is a door, and on that door is MAN, and we must knock at it once, twice—seven times; yea, seventy times seven, that it may open unto us.—JOHN B. GOUGH.

HE was an old man—not so old, either—for the years of his life could not have wrinkled his forehead and whitened his hair, the hands locked together on the low pine table did not tremble so with the weakness of age, yet very miserable looked the solitary occupant of that narrow room or entry, with its faded red curtains, and its atmosphere rendered almost intolerable by the bar-room into which it opened. A hat, bearing evident signs of long intimacy with "brickbats and the gutters," maintained a safe position on one side of the owner's head, and a pair of elbows thrust themselves through his coat sleeves, in rejoicing consciousness that they could "afford to be out." Add to this, reader, a pair of pants whose original color it would have been a matter of time and study to determine, and you have the *tout ensemble* of the wretched being who now occupied the back of the only grog shop which he was allowed to frequent in the village of Greenfield.

And yet the miserable, solitary, friendless creature sitting there half stupefied with the effects of last night's revel, and utterly unconscious that, outside, the May morning has been born of God with its glorious birthright of sunshine and dews and bird-songs, has a heart; and "far away up a great many pairs of winding stairs in his heart is a door," covered with cobwebs and dust, and on that door is a word written, which time and sin have never been able to efface—and that word is *Man*.

But nobody ever dreamed of this, and people shook their heads and said Billy Strong's case was a hopeless one. Had not some kind-hearted persons reasoned with him earnestly on the evils of his ways? Had not the temperance men gone to him with the pledge, and promised him employment if he would sign it? And all this had been uttered in vain.

Ah, none of them had groped their way up the winding stairs and read the name on the hidden door there!

But while the unhappy man sat by the pine table that morning, the bar-keeper suddenly entered, followed by a lady with soft hazel eyes, and a face that a child would have gone to in any trouble.

The old man looked up with a vacant gaze of wonder as the bar-keeper offered the lady a chair and pointed to the occupant of the other, saying:

"There's Bill Strong, madam," and, with a lingering stare of surprise and curiosity, left

the gentle woman alone with the astonished and now thoroughly sobered man.

The soft eyes of the lady wandered, with a pitying expression, over Bill's features, and then, in a low, sweet voice, she asked:

"Am I rightly informed? Do I address Mr. William Strong?"

Ah! with these words, the lady had gotten farther up the winding stairs, near the hidden door, than all who had gone before her.

"Yes, that is my name, ma'am," said Old Bill, and he glanced down at his shabby attire and actually tried to hide the elbow which was peeping out farthest; for it was a long time since he had been addressed by that name, and, somehow, it sounded very pleasant to him.

"I am very glad to meet you, Mr. Strong," said the lady; "I have heard my father speak of you often, and of the days when you and he were boys together, and I almost feel as if we were old acquaintances. You surely can not have forgotten Charles Morrison!"

"No! no! Charles and I used to be old cronies," said old Billy, with a sudden animation, a light in his eyes—such as had not been there for many a year—except when rum lent a fitful brilliancy.

Ah, the lady did not know, as perhaps the angels did, that she had mounted the stairs, and was softly feeling for the unseen door. So she went on:

"I almost feel as though I could see the old spot upon which your old homestead stood, Mr. Strong, I have heard my father describe it so often. The hill, with its crown of old oaks, at the back of your house, and the field of golden harvest grain that waved in the front. Then there was a green plot before the front door, and the huge old apple-tree that threw its shadows across it, and the great old-fashioned portico, and the rose-bush that looked in at the bedroom window, and the spring that went flashing and singing through the bed of mint at the side of the house."

Old Bill moved uneasily in his chair, and the muscles moved around his mouth and twitched occasionally; but, unmindful of this, in the same low, sweet tones, the lady continued:

"Many and many were the hours—so father would say—Willie and I used to pass under the shadow of that old apple-tree, playing at hide-and-seek or rolling and tumbling about on the grass, telling each other things we would certainly do when we became men; and when the sun set its caps of gold on the top of the oaks, I can see Willie's mother standing in the front door with her white cap and check apron, and the pleasantest smile that always hovered around her lips, and hear her cheerful voice calling, 'Come, boys, come to supper.'"

One after another the big, warm tears came rolling down Old Bill's pale cheek. Ah, the lady had found the door then!

"I was always at home at Willie's, father would say, and used to have my fresh milk and bread, too. When this had disappeared, Willie would draw his stool to his mother's feet, lay his head on her lap, and she would tell us some very pleasant story, it might be of Joseph or David, or of some good child who afterward became a great man; and then she would part Willie's brown curls from his forehead, and in a voice I never can forget, say, 'Promise me, Willie, when you go out into the world and its temptations, and your mother is laid down to sleep in the churchyard yonder, promise me, child, that her prayers and her memory shall keep you from all evil ways.'

"And Willie would lift his laughing blue eyes to her face and say, 'I'll be a first-rate man; don't be afraid, mother.'

"And then, after we had said our prayers, we would go to bed happy as the birds that went to their nests in the old apple branches by the window, and just as we were sinking to sleep we would hear a soft foot-fall on the stairs, and a loving face would bend over to see if we were nicely tucked up. It is a long time, father would say, after a pause, since I heard from Willie, but I am sure that he has never fallen into any evil ways. The memory of his mother would keep him from that."

Rap! rap! rap! went the words of the lady at the door of the old man's heart. Crack, crack, crack, went the door on its rusty hinges; while, far above them both, the angels of God held their breath and listened. But the lady could only see the subdued man bury his face in his hands, and while his whole frame shook like an aspen leaf, she heard him murmur, amid child-like sobs—

"My mother! oh, my mother!"

And she knew the tears that were washing those wrinkled cheeks were washing out also many a page in the record of Old Bill's past life; so with a silent prayer of thankfulness, she resumed:

"But there was one scene my father loved to talk of better than the rest. It was on the morning you were married, Mr. Strong. It was enough to do one's eyes good, he used to say, to look at them as they walked up the old church aisle—he with his proud, manly tread, and she, a delicate, fragile creature, fair as the orange blossoms that trembled in her hair. I remember how clear and firm his voice sounded through the old church as he promised to love, protect, and cherish the fair girl at his side; and I know, as he looked down fondly upon her, that the very winds of heaven should not visit her face too roughly. And then my father would tell of a home made happy and bright by watchful affection, and of a dark-haired boy and a fair-haired girl who came after a while to gladden it; and then, you know, he removed to the West and lost sight of you, Mr. Strong."

Once again the lady paused, for the agony of the man was fearful to behold, and when she spoke again it was in a lower and mournful tone.

"I promised my father, previous to his death, that if ever I visited his native State I would seek out his old friend. But when I inquired for you, they unfolded a dreadful story to me, Mr. Strong. They told of a broken, desolate household; of the gentle uncomplaining wife, who went down, with a prayer on her lips for the erring husband, broken-hearted to the grave; and of the fair-haired girl he placed in a little while by her side. Oh, it is a sad, sad story I have heard of my father's old friend!"

"It was I! it was I that did it all! I killed them!" said Old Bill, in a voice hoarse with emotion, as he lifted his clasped hands and looked upon the lady, and every feature wearing such a look of agony and remorse that she shuddered to behold it. Wide open stood the door then, and the lady hastened to pass in. A small hand was laid gently upon Bill's arm, and a sweet voice murmured—

"Even for all this there is redemption. In the name of the mother who loved you, in the name of your dead wife and the child who sleeps beside her, I ask you, sign the pledge?"

"I will!" said Bill; and he brought his hand down with such force on the pine table that his rheumatic limbs hardly seized the pen and pledge the lady placed before him, and when he returned them to her, the name of William Strong lay in broad legible characters upon the paper.

There was an expression, ludicrous from its extreme curiosity, on the bar-keeper's face, as the lady passed quietly through the "shop," after a long interview with Old Bill; and the expression was in no degree lessened when, a few minutes after, Old Bill followed her without stopping as usual to take his "first glass." And he never passed over that threshhold again!

And now, reader, you whose heart throbs with tenderness and reverence for humanity, fallen, despised, miserable though it may be, remember that somewhere in the heart of your man is a door, which, though closed for many years, will surely open to the hand that knocks in kindness and the voice that calls in love.

"A SHORT life and a merry one," says the Portland *Pleasure Boat*, "means taking a first-class ticket to perdition by an express train, and beguiling the journey with a sleep, a dram, and a cigar."

JOYS REPEATED.

Life has more bright phases than one. The preface to a book is not its best page, though it is more difficult than any other to write, and is generally done with doubt, fear, and hesitation. It is said that no visitor, standing for the first time before that mighty idea of Michael Angelo (St. Peter's at Rome), is able fully to appreciate its majesty and beauty; but by repeated visits and long tarryings he finally takes in the grand conception, and is entranced by that solid masonry of poetry. We know that most persons who, for the first time, visit Niagara, are apt to exclaim, "Is this all?"—but frequent visits tend to enlarge and idealize the vision and bring out all the lines of beauty, and all the varying colors which fill the soul with admiration and wonder. In like manner, why should not love ripen into strength and develop into the richest proportions of beauty by often repeating its happy experiences? What though the sparkling rill, gushing from the bosom of the mountain and dancing off through the lovely lap of the shining valley, does satisfy the thirst of the wayfarer, shall he never thirst again and come back to the fountain with an appetite for its gifts, sharpened, indeed, by the happy memory of former libations?

In this world of ours, few persons are wise enough to appreciate at once all the virtues of the good and all the graces of the beautiful; and nearly all persons have so much self-love and jealousy that they are indisposed to open the heart at first to appreciate and love all that is good and lovely in others; but when time and intimate experiences have blended the mutual heart-gushes into a single pulsation, the tendrils of love and affection reach forth and reciprocally clasp with enduring strength and fondness. First impressions, therefore, are not the most lasting—first joys not the most sweet.

BURNHAM'S GYMNASIUM.

Having written and spoken much in favor of physical exercise, especially in the gymnasium in cities, we were invited the other evenning by a friend, who knew our interest in such matters, to visit Burnham's Gymnasium, at No. 12 Boerum Street, Brooklyn, near the City Hall, where we found one of the most extensive and complete establishments we have yet seen. We were courteously invited by the gentlemanly proprietor and teacher, Mr. Burnham, to occupy a seat on the floor of the gymnasium, instead of in the gallery, which is fitted up for the reception of visitors. We regret that the engravings of his room and apparatus are too large for insertion in our columns, for those who are not accustomed to see a first-class gymnasium would be amused at the number and variety of means for developing the human system. We congratulate our friends and the public of Brooklyn that in their midst they have so excellent an institution, and it gives us great pleasure to speak in the highest terms of the competency of Mr. Burnham to conduct successfully such an establishment, and we note with pleasure that he has recently introduced the system of exercise instituted in Boston by Dr. Dio Lewis, which, in addition to an ordinary gymnasium, makes this most complete. Mr. Burnham has classes for misses at certain hours, for ladies at other hours, and still other hours for gentlemen. Connected with the gymnasium is a bathing establishment, which makes it very complete. Ten thousand men and twice as many women, in such a city as Brooklyn, should avail themselves of such exercise and physical development as can be obtained in an institution like this. We bespeak for Mr. Burnham the patronage of the public, and wish him, in his worthy enterprise, the highest success.

SIGNS OF CHARACTER, AND HOW TO READ THEM.

Physiology, in its relation to the laws of life, is the science of the functions of the entire Natural Man, which includes Body and Brain.

Phrenology is that part of Physiology which embraces the brain and nervous system, through which the mind is said to be manifested.

Physiognomy is the art of discerning the character of the mind from the external signs of the countenance, or the combination of the features.

Psychology, in its broadest and most comprehensive signification, relates to man's spiritual nature, or to the science of the soul.

Biology, the science of life, is only another name for *Physiology*, and may be used synonymously therewith.

From these sciences, principles are deduced by which all the leading traits of human character may be delineated.

By the Temperaments are understood the states of the body and mind with respect to the predominance of different qualities. They are divided into (1st) Motive or muscular, (2d) Vital or living, (3d) Mental or thinking, instead of *Nervous*, *Bilious*, *Lymphatic*, and *Sanguine*.

A knowledge of Physiology enables us to determine the temperaments, and their relative effects on character; and also the health, strength, and qualities of the organization, whether good or bad, weak or strong, coarse or fine. Let it be remembered that the *quality* of the body and brain has as much to do in determining their strength and power as the size and *quantity*. Are we coarse or fine?

Phrenology reveals character, from the shape of the brain, be it broad or narrow, high or low, short or long, and enables us to determine the location, relative size, and strength of the different organs. From it we may learn how to develop, direct, and restrain all the mental powers on scientific principles.

Physiognomy, which, when based on Physiology and Phrenology, may be reduced to a system, is an index to the character or disposition.

There are certain nerves connected with the features which, when acted upon, produce certain changes in the expression; as from joy to sorrow, love to hate, from kindness to revenge; or from hope to fear; penitence, devotion, etc. The expression will be clear, distinct, and comprehensive, or it will be dull, vacant, or imbecile. If joyous and happy, your mouth will turn up at the corners, thus, ⌣; but if downcast, desponding, and miserable, it will incline down at the corners, thus, ⌢. Are you good-natured? or are you sad, gloomy, and dejected? The corners of your mouth alone will tell the story. The nose, chin, eyes, ears, lips, and all the other features indicate character.

Psychology.—Rising from Physiology, and passing through Phrenology and Physiognomy, we come up to Psychology. This is the highest condition in which we can study man. And we find that, "as is the body, so is the mind." If the body be weak, exhausted, or diseased, the mind, in its manifestations, sympathizes with, and is affected by, this condition, on the principle of a "sound mind in a sound body."

The nervous system ramifies the whole body—as our telegraphic wires are spread over the continent—and each nerve, like each wire, reports to "headquarters"—the *nerves* to the brain, and the *wires* to the chief towns and cities. Each nerve—the same as each wire—performs its separate and *special* function. Thus the Mind has its nerves, or organs, through which it acts, the same as the body. The Heart circulates the blood; the Stomach digests food; we breathe with the Lungs; we see with the eyes; hear with the ears; taste, smell, etc., *through certain organs*. And it is claimed, on the same principle, that different portions of the brain and nervous system perform different functions. Thus, we *observe* through the *perceptive* faculties, which give curiosity and a desire to see. We *think* or *reflect* through the *reasoning* powers, which lead us to philosophize. We worship through Veneration, or the organs allotted to devotion; sympathize through Benevolence; resist through Combativeness; love through the affections; fear through Caution; hope, trust, rejoice, despond, acquire, invent, compute, draw, paint, sing, and so forth, through different organs or nerves; all of which may be cultivated and strengthened by proper training and exercise.

Man is not fated to be good nor bad; but is so organized that he may be either, *i. e.*, he may live a virtuous or a vicious life—it is optional with him. He may rise or fall, be temperate or intemperate, true or false. He may make much or little of himself, and Phrenology explains how.

Thus, by taking into account the whole man, body and brain—by looking at him from all stand-points, by a careful analysis of his Physiology, Phrenology, and Physiognomy, we may obtain knowledge of all the different nerves in the body, their locations, functions, and uses, and this will reveal to us all the various "signs of character," and how to read them.

Diversity.—There are no two persons exactly alike in disposition nor in appearance. We all differ more or less in opinion on most subjects, as we do in size, form, complexion, quality, health, strength, and length of life. One person has great bodily strength; one great mental activity. One is original and invent ive; another merely imitative. One economical; another prodigal. One is honest; another dishonest. One loves home; another loves to travel. One studies the sciences; another prefers art. One is musical, poetical, and fond of oratory; another disregards them. One is bold, courageous, manly, and self-relying; another timid, irresolute, bashful, diffident, and sensitive. Phrenology explains these differences, and points out the means by which to develop harmoniously all the organs of the mind. *We can improve.*

The Utility of Self-Knowledge.—"The right man in the right place" would enable society to move on in harmony; and it is possible, by the aid of science, to place each man just where he belongs—where he would succeed best, rise the highest, accomplish the most, do the most good in the world, and secure the most perfect happiness; also, to govern and educate children, and fit each for the place or sphere to which he is, by nature, best adapted. In short, it will inform us "what to do."

The practical uses of Phrenology and Physiology, 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 all. And, *fourth*, by combining these lessons, it enables us to know ourselves, read the characters of others, and to account readily for each motive, thought, and act, on scientific principles.

These "Signs of Character, and How to Read Them," are some of the topics which will be elaborately discussed in the new volume of this Journal for 1863.

To secure the volume complete—the Journal is not now stereotyped—names should be sent to the publishers at once. For club terms, with prizes and premiums, see the next column, and our new prospectus for 1863 on the last page.

To Volunteers!

CAMPAIGN FOR 1863.

NEW INDUCEMENTS FOR VOLUNTARY AGENTS.

"The laborer is worthy of his hire."

Our Cause.—To the Friends of Human Progress in Reform, in universalliberty—to do right—in Physiological, Intellectual, and Moral Improvement, to *all* who would be, in Philosophy and in fact,

"Healthy, wealthy, and wise"—

we come greeting. Such will be glad to be re-assured that

"The world moves"

in the right direction. Notwithstanding there are actual wars all round and about us, and rumors of war everywhere, "the war within us"—for is not every man more or less at war with himself?—rages fiercest with him who can not regulate himself, control his own propensities, and who is *not* at peace with God nor man. Still, we are on the road to a higher and a better condition. However dark, gloomy, and threatening the immediate future may seem to be, we are "full of faith," and we do believe that, with proper efforts on the part of each and every one of us, we may really

"Set the world ahead"

and lift mankind up to a higher plane of usefulness and happiness.

"Let us try."

How to do it. First, teach man, one and all, the laws by which his body, mind, and spirit act; how to develop his higher powers, expand his mind, and thus enable him to use himself, in his relations to himself and to society, to the very best possible advantage.

Read our Journals. In the volumes for 1863—now about to commence—we propose to give the

"Best thoughts"

of the best writers on all the topics covered by our prospectus.

New Inducements.—"To make it an object," to remunerate co-workers in this field of Human Improvement, we propose to give the following valuable

"Prizes and Premiums:"

For

$10.—Ten subscriptions for one year, and 150 Phrenological and Physiological Almanacs, 1863.

$12.—Ten subscriptions, and a copy of "Webster's Unabridged Pictorial Dictionary"....$6 50

$15.—Fifteen subscriptions, and the following books and casts, being the best selection for those who are desirous of learning Phrenology at home: "Fowler's Phrenology;" "Self-Instructor," bound; "Memory;" "Self-Culture;" "Physiology, etc.;" "Combe's Lectures;" Phrenological Bust; Cast of Brain.....$25 00

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$50.—Fifty subscriptions, and a set of 40 Phrenological Paintings, illustrating the organs and temperaments—of great value to the student or lecturer.....$25 00

$100.—One hundred subscriptions, and one set of the "New American Encyclopedia," published by Appleton & Co., New York, 16 vols. bound in leather. Each volume contains nearly Eight Hundred closely printed pages of the best and most carefully prepared matter; the work is a complete library in itself. No young man can spend a few days more profitably than in securing this premium. A good idea would be for neighbors to join in making up this club, and so secure this valuable work for their school district library.....$54 00

In making up the clubs, subscriptions for both the Hygienic Teacher and Phrenological Journal may be included.

Subscribers need not, necessarily, live in the same place, as the papers will be addressed to different post-offices when desired.

The whole amount of money must be sent at the time the premium is claimed. Two remittances of ten dollars each will not entitle the sender to the $20 premium.

Premiums will be sent as the writer directs, the expense of carriage to be paid by him when received.

Address, plainly, FOWLER AND WELLS,
308 Broadway, New York.

To Correspondents.

A. E.—On the fifty-eighth page of the Sept. number of the Phrenological Journal, speaking of those who have Firmness large, it is said, "If we attempt to force such persons abruptly, they instinctively resist us, and positively refuse to do that which their judgment, inclination, and conscience would suggest as proper and desirable if they were allowed to choose their own course, and act freely; but if compulsory measures are employed, they will resist until left to freedom of choice, when of their own accord they will, perhaps, take the very course we wished, and which they had refused to take so long as compulsory measures were used."

In view of sentiments inculcated in this article, how can the present war, between the North and the South, be justified on phrenological principles; or can force, as a ruling agent, be justified in the adjustment of difficulties between nations?

Ans The present war exists, not by the will or wish of the North, which strongly desired that the same peace which, under one Constitution and Government, had blessed this country for three-quarters of a century, as no nation on the face of the globe had been blessed and prospered, should continue to the end of time. Consequently, the South was allowed peace, prosperity and equal justice, and they had only to remain quiet and obedient to laws, which they had a full share in making, in order to secure permanent and lasting peace. But when they arose in arms against the lawful authority of the Government of the United States, there was but one method consistent with honor and duty left, namely, to attempt to suppress the rebellion and vindicate the rightful authority of the United States. When a father at his table deals out to his children an equal and proper amount of food, and gives each his right and appropriate protection, those children have only to accept what is needful for them to be prosperous and happy. But suppose one or three, or even five out of ten children, were to rise in rebellion against the authority and jurisdiction of the father and undertake to seize upon the common property of the family, it would be an unusual method for those brothers that were being ruined, and that father who was the rightful director of the whole, to sit in silence and cowardice; and though the statement in the article to which you allude is true, in order to make it a case on your supposition, the seceded States must be deprived of the right of free action and free government, must be domineered over and unjustly treated by the other States, before that could be justified in a revolt. In the revolutionary war, England claimed the right of taxing the United States at will, without giving them any representation in the legislature which made the laws, and even to carry the people of the colonies beyond the seas for trial for "alleged offenses." England has become wiser in regard to some of her distant colonies, and gives them better privileges than she allowed us to have. Even Ireland is allowed to have representation in the British Parliament. But the Southern States had even an advantage in representation over their numerical free population, and aided in making every law which was binding upon them in common with the people of the other States. Their best speakers and writers up to the hour of secession did not claim that any injustice had been done them, but seemed afraid that the rapid growth of the North would put them in the minority, and might ultimately oppress them; so that it was a fancied, rather than a real cause of complaint. When horses crowd each other in traveling, it is because each one wants more than his proper share of the road. When men differ in business and each tries to drive the other, it is usually when one desires to domineer and deprive the other of his rights. Then stubborn opposition is the duty of the individual or of the community. You might as well ask us how we justify the arrest of a disturber of the peace, who would knock down a wayfarer, and upset things generally on in his carousing and mischief-making career, the ground that he would be made more stubborn and more wicked by being arrested and locked up. Generally, however, it has the contrary effect, provided you will put a man where he will not be contaminated by men as bad or worse than himself.

D. S.—Please state the reason why sometimes one side of the head is larger than the other. I often find the right lobe of Amativeness larger than the left, and the same to be often true in regard to Friendship, Ideality, Causality, and many other organs. As regards the right arm of the blacksmith being increased by an extra flow of blood, caused by extra exercise, appears clear enough to me; but how some of the phrenological organs located in one hemisphere of the brain should be more exercised, and consequently receive more blood than other corresponding organs in the other hemisphere of the brain, is a mystery to me.

Ans. The right hemisphere of the brain, and the right side of the man throughout, is generally larger than the left side. We have, however, noticed that people who were naturally left-handed had the left hemisphere of the brain, and left arm and shoulders larger than the right; and it is asserted by some, and believed by many, that the right side of a man is the stronger side, and that it does the chief part of the labor—that the right eye does all the intense seeing and the right ear the hearing. You may take ten persons from any crowd, and try each one in the absence of the others, and you will find that they do their seeing with the right eye mainly. An experiment in this manner may test it. You put one hand over your left eye, and ask an individual to look at the right eye, then ask him to bring his fore-finger between his line of vision and your right eye, and you will find that the eye will be exactly in the range of his right eye, and thus show that his left eye had nothing to do with the fixed vision. Generally if you speak to a person in a low voice you will see the right ear turned to catch the sound. Of course there are exceptions of defective right eyes and defective right ears; but we think ten out of twelve do their best hearing with their right ear, their best seeing with the right eye, and their best labor with the right hand, and that the right hemisphere of the brain is on an average larger than the left; and we infer, therefore, that since the organs of the brain are double, as the eyes are double, that those in the right hemisphere do the chief part of the work.

In reply to your other question, we remark that taste in dress is a part of the artistic element of our nature. Those in whom Ideality is well developed, especially the lower and front part of it, will exhibit more regard for dress and display, or a quicker sense of that which is beautiful in the physical world, than others; and it is not, perhaps, correct to speak of the organ for dress distinguished from Ideality, Order, and other organs.

Answers to other queriets crowded out till next month.

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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Contents.

PORTRAIT OF GENERAL JESSE L. RENO.

GENERAL JESSE L. RENO.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

THE portrait of General Reno indicates a man of fine and elastic organization, and one capable of great bodily activity and sprightliness of mind. The prominence of the lower part of his forehead indicates precision, practical judgment, and ability to gather knowledge, and to hold it continually ready for use. The length of the head from the ears, forward and upward, shows a predominance of the intellectual and moral qualities, and that elevation of mind and feeling which, while it commands respect, qualifies one to be a leader of others. The fullness through the middle part of the forehead evinces excellent memory, and the power to recall when wanted whatever knowledge may have been obtained. His was not one of the slow, plodding, meditative minds, but one that was brilliant, ready, vivacious, practical, and capable of adopting a new course on the instant, and engaging heartily in extemporized affairs. He would not require much time to prepare to speak, and in business would show an off-hand readiness in adapting himself to the circumstances, however suddenly changed. The highness of his head directly over the ears shows Firmness very conspicuously; decision, positiveness, and determination are not only evinced in the organization, but shine out through his expression and attitude. His Veneration and Benevolence appear to have been large, giving respect for superiority and things sacred, and a sympathy with suffering wherever it might be found.

His Hope was also large, rendering his mind elastic, joyous, and anticipating. His Self-Esteem seems to have been large, giving dignity, self-trust, and ability, not only to take responsibilities, but to face opposition. The head appears to have been fully developed in the sides, showing mechanical judgment, economy, watchfulness, and undaunted energy and courage. The social organs were fully developed; hence, in his friendship he was cordial and steady, in his love devoted, in his patriotism unswerving. In intellect he was practical, clear, prompt, and decisive. In disposition ardent, earnest, and cordial. In sentiment and aspiration elevated, self-reliant, upright, and persistent; a head well qualified to make a man useful and highly respected. His early death is a calamity to the nation, and especially so to his immediate friends and acquaintances."

BIOGRAPHY.

From Appleton's Railway Guide.

The portrait of this gallant General (who was killed at the battle of South Mountain, Maryland) is considered an excellent likeness. He was killed on Sunday, September 14, 1862, while at the head of his men, gallantly leading them up to charge the dangerous mountain heights on the Hagerstown road.

He was born in Virginia in 1825, and was consequently thirty-seven years of age at the time of his death. He was a graduate of West Point, of the class of 1846, in which year he was commissioned a brevet Second Lieutenant of Ordnance. In the Mexican war he was greatly distinguished for gallant bearing and meritorious conduct, and while still a Second Lieutenant was honored with the brevet ranks of First Lieutenant and Captain, which he won at the battles of Cerro Gordo and Chapultepec, in the latter of which he was severely wounded.

On his return from Mexico he was appointed Assistant Professor of Mathematics at West Point, which position he held for six months; and for eighteen months afterward he was Secretary for the Artillery Board, during which he was engaged in testing heavy ordnance and compiling tactics for heavy artillery. Various employments succeeded, in all of which he brought to bear judgment, good scientific attainments, and industry. He was for a time on the Coast Survey; then on topographical duty in the West; for a year engaged in building a military road from Big Sioux River to St. Paul, Minn. From 1854 to 1857 he was stationed at Frankfort Arsenal, near Philadelphia. He was afterward stationed at Leavenworth, Kansas, where he was when the rebellion broke out.

He was one of the officers selected by General Burnside himself to accompany him in his expedition, and approved, by his unvarying gallantry and conduct in North Carolina, the choice of his superior officer. He was appointed Brigadier-General of Volunteers, Novem- 12, of last year; distinguished himself at Roanoke and Newbern, and was considered one of the bravest and most promising officers in the service. When Burnside's army was brought up from North Carolina, last August, Reno was put in command of a division, and in the battles before Washington, under Gen. Pope, greatly distinguished himself. He participated in the recent battle of Bull Run, and was temporarily placed in command of McDowell's *corps d'armée* after the battle. After these events he returned to the capital with Pope's army, and marched with his fine command against the rebels in Maryland. In the first action of importance in this campaign he has fallen a sacrifice. In this sad event his country's service loses an officer whose great military accomplishments, fine intellect, lofty moral character, and personal heroism have given him a high and enduring place on the roll of honor.

Gen. McClellan, his superior officer, and Stonewall Jackson, his enemy, as well as Beauregard, were classmates of Gen. Reno at West Point.

EDUCATION AND TRAINING PHRENOLOGICALLY CONSIDERED—No. 1.

VENERATION.

The function of this faculty is to produce the sentiment of reverence or veneration in general. It is the foundation of the sentiment of piety or religion, and of that tendency to worship a superior power which manifests itself in every tribe of men yet discovered. The faculty of Veneration does not tell us what to worship or reverence, but produces an emotion leading us to respect whatever is great, powerful, or good; and the other faculties, the intellect especially, has much to do in deciding what is great, good, or venerable. Veneration, like Conscientiousness, was designed to have intellect as its guide. Heathen nations worship things which their own hands have made, but which we suppose they regard as mere symbols of power, of goodness, and of greatness. This emotion in itself being blind, is clamorous for an object toward which to send its prayers and its reverence, and when unenlightened, it still acts with all its strength, but is misguided and erratic.

This sentiment also produces the element of filial love and reverence. To the little child, the father and mother occupy the position of God. Burns somewhere says that "man is the god of the dog," and describes, in glowing terms, his fidelity and submission; and intimates that if man were half so faithful to his God as the dog is to his master, the world would be greatly elevated in this respect. Mr. Combe remarks that, "It is a groundless error to apprehend that religion will ever be extinguished or even endangered by the arguments or ridicule of the profane, because Nature has implanted the organs of Veneration and Wonder (or Spirituality) in the brain and the corresponding sentiments in the mind. Forms of worship may change and particular religious tenets may now be fashionable, and, subsequently, fall into decay; but while the human heart continues to beat, veneration for the Divine Being will ever animate the soul. The worshiper will cease to kneel, and the hymn of adoration to rise, only when the race of man becomes extinct."

We have said that Veneration does not teach us *what* to worship, but to worship whatever the other faculties aid us to recognize as great, good, or wise; in short, superiority. Parental Love teaches the mother to love her own offspring *par excellence;* but Parental Love does not enable the mother to determine which is her own child; and if it could be removed from her at the hour of birth, and another woman's child put in its place, she would love it with all her maternal fondness as her own. At the end of a year, let her, through her intellect, be convinced that the child belongs to another, and have her own child pointed out to her, and without a doubt she would transfer her love from the alien to her own child. She would, however, feel a tenderness toward the one she had nursed so long; for we know that women who take children to nurse, knowing they belong to others, will retain for them for years a tenderness which they do not feel toward other children of the same family who are in all respects as beautiful and as good. In like manner veneration can be misled. A child just as naturally, until he learns better, pours out reverence before an altar consecrated to a false deity, with a fervor worthy of the true God. But instruct his judgment, and he will employ the same Veneration, with equal fervor, but toward the right object.

The faculty of Veneration requires training and culture, especially in a republican country. Where each man is equally free, and every position of trust and honor are open to him, he is not apt to have his Veneration much cultivated in the direction of reverence for superior classes; and the sentiment not being strong in such a people toward rulers and men of position, it ceases to be active and vigorous in its exercise toward the Supreme Being. The children of such parents are liable to inherit less than their parents have, and by their want of culture, in this respect, Veneration is not increased, and it is not strange, therefore, that Young America, at the age of twelve, speaks of his parents as the "old folks," and assumes in the society of his parents and their friends such conversation as properly belongs to persons of full age. In other words, Young America is fast, saucy, pert, independent, and if we were to say that this is one of the chief faults of the American character, we should not be disputed by any of our countrymen who

have carefully and properly studied the subject; and we would probably have the unanimous verdict of nearly all foreigners. In monarchical countries, where they have lords, nobles, and privileged classes, where the property is entailed, where rich men are very rich, and the great masses, if not very poor, have no opportunity of becoming rich, where there is a state church, and the form of religious worship is mostly of a devotional character, surrounded by signs and symbols, by ceremony and parade, Veneration becomes large and active, and the idea of the "divine right of kings" is easily inculcated, because the people are adapted to accept it. For a country, however, where every man may vote or hold office, where the poorest orphan boy may rise to be the chief magistrate; where there is no state church, and the tendencies to plainness and democratic simplicity in religious observances prevail, how can it be expected that Veneration can be much encouraged in the mental constitution? Profane swearing is believed to be more common in the United States than in any other country in the world! It certainly is more prevalent than in England; and we suspect that the reason is to be found in the smaller Veneration in the American head, and its greater development in the heads of other nations. We deprecate the smallness of this organ in our country. We are less polite to each other than would be agreeable; the aged receive less respect from the young than they deserve; and in our worship there is less of the devotional element than is desirable. We are coming to have an intellectual and ethical Christianity, with too little Spirituality and devoutness. This is as great a mistake as it would be to undertake to build up society and the family relations on intelligence and conscience alone. People do not love one another simply because it is their conscientious duty to do so, nor because the intellect approves affection as appropriate, but because there comes welling up from the fountains of friendship, parental love, conjugal and amatory affection, an affluence of sympathetic tenderness, and, in spite of reason and conscience, these feelings glow with a fervor that defies extinction, though susceptible of and requiring guidance.

Veneration is liable to abuse. When not subjected to the guidance of reason and conscience, it may produce a blind bigotry for old customs and absurd institutions, if they be only sanctified by time. It tends to give reverence for great names and authorities in religion and philosophy; and this often presents obstacles to the propagation of important truth. Those in whom this sentiment is weak are generally more ready to adopt new ideas; those in whom it is strong, adhere to old customs because they are old. There is some danger of excessive radicalism when moderate Veneration leads men to ignore the line of "safe precedents." The most religious people in the world, those most sincerely pious, have always been slowest to adopt scientific discoveries as true. Astronomy was ignored by the priests, and its advocates were condemned to suffer. Geology, Phrenology, and even many of the important mechanical inventions which bless the world, have been held at a distance by sincerely religious people for fear that they would unsettle the foundation of the world's faith. On the other hand, persons nearly devoid of Veneration are liable to go to the other extreme, and adopt new notions without sufficient investigation. Lacking the conservative element which Veneration would give, they feel at liberty to adopt anything which seems to be true and useful, though it may prove fallacious. Excessive Veneration, without a very active and well-trained intellect, will surely lead to superstition and a blind bigotry for whatever is old, without much regard for merit; while an acute and powerful intellect, with moderate Veneration, will lead to the deifying of philosophy, and the ridicule of whatever is religiously sentimental. We say to our countrymen, cultivate Veneration in the children, well assured that we shall not live to see the day when it will be necessary to say to parents, "*Hold, enough!*"

"THE HUMAN FACE DIVINE."

What of Physiognomy? In the Phrenological Journal for 1863 we will give the *gist* of this whole subject. Do the eyes, nose, ears, lips, mouth, chin, teeth, skin, head, hair, neck, hands, feet, and so forth, indicate character? We answer, Yes. Every feature, every wrinkle, indicates something, and we propose to point out how character may be estimated on physiognomical principles, under the general title of "Signs of Character, and How to Read Them."

PHYSIOLOGY,

Every organ of the body, such as heart, lungs, and stomach, etc., performs its special duty, and it would be well for each of us to *know* by what means we may keep all the bodily powers in the highest possible condition. For as the mind is dependent on the brain, so is the brain dependent on the body for its strength, activity, and endurance. How to perfect this part of our vital machinery will claim and receive our best attention.

PHRENOLOGY,

in its application to Education, intellectual, social, and moral, to the cultivation of the Memory; the management of the insane, the treatment of criminals, the right training and government of children, both at school and in the family at home; as well as the better regulation of our own dispositions, minds, and temper, will be clearly set forth, and urged upon the attention of all.

OUR SOCIAL RELATIONS.

Analysis of the organs from whence the Affections proceed—Amativeness, Union for Life, Parental Love, Friendship, Love of Home; what constitutes true marriage; who should and who should not marry; courtship, right age, motives for marriage, money *vs.* love, incompatibility, runaway matches, marriage of cousins; jealousy, its causes and cure; vampires; what to avoid; Scriptural recognition of our social natures—these, and other topics connected with the social relations, will receive proper treatment in the light of science and philosophy. Young men, and young women, everywhere, will find in this department of the Journal something to interest and instruct.

INVENTORS.

Through what agency is the world set ahead? By whose skill do we navigate lake, river, and ocean? Is it not the inventor, the engineer, the mechanic? Aye, verily. Nor have we reached the top round of the ladder of fame, in steamships, railways, and telegraphs. The reach of the human mind is, like its desires, almost infinite. We may look for modern miracles—almost—in this direction. The whole field of Chemistry is yet in its infancy, and our future mechanism will be as much superior to the present as the present is superior to the past. We wish to see the constructive and inventive powers of our ingenious people fully called out. War or no war, Americans are to be *the* inventors of the world. Reader, cultivate your organ of Constructiveness, and see if you may not *invent* a labor-saving machine, and thus become a real benefactor of the whole human race.

PERFECTION OF CHARACTER

comes from the harmonious blending and the right use of all the faculties. By *perverting* these organs, which were given us for a good purpose, we bring all manner of evil and sin into the world. The proper exercise of the appetite gives pleasure; but its perversion, in eating and drinking too much, brings evil in its train; so of all the other organs. We shall endeavor to point out what is, and what is not, a virtuous action of the moral sentiments, through the exercise of which we may *rise* in the scale of being from the lowest to the highest of God's creatures. This is, perhaps, the most important field we can cultivate, as not only our happiness in this world, but our future destiny as well, depend on how fully we become developed morally and spiritually.

In all our discussions we take into account the whole man. No one part, be it body or brain, can reveal the *entire* character. But when we take *all* into view—the physiology, phrenology, and the psychology of man—we may come to correct conclusions, and place

each individual in the relation or position in which he can fulfill all the requirements of his nature and his God. With this broad and comprehensive platform on which to stand—a platform which embraces the entire organization of man, and of all the races of men—we feel justified in asking the friends of humanity, everywhere, to join us in our endeavors to enlighten, improve, and elevate every one to the fullest degree of his highest capabilities. Reader, will you help? Not on *our* account, but on account of the good you may do to yourself and others. The one practical way to do this, we may suggest, is by extending the circulation of this journal. It shall be ours to write, teach, and print. Be it *yours* to read and DISSEMINATE.

TOBACCO A FOE TO MATRIMONY.

ONE of our exchanges inquires, with much alarm, "how is it that there are so many nice young girls in our cities unmarried, and likely to remain so?" Our answer is comprised in one word—Tobacco. In old times, when you could approach a young man within whispering distance without being nauseated by his breath, he used—when his day's work was over—to spend his evenings with some good girl or girls, either around the family hearth, or in pleasant walks, or at some innocent place of amusement. The young man of the present day takes his solitary pipe and puffs away all his vitality, till he is as stupid as an oyster, and then goes to some saloon to quench the thirst created by smoking; and sheds crocodile tears every time his stockings are out at the toes, that "the girls now-a-days are so extravagant, a fellow can't afford to get married." Nine young men out of ten deliberately give up respectable female society to indulge the solitary, enervating habit of smoking, until their broken-down constitutions clamor for careful nursing; then they coolly ask some nice young girl to exchange her health, strength, beauty, and unimpaired intellect for their sallow face, tainted blood and breath, and irritable temper, and mental imbecility. Women may well hate smoking and smokers. We have known the most gentle and refined men grow harsh in temper and uncleanly in their personal habits under the thralldom of a tyranny which they had not love nor respect enough for women to break through.

RELIGION.—There are those to whom a sense of religion has come in storm and tempests; there are those whom it has summoned among scenes of revelry and idle vanity; there are those too who have heard "its small voice" amid rural leisure and placid contentment; but perhaps the knowledge which causeth not to err, is most frequently impressed upon the mind during scenes of affliction; and tears are the softened showers which cause the seed of heaven to spring and take root in the human breast.—*Sir Walter Scott.*

A SHELF IN OUR CABINET—No. 12.

THE mask of HAYDN, the musical composer, shows a very fine temperament, intensity of organization, and keen susceptibility. His perceptives are well developed. His Order, Calculation, Tune, and Language appear to be the prominent qualities of his intellect; while Ideality and Imitation evince taste, refinement, and power to conform to circumstances.

The next is PESTALOZZI, the author of the Pestalozzian system of teaching, distinguished for his activity of temperament, immense perceptive organs, and especially for large Language. His bust is more like that of Voltaire, so far as the temperament is concerned, than any other in the collection. The next is a bust of an Indian, the son of a chief, indicating all the marks peculiar to the Indian tribes, viz., large Destructiveness, Firmness, Self-Esteem, and the perceptive organs.

The next is the bust of CLEVENGER the sculptor, showing immense Constructiveness, and large perceptive organs and Ideality. Here we have the mask of General WASHINGTON, supposed to be from Houdon. The next is JOHN SPEED, a lawyer of Baltimore, who was lost at the burning of the steamer Henry Clay, on the Hudson River, some ten years ago. He had moderate Language, but great power of thought and soundness of judgment. The next is Dr. WEBB, of Boston, a sharp, earnest, excitable, and energetic character. The next is a distinguished Indian war-chief, MA-CHE-KE-LE-AU-TON. The next is C. B. IVES, distinguished for order and musical talent, and strong sympathy. The next is a murderer, with the name forgotten; one of the most brutal organizations in the whole collection—low, broad, coarse, and cruel. The next is Doctor DUSENBURY, chemist, of Lowell: a large head, fine temperament, a very practical intellect, and well adapted to acquire a knowledge of the natural sciences, and to use it with skill and discrimination. The next is a cast of the skull of the immortal SPURZHEIM, the skull itself being preserved in Boston, in the hands of some of his friends. No better monument to the philanthropy, integrity, and nobleness of the man, could possibly be found than this cast of his skull, expanded as it is in the intellectual and moral regions. It is also broad at the base, indicating force, courage, efficiency, and thoroughness—qualities which every reformer requires who has to break ground against the ignorance and prejudice of the world. The next is a cast of the head of AM-WAH, an Indian interpreter. He had very large Language, large perceptive organs, and a broad and well-developed intellect for an Indian. The next is a bust of Dr. PETERS, formerly of Connecticut, a man of great vivacity and wit. Although he has been dead many years, his sharp and witty sayings are remembered by the inhabitants, and told with great interest. The next is a cast of the head of the gifted and witty LOUIS GAYLORD CLARK, the editor of the "Knickerbocker." We have not in our whole collection a better specimen of talent and wit combined. His bust indicates refinement, benevolence, reasoning power, and fair practical talent; but the chief feature of his phrenology is the great development of Mirthfulness. Next is a mask of the face of Mrs. WRIGHT, formerly Miss HUNT. She had large Number or Calculation and very large Order. To such an extent did these faculties influence her, that she would count the stitches in a shirt which she was making, or of a stocking which she was knitting, and generally counted her steps wherever she went, and could tell how many steps it required to go to church, or to a store, or to a friend's house; she would thus know which was the shorter way. The next is the Rev. J. H. HOTCHKIN. He had a very strong physiology, a large head, a first-rate intellect, and especially large perceptives. He was distinguished for his enormous Order; was counted by his friends almost insane on this subject, since he was exceedingly particular.

The next is a bust of Chevalier GERSTNER, civil engineer. He had very large Constructiveness, an excellent development of the reflective intellect, and fair perceptives. He was, on the whole, a strong character in many other respects. ELIHU WILLIAMS, of Poughkeepsie, an eminent lawyer, is next. He had great Firmness and Self-Esteem, and pre-eminent Language; had a good memory, an active imagination, and was not only a sound lawyer but an excellent speaker. The next is a New Haven lawyer, whose name is obliterated; but he had a fine intellect, excellent Language, large Mirthfulness, and strong social and moral qualities. The next is a cast of the skull of the Rev. GEORGE WHITEFIELD, which was obtained several years ago, when his remains were re-interred at Newburyport, Mass. The skull indicates a large brain, great Destructiveness and Combativeness, very strong social organs, large Firmness and Self-Esteem; large Benevolence, and a fertile intellect and imagination; large Mirthfulness and rather large Acquisitiveness. His Veneration is relatively low, and those who have read his writings, and especially the anecdotes of the manner of his addressing himself to the Deity, will bear witness that his Veneration could not have been a comparatively strong feature in his character. His friendship for mankind and desire to do good led him to make great efforts; and his unsurpassed oratory gave him uncommon power over those who heard him. His temperament and moral feeling were very ardent, and he could inspire with a kind o

moral enthusiasm nearly everybody who came under his influence.

The next is an original cast of THOMAS D. RICE, better known as JIM CROW RICE, who was the father of Ethiopian minstrelsy. Some two years ago Rice died in the city of New York, we believe without any property. The friend at whose house he died sent us word that if we wished, we could take a cast of his head; we did so. It is now on exhibition in our office. Before the time of Rice, negro songs attracted but little attention, almost the only rhymes of the kind set to music and sung by whites being "Coal Black Rose" and "Nigger, go to Hayti." Some twenty-five years ago there was a colored man in Pittsburg who was known by the name of Jim Crow. He was the delight of the boatmen and blacks on the wharves, and used to afford them much merriment by a song he sang, in which, when he came to the refrain, he suited the action to the word, and shouted out,

"I turn about, and jump about,
And do just so,
And every time I turn about,
I jump Jim Crow."

Rice, who was not much given to hard work, had watched Jim Crow's peculiarities until he could imitate his voice and action with much accuracy. He finally determined to try his fortune upon the stage, and he danced and sang Jim Crow, wearing for the first performances the identical ragged coat of the original Jim. From Pittsburg, Rice went to other cities of the Union, creating a furore wherever he went. He went to England and became as popular there as in this country. Jim Crow finally became threadbare, and Mr. Rice introduced a number of other negro songs, which he sang in character. He then introduced concerts, in which his assistants had their faces blackened, and finally burlesque operas were got up, in which the performers all appeared in burnt cork. Ethiopian concerts and negro extravaganzas have now become established departments of music and of the irregular drama, and the origin of the whole can be clearly traced to the accident which made Rice the mimic of an eccentric old negro. He is certainly entitled to the distinction of being the founder of Burnt Corkdom.

Rice often came to our office when in the height of his success, and so completely was he imbued with the characters he performed, that his ordinary motions and speech were negro to perfection.

Hon. ZADOCK PRATT has a marked and strong character. He has a powerful constitution and great endurance combined with sharpness of development, indicating both strength and clearness. He is one of the most active and energetic of men. Nothing interests him more than business that requires strength, courage, energy, practical judgment,

PORTRAIT OF HON. ZADOCK PRATT.

and perseverance; and the more he has of this, the better he likes it. He has a large head, a tall and bony frame, very prominent features, and an organic constitution adapted to the life which he has led, viz., that of a pioneer and leader in a large business. He was born October 30, 1790, at Stephentown, N. Y. His father was a tanner, and the son spent his early days with him, learning the trade. He learned the saddlery business as well as tanning, and after working for his father and brothers one year, he commenced business for himself. In 1828 he established his gigantic tannery at Prattsville, Greene Co., the largest tannery in the world. That it has proved successful is evinced by his immense fortune. He founded the village which now bears his name and contains several thousand inhabitants. More than a hundred houses were built by Colonel Pratt himself, and to the public edifices he contributed with a liberal hand. His organ of Benevolence, which is shown large in the portrait, has been exhibited in his entire career. In 1836, Colonel Pratt was elected to the Congress of the United States, and several times re-elected, serving until 1845. Many reforms, which at that time were so much needed, were urged and voted for by him. In 1848 we published a full description in the PHRENOLOGICAL JOURNAL of Colonel Pratt's character and history up to that time. Those who are in possession of that volume will recur to it with interest.

CONSCIENCE.

EXTRACTS FROM A SERMON BY HENRY WARD BEECHER.

"And herein do I exercise myself, to have always a conscience void of offense toward God, and toward man."—ACTS XXIV. 16.

THIS was a part of the Apostle's speech when before Felix he was obliged to plead against Tertullus, who brought an accusation against him that he was a mischief-maker.

There have been many superstitions hanging about this matter of conscience, of which Paul here speaks. Its authority, its functions, and its primitive power have been described, not from a sober investigation of facts in life, but from hereditary representations, from partial facts, and still more largely from a superstitious imagination. And the popular ideas of conscience are a mingled and tangled mass, with some threads of truth, and many of error. It is supposed that in and of itself the faculty of conscience emits light, showing men the way to walk, when, instead, strictly speaking, it can not see at all, and is absolutely dependent itself for light upon the reason. It is supposed to be pre-eminently a safe guide; whereas it is no more likely, in and of itself, to be a safe guide than any other single moral element. Nor is any moral element a safe guide; for when God gave man a mind of many parts, he did not mean that any single part alone should be sufficient to guide it. The whole mind alone is a safe guide; and

that is not safe, because it is not infallible. Our best judgments are but proximately true; and there is a liability of our judgments being false, even when they are the result of the highest actions of the whole mind. And if you teach that any single moral faculty is a sufficient guide, whether it be conscience, or benevolence, or faith, hope, or anything else, you lessen the chances of rectitude. It is supposed, also, that conscience has a primitive power far beyond all other attributes of the soul; that it has the princely office of rewarding on the one side, and the judicial power of condemning, and the executive power of punishing, on the other, to an extent that is vouchsafed to no other part of the mind; whereas it is doubtful whether its penalties are severer than those of any other violated moral sentiment. And in the case of the greatest number of men, the conscience has so little power as to fail to be even an inconvenience, and much less a terrible scourge.

It becomes especially important, therefore, that we should study the life and the action of this moral sentiment rather from the side of facts and experiences than from the side of hereditary superstitions. We attempted, this morning (see Nov. No.), to show, by statements and illustrations, the nature and functions of the sentiment of conscience. We said, substantially, that it was simply one moral emotion among many, like veneration, benevolence, and faith; that its experiences were those of a peculiar pleasure or a peculiar pain, in view of actions and qualities, as right or wrong; that it had no power of itself to determine what is right or wrong, but only to respond to the evidences and conclusions which the judgment presents to the mind; and that what is usually called the moral constitution, the moral sense, is a complex state, made up of this sentiment of conscience and the faculties of the reason acting conjointly.

In further opening this important department of truth we proceed, this evening, to speak—

I. Of the degrees in which this sentiment exists and acts in the human mind. And, in this matter, it acts in different degrees in different persons. In this respect it is like every other faculty. It exists in different degrees of normal and constitutional power in different persons. We may substantially say that there are three degrees of activity in which this moral sentiment of conscience exists—a low, an intermediate or medium, and a high degree.

In a low state, where men are but slenderly endowed, constitutionally, with conscience, it never volunteers action. It is dull and slow, and requires to be stimulated, and to be kept alive by unintermitted influences. Where there is this lack in the elements of conscience, there can never be high-toned character. But character may, by dint of continuous education and moral culture, be raised much higher than it would be if conscience were not the subject of assiduous efforts for improvement. Where men are endowed but slenderly with the moral sentiment of conscience, their life is apt to follow variable influences—praise; profit; in short, all forms of self-interest: not justice, truth, rectitude, honor, considerations that are exterior to all calculations of self-love; not motives that spring from the eternal verities and integrities of the divine constitution; but motives that spring from their own thrift and prosperity.

In the second degree conscience exists in that state where it has a life of its own, and a power of its own, being influenced by ordinary motives, and yielding its own influence in familiar things easily and naturally. This is the common experience in Christian communities.

But now and then there is a conscience that may be said to aspire to the third degree of power and activity. It is heroic, either because the talent is really great, or because an ordinary moral sentiment is inspired with very great influence, and lifted up into that state which is called the state of exaltation.

Take an analogous instance. There are some men in whom the faculty of imagination seems to be but a germ. They are almost the slaves of mere sensuous effects.

Then, next to them are those in whom the sentiment of imagination is much more developed. It makes them more susceptible. It renders them recipient. It manifests itself in good taste, and is an understanding of imaginative things presented. It makes them facile in these directions. But they do not create.

Then others have it in so large a degree that they are God's natural poets. They are creators either in fictile art, statuary, painting, architecture, literature, or some other department of life. So strong is their power of imagination, that it is pouring itself out constantly in creative forms.

Ordinarily, conscience, if not in the low, is in the medium state; but now and then there is a genius of conscience, in which case that sentiment is so strongly excited that it rises into a state of exaltation, where its action is automatic, and where it is moved, not by motives from without, but by motives developed within.

I shall speak of the first and third degrees of conscience—its very low degree, and its very high degree.

What shall be done when conscience is constitutionally weak? This is the time, and this the condition, for patient teaching and training—for education. Education is the leading out of that which is too weak to come out of itself; the developing it, the opening it like a leaf-bud. It is the function of the family, it is the function of the reformatory school, it is the function of all humanitary institutions, to take those that have feeble moral developments, and make the most of their slender capital by education. For we are not to treat children as though they were all alike, and alike guilty. Right and wrong are variable qualities. The development of wrong is not the same in one child that it is in another, because one sins against strong light, and barriers of moral sense, while the other has almost no light, and no resistance of moral sense.

In this process of teaching we should recollect that the mind is full of auxiliaries. When a vein is cut, the side veins nearest to it have the capacity of instantly swelling out and enlarging so as to carry the tide that was carried by the center vein. There is thus a law of compensation in the physical frame. And there is that which is analogous to it in the mind. The work that conscience is able to do, when it fails can in part be done by auxiliaries. For example, where a man is deficient in benevolence, the effects of benevolence may be produced by other faculties. He may give from shame, from self-respect, and even from self-interest, what he would not give from benevolence. These auxiliary faculties supplement benevolence. And so shame, and pride, and love of praise act as supplementary to conscience, and excite it. Some familiar facts will show how side feelings corroborate the moral sense. You will take notice that men generally, in the excitement of life, after the first resistance and reasoning in respect to right and wrong, abandon themselves to evil courses without much further impediment from sin, and that as long as they are successful they scarcely feel guilty for doing the worst things. But so soon as a man is interrupted in his prosperity, so soon as he is overturned in his wickedness and exposed, you will find that although for months and years he has been going along quite at rest and at ease with himself, doing bad things and right things just as it happened, his shame, and mortified pride, and sense of personal damage fill his mind with a horror of guilt that his conscience did not give him during his whole career of actual commission of wrong. When these auxiliary faculties were brought to bear upon his conscience, it was waked up and stimulated by them, and made to have a power of punishment that it would not have in the ordinary flow of evil doing.

Conscience feels one way before the commission of a crime, and another way afterward. Many and many a man will lie, and steal, and rob, and murder, through months and years, without experiencing any inconvenience that the cup or a companion can not take out of the way; but incarcerate him in the silence of a cell, and let him be obliged to go back in memory to his childhood, and call to mind his mother, that is now sainted in

heaven, his innocent brothers and sisters, the promises of his early days, and the vices to which he has since been addicted, and though he may to some extent succeed in suppressing the emotions that arise in his soul, yet the effect of the auxiliary feelings on his conscience will be such that he can not deny that he is a guilty culprit.

Now, in educating a weak conscience, let us remember that we are to try with these auxiliary feelings to develop it. But in doing that, we must beware of substituting shame and pride for conscience. They are not substitutes to take the place of conscience, but auxiliaries to wake it up and stimulate it. We are to measure the use of collateral feelings by the degree in which we gain some response from conscience. For in lower and coarser natures, conscience at first is like the relaxed strings of a viol. When you first strike them they are flabby and almost soundless; but as you turn the keys to tighten them, with each successive turn there seems to be some approaching sound; and by-and-by you get tones that can be measured. And if you carry on the chording of the feelings aright, you may get musical tones, and bring the soul into harmony.

Conscience is at the other extreme when it is constitutionally strong in its highest forms. Those that have it thus, are God's natural judges. That is to say, there is a natural sense of equity in such men that fits them to be judges. Not one in a million of the disagreements and discrepancies among men needs to be brought before courts. Courts ought to be made extreme remedies, as the surgeon's knife is where the question is one of death or the knife. But in every street, in every neighborhood, there are, or ought to be, men that God foreordained to be judges, who have conscience in so large a degree, that it gives them a natural sense of equity, and that if you bring to them cases of misunderstanding between neighbor and neighbor, friend and friend, man and man, business man and business man, they see the equities of things intuitively. If you present to a musician music, he sees what is harmony or discord in that; if you present to an engineer weights and proportions, he sees the elements that belong to them; and if you present questions of right and wrong to a man with a large conscience, he solves them easily. Men liberally endowed with this faculty have a great responsibility resting upon them. They are ordained peacemakers; they are God's messengers among men to settle troubles and promote concord.

But there is another function of conscience. Where it exists with a large perceptive intellect, it makes man a legislator, and qualifies him to construct new laws or revamp old ones for new emergencies.

And who are the men that in every age are to give fresh form and higher direction to equities between employer and journeyman; between master and apprentice; between shipmaster and sailor; between man and man in every relation in life?—for in the progress of society it is indispensable that there should be new adjustments of those things. The peasant in Europe now asks, and has a right to demand, what a hundred years ago he would not have dared to think of. Light is being borne in upon the minds of men by the germinating power of the divine mind, which is perpetually creating new wants, and causing new developments; and these must be somebody to give higher forms to justice, purer forms to truth, sweeter forms to affection, and more noble forms of equity to all the play and interplay of life. And these men that have large consciences with great understanding and eminent purity are to do this.

If there is a man that has intelligence and conscience, God says to him, "Thou art a judge." If there is a man that invents and throws out new ideas of equity, God says to him, "Thou art a legislator." And if he does not carry his head so that it is a light-house to those by whom he is surrounded, God will bring him into judgment for delinquency.

There is one danger to be guarded against in this direction. Where a man has any faculty strong, he is apt to make it a despot over other men. And conscience is notorious for its despotism.

II. And this leads me to speak specially of the fact that our conscience must be primarily our own guide. It is to lead, but not to drive, other men. By it we are to throw light upon their path, and give them the information they need; but we are never to yield it despotically over them.

This introduces the subject of the conflicts of consciences, and of laws that have grown out of conscience, and has received the sanction of the most eminent jurists. This is an extremely fertile topic of investigation. It is comprehensive enough to form the basis of many discourses. I can therefore only glance at it on this occasion.

According to his education, according to his temperament, according to the circumstances that surround him, and according to the peculiar conformation and habits of his mind, a man will determine his own and others' duties. Two men differently constituted will form entirely different judgments as to what belongs to right living, although both of them are conscientious. It is the tendency of conscience, when not properly regulated, to make itself despotic. Persons with an unregulated conscience are apt to use that conscience as a rule by which to judge other people, and an instrument by which to impose their notions of duty upon them.

There is such a thing, and there must be such a thing, as the liberty of conscience to guide a man without abnormal and violent interference. You have a right to reason with a man, to endeavor to persuade him, or to present motives to him; but you have no right to punish, to incommode, to crowd, or to choke a man because he follows the dictates of his own conscience in differing from you.

This despotism of conscience shows itself most in differences of religion. Where religion springs, as from the days of Christ it has, from the root of love, we should suppose that at least in the Church there would be love.

Yesterday, in walking among my trees, I noticed one cherry-tree that had been grafted upon a wilding stalk. It had been winter-killed, and cut down to the point of grafting. Only one bud of the grafted kind had grown, while seven or eight buds had grown from the wilding stalk. There, in that great bush, was one little whip of the grafted fruit, and all the rest was a useless wilding fruit. And I thought in my mind, "Alas! that is religion all over again. One poor little bud has grown out from the grafted stalk, and all around about it are growing worthless natural feelings."

Love is not more than a little whip, while wrath and inordinate zeal, and unregulated conscience, and the various sternnesses that belong to our nature, around about it in the Church, are growing with fearful strength and rapidity.

There was one instance in which certain disciples asked that fire might fall on the villagers because they did not agree with them, when the Master rebuked them, and said to them, "You know not what spirit you are of." We are to follow our own conscience unflinchingly and without restriction; but we are also to grant to others the liberty of following their conscience unflinchingly and without restriction. God has not made us judge except for ourselves, our children, and those under our immediate care. You are not authorized to sit in judgment upon the convictions of your neighbors. You are bound to respect their liberty of conscience, as well as to exercise your own.

Let every man, in the use of the best information he can obtain, and with a heart cleansed before God, decide what is right for him and his, and then follow that. Make up your mind what is the right course for you, and pursue it; and if your neighbor makes up his mind that a different course is right for him, and pursues it, he is not to suffer inconvenience by your word or thought.

There has been hardly a side to any question that a man could possibly take which has not had a conscience to guard it. Almost every view that has ever been put forth on any subject has by some one or other been wrought into a conscientious conviction. We are to let every man have his conscience, while we maintain ours.

That does not prevent honest appeal. It does not prevent honest conflict of opinion. It does not prevent reasoning upon others' convictions. These things are normal and right. But I can fight a man and love him. I do it a great many times. Do you suppose a man hates the marble that, with chisel and mallet, he is cutting into an exquisite form? He does not cut it because he hates it, but because he wants to bring it to the right shape. And do you suppose that I hate a man when I hew him with my tongue, and circumvent his opinions? I do it, not because I hate him, but because I want to bring him to the right shape morally. And it is right for me to do it; but I must do it in a spirit conformable to Christian teaching. I must never oppress him; but I have a right to bring to bear upon his mind the power of motive.

III. I am led, next, to speak of that process by which men substitute their will and passions for conscience. When any of our higher feelings, in connection with the reason, have come to a judgment, then if there is to be any force given in the practical application of those higher feelings, we must fall back upon our lower force-giving instincts. So you shall find that a man with a comparatively small brain and a large vital apparatus is a man of more power than a man with a large brain and a small vital apparatus. Many and many a man that is very good is very dry, because he lacks animal power. Just as long as we are in the body, just so long our power in driving force will depend upon our physical resources. It will depend upon how much stomach we have, and how well it grinds food; upon how bountiful the supply of blood is, and how good its quality is; upon how large our lungs are, and how well they do their work; and upon how broad and free the passages are through which the blood circulates in the various parts of the system. These things all have a great deal to do with a man's power and capacity to endure. If a man has the sentiment of benevolence or conscience, the power with which he can make that sentiment felt on human life is dependent on the force-giving instincts. These instincts burn under the moral faculties and give them whatever cogency they have.

Melancthon was a man that had an immense cylinder (moral and intellectual brain), but his furnace (vital power and animal brain) was so small that he never had steam enough to fill it: Luther was a man that had a much smaller cylinder, but his furnace was so large that it made more steam than he knew what to do with. Melancthon was a man that made but little noise in the world; Luther was a man that carried God's thunder-crack wherever he went. Melancthon stood like a wax candle, clear and pure, but with only power enough to light one room: Luther was a torch from which proceeded much luridness and smoke, but which burned so fiercely that it threw its light over both sides of the street, and that it could be carried aloft amid storms and winds that blew it, but could not blow it out.

Now, when men have moral convictions, they have a right to bring up for the enforcement of those convictions these animal force-giving instincts. It is oftentimes the case that where a government brings in soldiers to enforce justice, they serve the government for a time, and afterward, having gained strength and influence, usurp the functions of the government, and render it a military government. The Turkish Janizaries, that were at first servants of the ruling power, at last themselves became the ruling power. And so, oftentimes, where a man's passions and instincts are brought in to serve the ends of conscience, they serve those ends awhile, and then usurp the place of conscience. Under such circumstances, a man that sets out to follow his conscience, comes, at length, to carry out the behests of his lower feelings, and calls them conscience. The worst crimes that have been committed in this world have been committed, not under the name of crimes, but under the names of religion, and liberty, and love, and conscience. So it comes to pass that, on every side, you shall find men who, having begun by supplementing conscience with the animal forces, have at last ended with following their lower instincts and calling them conscience. It is a terrible danger, which every one should watch and guard against.

IV. It is possible to admire the fidelity of men to their moral convictions, while, at the same time, we abhor their actions. Is there anything in the world more monstrous than the sacrificing, by a mother, of her child? And yet, taught from her infancy that such an act is pleasing to God, the Indian mother carries her darling babe to the waters of the river to be devoured by crocodiles. Believing in her soul that it is the will of God, she worships him by the sacrifice of every maternal instinct. Is there not something sublime in her self-renunciation and heroism? And yet, is there anything more atrocious than the mode by which she gives expression to these qualities? The faith that Abraham displayed in his readiness to slay his son, is a monument which shall never recede so far that it shall not stand above the horizon and attract the admiration of the world; and yet, the deed that he was about to perform was essentially wicked. There were many things done by the patriarchs of the plains of Chaldea which were in themselves gross wrongs.

Now, it is just so with slaveholding and the slaveholders' rebellion. I have no doubt that there are hundreds and thousands of men in the South whose consciences have been so instructed that they think they are doing the will of God in owning men. I believe there are ministers who preach conscientiously in favor of slavery. I think there are elders, and class-leaders, and deacons that conscientiously believe that slavery is right. I believe that there are hundreds and thousands of men who conscientiously suppose that they have the liberty of the Bible for holding men in bondage. But I conscientiously believe that they are all wrong in a heap together. And my conscience is better instructed than theirs.

And when I look upon this subject in its length and breadth, and consider the air in which Southern men were born, the influences that have surrounded them from their childhood, the education which they have received, and the ignorance which prevails among them as a necessary result of slavery, I can not but believe that hundreds and thousands of men who are engaged in this war are true to their convictions. I must say that I admire the sincerity which they manifest. If we had been half as earnest for liberty as they have been for slavery, we should have advanced long before this to the shores of the Gulf. We are nowhere near as conscientious in our efforts to maintain liberty as they appear to be in theirs to maintain slavery. And I can not deny, while I ascribe skill to their generals, that there is much heroism on the part of the soldiers. See how quickly they are to band together, how low they are willing to live, and how much they are willing to suffer, for the privilege of contending for what they think to be right and duty. In many respects they are examples to us, and they put us to shame, who are so deficient. Let us not be so ungenerous toward them that we can not see their excellences. Though we must believe that their judgment is misinformed, that their conscience is perverted, that they are doing wrong, and that, twisted into this movement of God, they are being swept toward destruction, yet let us hold ourselves in a charitable state of mind concerning them. But while we maintain respect for their consciences, we are at perfect liberty to abhor, as we do most heartily, their whole course of action. We have a right to reject, logically and religiously, all the grounds from which this course of action springs. It is wrong in its elements, and it will be wrong in its results. But is this the first time that men have been enthusiasts in a bad cause? Is it the first time that, like the Apostle, men have thoroughly believed that they were serving God when they were persecuting his holiest cause? Instead, then, of casting aspersion upon them, reviling their motives, or calling them hard names, let us show that we are better than they, by a higher devotion to the right; by a purer love of liberty; by putting forth double their zeal in behalf of truth and justice; by more self-renunciation and sacrifice; by giving freely our children, and brothers, and friends, and means to God's most sacred cause of freedom. Let us show that we are better than they, by the fruits that we bring forth, and not by opprobrious speeches.

I feel this more because one great mischief between the North and the South has been the want of a proper understanding of each other. Our troubles sprang, of course, from that greatest of all abominations, the institution of slavery; but we should not make them worse than they must of necessity be. We are to resort to all proper methods of suppressing the rebellion and bringing the South to their senses; but we should not aggravate the diffi-

ESQUIMAUX—THEIR SNOW-HUTS AND ICY HOME.

culty by indulging in harsh and unkind expressions toward our infatuated brethren. I have no doubt that we shall be finally victorious; and we should bear in mind that we are hereafter to live in intimate relations with these men, and should act accordingly. We ought to abstain from heaping ridicule and bitter words upon them for patriotic if not for Christian reasons.

Meanwhile, mark how far a man may go in following a bad conscience. I can not help believing, and I do not hesitate to say, that the South is in an insanity of conscience. It is not an unparalleled case. The whole of Europe, through several generations, was in an insanity of conscience in respect to the Holy Land. History is full of instances of national insanity, which show how a perverted conscience may carry men away in masses.

Remember, too, that your conscience is not a sure guide. It is liable to be perverted by bad company. Conscience with the malign passions is devilish. Conscience with selfishness and pride is infernal. And if your conscience is to be to you a benefactor and a guide, it must keep company with the Christian emotions and sentiments; it must daily stand in the light of God's countenance. Do not think, then, that because you are conscientious, you are of course right. You may conscientiously believe in that which is not true. You may conscientiously believe that a course is safe which ends in death. The only true way is to follow a conscience that is governed by the law of love and charity. I beseech of you, look well to your conscience, and see not only that it is instructed and intelligent, but that it acts coincidently with the will of God.

I have but just entered upon this subject. It is oceanic. To discuss its relations to human affairs in all their infinite details, would require the limits, not of a single day, but of many days. There are many questions of conscience pertaining to children, to those who are ignorant, to business matters, to the different classes of men, and and the various departments of life, each of which deserves a separate treatment. I have only attempted, on this occasion, to speak of conscience in its primitive elements, and in some of its more familiar applications to common experience.

May God grant to every one of us the prime conditions of a good conscience—namely, a desire to have it, and a willingness to sacrifice everything that stands in the way of obtaining it. May God grant that every one of us may be able to say, as the Apostle said—and what a noble testimony it was!—"Herein do I exercise myself, to have always a conscience void of offense toward God and toward men." Afterward he said, "I trust I have a good conscience." He showed, in connection with that, a majesty which was eminently becoming in an apostle, as it is in every Christian. He had such a conception of the difficulties and trials of maintaining a good conscience, that he would not speak with positiveness of having it, but honestly said, "I trust I have a good conscience." May God give you this conception, and light and strength to follow on in the way of a good conscience unto perfectness.

ESQUIMAUX.

THREE specimens of this singular race of people are on exhibition at the American Museum in this city. Joe, as he is called, and his wife, with the English name of Hannah, and their child, about a year old, called John, constitute the family. We present engravings of them in their Arctic costume. In appearance, without this peculiar dress, they appear tolerably well built. The woman is the better looking, having fat and prominent cheeks and a pleasant expression of countenance. Their noses are small, and low at the bridge, like that of the Chinese. They were brought from Davis' Straits, Greenland, by C. F. Hall, Esq., Arctic explorer. We examined the heads of this family, and found the man had very large Firmness, moderate Cautiousness, and good perceptives. The woman has large Firmness, Conscientiousness, Approbativeness, and Hope, and full Veneration and Benevolence, and a very good intellect. It is said the explorers found these people very useful, intelligent, and honest. Mr. Hall says Joe has been known to watch a seal-hole for three entire days and nights; his family was hungry, and he must take the first seal that dared put his head above the ice. In the forthcoming volume we hope to give some articles on the ethnology of the races, including, of course, that of this interesting people.

A COMMON CAUSE OF BALDNESS.

It has doubtless been noticed by almost every one, that while baldness is common with men it is very rare with women, and the question very naturally arises, "why is it thus?"

Some have thought that the want of *ventilation*, when the head is covered with a hat or cap, is a sufficient reason. But I think it can be shown that there is a better one, although the hat will still be chargeable with the mischief; not, however, because it excludes the air, but because it *compresses the veins* that return the blood from the scalp. This is especially true of the hard, unyielding hat of fashion. If one would satisfy himself upon this point, let him inquire whether baldness is, or is not, more common among those who are in the habit of wearing the stiff dress hat, than among the other classes. For this purpose let him attend the opera or some fashionable church, and then some gathering of the more humble classes, and note the difference as regards the relative number of bald heads. But I will offer a better and more positive reason for making an attack upon the "stove-pipe" hat. Please turn to your bald-headed friend—who is sure not to be far away—and place your finger, with a moderate pressure, upon the frontal vein, and note how speedily it becomes swollen and the scalp turgid. Ask him if he does not experience an uncomfortable sense of fullness and constriction about the head whenever he wears the hat, and especially if in the hot sun, and I am sure he will, three times out of four, tell you he does. This, of course, need not apply to cases of syphilitic baldness, or to any case where there is known to be some other and specific cause. But I speak of ordinary cases of baldness without a well-known cause.

But it may be asked, "if the hat be the real cause of baldness in the one case, why are not all thus affected who wear the hat?" The reasons are obvious, and, at the same time, of such a nature, as to sustain the propositions already advanced. The class of bald-headed men of whom I am speaking, for the most part, I believe, have a certain peculiarity or type of organization. Their tissues are soft and pliable; their veins are large, superficial, and *easily compressed*; and it is quite noticeable that a large proportion of them have a large occipito-frontal diameter to the head—as compared with the bi-temporal—thus favoring the compression of the frontal and occipital veins. Owing to the natural shape of the head, the temporal veins are probably not often interfered with by the hat. So well do these peculiarities of structure correspond with the facts of baldness, that, in well-marked cases, I believe it would not be difficult to point out, beforehand, the young man who will, or will not, become bald under the pressure of the hat if long worn. But I am inclined to think the case is too plain for argument, and that to suggest it to the observer is sufficient. That a long-continued interruption of the venous currents of the scalp would induce disease and decay, no one, I suppose, will question. And now it will be asked, what shall be done to remedy the evil, if my propositions, thus far, are correct? I know of but one way, and that is to remedy the hat. Let it be so constructed as to leave untouched the facial, occipital, and temporal veins.—P. K. G.—*Boston Medical and Surgical Journal.*

AUTUMN RAIN.

BY G. B. BISHOP.

Pattering falls the rain
On the slippery pavements brown;
And the leaves, of orange and russet stain,
Are thickly pelted down.

All night on the roof it came—
Now mild, now in fury sent
When the fitful wind, with its loud acclaim,
With the driving rain was blent.

They ushered in the morn
With a music centuries old;
For over the earth, ere man was born,
The sweeping storm-gust rolled.

And whether in temp'rate climes,
Or the land of the spreading palm,
The rushing wind and the rain-drop chimes
Have mingled in choral psalm.

The ocean wave is dark,
The ocean wind is wild;
Through the misty air the mariner marks
How the clouds are thickly piled.

The inland woods are brown,
The streams are swollen high;
And over it all, with a gloomy frown,
Bendeth the leaden sky.

The husbandman looks forth
On the drenched and beaten plain;
But his garners are filled with the fruits of earth,
And he dreads not the autumn rain.

He knows that the swollen stream
Will be bound with a frigid chain,
That the snow, and the ice with its flashing gleam,
Shall follow the autumn rain.

Our Teeth.—They decay. Hence unseemly mouths, bad breath, imperfect mastication. Everybody regrets it. What is the cause? I reply, want of cleanliness. A clean tooth never decays. The mouth is a warm place—ninety-eight degrees. Particles of meat between the teeth soon decompose. Gums and teeth must suffer. Perfect cleanliness will preserve the teeth to old age. How shall it be secured? Use a quill pick, and rinse the mouth after eating. Brush and castile soap every morning; the brush and simple water on going to bed. Bestow this trifling care upon your precious teeth, and you will keep them and ruin the dentists. Neglect it, and you will be sorry all your lives. Children forget. Watch them. The first teeth determine the character of the second set. Give them equal care. Sugar, acids, saleratus, and hot things are nothing when compared with food decomposing between the teeth. Long use may wear out the teeth, but keep them clean and they will never decay. This advice is worth more than thousands of dollars to every boy and girl.—*Dr. Lewis.*

WELLER ON HIS FARM.

The Alameda (Cal.) *Herald* tells the following anecdote of ex-Governor Weller, which is worth publishing:

It seems that a few days since, one of those persons who are often met with in this country seeking for employment, came to the premises of his Excelleney, and found him pruning his vineyard, which employment made it necessary to divest himself of his coat, and altogether gave him the outward appearance of a day-laborer. The stranger approached the Governor, and the following colloquy ensued:

"I say, captain, does the man who owns these premises want to hire any more help?"

"No, sir; I think not; he has all the help he wants at present."

"Right nice place this."

"Yes, this is a very nice farm."

"Well, captain, if it is a fair question, what wages do you get here?"

"Oh, I only get my board and clothes, and nothing to brag of at that."

"You must be harder up than I am, to work for them prices."

The Governor allowed his interrogator to depart without correcting his mistake, and he continued to use the pruning-knife.

Our Museum.—It is well known to most New Yorkers, and to some hundreds of thousands besides, that our crowded Cabinet, or museum, contains the largest collection of crania, gathered, by zealous friends of human science, from all parts of the world, now in existence. Besides this extensive collection of skulls, our Cabinet also contains busts, cast from the head of many living notabilities, embracing statesmen, poets, philosophers, inventors, musicians, actors, merchants, manufacturers, engineers, explorers, navigators, soldiers, clergymen, lawyers, physicians, surgeons, also thieves, robbers, murderers, pirates, etc., gathered from all parts of the world. The different races, embracing English, Irish, Scotch, French, German, Spanish, Italian, Mexican, Russian, Indians, Africans, New Zealanders, including Flat-heads, Esquimaux, etc., etc., obtained by travelers, and either purchased for or presented to this almost national and public museum. Still, notwithstanding it is expensive to keep this Cabinet open and *Free* to the public, we have room for more, and the object of this notice is to call the attention of our countrymen exploring distant regions, on battle fields everywhere, to remember the fact, that we shall be happy to receive from them such specimens of skulls, human and animal, as will serve the cause of science.

We have lately received considerable accessions from Ireland, Scotland, and England, which will soon be placed in position and opened for free exhibition.

During the war in Mexico, we received a number of skulls, some with gun-shot holes in them, others with the marks of the saber. Of course, in these cases, it may not be known to whom they originally belonged, still there is an interest attached to each and every one. Friends, remember the Phrenological Cabinet, 308 Broadway, New York, and permit us to place your name on record, as the donor of phrenological specimens.

A THOUSAND YEARS.

BY BAYARD TAYLOR.

A thousand years! through storm and fire,
With varying fate, the work has grown,
Till Alexander crowns the spire
Where Rurik laid the corner-stone.

The chieftain's sword, that could not rust,
But bright in constant battle grew,
Raised to the world a throne august,
A nation grander than he knew.

Nor he alone: but those who have
Through faith or deed, an equal part—
The subtle brain of Yaroslav,
Vladimir's arm, and Nikon's heart:

The latter hands that built so well
The work sublime which these began,
And up from base to pinnacle
Wrought out the Empire's mighty plan.

All these, to-day, are crowned anew,
And rule, in splendor, where they trod,
While Russia's children throng to view
Her holy cradle, Novgorod.

From Volga's banks, from Dwina's side,
From pine-clad Ural, dark and long;
Or where the foaming Terek's tide
Leaps down from Kasbek, bright with song!

From Altai's chain of mountain-cones,
Mongolian deserts, far and free,
And lands that bind, through changing zones,
The Eastern and the Western sea.

To every race she gives a home,
And creeds and laws enjoy her shade;
Till, far beyond the dreams of Rome,
Her Cæsar's mandate is obeyed.

She blends the virtues they impart,
And holds, within her life combined,
The patient faith of Asia's heart,
The force of Europe's restless mind.

She bids the nomad's wandering cease;
She binds the wild marauder fast,
Her plowshares turn to homes of peace
The battle-field of ages past.

And, nobler far, she dares to know
Her future's task—nor knows in vain,
But strikes at once the generous blow
That makes her millions men again!

So, firmer-based, her power expands,
Nor yet has seen its crowning hour,
Still teaching to the struggling lands
That Peace the offspring is of Power.

Build up the storied bronze, to tell
The steps whereby this height she trod—
The thousand years that chronicle
The toil of Man, the help of God!

And may the thousand years to come—
The future ages, wise and free—
Still see her flag, and hear her drum,
Across the world, from sea to sea!—

Still find, a symbol stern and grand,
Her ancient eagle's strength unshorn,
One head to watch the western land,
And one to guard the land of morn!

NOVGOROD, RUSSIA, *Sept.* 20, 1862.

MRS. H. BEARD and Mrs. Curtis Beard, of Waterville, Lamoille County, Vt., whose husbands have both gone to the war, having harvested the corn raised on their farms, made a "husking bee," and invited some eight or ten of the women of the neighborhood, and husked out some thirty or forty bushels of ears.

That is the talk, or rather the *work*, and it is just what might be expected; for where you find a *Beard* you have a right to expect pluck and prowess.

PHRENOLOGICAL SOCIETIES.

Now is the time to form New Societies "FOR THE PROMOTION OF USEFUL KNOWLEDGE AMONG MEN." And there ought to be a Phrenological and Physiological Society in every city, town, and village throughout the country. The advantages which would arise are numerous:

1st. It would bring mind in contact with mind, and "the agitation of thought is the beginning of wisdom."

2d. Young people would find these Society meetings, for scientific investigation, sources of personal improvement.

3d. The debates would try the powers of all who might participate; and the affirmative and negative, the *pros* and *cons*, on important subjects would be given.

4th. There are, in every place, persons—physicians, lawyers, clergymen, or teachers—who would be willing to meet with these societies, and to give familiar lectures on all leading topics when desired.

5th. When young men and women are thus employed, they will not seek less intellectual entertainments, nor will they dissipate, as quite too many now do, for want of something better to occupy their time and thoughts.

6th. In the larger places where societies are formed, CLASSES spring up in which practical Phrenology is taught. Some have the use of busts, skulls, portraits, etc., while others depend entirely on living subjects for specimens, one having a certain organ large, and another small. These are contrasted, and the exact location of the organs pointed out.

7th. The temperaments, including the *quality* of organization, may be illustrated in like manner. Very little expense, very little machinery of any sort is requisite to conduct these societies pleasantly and successfully.

8th. They may meet once, twice, or thrice a week, according to circumstances. Both sexes, old and young, may participate with equal advantage.

9th. It is well, when possible, to enlist the services of professional men, also editors, reporters, teachers, and artisans.

10th. Collections, embracing the skulls of animals, birds, reptiles, etc., could be made by members, which, when compared—say the carnivorous with the herbivorous, broad heads with narrow heads, such as the dog and the sheep, the lion and the horse, the tiger and the ox, the eagle and the goose—will show character to correspond with shape.

In an early number of the PHRENOLOGICAL JOURNAL we will publish, for the use of all who may wish to form societies and establish classes, a CONSTITUTION and BYE-LAWS on which to organize. Let all friends of Phrenology and Human Improvement become members, and thus help the cause along.

REPUBLICAN ETIQUETTE.

THE Secretary of the Treasury has issued an order directing that no letters or circulars in that department be sent on full sheets of paper when half a sheet will serve the purpose. It is gratifying to see signs of economy even in little things.

In our "How to Write," we find—"It is thought impolite, and it certainly looks slovenly and mean, to write on a single leaf of paper. Use a whole sheet, even though you write but three lines. Paper is made of various sizes to meet all requirements. In writing business letters, however, considerations of economy may excuse a departure from this rule."

That was written before the war. We are perfectly willing to adopt new fashions when we see any good reason for their adoption; but until the opening of the cotton ports, and the reduction of the price of paper, we will take no offense if our friends follow the direction of the Secretary and use but half a sheet when no more is necessary.

PRICE OF PAPER.

A NEW fiber wanted; in the absence of cotton and rags, out of which our printing and writing papers have been made, prices have increased enormously. Indeed, paper mills and newspapers are stopping for the want of materials. Booksellers are putting up prices to correspond with the cost of paper, and we are in a fair way to enjoy a paper famine, as factory operatives do the cotton famine. The question arises, What is to be done? We can make clothes out of wool, but not paper.

Where are our inventors? They promised us paper to be made from basswood, hemp, flax, straw, and other materials. Old papermakers insist that cotton can be grown cheapest, and makes the best paper. They are averse to "new-fangled notions," and will wake up some day and find themselves distanced away back "behind the light-house." A new fiber will be found, cotton or no cotton. We must, we *will* have paper. Children must be educated. Books are a prime necessity in a civilized country. So are newspapers, magazines, and especially the PHRENOLOGICAL JOURNAL. We can do without liquors, tea, coffee, tobacco, silks, satins, and fine laces, but we can not do without paper. Ladies, save the rags, save old newspapers, save everything to feed the paper mills. And you can sell for good prices. In Egypt the English are stripping the wrappers from the old mummies—two or three thousand years old—to get materials out of which to make paper. And we presume the London *Times*—that great English abolition journal; the paper which so ably advocates the cause of republican and democratic institutions—is printed on mummy paper! No wonder it is so wicked! But *our* hope is in our inventors. Our countrymen can do something in this line, and we appeal to them. Cotton will come some time, but we can not wait the movements of politicians any longer. We want paper.

THE OLD AND NEW YEAR.

As we approach the close of the present volume of the JOURNAL with the closing year, and the opening of a new year with a new volume, we do *not*

> ——"feel like one who treads alone
> Some banquet hall deserted,
> Whose lights are fled, whose garlands dead,
> And all but he departed."

The year 1862 has teemed with deeds such as have never before marked American history, and its records shall be consulted with matchless interest for a thousand years to come. Though war, with its fiery front, has roamed over mountain, sea, and plain, we have been able to speak for the improvement and progress of man through the columns of this JOURNAL, to an auditory at once widely extended, numerous, and sympathetical. The JOURNAL has done the world good. Young men, through its teachings, have been shown their errors and pointed to the right way; rash, stalwart men have been guided to a better use of their powers; mothers have been shown just how to train and manage their boys and girls who are too full of life and frolic to think; the desponding and timid have been encouraged and strengthened, and all who have carefully read its man-elevating pages have been made better and had a higher and holier plane of life and labor opened to their aspirations.

The people need to know more respecting the topics set forth in the PHRENOLOGICAL JOURNAL; and, unless the future contradicts the past, we shall step into the new year with full promise of prosperity and success.

> We then shall tread where bright lights shed
> Their beams o'er all resplendent,
> When hearts are light, when joys are bright,
> And health and hope attendant.

It is no stretch of fancy to say that the teachings of this JOURNAL have done a work for the world such as no other has effected; a work whose influence for the elevation of mankind no single age shall measure, but which will widen and deepen by time for a hundred generations. Geometrical progression can not equal the ratio of the spread of great principles. A mother becomes convinced of the value of Phrenology—she applies it to the better treatment and training of half a dozen children, and at the same time she transfers to each all her own ideas on the subject, and thus multiplies her thoughts six-fold. Each child is soon grown and at the head of a family, repeating upon a new family the teachings of that mother, and thus the leaven is being extended to the whole community.

Our friends who have spoken well of the JOURNAL to their neighbors, and acted as voluntary agents to extend its circulation, have done the good cause and ourselves a service which deserves grateful mention, and inspires the hope that, in this day of our country's trouble and the general paralysis of business, our friends will not only not relax from their usual efforts, but redouble them in support of the JOURNAL. We will print and send forth the manennobling truths—our co-workers will find the readers and the world shall be the better for our joint efforts.

To our editorial brethren we owe cordial thanks for their many kind words in behalf of the subjects we advocate, as well as for a friendly spirit manifested toward the JOURNAL and its editors.

We do not desire to bid farewell to any of our readers, but with them to bid adieu to the old volume with the departing year, while we reach forward to the future full of hope, believing we shall greet again the names of all old subscribers and many new ones with the new volume and A HAPPY NEW YEAR!

RICH THINGS IN STORE.

WE have before us, from which to select for the readers of the PHRENOLOGICAL JOURNAL, the following celebrities. Among statesmen we may name:

Hon. JOHN BRIGHT, VICTOR HUGO, Edward Everett, Charles Sumner, Hon. George Bancroft, and others.

Of clergymen—Reverends Vinton, Hill, Bellows, Spurgeon, Osgood, King, Williams, Kirk, Elliott, Chapin, Hodge, Wadsworth, Stowe.

Among our merchants and capitalists—Messrs. Astor, Peabody, Stewart, Appleton, Grinnell, Putnam, Griswold, Aspinwall, Ketchum, Cooper, etc., etc.

Of authors and editors—Irving, Cooper, Lamb, Richter, Spencer, Fanny Fern, Lydia Maria Child, Thurlow Weed, Amos Dean, Dio Lewis, Dr. Dixon.

Among our leading agriculturists—Wilder, Hovey, Downing, Tucker, Johnson, Longworth, Fitch, Grant, Flint.

Inventors, who are among our most useful citizens, are—Messrs. Elias Howe, Wilson, Sharp, Hussey, Hotchkiss, Allen, Maury, Ketchum, Wood, Nugent, Ericsson, etc.

Of soldiers—Halleck, Burnside, Hooker, Siegel, Heintzelman, Rosecrans, Hunter, Butler, and others.

In addition to the above, we hope to draw from among the following: Misses Nightingale, Dix, Frye, Beecher, Martineau, Mrs. Browning, together with artists, composers, actors, singers, navigators, explorers, architects, lawyers, criminals, and others, who may be entitled to the attention of our readers. When possible, we shall give both biographical and phrenological sketches, together with characters and portraits.

OUR OBJECTS.

To promote every human interest, to develop every human faculty, to encourage a spirit of HOPE and MANLINESS, with that happy trust in Providence which reconciles us to our condition and stimulates us to renewed exertion in every good and noble cause.

OUR MEANS.

WE have had many years of experience in the study of Human Character, looking at man in all his relations of life—as son, brother, husband, father, and citizen. Also, as a student, worker, inventor, artist, teacher, author, navigator, and discoverer; and we profess to be able to analyze his character on scientific principles.

VOLUNTEERS! VOLUNTEERS!!

A NEW CAMPAIGN.

READER, we are about to advance! Will you join us? TIME—the year 1863. OBJECTS—to conquer a peace, to establish *right* over *might*, to proclaim universal liberty, to do right to all mankind. Perfect FREEDOM is the *right* of all well-organized human beings. It is only the wicked, the warped, and the insane who should be restrained. It is our right and our *duty* to be well. It is a sin to be ill; somebody is to blame. We should be free from disease, dissipation, bigotry, intolerance, and all vice. It is our right to "do good," to enjoy health, and to be happy. It is our privilege to bask in the sunshine of bright hope, to make the *least*—not the *most*—of our troubles and misfortunes; to remember, however much we may suffer, that there are others who suffer even more. We wish to indicate what are the rights, duties, and privileges of our fellow-men, on high scientific, and therefore immovable, principles. Will you give ear? In the next volume of this JOURNAL you shall have some true patriotism, *real* democracy, the *best* republicanism. Let volunteers come to our standard.

AN English farmer recently remarked that he "fed his land before it was hungry, rested it before it was weary, and weeded it before it was foul." We have seldom, if ever, seen so much agricultural wisdom condensed into a single sentence.

To Volunteers!

CAMPAIGN FOR 1863.

NEW INDUCEMENTS FOR VOLUNTARY AGENTS.

"The laborer is worthy of his hire."

Our Cause.—To the Friends of Human Progress in Reform, in universalliberty—to do right—in Physiological, Intellectual, and Moral Improvement, to *all* who would be, in Philosophy and in fact,

"Healthy, wealthy, and wise"—

we come greeting.

New Inducements.—"To make it an object," to remunerate co-workers in this field of Human Improvement, we propose to give the following valuable

"Prizes and Premiums:"

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$10.—Ten subscriptions for one year, and 150 Phrenological and Physiological Almanacs, 1863.

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$40.—Thirty subscriptions, and a set of (8 vols.) "Bancroft's History of the United States, beautifully bound in half calf.....$27 00

$50.—Fifty subscriptions, and a Phrenological Cabinet comprising 40 busts, masks, and skulls, in plaster, of some of the most marked and noted characters in modern times. Suitable for Societies, Lecturers, or Private Cabinets.....$25 00

$50.—Fifty subscriptions, and a set of 40 Phrenological Paintings, illustrating the organs and temperaments—of great value to the student or lecturer.....$25 00

$100.—One hundred subscriptions, and one set of the "New American Encyclopedia," published by Appleton & Co., New York, 16 vols. bound in leather. Each volume contains nearly Eight Hundred closely printed pages of the best and most carefully prepared matter; the work is a complete library in itself. No young man can spend a few days more profitably than in securing this premium. A good idea would be for neighbors to join in making up this club, and so secure this valuable work for their school district library.....$54 00

In making up the clubs, subscriptions for both the Hygienic Teacher and Phrenological Journal may be included.

Subscribers need not, necessarily, live in the same place, as the papers will be addressed to different post-offices when desired.

The whole amount of money must be sent at the time the premium is claimed. Two remittances of ten dollars each will not entitle the sender to the $20 premium.

Premiums will be sent as the writer directs, the expense of carriage to be paid by him when received.

Address, plainly, FOWLER AND WELLS,
308 Broadway, New York.

To Correspondents.

A. C.—What is the reason that thunder-storms generally come from a westerly direction, and scarcely ever from the east?

Ans. This question, perhaps, more properly belongs to the philosopher of Brooklyn Heights (E. M.) than to us; still, we will give, if not the scientific, at least what we deem a common-sense answer. Any disturbance of electricity is supposed to produce unsettled weather, or storms; and a thunder-storm is simply the restoration of the electrical equilibrium, and that restoration takes place when we see the flashes. There is another way in which the weather becomes clear in this region, namely, when the wind is in the north and west. On the Atlantic coast, when the wind blows from the north and west, it comes from large fields of dry land, and the air is consequently clear; and when it changes and blows from the south, southeast, and northeast, it comes from the ocean; and our storms generally occur when the wind is in these directions. When it hauls round to the northwest, the air becomes clear and the storm ceases. If the moisture, as we suppose, is exhaled from the surface of the ocean and other large bodies of water, and if the dry soil absorbs it as the breezes pass over the earth, we should look for rainy weather when the wind comes from the great sources of rain supply, namely, the ocean; and, as the thunder-storm is a process of clearing the weather, it would be natural that the wind should blow from the clear weather quarter during thunder storms, though they do not always. In other sections of the world, the northwest is not always the direction from which to look for fair weather. On the Western lakes, storms come chiefly from the northwest, or from the region of the lakes.

B. H. V.—1. Is a large development of the organ of Form indicated by great width of the root of the nose, or by the horizontal protuberance of that portion of the forehead wherein Form is located?

Ans.—The organ of Form is located in the brain, on each side of the center, between the eyes, on or a little below the upper part of the socket; and when it is large, it has a tendency to push the eyes apart, without any necessary expansion at the root of the nose. Many persons have the organ of Form large, while the root of the nose is narrow, but in such cases there will be seen a considerable distance between the eyeballs and the nose. Some persons have a thin nose at the root, and the eyes are set close up to that thin nose; and when the face is viewed in the front, the eyes appear to be very near to each other. In other instances, as in the portrait here given, the eyes are very broad apart between, but at a considerable distance from the nose itself. Where Form is large, and the root of the nose thin, it is quite common to find the inner angle of the arch of the eye, or the angle made by the line of the nose and eyebrow, quite obtuse; that is to say, the upper and inner part of the eye-socket is pushed outward: that seems to be the case in the portrait annexed. The organ of Size is also large in this portrait, which makes the brow seem to start from just above the center of the eye and fall down quite low upon the nose, like a brace across a corner.

FORM, LARGE.

2. Are occasional pains in the organ of Combativeness caused by a diseased state of that organ, or by a disordered state of the digestive apparatus in case the digestive organs are known to be diseased?

Ans.—When the digestive organs are diseased, nothing is more common than headache, and it often occurs in such cases that the head will be in pain at the points where the organs most used are located, or at the seat of those organs which, for the time being, are too much excited. Some persons complain of pain, or, rather, an uneasy sensation in any organ of the brain whose faculty has been in considerable exercise for an hour previous—if in observing, as at a fair or museum, the lower part of the forehead will feel tired; if the person has been listening to some sound logical argument—or reading one—the upper part of his forehead will suffer; if he has been puzzling over some mechanical subject, his Constructiveness will feel pained; and so of other parts of the brain.

R. T.—If a head measure in circumference 22½ inches, and 7½ inches by calipers from Individuality to Parental Love, and 5½ inches from the opening of the ear to Firmness, and 5½ inches wide above the opening of the ear, what figure would represent the size of the head?

Ans. About 5 to 6, or 5½. A well-proportioned head measuring 21 inches around is average or 4; 21½, 4 to 5; 22, 5 or full; 22½, full to large, or 5 to 6; 23 inches, large or 6; 24 inches, 7 or very large.

Good Penmanship.—It is noticeable that, within the past few years, the penmanship of our people has most sensibly improved; whereas, formerly, when the postage on a letter cost twenty-five cents, there were but few letters written, and the chirography of most men and women was indifferent, if not bad, while in some cases it was almost impossible to read it. But how changed is the present aspect! A letter, as now written, is a luxury, and shows the effect of the numerous teachers and writing masters throughout our broad land—as well as the fact that *cheap postage* facilitates more frequent intercourse by correspondence. Good penmanship is, indeed, an accomplishment after which all young men and women should strive. As contrasted with the English, we, as a people are far better penmen than they. Add to good penmanship a free and flowing style of composition, and we have the true oratory of the thoughts embellished! In this connection we may commend, for the use of beginners, the excellent series of Hand Books for Home Improvement, entitled "How To Write," "How To Talk," "How To Behave," and "How To Do Business," published at this office.

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.

Literary Notices.

The Wife's Stratagem: a Story for Fireside and Wayside. By Mrs. Fanny Barrow. New York: Appleton & Co. 1862. 12mo. pp. 336.

The title of this book does not strike us half so favorably as its contents. We never did like the word *stratagem*, and the last year or two has served to render that word still less acceptable; but the book is a series of pleasant stories combined into a single story, like bright beads on a string. It sets forth the proceedings of a wife to divert her husband from the course of drinking which he had adopted as a cure for financial troubles. A literary circle was formed, each member of it was to furnish a story in turn, and the dissipated young husband had his mind occupied by literature and pleasant company, and was thus saved. Aunt Fanny, as she is called in some other stories which she has written, is a pleasant writer, and has a genial, sympathetic nature, which renders her style fascinating and entertaining. The entire work is unexceptionable in its moral tone. Besides this, it may be well to mention that she is a native of Charleston, South Carolina, and has been made a sufferer in heart and pocket by her loyalty to the good old flag, and has been driven by secession an exile from her home and friends. This fact should make her book sell among those whose loyalty naturally brings them in sympathy with her.

The Illustrated Annual Registry of Rural Affairs, for 1863. Albany, N. Y.; Luther Tucker & Son.

The useful and the beautiful are here combined. Calendars adapted to all the States and Territories. One hundred and forty engravings, illustrating numerous valuable objects connected with agriculture and rural affairs. It is the best thing of its size and price on the subject. Only 25 cents. May be ordered from this office.

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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