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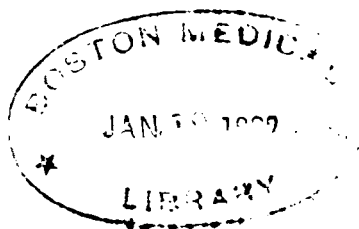
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ERRATA TO JOURNAL DEPARTMENT.

Being unaccustomed to reading proof, several important and very mortifying errors have escaped correction in this volume, and many that were marked once and even twice, were still overlooked by the printer. Among the most important are the following :

Page.	Line from top.	do. bottom.	For,	Read.
24		8	their ignovantants,	other extravagances
72	21		Time,	Tune.
"	23		do.	do.
95		7	Gera Colborn,	Zera Colburn.
7		15	if,	if it.
"		7	but,	been.
3	11		other,	others.
5	5		district,	distinct.
181	17		nasuiter,	nascitur.

269 transpose paragraphs third and fourth from the top, commencing, As it is, &c., and Messrs. Buell & Sizer.

216, 5th line, period after results.

258, 4th line from bottom, after him, insert one.

294, 6th " " " for a foreign languages, read foreign languages.

ERRATA IN PHRENOLOGY APPLIED TO EDUCATION AND SELF-IMPROVEMENT.

Page 42, 2d line from bottom, for old bachelor, read old back cellar; 142, 8th line from top, for playing, read placing; 142, 11th line from top, for shapes, read steps.

PHRENOLOGY AND PHYSIOLOGY

EXPLAINED AND APPLIED

TO EDUCATION, SELF-IMPROVEMENT:

INCLUDING THE

INTELLECTUAL AND MORAL EDUCATION AND GOVERNMENT
OF CHILDREN; MENTAL DISCIPLINE AND CULTIVA-
TION OF MEMORY; AND MEANS OF REGAIN-
ING AND PRESERVING THE HEALTH,

BY POINTING OUT THE

METHODS OF INCREASING AND DECREASING THE PHRENOLOGICAL
ORGANS IN CHILDREN AND IN ONES SELF.

BY O. S. FOWLER, A. B.

PRACTICAL PHRENOLOGIST;

*Editor of "The American Phrenological Journal;" Author of "Phrenology
Proved, Illustrated, and Applied;" "Fowler's Practical Phrenology;"
"Fowler on Matrimony," founded on Phrenology; "Answer
to Vindex;" "Synopsis of Phrenology;" "Phren-
ology versus Intemperance," &c., &c., &c.*

"HE THAT IS WISE, IS WISE FOR HIMSELF."

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PREFACE.

THE design of this work is, to assist parents and teachers in the Physical, Intellectual, and Moral Education, Government, and Training of Children; to guide the footsteps of the young into the paths of virtue, happiness, and learning; and to point out to all the laws of their physical and mental being, as well as to aid them in obeying these laws—objects the most important and exalted that can possibly engage the attention of mortals.

IMPROVEMENT is the leading characteristic of the nineteenth century. Since the Revolution, men have probably made more numerous and more valuable mechanical and other inventions, greater improvements in agriculture, the arts and sciences, in traveling, and other similar conveniences of life, than before since the dark ages. But while mankind are racking their inventions to discover some shorter, and still shorter, roads to wealth, to mechanical and other *worldly* ends, and to the gratification of their *bodily* wants, (nine tenths of which are purely artificial,) while they task all their energies to the *utmost*, merely to improve their *physical* condition; the majority of them care little, and do less, to improve their *minds*. If they can but live in splendid houses—or rather, palaces—and command the means of gratifying their animal and selfish propensities, they even exult in having attained their highest good, though intellect lie waste, and moral pleasures be unknown. And few, even of those who *attempt* to improve the mind, know where to begin, or how to proceed.

Is this right? Does it comport with the great ends of our being? Is it our true *interest*, even? Does it secure the greatest amount of *enjoyment*? Phrenology says no, and man's sad experience echoes with emphasis this response. This science shows that it is his *higher* faculties, his intellectual and moral nature, which constitute the *fountain-head* of *all* his happiness; and that *physical* gratifications are only small tributaries. The object of this work is, to open up the *true* fountains of enjoyment, and to conduct inquirers, and especially the young, to their source, that they may drink deep, and drink perpetually, of those pure waters of pleasure, which our Creator designed should flow from the original constitution of our nature.

Applicants for phrenological examination are daily and eagerly inquiring, "How can I *remedy* my defects? By what *means* can I *increase* my small organs, or diminish those that are too large?" This work will answer these most important questions. It will show what constitutes a good head, and also how to attain this the greatest of desiderata. A knowledge of Phrenology, and thereby of ourselves, is the sum total, the essence, of *all* knowledge; but its application to *SELF-IMPROVEMENT*, to the discipline of the *mind*, and to the modification, moulding, and formation of the character, is the very quintessence even of Phrenology—the one remaining desideratum. To ascertain our qualities, is all important; but to *improve* them, is infinitely more so. Though the former should precede the latter, it should by no means *supersede* it. Too long, already, have Phrenologists been content with *knowing* themselves by this science: it is, now, high time for them to *apply* it to their own mental cultivation, and to the intellectual and moral improvement of mankind, especially of the rising generation. If this single application of Phrenology, which it is proposed to make in these pages, were but fully carried out in practice, it would certainly do more to promote the happiness, virtue, talents, and well-being of man, than has been done by all the other improvements and inventions of this and past ages put together, including all the works on metaphysics, education, and kindred subjects, ever written; because *this* teaches the true method of improving the *mind*, while *they* appertain to physics, or enter the department of mind only to becloud it.

Though the primary design of this work is, to aid parents and teachers in educating and training children, yet every individual will be enabled to apply the principles contained in it to *self-improvement*; to the cultivation of every kind of memory; to mental discipline, so as greatly to increase the power of his intellect and its facility of action; to improve his morals; to govern and subdue his easily besetting sins; to regulate his feelings; and so to direct each and all of his faculties to their legitimate objects, that their action may be always pleasurable.

131 Nassau Street, New York, July, 1842.

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EXPLANATION.—The accompanying Table is designed to present the **RELATIVE SIZE** of every organ, and also to indicate what organs require improvement and restraint, all at one view. The first column of figures refers to those pages of this work where the organs are analyzed or described; the second, to those pages where the means of increasing them are pointed out; and the third, to the means of restraining them. The columns headed **Average, Full, Large, Very Large, Moderate, Small, and Very Small**, are designed to indicate the relative size of each organ, in a scale of written figures, ranging from 1 to 7; figure 1 signifying **Very Small**; 2, **Small**; 3, **Moderate**; 4, **Average**; 5, **Full**; 6, **Large**; and 7, **Very Large**. Thus, if **Combativeness** be large, figure 6, which signifies large, will be written opposite to **Combativeness**, in the column headed large, and the 75 in the same square refers to page 75 of **Fowler's Phenology**, where will be found a full description of this organ and its combinations, without a knowledge of which no correct estimate of character can be formed. Dots or dashes will sometimes be used, placed in the squares, instead of these written figures. The figures opposite the **Temperaments, Size of Brain, and Activity of Organization**, refer to **Practical Phenology**, which is prefixed to **Fowler's Phenology**, except those in the first three columns, which refer exclusively to this work. The sign + plus before a figure, signifies more, or that the organ is a little larger than the figure represents; the sign — minus, or less. The curved dash over the figures opposite any organ in the second column, signifies that it is too small, and should be cultivated; the curved dash under the figures opposite an organ in the third column, signifies too large, and should be restrained or watched.

TABLE SHOWING THE RELATIVE SIZES OF THE ORGANS.

	Analysis	Increase.	Restrain.	Average.	Full.	Large.	Very lar.	Moderate	Small.	Very Sm.
Vital Temperament	19	21		*		12				
Motive do.	19	25				14				
Mental do.	19	25	27			15				
Size of Brain,	33				33	34	34	35	35	36
Activity,	35									
<i>Domestic Propensi.</i>	233	233		46						
1. Amativeness,	233	234		56	59	57	58	59	59	60
2. Philoprogenit.	233	234		61	63	62	63	64	64	64
3. Adhesiveness,	233	234		64	66	65	65	67	67	67
4. Inhabitiveness,	233	234		68	69	68	68	69	69	69
5. Concentrative.	232	233		70	71	70	70	71	71	72
<i>Selfish Propensities</i>			163	46		45				
A. Vitativeness,				73	74	74	74	74	74	75
6. Combativeness	166	169	167	75	78	75	77	78	79	79
7. Destructive.	169		170	82	83	82	83	84	84	
8. Alimementive.	184		191	86	87	86	87	87	88	
9. Acquisitive.	197	198	198	89	93	89	92	94	95	95
10. Secretiveness,	200	203	210	96	99	96	98	100	101	101
<i>Selfish Sentiments.</i>				47		103				
11. Cautiousness,	203		204	103	105	104	105	106	106	107
12. Approbative.	205		206	107	110	108	110	112	112	
13. Self-esteem,	208	211		113	116	114	116	116	117	117
14. Firmness,	212	212	213	119	121	119	120	122	122	122
<i>Moral Sentiments.</i>	214	215		48		123				
15. Conscientious.	216	217	217	124	130	126	129	131	132	133
16. Hope,	217	218		136	139	137	138	139	140	140
17. Marvellous.	218	219		141	143	142	143	144	145	146
18. Veneration,	218	219		147	149	148	149	150	150	
19. Benevolence,	220	221	224	153	158	155	157	158	159	159
<i>Semi-intell. Senti.</i>		143		48	48	159				
20. Constructive.	142	226		160	163	161	162	163	163	164
21. Ideality,	227	228		165	168	166	167	168	169	169
B. Sublimity,	230	230				240				
22. Imitation,	226	126		169	171	170	171	171	172	172
23. Mirthfulness,	230	231		172	175	173	175	176	177	177
<i>Intellectual Facult.</i>	64			49		177				
<i>Perceptive Facult.</i>	66			50		177				
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25. Form.	105	108		186	188	187	188	189	189	189
26. Size,	140	141		190	191	190	191	191	191	192
27. Weight,	108	161		192	194	193	194	194	195	195
28. Color,				195	196	195	196	197	197	197
29. Order,	137	139		198	200	199	199	201	201	201
30. Calculation,	110	111		202	204	202	203	204	205	205
31. Locality,	121	122		205	207	205	206	207	208	208
32. Eventuality,	73	74		209	212	210	211	212	213	213
33. Time,	111	114		214	216	215	216	216	217	217
34. Tune,	116	117		217	220	218	219	220	221	221
35. Language.	99	100		222	227	224	226	228	228	229
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36. Causality,	91	92		231	236	233	236	237	238	238
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PHRENOLOGY AND PHYSIOLOGY

APPLIED TO

EDUCATION AND SELF-IMPROVEMENT.

HAPPINESS is the one great end of man's creation, and his all-absorbing object of pursuit. Every organ and contrivance of his body, every adaptation of his nature, point to *enjoyment* as the pole-star of his existence. And the *amount* of that happiness of which our nature is susceptible, is doubtless ten fold greater than has ever yet been experienced, and a thousand fold greater than the average of mankind now experience.

Again: pain forms no direct object of any part of creation, or of any arrangement or contrivance of man's mental or physical nature. Whence, then, its wide-spread prevalence? Why are poverty or wretchedness, disease or premature death, or one or other of those numberless forms of pain that flesh is heir to, allowed to scourge and afflict nearly or quite every member of the human family? Why do thousands suffer more than they enjoy? Why are tens of thousands the victims of physical misery or of mental agony, so intolerable as to extort the wish that they had never been born, or that death would hasten to their relief? Why do nearly all complain of the "bad" and "wretched" world they live in?

Did Eve's eating the forbidden fruit, cause all this? But that event affected every member of the human family *alike*. Hence, so far as *its* influence is concerned, *every* one can be as happy in this world as *any* one ever has been, or ever will be. The true answer is this. All enjoyment and suffering are merely the EFFECTS of certain causes. The sentient world, no less than the physical, is governed *throughout* by fixed and invariable *laws* of cause and effect. But for the action of these laws, every thing would *happen*; now, all things are *caused*. Without them, men could rely upon nothing, could accomplish nothing: with them, they can attain given ends by the application of appropriate means. To secure happiness

▲*

and prevent pain, is their one great design, their legitimate action. And in order to secure this most desirable result, their benevolent Author has inseparably affixed happiness to their obedience, and pain to their violation. Had not pleasure been connected with their obedience, and punishment with their violation, this institution of law would have been powerless, and therefore useless. But this contrivance of rewards and punishments, so wise, and so well calculated every way to secure man's highest good, could have been prompted only by Infinite Benevolence, and arranged only by Infinite Wisdom.

Still further: all our enjoyments and sufferings flow in the direct *line* of the obedience or transgression. Each law is its own rewarder or executioner. To obey any law, is to enjoy the blessings secured by that law. To transgress it, is to incur its penalties. No escape, no evasion of *either*, can possibly occur, throughout God's vast dominions. And since every pleasure is the fixed and certain *effect* of obedience to the laws of our being, and every pain the consequence of their infraction; and since the Creator has kindly endowed man with capacity to understand these laws, and also with the power of will or choice, by which he is enabled, to a considerable extent, to obey *or* to violate them; the inference is obvious and inevitable, that most of our sufferings are brought either by individuals upon themselves, or by man upon his fellow man. And since the observance or violation of these laws depends mainly upon every individual *for himself*, is it too much to say, that our enjoyments and sufferings are mostly in our own keeping, and under our own control, because they are the rewards and penalties mainly of our own doings? Though it be granted that the relations of children to their parents, and of man to man, modify this result, yet it will be found true in the aggregate.

This same Wisdom has also proportioned the pains of disobedience, and the pleasures of obedience, to the importance of the several laws. As life is the greatest of all blessings, and as the violation of the civil law which protects that life, is visited with the heaviest of all penalties; and as the laws which protect character or property are less important, and their violations visited with less severity; so the laws of *mind*, being the very highest order of laws, when obeyed, are pro-

ductive of the purest, the most exalted, and most condensed of all enjoyment; while their violation plunges the disobedient into the deepest of all misery; because the *mind* constitutes the one main fountain of all man's pains and pleasures. We were never made merely to eat, sleep, breathe, labor and die. We were created mainly to *think* and *feel*—to adore God and study his works. It is not his coat, nor yet his body, but it is *intellectual and moral* nature, which constitutes the identity and personality of man, and the *chief* ends of his existence. *This is man.* All else is not worth counting. If you could cut from him limb after limb, and one portion of his body after another, until the whole were removed, he would be the same *man* still, provided his *mind* were left the same. But let insanity derange that *mind*, or let death separate it from the body, and he is not the same being. We instinctively feel that the lifeless *body* is not the *man*. But it is our *minds*, our powers of *thought* and *feeling*, by which we mainly enjoy and suffer, and which constitute our very *essence* and identity, flesh and blood being our dwelling only. Hence it is, that the knowledge and obedience of the laws of mind, are the most important objects that can possibly engage our attention. To prevent suffering, and to secure enjoyment, men *must* obey these laws. The main cause of man's sufferings, is to be found in his almost total *ignorance* of these laws; for how can he obey them without *understanding* them? This knowledge is as much more important than is a knowledge of mechanics, mental philosophy, chymistry, navigation, astronomy, geography, or any other thing appertaining to matter, as mind is superior to matter. And yet man's utter ignorance in relation to this subject, is as deplorable as it is almost total. Every thing else is studied, but this is neglected; yet *this* should be fully understood, even at the sacrifice of all our other knowledge.

Let it be remembered by all, and especially by *parents and teachers*, that the one distinctive end and object of education *should* be, to *expound these laws*, and enforce their obedience. Let parents, teachers, clergymen, and public leaders, also remember, that they stand at the fountain head of those streams of happiness and of pain which flood mankind; and that, by explaining these laws and inculcating their obe-

dience, they aid in ripening and maturing all that is lovely and happy in our nature: but by omitting this, that they help to swell that tide of sin and misery which is bearing on its dark waters all the sighs, groans, diseases, and premature deaths that mankind experience.

What then are some of the most fruitful *causes* of happiness and misery, that we may choose the former and avoid the latter? In other words, what are some of the most important *laws* of our physical and mental being, that we may obey them and reap their benefits? In answering these important inquiries, let the lights of Phrenology and Physiology be our guides.

PHYSICAL EDUCATION, OR THE LAWS OF HEALTH.

"A strong mind in a healthy body."

Those laws which govern the influences of the body and mind upon each other, are among the most important laws of our being, because of their intimate connection with man's virtue and happiness. Perhaps man *might* have been created a purely *spiritual* being; but the great ends of our creation are evidently better secured by our being composed of both mind and body, so closely united by the action of certain physiological and phrenological laws, that the several conditions of each have a most powerful and perfectly reciprocal influence upon the states of the other. Hence, a given condition of either, throws the other into its corresponding state. Thus, a clear, cold morning, or a heavy, muggy atmosphere, oppressive heat, &c., by throwing the body into different states, have directly opposite effects upon the *mind*. A high fever increases the feelings and mental manifestations; but hunger, fatigue, and bodily weakness, proportionally enfeeble them. Dyspepsy induces gloom, irritability, peevishness, and wretchedness of feeling, and totally reverses the character, converting friendship into misanthropy, turning the blessings of hope into the bitterness of despair, and making happiness misery. *Physical* inaction induces *mental* sluggishness; while bodily exercise clears the mental horizon of those clouds in which slothfulness or confinement envelopes it, producing a delightful flow of thought and feeling. Food and sleep, or

their absence, affect the intellect and feelings powerfully and very differently; and a sufficient dose of arsenic or laudanum, produces death. Sickness enfeebles the mind, while health strengthens it; and most of our constantly occurring changes of feeling and mental action, are caused by the different states of the body. Experience has taught many of our ablest speakers and writers to prepare their *minds* for vigorous effort, by practising abstinence. Alcoholic drinks operate upon the body, and through it, affect the mind. Certain kinds of food excite some of the animal passions, but other kinds increase our ability to think and study. The inspired Paul embodies this doctrine in the text, "I beseech you, therefore, brethren, by the mercies of God, that ye present your *bodies* a living sacrifice, holy, acceptable unto God;" clearly implying, that purity of body promotes holiness of mind; but an inflamed or impure body, kindles the animal passions. Both the religious feelings and the talents are more affected by the various conditions of the body, and especially of the *stomach*, by food, drink, physical habits, sickness, health, &c., than most people suppose. Hence, fasting promotes piety; fulness of bread kindles sinful desires; inflammation of the brain produces insanity; and its inaction causes stupor, &c. When the pious christian, or the profound thinker, has eaten too much, or induced a severe cold or fever, or in any other way clogged or disordered his bodily functions, the former can no more expect to be "clothed with the spirit," or borne upward on the wings of devotion, nor the latter bring his mental energies into full and efficient action, than they can make the sun stand still, or the water to run upwards. "A strong mind in a healthy body," beautifully and forcibly expresses this truth, and also embodies the experience of past ages and of all mankind. In short, as soon may we question the evidence of our senses, as controvert the position that mind and body each powerfully and reciprocally affect the other; for every member of the human family constantly *feels* this truth.

Again: these relations between body and the mind, are governed by certain invariable *laws* of cause and effect, certain conditions of the one inducing and *causing* the corresponding states of the other. The principle, that whenever a *part* of a given class of phenomena is governed by laws of cause and

effect, *every* phenomenon of that class is governed by these same laws, is a universal principle of nature, and may be relied upon in *every* conceivable application. We find this same phenomena of vision governed by the laws of optics, therefore *every* phenomenon of vision, experienced by man or brute since the creation, has been governed by the same laws. If a few bodily motions are caused by muscular contraction, *all* are caused by the same contraction. Should millions of daggers be driven through the hearts of as many human beings, they would, in *every* instance, produce death. Let any or every member of the human family take opium or its compounds, and one and all will experience its legitimate effects. These illustrations will apply equally to *every* law of nature. That *some* of the relations existing between mind and body, are governed by laws of cause and effect, is self-evident; therefore *all* are *equally* so: and *every* condition of *either*, throws the other into its corresponding state. As in *some* instances, a given condition of either body or mind causes, and is caused by, that of the other, therefore *every* state of *either* causes, or is caused by, the corresponding conditions of the other. Either there exist *no* relations of cause and effect between the two, or else it is *all* cause and effect—*all* antecedent and consequent; for nature always makes thorough work, or does nothing.

Hence, we can at any time throw either mind or body into any desired state, by putting the other into its corresponding one; and we can no more put either into any given state, without thereby throwing the *other* into its corresponding one, than we can arrest the operation of any other law of nature. And since the *brain* is the instrument of thought and feeling, *its* conditions influence the mind more powerfully than those of all the other portions of the body united. To excite either faculty or organ, is to excite the other; and as the stomach and brain are intimately related, *its* state also powerfully influences the qualities of the mind.

MEANS OF PRESERVING AND REGAINING THE HEALTH.

“Health, the poor man’s riches, the rich man’s bliss.”

In taking the busts of distinguished men for his cabinet, the author was forcibly struck with the fact, that they all possessed superior physical constitutions. Without exception,

they appeared to have amply developed chests, and superior muscular and nervous organizations. The body and mind are so nearly allied to each other, that the characteristics of each will be found in the other. The entire man, mentally and physically, maintains a uniformity of construction throughout. Whoever possesses a vigorous and well balanced body, possesses strength of feeling and intellect. We occasionally see delicate constitutions coupled with superior talents; but such will be found to have *had* great physical energy, but to have impaired it. Every one accustomed to the exercise of mind, often experiences the deadening influence of disease or bodily prostration upon the exercise of intellect. In health, he can perform not only a vastly greater *amount* of mental labor in a given time, but can do his work much *better*. He can do more in a single day of health, than in months of physical debility.

But the influence of health upon our *enjoyments*, is far greater than upon the powers of intellect. Not only does sickness prevent our enjoying *animal* life, in eating, sleeping, exercise, &c., and rack the body with pain, but it converts our otherwise pleasurable feelings into instruments of torture. The proverb is trite, but true, that no one knows the value of health till he has been sick. Health produces a quiet and almost imperceptible flow of pleasure, both mental and animal, the sum total of which is inconceivably great, far exceeding the gratification afforded by riches, or honors, or any thing else whatever, except perhaps an approving conscience. If the wealth of all India were placed in one scale, and health in the other, to prefer the former would be consummate folly. And he is *doubly* a fool who injures his health by excessive labor for a paltry pittance, by careless exposure, or by indulging his appetite, but he is wise indeed who understands and obeys the laws of life and health; but he who does not understand them, is the veriest ignoramus, however learned he may be in other matters. The value of learning consists in its *utility*, not its amount. In order even to *acquire* knowledge, he must obey the physical laws, else his learning will run from him like water from a sieve; but whoever keeps his body and brain in good order, will never forget any thing, never be dull in feeling or perception, but be clear-headed,

and experience a delightful glow of feeling throughout his whole frame. Health is only another name for life. We affect to consider life as the greatest of *all* blessings, and murder or suicide as the very climax of crime; and yet they only shorten life. But to violate the laws of health, also shortens life, and is therefore *equally* criminal. Clergymen preach upon all other sins but *suicide*, and teachers teach every thing but the importance of *health*, and the way to preserve and regain it. As every individual has but a single life to live, he should lengthen it out to the utmost, and secure the greatest possible amount of enjoyment from it. To know *how* to do this, is the essence of all learning; and to *do* it, is the perfection of wisdom. A shrewd writer has somewhere said, that the excesses of youth—meaning injuries of health—are draughts upon old age, payable with interest thirty years after date. Words cannot express the consummate folly of those who abuse their health because it is good. “Verily, verily, they *have* their reward.” Their day of reckoning will surely overtake them. To commit greater sins against themselves, their fellow men, and their God, is impossible. True, they do it ignorantly, but this does not in the least mitigate their punishment. They ought *not* to be ignorant of it. True, their means of information are limited. Of all the books written, papers published, lectures delivered, &c., &c., a few only treat of the laws of life and health, whereas more should be written and taught upon this subject than upon any other, if not upon *all* others. The plain fact is, that there *should* be a distinct profession to teach *physiology*. The clerical profession care only for the *souls* of mankind, without any reference to their bodies. Lawyers have reference to neither, but mainly to their fees; while medicine is confined to *diseases* of the body, and not to their *prevention*. Proverb says truly, “an ounce of prevention is worth a pound of cure.” *

* It gives me unfeigned pleasure to be able to state, that Miss Hunt, female physician in Boston, when she gives medicine to children, urges on them the doctrine that they have eaten or done something injurious, by which their sickness is *caused*, and asks them what it is—that they need not and should not be sick; that after she has cured them, they must all try to keep well, and be ashamed to have to call on her again. They like her for this, and she has few old patients, while the *faculty* glory in *keeping* their old patients and acquiring new ones.

If there were a profession whose province it was to teach the laws of life and health, the services of physicians would be little needed; and if physicians would talk and lecture upon the *preservation* of health, though they would decrease their practice, they would greatly augment human happiness, besides evincing a noble, philanthropic spirit.

The pulpit often teaches us to regard sickness and death as dispensations of *Providence*; whereas they are no more Providential than is the rising of the sun, or the descent of water, or any of the other events that take place in obedience to fixed laws. Would death, caused by poison or shooting, be Providential? Certainly not; nor is it so when caused by breaking any of the other physical laws. Men *kill themselves*, and parents murder their children—with kindness often—and then throw all the blame off from the guilty perpetrators upon divine *Providence*! This is down-right blasphemy; and it is high time that sickness and death were regarded as *crimes*, perhaps of the individual, perhaps of parents, or ancestors, or his fellow men, but still induced by *human* agency, and hence criminal.

The inference is therefore obvious, that the *first* duty of parents to their children, is to give them, if possible, a sound, strong constitution. This should be done at the expense of every thing else. Those parents who neglect the physical education of their children in order to leave them property, are cursing them most effectually. So also to try to cultivate their intellect at the expense of health, is to attempt to build without a foundation, and is liable to prove their mental and physical *ruin*.

What, then, are some of the *means* of preserving and regaining the health? Let the order of nature answer this question. Follow her guidance, and not only will the hearts of parents seldom if ever be rent with anguish over the death-bed of their children, but the highest good of children will be secured.

What, then, is the order of nature? Place your fingers upon the wrist of a child, and you will be astonished at the power and rapidity of their pulsations. The circulation of the blood in them is enormous. The reason of this is obvious. The matter for the formation of the bones, muscles, nerves, &c., is deposited by the blood. The rapidity of their growth requires

a great amount of this deposite, which demands proportionably vigorous circulation and digestion. Most of their physical energy requires to be expended in *growth*, and in the *consolidation* of their bodies. To divert it, therefore, from this its *natural* channel, to the nourishment of the brain, is most injurious. It is killing the goose which lays the golden egg. It is inducing that predominance of the nervous system which must inevitably hasten their death. The reason of this will be seen presently.

But this extraordinary amount of circulation proportionably stimulates the muscles. Hence their fondness for exercise, their restlessness, their incessant action. This action increases the circulation and promotes the growth. To keep children confined, therefore, is to retard the formation of a good constitution, and to impair their organization. If the noise made by this exercise be troublesome, bear it, remembering that it is life and talents to your children.

Their respiration should also keep pace with their circulation and exercise. The blood, without being vitalized by the action of the air through the lungs, will do them no good. Prevent their breathing, and how soon they die! And just in proportion as this respiration is retarded, or the air they breathe vitiated, is their life shortened and enfeebled. You mothers, who are so tender of your children as to keep them shut up within doors, and often in a warm or unventilated room, compelled to breathe an atmosphere for the hundredth time, afraid to have them inhale the fresh air; remember that you are thereby taking the most effectual method possible to debilitate both body and mind, and to shorten their lives. Confinement kills many more children than exposure. As all children must be more or less exposed, those who are confined most, take the most cold, and suffer the greatest injury. Mothers usually have excessively large Philoprogenitiveness and Cautiousness, which often makes them so *over-tender* of their children, and so very fearful of the least exposure, that they *kill* them with kindness. The other extreme should not be adopted; but uniformity is the golden medium, provided it allows abundance of *air*, *exercise*, and *nutrition*.

These remarks render it evident that the city is not the place to bring up children; 1st, because the air is vitiated;

2d, they have little or no room for exercise; and 3d, are liable to form injurious habits, to mingle with low children, and to rise and retire late, besides being tempted to eat improper food, candies, baker's bread, &c., and to have their intellects prematurely developed at the expense of their bodies. No wonder that above half the children in cities die before their fifth year. The reason of this is obvious. They have no air or exercise to live upon, and these are equally important with food, and should be as much provided by parents.

PRECOCITY; ITS CAUSES AND EVILS.

"Whom the gods love, die young."

The excessive Philoprogenitiveness and Approbateness of parents, especially of mothers, make them try every possible means to bring their children forward early. Since the energies of the child cannot be expended twice, their consumption by the exercise of mind, prevents their growth and prematurely debilitates them. This green house method of bringing every thing forward, never succeeds. It inevitably hastens their death, besides weakening their brains while they live. Throughout nature, the proverb, "late ripe, late rotten," holds good. Early fruits soon decay. The poplar tree grows rapidly, but soon rots; but the oak and hickory form slowly, and are far more durable and serviceable. All animals that arrive at maturity early, die proportionally early. So certain and uniform is this law, that, extraordinaries excepted, the life of any species of animal, or of any individual animal, can be calculated from the periods of their maturity with almost mathematical accuracy.

This law of proportion between the developments of animals, and their maturity and old age, governs the whole animal kingdom, and prevades all things that grow, individuals as well as species. Accordingly, we find long-lived persons to have been very dull children, and our smartest men to have been backward boys. Adam Clarke was the veriest blockhead in school, an eyesore to his master, and the butt of ridicule among his mates. Webster is said to have been a very unpromising boy in point of talents. What was Patrick Henry when a lad, and even a young man? The dullest of the dull. Few of the distinguished men of any age were noted, when boys, for any thing but stupidity; and it is a notorious fact that,

as a general thing, great men enter on their intellectual career late in life.

The order of nature is this, that nearly *all* the energies of children and youth should be expended upon their bodies, in forming and maturing their organization, and in laying a deep and broad foundation for the superstructure of after-greatness; and every item of energy demanded by the body but expended upon the mind, only weakens *both*. The great fault of modern education is, trying to make learned babies and nursery prodigies; in doing which, they often make them simpletons through life, or a youthful corpse. Just as the old miser had learned his horse to live without eating, it died. So, just as children become *very* smart, they also die. What will not parental vanity do? Every thing but the right thing. Where are those meteors of poetic genius, the Misses Davidson? In their graves at fifteen! Philoprogenitiveness *must* be governed by intellect. Not one married person in a hundred is fit to become a parent, because so ignorant of the true principles of education. Hence, most children who do not come up of themselves, are brought up *wrong*, and humanity thereby degraded.

This same principle applies to early piety; and it is equally true of putting children to trades, or into stores, too young. My heart has often been pained to see boys behind the counter; and the smarter they are, the more it grieves me. Slim, sharp-featured, muscles flabby, I see the bright sun of their morning about to pass into an early cloud, or into the darkness of premature death. The working classes commit the same fault, by putting their children to labor, or to a trade, too young. They bind them out as slaves to a task-master, to labor early and late, and often without sufficient food and sleep, to expend their energies demanded for growth, in enriching his coffers. Many mechanics make it a point of economy—although it is the worst kind of *robbery*—to get all their work done by *apprentices*. The present apprentice system is *monstrous*. Its object *should* be to teach the trade; whereas it is to make money out of the labor of the apprentice, who gets only a scanty living, while his master gets large profits. Every man, and especially the young, have an undoubted right to all the avails of all their earnings; and for others to consume them, is on a footing with highway robbery.

Parents also think, that as soon as their children get to be twelve years old, they must bone down to hard work. Their actions say; "Children, I have toiled hard for you, and now you must pay me principal and interest, by working still harder for me." Let such remember, that children much more than pay their *own* way in the pleasure they afford to parents, thereby bringing the latter in debt to the former; or rather, both are indebted to the God of nature. Children should have their own earnings; and above all things, they should not be compelled to expend their energies for their parents at the very time when they are most demanded to perfect their bodies. Most children and youth are lazy, particularly those late in maturing, because their vitality is expended in giving them a strong constitution, and it is neither right nor best to make them labor much, beyond what they themselves prefer. "All work makes Jack a dull boy." Still we would have them take abundant exercise and labor some. After they have attained their full growth and maturity, after their reservoir of animal power has begun to fill up, they may begin to work off their surplus energies through their muscles by labor, or their brain by study, but not before. We deem this point a most *important* one.

The principle here explained exposes a prevailing error of sending children to school, college, &c., young. Till they are nearly twenty years old, they should not be confined at all, but allowed to run at large over hill and dale; and after that age, not more than half an hour at a time should be devoted to study or labor, without alternating with play. And then the air of the school room is often vitiated. But more of this when we come to speak of intellectual education.

In passing, we will express an opinion that children are too warmly *clad*. A part of the office of respiration is performed by the *skin*, but if children are all bundled up, the corrupt matter thrown off through the skin, having no door of escape, settles back upon the body, corrupting the blood, and producing permanent disease. After the third year, there is little danger of their being too cold. They have a great amount of animal heat, so that they are liable to be too warm. Why do children love to go nearly or quite naked? Why dislike to be dressed? Because the "air bath," as Franklin termed

it, is so very agreeable. And it is equally beneficial. It is as we use children in this respect. A white man once asked a thinly clad Indian if he was not cold. He replied by asking the white man if his *face* was cold. He replied no, because he was used to keeping it uncovered. "Me *all* face," retorted the son of the forest. My full opinion is, that perfect health requires every individual to spend at least ten hours daily in the open air, and that children should spend much more; and, secondly, that the clothing should be thin and the neck open, so as to allow a free ventilation of the body, besides sleeping in rooms well aired.

Not less important is the *feeding* of children. The three principal functions of animal life, are respiration, exercise and nutrition. The truth is undeniable that different kinds of food very differently affect the mind. The quantity is still more important than the quality, as also the time of taking it. If these things be important in horticulture, &c., how much more so in children. On this subject, much remains to be learned; but to be all the time giving children "a piece," to allow them to eat cakes, candies, sweatmeats, &c., between meals, is highly injurious, especially if purchased at the bakery. Besides disturbing digestion, and fevering the system, it creates a craving, perverted appetite, which gradually destroys the tone of the stomach, and eventually induces dyspepsy with all its evils. Young children may require feeding three times a day, but for youth and adults, twice is sufficient. This matter is influenced mainly by habit. To the English, five meals a day are indispensable, yet the farmer in the winter, when he needs the most food, often does with two, and we have of late conversed with many who eat but twice a day the year round, and they *all* testify to their mental and physical improvement. My own experience accords with this doctrine. When pressed with business, I eat but twice in twenty-four hours, and find myself able to nearly double my mental labor. This may not hold true of laborers, yet I do not doubt but it does. I also believe that children are fed too much and too often; and that this weakens their intellect, but inflames their animal faculties. This point will be rendered more clear when we come to speak of the relations between the body and the base of the brain, or the animal propensities.

THE TEMPERAMENTS, AND THEIR BALANCE.

Man's physical nature is composed of three principal classes of organs, each of which is called a Temperament. They are, 1st, the VITAL temperament, or the NUTRITIVE apparatus, embracing the entire system of inside organs which manufacture vitality, sustain animal life, and re-supply the brain, nervous system, and muscles with that vital energy which their every action compels them to expend, including the heart, lungs, digestive apparatus, blood, viscera, and all the internal organs, analogous to those removed from the inside of animals in fitting them for the table. 2d. The MOTIVE apparatus, or bilious temperament, embracing the bones, muscles, sinews, tendons, &c., which constitute the frame-work of the system, give it its size and shape, and produce bodily motion, physical strength, &c. 3d. The MENTAL organization, or nervous temperament, which embraces the brain and nervous system, the exercise of which produces thought, feeling, sensation, memory, talents, &c.*

The best condition of the body, the one most favorable to true greatness and to a general genius, to balance and consistency of character, and to perfection in every thing, is that in which each temperament is strongly marked, and all about equally balanced. When there is too much of the motive, there is power, yet but little action, so that the talents are dormant. If the vital-motive greatly predominate over the mental, there is too much grossness, coarseness and obtuseness of feeling, with too little of the intellectual and too much of the animal. But where the mental greatly preponderates, there will be too much mind for the body, too great sensitiveness, too much intensity of feeling, and that too exquisite; too much sentimentalism and refinement, with a tendency to precocity, which induces early death.

These temperaments and their predominance may be aptly compared to the several parts of a steamboat. The vital is the wood, water, fire, steam, and engine, which produce the propelling power; the motive is the hulk; the mental, the freight and passengers. When the vital predominates, it

* For a full description of these temperaments, and their accompanying mental manifestations, see "Fowler's Practical Phrenology," pp. 10 to 28. We intend soon to elucidate this doctrine fully in the Journal.

manufactures more steam, more vital energy, more impulse, more animality, than the brain, nerves, and muscles can work off, which produces an overflowing of feeling and passion, a restlessness, a high pressure, and a liability to explode. The lion has a prodigious chest, and an amount of animal power almost beyond conception, with but small brain. Hence, man, with scarcely a hundredth part of his strength, but with well developed brain and nerves, can accomplish a thousand fold more. If the osseous and muscular system greatly predominate, there is too much hulk; the person will move slowly and feel but little, enjoy and suffer only proportionally little, and if the mental is also weak, be obtuse in intellect, a stranger to refinement and intellectual enjoyment, and, having but few passengers, the boat of life will be too light freighted to be worth running, or to secure the great ends of existence, namely, *intellectual* and *moral* enjoyment. But where the mental greatly predominates, the vessel is overladen, the energies of the system are drawn from the digestive apparatus and muscles, and concentrated in the brain, which thus consumes the vital powers faster than the vital organs can manufacture the re-supply. This over-draught, while it greatly augments the talents, also causes premature death. This principle is illustrated by the feebleness, dyspepsy, nervousness, head-ache, ennui, &c., of our literary and sedentary classes, and by the intellectual obtuseness of those who neglect mental culture. Consumptive families are usually slim-built and narrow-chested, which indicate weak vital organs and very active brains. This disproportion of parts hastens their death. Apoplexy, gout, &c., are caused by the opposite extreme. If physicians would but restore the lost balance between the temperaments, they would save many patients whom they now lose. If mankind in general would only keep these temperaments balanced: if when they are becoming nervous they would labor more and think less; when worn down with labor, they would rest and read; when they have taken more food than exercise, they would restore the balance between the two; if, like Bonaparte, they would take the extreme *opposite* that which caused their disorder—which is only applying this principle—most of those who die young, would live to be old, and pain and sickness would be comparatively unknown. Nearly every form of disease is

caused mainly by the deficient or excessive action of one or more of these temperaments. This disproportion, if carried far, hastens death ; but when each temperament is well developed and all equally balanced, there will be an abundant supply of vital energy to keep the animal economy in motion : a proportionate supply of physical strength, love of exercise, and ability to labor, together with lively sensibilities, intensity of feeling, and power of thought, the result of which will be health, long life, physical and mental enjoyment in the highest degree of which our nature is susceptible, and a high order of natural talent. But, on the principle that an overloaded stomach withdraws the strength from the brain and muscles, the predominance or deficiency of any part tends to increase the excess or defect, which augments the evil, being the *reverse* of what should take place. This exhausts the weaker temperaments, which go by the board, carrying health, happiness, and life along with them.

MEANS OF PRESERVING AND REGAINING THIS BALANCE.

We have already seen, first, the value of health ; and, secondly, its leading condition, namely, a well-balanced *temperament*. Our next inquiry relates to the *preservation* of this balance, and to regaining it when lost—an enquiry of *vital* importance. The principle by which this most important object is to be secured, is, like every other law of nature, simple but effectual. The relative energy of the temperaments can be changed by exercising the deficient ones, and diminishing the action of those that predominate. We have seen so many instances of this change, that we consider it no longer problematical, but a matter of *fact*. The *extent* to which the change can be effected, is astonishing. The well known law of increase by exercise, and of decrease by inaction, applies here in all its force. Illustrations of it are innumerable. You will hear oyster-men, chimney-sweeps, charcoal-men, and street-pedlars, who cry their article, halloo for squares, amidst the rattling of carriages, the crashing of carts, and all the roar and din of a city, while you can hardly hear yourself talk to a friend, even within doors. Their power of voice is *prodigious*, and all acquired by its *exercise*. This same law governs every individual, and will enable those of weak lungs and consumptive habits, to strengthen their lungs, and thus

avert a disease to which they may be predisposed. On *this* point I speak from *experience*. My mother died of consumption; and at the age of fifteen, I was confined within doors for three months by weak lungs. Soon after my academical career was commenced, I was brought near the grave by the same complaint; and in my Junior year in college was again attacked with it, and compelled to fall back a year. But no sooner had I graduated and commenced speaking in public, and examining daily in private, than my lungs began to improve, and have continued to do so to this day. And notwithstanding this constitutional feebleness of lungs, I doubt whether many men have done more speaking within the last ten years than I have, lecturing to crowded houses, two hours or more almost every evening, and examining professionally all day, year in and year out. And those who have listened, know that when I speak and talk, I do not *whisper*. But for this, I should *unquestionably* have been dead *long* ago.

Let parents who have the least tendency to consumption, put this principle in practice upon their children, and instead of commanding silence, encourage their children to talk much, and halloo loud, and that in the open air; and let every one who is narrow-chested and slim-built, or at all predisposed to consumption, employ this principle; let him talk much and read more, and, if possible, speak in public; let him go daily to the fields or woods and halloo; and he will ward off consumption, strengthen his lungs, improve his voice, and benefit his whole system by the increased amount of air breathed.

But in doing this, great care should be taken not to go *too* far, especially at *first*; for *over-taxing* any part, so as to exhaust, weakens. Either extreme is detrimental. There is little danger that *children* will exercise their lungs too much, but great liability of that exercise being prevented; and adults can know when they are over-taxing *their* lungs, by that sense of weakness or irritability which always ensues, and warns against excessive action. They should then stop short *at once*, till their lungs are rested, and then proceed *cautiously*, exercising them as much as they will bear, but no more.

This principle applies equally to improving the tone and power of the *muscles*. A Roman wrestler is said to have carried a calf daily through the stadium, (nearly a mile,) until it became a full grown ox. At first sight this appears impos-

sible, but viewed in the light of this principle, it appears probable. The Hottentots run down their fleetest game, even to the antelope. The feats of physical strength and agility performed by circus riders, slack-rope dancers, wrestlers, boxers, the "Ravel Family," the "Bedouin Arabs," &c., &c., are astonishing, yet practice would enable almost any one to do the same. To develop the muscular system by exercise or labor enough to preserve or regain this balance, is easy, and, withal, a most imperious *duty*. Without muscular exercise, this balance cannot be preserved; and without this balance, all the great ends of life are cut off. One of the worst fashions of the day is this *anti-working* custom. Ladies, especially, think it very ungenteel to labor, because it hardens their hands; and a *lady* must surely have soft hands. Let such remember that soft hands always accompany soft *brains*, and soft and weak intellects. Hence it is very impolite to talk *ideas* or *sense* to a lady of quality; but your language must be just like her hands—*soft*. Delicacy in woman is a good thing, but "*too much* of a good thing is worse than *nothing*." *Extra* refinement is like a peach, so *very* ripe as to be *rotten*. Effeminate sentimentalism is worse than coarseness. One main cause of the nervousness, vapors, depressed spirits, dyspepsy, sickness, and physical debility of fashionables, is their want of labor. Without it, no person *can* become great or good, any more than without food or breath, and for the same reason. Produce a man or woman who has become great without having laid a deep and broad foundation in hard labor, or in vigorous physical exercise of some kind, and you produce a monstrosity—a being not governed by the laws of life or health.

It would be easy to fortify this position, that much physical exercise is indispensable to intellectual greatness, by the histories of distinguished men. Sir Walter Scott, after confining himself closely to his desk till the energies of his brain had become exhausted, would mount his horse, call out his dogs, and follow the chase for days in succession, till he had restored this balance, and then return to his study.* When Byron entered college, fearful that his tendency to corpulency would injure his personal beauty—of which he was very proud—took extremely severe exercise daily in order to re-

* See "*Madden's Infirmities of Genius*."

duce it,* besides leading an extremely active life. In the life of Adam Clarke, allusion is made to his extraordinary strength in rolling stones, &c. Shakspeare help *build* the theatres in which he played, *with his own hands*. Wesley rode an immense distance on horseback—the best of exercise, which, with the exercise taken in speaking, gave his astonishing powers of endurance, and made him a Wesley. Webster was a backwoodsman, born in a “log-cabin,” on the borders of the unbroken forest, and inured to hard labor.† And often, breaking away from public life, and shouldering his gun, he ranges hill and dale for days in search of game, besides taking much exercise nearly every morning. Franklin, the beacon-star of his profession, was a practical printer and a hard worker. Young Patrick Henry’s favorite pursuits were hunting and fishing, which he followed for weeks together. They laid the foundation of his greatness. Need we mention the Father of our Country, its pride and pattern? Washington, when not employed by his country, labored assiduously upon his farm; and was actually driving his plough when he received the news of his election as President. Harrison, “the *farmer* of North Bend,” led a life of great physical exertion and exposure. Burns, the Scottish bard, actually composed much of his poetry when at work on his farm. President Dwight, the great theologian and scholar, attributed much of his mental vigor to daily labor in his garden. John Quincy Adams, one of the most learned men of the age, says that he finds much daily exercise indispensable.

But why enumerate cases to prove or illustrate this plain law of our nature? Rather let every one avail himself of its advantages, and labor both for the pleasure afforded by muscular exercise, and for its beneficial influences upon the intellect and feelings.

On the other hand, *excessive* labor is also injurious, especially for children and youth. Play is best for them, even till they are ten or fifteen years old, because it exercises *all* their muscles, and also their minds. If they must work, let it be rendered *amusing*, so as to interest them, and let it be often changed, so as to exercise *all* their muscles.

* Anecdotes of Lord Byron, published by Carey & Hart, 1836.

† See his Speech delivered at Saratoga, 1840.

A thousand times, when parents have brought their children to us, complaining of their dullness as scholars, their hatred of books, and excessive love of play, and deeply solicitous to ascertain whether they did, or ever would, know or be any thing, have we pointed out superior phrenological developments, and shown, in the light of this principle, that the very things of which they complained, were stars of promise to their children. True, all play-loving boys have not the phrenological organs of greatness; but those who have, are the better for loving exercise. The more the better, and to whip or drive such boys to school, is to violate their natures; to diminish their physical powers; and ultimately to weaken their intellects.

In passing, we will add, that certain trades and kinds of labor, such as shoe-making, stone-sawing, saddlery, tailoring, several of the arts, &c., call but *few* of the muscles into action, and are therefore highly injurious; yet by walking four or five miles daily, or by laboring often at other things, or taking any kind of exercise requiring the action of the dormant parts; those who labor at them will be able to avoid all evil consequences, and prolong their lives.

MEANS OF INCREASING AND DIMINISHING MENTAL ACTION.

But a still more important inquiry is that relating to the *increase* and *reduction* of the *Mental* Temperament. From it, their fountain head, flow most of our pains and pleasures. Its healthy action produces the latter, whilst the former are mainly caused by its morbid or perverted action. A knowledge of its proper regulation and exercise, is of the highest possible importance to every member of the human family. Those in whom it is too weak, proportionally fail to experience mental and moral pleasures, and are thus cut off from the chief ends of our being. On the other hand, its predominance is always extremely painful.

By what means, then, can it be improved? How can its power be increased or diminished as occasion may require? To strengthen it, we have only to *exercise* it. To diminish it, we must turn the current of its action into other channels. The brain is quite as susceptible of improvement as are the muscles, lungs, or any other portion of the system; because governed by the same physiological law of increase by action,

and decrease by inaction. Let it never be forgotten that mental discipline consists, not in a knowledge of Greek, Latin, Mathematics, &c.; not in the amount of study performed; nor the time devoted to intellectual pursuits; nor in the number or kinds of books read; but in an *active and healthy condition of the BRAIN.**

If your mind is dull, your intellect obtuse, your feelings sluggish, your memory short, &c., you have only to put your brain and nervous system into proper order, and you will thereby quicken your feelings; render intellect clear and penetrating; improve memory; and strengthen the mind. Your brain can be put into this state, 1st, by exercising it habitually, yet take care not to exhaust it by *over* action; 2d, by paying strict attention to the condition of the stomach, with which it closely sympathizes. Hence an improper quality or quantity of food will stupify the mind, deaden the feelings, produce headache, and affect the functions of the brain and nervous system sooner than any others. Certain kinds of food, especially breadstuffs, farinaceous food, fruit, &c., are naturally calculated to strengthen the brain and nervous system; whilst other kinds, especially animal food, fish, oysters, &c., impart strength, to the muscles more, relatively, than to the brain.

* Would that the founders and professors of our colleges but understood and taught this plain principle, in marking out the path for students to follow, and that students would practice it in going through their academic course, which, as it now is, often injures instead of benefits—and *weakens* the mind oftener than strengthens it. Almost every college arrangement is detrimental to health. Hence ninety-nine in a hundred leave our institutions of learning, with broken constitutions. *Almost all* professional men are invalids, except these who regain their health *after* leaving them. This weakening of the body, of necessity enfeebles the brain, and of course diminishes the talents, instead of augmenting them. We appeal whether many young men who enter college with sound health and strong common sense, do not leave it learned simpletons, or at least, with *less* intellectual power than they entered it. A college course almost invariably impairs the health, which weakens the brain, and enfeebles intellect. The same is in part true of attending school.

But the most efficient method of improving the tone and power of the nervous system, is its *exercise*. But that exercise must be *daily* and *habitual*. To do this, you must apply your mind by thinking, reading, musing, studying, conversation, writing, &c. This exercise will cause the blood to flow freely through the brain, which will enlarge the bloodvessels, facilitate the circulation of this vital fluid, and secure mental discipline. This mental discipline cannot be *purchased*. It can neither be given nor received. It must be obtained by every individual's exercising his *own* brain *for himself*. Parents cannot exercise the brains of their children by *proxy*. By setting motives before them, they may aid them, yet they cannot think or feel for them. If, therefore, parents find their children dull, and wish to cultivate their intellects, they must contrive ways and means by which to excite their brains to action. It should be remembered that when children take no interest in books, they do them no good. To learn to read, spell, repeat by heart, &c., *mechanically*, requires little cerebral action, and therefore does them little good; whereas a matter even of play, in which they take a lively *interest*, excites their brain, and this causes it to grow, besides promoting mental discipline.

It might be added that studies in which little interest is taken, cause but little action of the brain, and therefore do little good. But more upon this subject when we come to speak of the intellectual faculties, including schools, colleges, &c.

But many persons, especially among the literary and sedentary classes, find their brain *too* active, and wish to know how to *reduce* that action. They feel nervous and irritable. Even trifling things excite them inordinately. A molehill is magnified until it becomes a mountain. They are in a fever of excitement; tossed back and forth by currents and counter currents of feeling which they find it impossible to control. At one time, they are elated beyond measure, and full of ecstasy. Some trifling thing, too insignificant to effect a healthy brain, casts them into the very depths of despair. Their sensibilities are morbidly alive to every thing. They retire to their couch, but not to sleep. The boiling blood courses through their veins, whilst the laboring pulsations of their hearts shake their whole frame. Their thoughts wander to the ends of the earth, but to no purpose. They think and feel upon every thing,

only to increase their disease, and aggravate their mental sufferings. If Cautiousness be large, they are afraid of their own shadows, and see their path filled with lions and tigers. If Approbativeness predominates, they thirst for fame, but see the cup of praise dashed from their lips by merely imaginary neglects, or reproofs which are so construed as to induce the deepest chagrin and mortification. They seek sleep, but find it not. Hour after hour they turn upon their damask couches, exhausted by mental action, even to prostration, but unable to compose their excited, erratic feelings. Their brightest thoughts flit like meteors across their mental horizon, only to vanish in midnight darkness. And if tardy sleep at last folds them in his arms, frightful dreams disturb their shallow slumbers, and they awake enshrouded in deep, impenetrable melancholy. They feel most keenly, only to feel most wretchedly. Now and then a sigh, or groan, or "O dear me!" escapes them, and they internally feel, "O wretched man that I am." They feel burthened with they know not what, but this only oppresses them the more. Things, otherwise their joy, are now their misery, and every thing sweet is rendered bitter. Their nervous energies are wrought up to the highest pitch of inflamed action; yet they have no strength to endure this excitement. Days and weeks roll on only to augment their miseries, and to increase their exhaustion. Their excited mind thirsts for books, but this only increases the ascendancy of the nervous system over the vital and motive, which is the cause of all their sufferings. What can they do?

Listen whilst we tell you. Your sufferings are caused by the predominance of your nervous system over your muscular and nutritive apparatus; and your *only* remedy is to be found in *restoring this balance*. All the medicines in creation cannot cure you, because they cannot reach the cause of your malady. Doctoring you do not need. You need only to restore the balance of action between the brain and the other two great functions of your nature, namely, nutrition and muscular exercise, and you are well at once. This must be done by *diverting the circulation from the brain* to the muscles, and by removing all causes of excitement. Tea and coffee must be abandoned, because they highly stimulate the brain and

nervous system, the excessive action of which, is the sole cause of your disease. A strong cup of tea will excite in one this state, more than a glass of spirits will a hardy laborer, whose nervous sensibility is feeble, and do him ten times the injury. Wines, porter, ale, cider, beer of all kinds, must be wholly abjured, and for the same reason. They all stimulate, whilst you require something cooling, relaxing, and sedative. Tonics may brace you for the time being, but their virtue consists in their stimulating property, and therefore should be avoided. Flesh is injurious; because it also is highly stimulating, and calculated to inflame the nervous system. Too much food is also bad, and is often one primary cause of excessive nervous action, producing a feverish state of the system, because the blood is surcharged with nutrition. Colds are another; and still another, more efficient than either, is an impure skin. When the pores of the skin are closed, they cause the blood to retire to the heart, and flood the brain; besides preventing the impurities of the blood and the waste matter of the system, from escaping. This must be remedied by frequent ablutions of the whole body. To children, bathing is all-important. They have so much waste matter that the avenues of its escape must be kept always open. Besides this, the cold bath is highly exciting to the skin, and this promotes the circulation of the blood, and thereby withdraws its circulation from the brain. Where the energies of the system are sufficient to produce reaction, it is one of the very best remedies of nervous affections to be found. Cold water is certainly cooling, and carries off that heat, that feverish, morbid action which is the cause of the disease.

These principles apply with great force to precocious children. Their extreme smartness is caused by the predominance of their nervous system over their muscular and vital, and their life depends upon restoring this balance, which can be done only by the means just pointed out for diminishing excessive nervous action, and by giving them much exercise and sleep. Their brains and nerves should be excited as little as possible; they should not be allowed books; should not be confined in doors; should wash and bathe often; retire early; and live much on bread and milk. We believe there is something in milk quieting to the nerves, and promotive of sleep, two of the

main ends to be secured. We would also recommend this diet to adults who wish to reduce their nervous action.

But the most effectual method of restoring this balance of parts is *muscular exercise*. It compels the blood to return to the muscles, induces sleep, promotes perspiration and respiration, and this purifies the blood, and thereby quiets the brain and nervous system. Riding, especially on horseback, produces the same desirable result. Yet neither should be carried to prostration, for this *prevents* sleep, and *inflames* the nerves, which aggravates the disease. This exercise should be habitual; should be carried to fatigue, but not to prostration, and then alternate with rest. Literary pursuits should be abandoned. So should all kinds of business which cause much excitement.

But the organization of society is most unfavorable to the proportionate exercise of these three great functions of our nature; that is, to the preservation of this balance of the Temperaments. Laborers exercise their *muscles* mainly, to the neglect of *mental* culture, cutting themselves off from those pleasures flowing from the exercise of mind; whilst business and professional men, artists, writers, book-keepers, bankers, brokers, and the lighter kinds of *mæchanics*, and indeed most of the inhabitants of our cities and villages, especially our gentlemen of leisure, dandies, and fashionable ladies, exercise their brains and nerves mainly, to the almost entire neglect of their muscles, meanwhile overloading their digestive apparatus, breathing impure air, and keeping late hours. Laborers and business men say they have no *time* to cultivate their intellects, whilst our gentlemen-loafers, fashionable aristocrats, and many others, have little disposition to take sufficient muscular exercise. Hence the inhabitants of our cities and villages, and especially the "*higher* (?) classes," have the mental temperament predominant, and the vital, weak; as is evinced by their sharp features, thin faces, and haggard looks. On the other hand, countrymen and workers, have larger and better heads, yet lack mental cultivation and discipline: that is, they have much *natural* talent, with but little *acquired* learning. This explains that sickly delicacy, that poor, scrawny, homely, sharp-favored, dyspeptic, and nervous state of the body which usually accompanies riches, fashion and idleness. Society needs re

modeling in this respect. Every laborer should read, think, or study from four to eight hours daily, whilst every student and literary man, all those who live by their *intellects*, should labor or exercise five or six hours every day. And every fashionable lady, whether she would consult pleasure or beauty, should also labor or exercise much; whilst purse-proud aristocrats and all those who are above labor, should redouble their excesses and indulgences so as to rid the world of such nuisances as soon as possible.

Most professional men are invalids, and die early, and all because they violate this law of balance of temperament. A student's life is generally considered *necessarily* unhealthy. But this is by no means the fact. On the contrary, a comparison of the ages of different classes of men, proves that literary pursuits are actually *conducive* to health and longevity.* Were the sole object of my life to see how long I could live, or even how happily, I would divide each twenty-four hours into three parts, and devote eight hours to sleep, rest, and meals; eight more to vigorous exercise, or rather hard labor; and the balance to the exercise of mind, uniting the last two whenever practicable. Or even were my object to become intellectually great or learned; or were health my object; or were all these combined; I would pursue the same course. Mr. Burritt, the learned blacksmith, is often referred to as an intellectual prodigy. He certainly is the wonder of the learned world. Besides understanding fifty languages, he has accumulated a richer treasure of historical and miscellaneous information, than probably any man living, [see *Phrenological Journal*, vol. III. p. 27, or the *Phrenological Almanac* for 1841,] and yet, in his letter to ex-Governor Everett, he states that his poverty *compelled* him to labor at the anvil *eight hours* daily. This is the *one main* secret of his greatness. "Go thou and do likewise," and train up your children, too, in harmony with this principle.

In passing we will add, that the order of nature is evidently this. In childhood and youth, the *vital* powers predominate in action. The muscular follow next; and from fifteen to thirty, the vital and motive functions are more vigorous than the mental. From thirty to fifty, the three should keep an even pace, but after that, the mental naturally predominates. Tal-

* Madden's "Infirmities of Genius."

ented men retain all their intellectual vigor long after their muscular system has been enfeebled by age. The most splendid specimens of intellectual greatness—Milton's "Paradise Lost" included—have been reared by old men in their physical decline. The brains of children are soft, and their nerves less sensitive to burns, bruises, cold, &c., than those of adults. The nervous system is the last to mature, the last to yield to the approaches of age, and of a *natural* death. Hence little pains should be taken to cultivate the intellect until nature has fully matured the brain and nervous system. Some species of animals, the dog included, are born blind. What consummate folly to cut open their eyes, or put on glasses, or attempt to make them see by any other artificial means, before their natural time! Let nature have her perfect work. Follow where she leads; but never *precede* her. Let your *first* labor be to give them a *strong constitution*; and to lay in as large a supply of *physical* energy as possible. You may cultivate their intellects, but not so much as to withdraw their energies from growth. Let intellectual attainments be what nature has made them, *secondary*, in point of time. Would it be wise in you to hurry your fruit-trees into bloom so early that the frosts of spring would certainly nip the fruit in its bud? Let intellect appear *too late*, rather than too early. It is in obedience to this law, that children sleep most of their time the first few weeks after birth, and much during childhood and youth. Let them sleep all they will. Let them retire before dark, and even take a nap in the day-time. Let them not be tasked with *any* thing till they are fifteen. Till then, they rarely feel the importance of learning, and most of them will learn more in one year after they are twenty, than in their whole lives before they are fifteen. Most people think themselves too old to go to school after they are twenty; whereas this age is better than under twenty, and they will learn still faster and better after they are thirty, especially if they preserve their health unimpaired. Most persons think that they cannot afford time to study after they are twenty. As well may they say they cannot afford time to live or eat. *Mental* exercise and improvement is *the* business of life. Most parents think the time of their children too precious to waste in study after they are old enough to be useful in other respects. Hence, they crowd them

into school too young, thus spoiling them both ways. This is the crying evil of our modern system of education, and therefore we dwell upon it. Let parents and teachers ponder well our last principle, viz. that the physical powers, or the *vital* temperament, is developed *first*, and the brain and nerves *last*, and the consequent inference that much more of the first ten to fifteen years should be spent in exercise, sleep, and nutrition, than in study; that *too* early education and schooling are most detrimental; and that the child should receive most of his education, before that period, *whilst in motion*. We would not have mental education wholly neglected, yet we would make it secondary as to time and importance. But we shall be more explicit on these points hereafter.

Having shown the necessity of health, and of a good physical organization, and also in what they consist, together with the means of obtaining them, we proceed to the second great law of virtue, or condition of happiness, namely,

BALANCE OF FACULTIES.

There are three primary laws of virtue and happiness, which govern the mental faculties, viz.:

1st. That they should be *proportionately* developed and exercised; the moral sentiments, however, governing:

2d. That each should be exercised in harmony with all the others; so that no clashing or opposition can occur: and,

3d. That every faculty should be exercised upon its *legitimate* object; that is, in harmony with its *primary* function.

As obedience of the first of these laws is of the *utmost* importance, and since its presentation is to constitute the main body of this work, its full elucidation here is indispensable. This doctrine of balance of power—of the proportionate action of parts—we regard as one of the most important laws of nature, whether organic or inorganic. It involves the inquiry, *What constitutes a PERFECT head and character?* Let our answer and its reason be duly considered. The head and character of every child and adult, should be trained and fashioned in harmony with this law; and those thus formed, are models of perfection.

Our developments constitute the media through which we look at objects; and our judgment, conduct, and opinions are

mainly governed by them. An uneven head, or one in which some of the organs are large and others small, indicates an equally uneven *character*. Such are liable to have excesses and defects; to take partial and one-sided views of subjects; and liable to *extremes*, which is only another name for imperfection and excesses, and means much the same thing as tendencies to evil. But an even head, in which all the organs are equally developed, and the faculties harmoniously exercised, indicates correct judgment, consistent conduct, perfection of character, and a virtuous, happy life. [See Journal department, pp. 15 and 57.] Indeed, the very definition of virtue, according to Phrenology, is the harmonious exercise of all the faculties in due proportion, upon their legitimate objects, controlled by the moral sentiments and directed by intellect; whilst vice or sin consists in the *excessive, defective, or perverted* action of the faculties, and especially of the animal propensities, *not* thus directed. This principle applies both to the *individual* faculties, and to their *classes*. Thus, when the propensities predominate in action, they demoralize and debase reason and moral feeling—the highest, noblest gifts of God to man—and whilst, in one sense, they assimilate the “lord of creation” to the “beasts that perish,” in another, they render him far worse, because of his greater susceptibility of enjoyment and suffering. Selfishness punishes its possessor. A selfish or vicious man is of necessity a miserable being; for his selfishness and vice naturally render him so. On the other hand, their deficiency constitutes imperfection; for one with feeble animal and selfish interests, has too little force to carry forward any important plan, or even to take care of himself. He must therefore be taken care of by others, and poorly, too; for, to depend upon others for support or protection, is to depend upon a broken reed.

On the other hand, those in whom the *moral* faculties are very large, and the animal weaker, are indeed good, moral, virtuous, &c., but they are *too* good—so *very* good as to be good for nothing. They have no force or energy to carry their good feelings into execution. A man with weak propensities and great intellectual organs, will never effect much with his intellect. One with weaker intellect and strong propensities, will effect much more.

A predominance of the propensities and intellect over the moral faculties, leads to most disastrous consequences; for powerful animal desires will then employ a powerful intellect to attain purely selfish, wicked ends, and stop at no means of attaining them. This was the organization of Patty Cannon, (see Phrenological Almanac for 1841,) and is that of most of the scourges of mankind. Nor is the predominance of the moral faculties without the propensities and intellect, favorable; for, though this organization gives piety, yet piety without intellect, is also bad. It lit the fires of Smithfield; caused the "Salem Witchcraft"; and has instigated most of the religious persecutions, and created pious rascality. But where each of these three great classes of faculties are equally developed, the propensities give force, daring energy, and eager desires; the moral, convert the animal into a philanthropic and religious channel, and the intellect guides them both, by the light of reason, to happiness—the great end of our being. The propensities require to be strong, but should be checked, and made subservient to high moral ends; the moral sentiments require to be predominant, but must have the helping-hand of the propensities to carry them out, and both require knowledge to enlighten, and judgment to conduct them, to the best results.

This same principle of balance or proportionate action, applies with equal, if not still greater force to each of the faculties. The predominance or deficiency of either is injurious; whilst their proportionate action is a leading condition of perfection and enjoyment. Thus, Amativeness fairly developed, and governed by the moral sentiments, produces connubial love, than which there is not a more virtuous or pleasureable feeling in man; but its deficiency causes the proportionate absence of this virtue, whilst its excessive action constitutes one of the worst and most painful of vices. Excessive Philoprogenitiveness spoils children by over-indulgence and excessive tenderness; whilst its deficiency cuts off the joys of a parent, and renders children intolerable and burdensome, instead of the greatest of pleasures; but its due development experiences all the joys of parental love; and if governed by enlightened intellect and high moral feeling, secures the best good of the parent. Excessive Combativeness, acting alone, creates contention, causing *physical* fighting, and a sour, ugly temper,

which is highly vicious, thereby incurring the penalty attached to the violation of this mental law ; while this faculty, acting in obedience to Conscientiousness and Benevolence, becomes *moral* courage, defence of rights, and of the oppressed, &c., a highly virtuous emotion. The due exercise of Alimentiveness, by strengthening the body, and thereby the moral and intellectual qualities, is virtuous, bringing with it its own reward, whilst its excessive indulgence, by overloading the stomach, and thus clouding the intellect, and blunting the moral sensibilities, becomes vice. Average Secretiveness, governed by Conscientiousness, employs policy in a good cause, whilst its excessive action, unchecked by the higher faculties, leads to lying and duplicity. Acquisitiveness, or love of property, duly exercised, promotes industry and sobriety ; gathers around us the comforts of life, and, aided by Conscientiousness, produces even-handed justice, whilst its predominance leads to cheating, extortion, &c. Excessive Cautiousness produces irresolution, procrastination, and timidity, and is unfavorable both to virtue and efficiency, but duly balanced, it gives that discretion which is the better part of valor. Does Self-Esteem predominate, unchecked by Conscientiousness or intellect, it inflates one almost to bursting with pride, self-sufficiency, haughtiness, and egotism ; whereas its due development, controlled by the, moral and intellectual faculties, imparts dignity, and that self-respect which elevates one above meanness and trifling ; causing him fully to appreciate and fulfil the great objects of life. But if it be small, he underrates himself, and is therefore underrated by others, and feels too diffident and insufficient to attempt great things. Predominant Firmness, uncontrolled, renders one obstinate ; impervious to conviction ; and blindly tenacious of his opinions, whether right or wrong, merely because of his *will* ; but those in whom it is small, are too fickle to accomplish much ; sow, but have no perseverance to wait for the harvest, "being blown about by every wind of doctrine," every new notion ; but fairly developed and balanced, no element of character is more valuable. Predominant Ideality renders one fastidious, and too delicate and refined, whilst its deficiency leads to coarseness and vulgarity ; but its fair development, blends the serviceable with the perfect, combining utility with beauty.

This same principle, that balance of faculties is indispensable to perfection of character, applies with still greater force to the *moral* faculties, besides explaining that diversity which characterizes the religious opinions and practices of mankind. Few think alike, even in the fundamentals of religion, and fewer still in its details, because of the difference in their phrenological developments. These constitute the media, or the colored glasses, through which we look at the Deity and his moral government, as well as at the moral relations of man to man, and to his Maker. Thus, the ancients, having large Veneration, paid great attention to religious worship; but as their Benevolence, Conscientiousness and Causality were usually moderate or small, and their propensities predominant, they worshipped gods governed by animal passion. This organization, combined with their powerful Amativeness, worshipped a Venus, or the goddess of love and beauty; with very large Combactiveness and Destructiveness, a Mars, the god of war and carnage; with Acquisitiveness large, the god Terminus, who protected their property; with large intellectual and animal organs combined, a Jupiter, the dictator and governor of the world, to whom they attributed every vice in its most aggravated form.

In harmony with this principle, each modern religious sect has its own peculiar set of phrenological developments, which harmonizes perfectly with the peculiarities of its creed. To show minutely *what* developments characterize each, and their departures from the only true standard of religious faith and practice involved in this principle, would be to thrust our face into a hornet's nest of the worst character, which is unnecessary, yet we will give a few illustrations. Universalists almost invariably have large Veneration, combined with predominant Benevolence and Adhesiveness, and moderate Destructiveness, and hence adore God for his goodness mainly, and dwell in glowing colors upon his *love*; whilst the old-fashioned Calvinists usually have large Veneration, with predominant Self-Esteem and Firmness, and large Conscientiousness, and accordingly adore the *Sovereignty* and unbending *justice* of God. Has not the reader often seen stiff orthodox

deacons, whose heads rose rapidly from the intellectual organs to Firmness and Self-Esteem, showing more Reverence than Benevolence, and more Firmness and Conscientiousness than either, with a tolerably wide head? But did a Methodist, or Universalist, or Unitarian, or Episcopalian, ever have this form of head? These remarks do not apply to Congregationalists, nor to believers in the "New School" doctrines, whose Conscientiousness is usually predominant, but Self-Esteem moderate and Destructiveness only full, and whose high-toned, or rather ultra Calvinistic notions, are materially softened down. In them, Amativeness is usually moderate, and accordingly they abhor no sin more than its perversion.

Episcopalians usually have large Veneration, with predominant Benevolence and large Ideality, Firmness, Self-Esteem, and social faculties, with Conscientiousness not always large, though often full, and hence they place their religion in works of charity, and in attending "*the church*," rather than in penitence, and are not so strict and rigid as the orthodox; yet they are always genteel, rather exclusive, and eminently social. Nearly all their ladies have superior heads, are remarkable for devotion, good sense, the domestic qualities, and especially *Benevolence*—the best we examine except Quakeresses, though often rather proud.

The developments of the Dutch Reformed are much the same; whilst the Quakers have no characteristic moral developments, and accordingly allow their members to hold any and every belief, provided they *do* thus and so.

Infidels, Deists, &c., usually have moderate Hope, small Veneration, scarcely the least Marvellousness, large Benevolence, and Conscientiousness variable. I never saw one of Infidel sentiments who had not a poorly balanced moral head.

We always find that those who have Conscientiousness predominant, with small Veneration and Marvellousness, place their religion in doing *right*, or in honesty and morality, but disregard the *externals* of religion; whilst those in whom these organs are reversed, attend to its outward forms and ceremonies; but though they are devout, they are often unjust and immoral. Those in whom Benevolence predominates, place their religion in *doing good*, to the comparative neglect

of the other Christian duties; whilst those in whom Marvelousness is large, regard religion as consisting in *faith*, and implicit reliance upon Divine Providence; but those in whom this organ is small, do not feel that awe of God, that sense of the Divine presence, which this faculty inspires, but attribute all events to cause and effect. But those in whom *all* these organs are *fully and evenly* developed, "put on the *whole* armor of righteousness." They do *good, do right, worship* their God, and *trust* in his providence; which united, constitute the very *perfection* of the Christian character. Such take consistent views of God, of his attributes, and of moral subjects, besides living a blameless life, worthy our admiration and imitation; whilst imperfect religious faith or practice is the natural fruit of unevenly developed moral organs.

This same principle of balance applies equally to the intellectual faculties. When they are all large, the judgment is good in regard to all subjects, but deficiency in any of them, impairs the judgment in regard to the functions of those that are feeble. Thus, let a picture be hung up for inspection, and if the beholder has Size large, and all the other intellects small, though he will judge accurately as to its *proportions*, and derive pleasure from admiring them, yet all its other qualities will be unseen, unadmired, and his pleasure proportionally restricted. But if he has Form also large, he will observe and admire its *likeness*, as well as its proportions, and thus be *doubly* delighted; and if large Color be added, he will also be delighted with the beauty of its colors, the richness and delicacy of its tints and shades, which will triple his pleasure. Add large Ideality, and he will discover what, without it, he would not have seen, the beauty, richness, and other qualities of the picture which appeal to this faculty.

One having large Eventuality only, will learn and remember events alone, including history, news, &c: with only Locality large, he will learn geography, and recollect places, but nothing else; with Form large, the shape of things; with Calculation alone large, he will excel in mental arithmetic, but be poor in every thing else; with Causality prominent, he will *think* much, and investigate *first principles*, yet be poor in other things.

If one's perceptive powers, which give the various kinds of memory, and the ability to collect and retain knowledge, greatly predominate over his reflectives, though he may be very apt as a scholar and talker, yet he will be superficial, lack thought, judgment and contrivance, and be incapable of ascending from facts to first principles; and on the other hand, if his perpectives are small, but reflectives predominant, he will have a wretched memory; be unable to command his knowledge, or bring his talents to bear upon practical matters; be given merely to speculative, scholastic, abstract, therefore-and-wherefore metaphysical theorizing, which is valueless; and though he may know *how* to reason, his knowledge of facts will be too limited to furnish data sufficient to form correct inductions. But where both are *equally balanced*, the former will collect abundant materials, which the latter will work up into correct arguments and sound conclusions. Both equally developed give a general talent, constitute a well balanced and truly philosophical mind, and give the true Baconian, inductive method of studying nature, by ascending from facts up to first principles—the only possible means of arriving at the truth. This development is not only perfectly adapted to the laws of nature, and harmonizes with the constitution of the human mind, but it also gives what is called sound common sense, correct judgment, and enlarged views of subjects; whilst its absence causes the intellectual lameness, warped views, and fallacious and diversified opinions, existing among mankind.

Those having large Language, and small Reasoning Organs, will talk much, but say little; and have words in great abundance and variety, but no *ideas*; and therefore experience and communicate but little pleasure: for who wishes to listen to senseless prattle? On the other hand, those having Language small, with large Reasoning Organs, will have excellent ideas and much valuable matter to communicate, yet be barren of expression; their rich mines of thought remaining buried for want of language, and the pleasure and profit of listening to them being proportionably abridged. But those having Language and the Reflective organs *both* large, will experience double pleasure, first in thinking, secondly in communicating their glowing thoughts in rich, expressive language; thereby

administering much pleasure and profit to their delighted listeners.

But the power and importance of this principle of balance, are greatly augmented when applied to the various *combinations* of the faculties. Thus, to have predominant Cautiousness is bad, but to have it combined with small Hope is much worse; causing the most gloomy apprehensions and fearful forebodings, and shutting out every ray of expectation which large Hope would throw in upon perpetual darkness. Excessive Approbativeness added, creates the strongest desire for approval, mingled with a constant dread of incurring censure, and no hope of obtaining that commendation so much desired—a most unhappy state of mind. Large Veneration and small Self-Esteem and Combaticiveness added to this combination, produce the most oppressive diffidence, accompanied with that confusion and utter want of self-possession which prevents any one, however talented or deserving, from accomplishing much, or even enjoying intercourse with men, together with pusillanimity and even cowardice. But let any one have these faculties equally balanced, and strong Approbativeness will aspire after distinction; strong Hope expect that praise which Approbativeness desires; large Self-Esteem impart enough, but not too much, of that “modest assurance” requisite to push one’s self forward; large Cautiousness guard him against doing what is unpopular, and large Combaticiveness nerve him for contest with every difficulty, and give vigor and efficiency to all he says and does. And if his faculties are still farther balanced by large Intellectual organs, to give him the requisite talents, and high moral organs, to impart *moral* worth, and to sanctify his ambition, to elevate his motives, and ennoble his character; he will be every way calculated to enjoy life himself, and to become a blessing to mankind. But let either of these organs be much larger or smaller than the others, and his enjoyment will be proportionably marred, and his usefulness diminished.]

Though predominant Acquisitiveness, which predisposes to dishonesty, covetousness, and a miserly selfishness and meanness, and also its deficiency, which allows extravagance, and diminishes industry, are each adverse to virtue and happiness,

yet the evil is greatly magnified by its combinations. Thus, one having small Acquisitiveness combined with large Benevolence, will give away largely to every apparently needy sufferer, leaving nothing for himself, and no capital with which to make more by which to aid future sufferers. Large Adhesiveness increases the evil, both by his ruining himself to help his friends, and then by exciting commiseration for those to whom he desires, but is unable, to administer relief; whereas, had Acquisitiveness been as large as Benevolence and Adhesiveness, he would have gratified the former by *acquiring* property, and retaining enough to live comfortably, and continue business in order to make more; and the latter, by giving the balance to relieve friends and sufferers. This would more than double his pleasure, besides preventing that distress occasioned by bestowing his all, and that perhaps upon unworthy objects.

But those in whom Acquisitiveness predominates over Benevolence, may indeed experience a sordid pleasure in *making* money, but are strangers to the exquisite satisfaction which accompanies works of charity. Predominant Acquisitiveness holds in its iron grasp the means of gratifying Benevolence by giving; Adhesiveness, by entertaining friends; Ideality, by having nice things, and indulging a refined taste; the Intellectual Faculties, by purchasing books, and taking time to think and study; Philoprogenitiveness, by spending money in educating and improving children;* Locality and Sublimity, by travelling; Conscientiousness, by paying debts, and freely discharging all pecuniary obligations; Hope, by investing capital in what promises pleasure to the other faculties; Approbateness, by making a respectable appearance; Alimentiveness, by indulging in table luxuries,† &c.; thus abridging most of the

* About 20 miles from Raleigh, N. C., there lived an old miser, worth some \$20,000, who allowed his only daughter to live destitute of every comfort, dressed only in clothes coarse and shabby, almost starved, and finally even to go to the poor-house, because he was too miserly to support her.

† In Norfolk, Va., in 1836, we were informed that a Mr. Green, a carpenter, had Acquisitiveness so strong, that he lived upon spoiled meat, cold victuals, and such ends of the table as he could get for almost nothing; and lived in an old back cellar, because he was too stingy to marry, though worth some ten thousand dollars.

enjoyments of life, besides preying ultimately upon itself by grudging every farthing expended, and giving its possessor a world of trouble for fear of losing his possessions. The combination of very large Acquisitiveness and Cautiousness, and small Hope, produces a state of mind truly deplorable. We were brought up near an old miser named Geo. Rogers, who had this organization, and who, besides burying his money in different places, watched it the whole of dark and stormy nights, suffering every thing from fear of being robbed.

The combination of predominant Acquisitiveness with *small* Cautiousness, by speculating too largely, and grasping at enormous profits, often loses all, besides contracting debts beyond the means of payment, inducing a perpetual series of difficulties, and, if Conscientiousness be small, prompting to dishonest and unprincipled conduct. Moderate Causality added, tries a variety of ill-advised ways and means to get rich, but fails in all, its possessor being tantalized with improper desires which he is unable to gratify, and making him struggle to grasp one straw after another, only to sink into still deeper poverty, and more hopeless disappointment.*

But when these organs are *equally* developed, Acquisitiveness desires property and prompts energetic efforts to acquire it; Hope creates due enterprising prospects, and feasts, but not to excess, upon unfolding prospects; Conscientiousness is gratified in paying all dues; and Cautiousness and Causality combine foresight and prudence with that judicious application of appropriate means to the end desired, which crowns one's efforts with success. This combination secures the harmonious exercise and unalloyed gratification of both these faculties, and of all the others if similarly developed.

One having predominant Self-Esteem, combined with large Firmness, Combativeness, and Destructiveness, and only moderate Conscientiousness, Approbativeness and Intellectual Faculties, will be self-sufficient, proud, haughty, imperative, overbearing, dictatorial, obstinate, insolent, supremely selfish, and revengeful towards all who do not obey his unreasonable demands, and submit to become his servant, and yet have too feeble an intellect to support his high-sounding pretensions: but one

*e. g. Speculators in mulberry trees in 1840.

having all these organs equally developed—large Self-Esteem to impart dignity and nobleness of character, so that he cannot be trifled with, combined with large Approbativeness to give affability and politeness, large intellectual organs to impart the strength of mind requisite fully to sustain his high pretensions,* large Conscientiousness to add *moral* worth to intellectual greatness, and large Firmness and Combativeness to impart perseverance, moral courage, and energy of character, will duly respect himself for his moral and intellectual qualities alone, and combine the man and the gentleman with superior intellectual abilities and high-toned moral principle; thus enjoying life himself, and promoting the happiness of those around him.

Another still more striking illustration of the importance of a *balance* of the faculties, might be drawn from the *social* organs; and others still from *every phrenological and physical organ in man*. But why enlarge upon a principle the necessity and value of which are self-evident—a principle clearly shown to be so powerful and universal in its application, as to be inseparably interwoven with the nature and happiness of every human being? Have we not already shown *how* it is that a *well-balanced* intellect is so superior to the same amount of intellect not balanced—*how* the moral faculties, when harmoniously developed and exercised, produce that moral feeling, that true piety, which constitutes the grace of graces—the crowning excellence of man—and that this endless diversity in the religious faith and practice of mankind which disgraces modern Christianity, and makes so many infidels, is caused by a *want* of this balance? Indeed, words cannot express its value and importance. Hence, should not parents and teachers, in educating the young and moulding their character, physical, intellectual and moral, and, indeed, **ALL** who seek health, long life, happiness, or self-improvement, be guided by it as their polar-star, making it the nucleus around which their every effort to remedy defects or cultivate virtues should cluster?

This principle has one important qualification which we will simply state here, but not illustrate until we come to speak of the education of the *moral* faculties; namely, that Phrenology

*Dr. C. Caldwell has this combination.

requires every action of our lives, every emotion of our hearts, our every motive, to be governed by the dictates of the moral sentiments, enlightened by reason. Without this, there can be no virtue, no happiness.

SELF-KNOWLEDGE: MEANS OF OBTAINING IT.

The *path* of self improvement is thus opened, and the *first* step is, to *study yourself*. This study will show you what you *are*, and the principle just explained, what you should *become*. Before you can repair your watch, you must ascertain just what portion is out of order; and before you can do the *first* correct thing towards self improvement, (except by accident,) you must know *wherein* you depart from this standard of perfection.

"KNOW THYSELF," was written in golden capitals upon the splendid temple of Delphos, as the most important maxim which the wise men of Greece could hand down to unborn generations. The Scriptures require us to "search our own hearts, and try ourselves;" and the entire experience of mankind bears testimony, that *self*-knowledge is the most important of *all* knowledge. A thorough knowledge of one's own self—of his good properties, and how to make the most of them; of his defects, and how to guard against the evils growing out of them; of his predispositions to, and sources of, temptation to excess and error, and the means of keeping these desires quiescent; of what he is capable of doing and of becoming, and what not; and wherein he is liable to err, either in judgment or conduct—is more intimately associated with his virtue, and happiness, and success through life, than any other, than *all* other knowledge united. Before he can correct any defect, he must know precisely in what that defect consists—must know the *precise faculty* that is too strong, or too weak, or wrongly exercised.

Now, this very knowledge, phrenology, if true, furnishes, and that with the certainty attending *physical demonstration*. It will enable every individual to place his own fingers upon every element of his character; and in case his predominant self-esteem has rendered him proud and self-conceited, or its deficiency led him to underrate his capabilities or moral worth,

adduced diffidence, it will correct these estimates, and teach men precisely what they really are.

But in case you cannot afford *time* to study Phrenology enough to arrive at this self-knowledge with the required precision and certainty, apply to a skilful and experienced practical Phrenologist, *not* from motives of curiosity, not to test the science, not to be amused, but to *learn your failings*. Tell him frankly your object, your circumstances, state of health, education, parentage, &c. Request him to examine your *physical organization*, or state of body, (see p. 19,) as well as the development of your organs, and to give *physiological* as well as phrenological advice. Request a *thorough* examination, and a full, frank exposition of the true state of the case, placing yourself under his instruction as you would under the tuition of other teachers, or as in the case of a physician when sick. By combining your own experience with his examination, you will be able to learn with certainty at least all your *leading* excesses and defects: their *remedy* will be pointed out in the following pages. If he requires additional compensation for this extra labor, it will be money well spent, *provided* he can be *relied* upon as a correct examiner;* otherwise his examination is worth nothing.

* This shows how infinitely superior *practical* Phrenology is to all the books ever written or lectures ever delivered upon the science itself, or its bearings. This "examining heads" has been frowned upon long enough by speculating, reasoning, book-making phrenologists. Even George Combe, to whom all concede superior abilities as a writer merely, when solicited to examine heads, uniformly replied: "*Sir, I did not come to this country to examine heads.*" Were examining heads wrong or disgraceful, this reply would have been right; but there is no other justification of it except *inability*. The New York Phrenological Society refuses to admit any practical Phrenologist as a member, because of their hostility to examinations; and Andrew Boardman, in his introductory to George Combe's Lectures on Phrenology, takes strong ground *against* practical Phrenology, thereby putting weapons into the mouth of anti-Phrenologists. (See Dr. Hamilton's Lecture, p. 25.) Let the public judge between them and us. We have fought a desperate battle, not against anti-phrenologists merely nor mainly, but *against these PHILLOSOPHISING phrenologists*. But the day is now ours. This application of practical phrenology to the ascertainment of faults preparatory to their

Having shown in what perfection of head and body consists or the one great and leading condition of virtue and enjoyment, namely in the even development and harmonious exercise of our faculties of body and mind, we fall back upon the eventful enquiry, "Do any means exist of attaining this harmony, or of improving the character? Can the weak faculties be strengthened, and the energy of predominant ones weakened? or is man fated to carry his faults, virtues, excesses and defects to his grave? Our answer is an unequivocal no! We say with *emphasis*, that weak faculties *can* be strengthened, and the power of predominant ones reduced; and that their *organs* can be enlarged and diminished. We know, indeed, that, although the organs in children are more evenly developed than in their parents,—a proof that our leading principle is founded in nature,—yet that the *natural* tendency is for the large organs to become larger, and the small ones smaller—the very reverse of what should take place. The *reason* of this is, that the larger an organ becomes, the greater the pleasure taken in its exercise, and the more spontaneous and continual its action, which re-augments its size, and re-increases its activity; and also, that when nothing special occurs to excite a given faculty its organ becomes sluggish, and remains mostly quiescent which reduces its size. This decreases its capacity to afford pleasure, which still farther diminishes its action and weakens its power. This principle illustrates the Scripture doctrine, that "to him that hath shall be given, and he shall have more abundantly; but from him that hath not shall be taken away even that he hath." Phrenology shows both how to counteract, and how to *reverse* this unfavorable tendency. There *is* a way to *increase* and *decrease* the size of organs and the power of their faculties.

The reader will see that we are now approaching a most important subject; but before we can consistently point out the *means* of attaining this most desirable end, we shall be required to demonstrate the *fact*, that the organs *can* be enlarged and diminished, and the power of their faculties increased.

correction, is itself a host. Every anti practical phrenological Society has already died; and without practical Phrenology, the science itself must inevitably die, at least in practice, with this matter-of-fact age and nation.

And here a serious difficulty presents itself, namely, how is it possible for so soft a substance as the *brain* to press out so hard a substance as the *skull*. This question should be discussed, not upon the ground of *reason* alone, nor solely on the ground of *fact*, but according to that principle of balance we have presented, of the *two combined*. We will then show, first the *rationale* of this enlargement, or *how* it can take place, and secondly, establish it by *facts*; though Phrenology says that the facts should *precede* the reasonings.

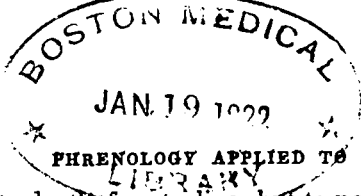
1st. The *whole* head continues to enlarge till after thirty, and the inference is conclusive that if the resistance of the skull does not prevent the enlargement of the brain as *a whole*, it will surely allow any *part* of it to become enlarged. 2d. Phrenology demonstrates the fact that the brain is composed of particular organs, each of which exercises a particular function; and both Physiology and daily observation establish the fact that the exercise of every organ causes a flow of blood to that organ in proportion to the vigor and continuance of that exercise. Hence, the vigorous and continuous exercise of any *faculty*, as of Benevolence, Causality, Combaticiveness, &c., causes a proportional flow of blood to its particular organ; which blood is freighted with matter which it deposits wherever it goes, and in proportion to its abundance. This causes each *organ* to enlarge in proportion to the exercise of its *faculty*. This law of increase by exercise, and decrease by inaction, is familiar in its application to the hands of sailors, laborers, &c., to the feet of expert dancers, pedestrians, &c.; to the chests of rowers; to the right hand compared with the left, and indeed to every portion of the body; and since the brain is governed by this same physiological law, the exercise of any faculty will cause a proportionate flow of blood to its organ, which will naturally enlarge that organ. 3d. This enlargement is caused not by the *mechanical pressure* of the brain upon the skull, but by the natural process of growth and formation. The matter which composes the body is not permanently fixed in its place, but is undergoing a constant succession of changes, (See Combe's Physiology published in connexion with the Journal, p. 46.) abundantly sufficient to allow of any required changes in size. One portion of nature

never prevents or interferes with, the action of any other part. The bark of the tree, notwithstanding all its strength and toughness, allows the liquid sap to insinuate itself between this bark and the wood, thereby causing the enlargement of both. Neither the shells of oysters, lobsters, turtles, &c., nor the toughness of the skins of animals, prevent their growth. Why then should the skull, which is merely the protector and servant of the brain, throw any serious obstacle in the way of its enlargement?

One of the means by which nature effects this enlargement of organs is, rendering the skull covering them *thin*; whilst in their diminution it becomes thicker. In our collection, we have some twenty skulls illustrating these phenomena, and none known to mitigate against them. A physician in Westchester Co., Pa., presented us with the skull of a female, respectably connected, who, in spite of the entreaties of her friends, had voluntarily abandoned herself to the indulgence of Alimentiveness and Amativeness, and whose skull is so very thin as to be transparent where these organs are located, but not elsewhere. The skull of John Earl, who murdered his wife, and who was given to the unrestrained and habitual indulgence of both these passions, is also thin in the same places. So is that of Burley, presented by Mr. Harris, treasurer of the London District, U. C., and a volunteer in the burning of the Caroline. This Burley armed himself for the purpose, and deliberately shot the sheriff who was arresting him for stealing a young bullock and killing it for food. He was an habitual drunkard, excessively licentious, and by turns extremely given to prayer and religious exercises.* One of his religious seasons immediately preceded his execution. When swung off, the rope broke. During the consequent delay, he proposed to have a season of prayer, and was himself earnestly engaged in supplicating the Divine blessing when the sheriff interrupted him to readjust the rope.

L. N. Fowler has the skull of a slave, so notorious for his propensity to steal, that after he had been repeatedly whipped

* For a satisfactory *explanation* of this seeming anomaly, see Journal department, pp. 21, and 107.



almost to death ~~for stealing~~, but to no purpose, on the perpetration of a new theft, his master, seizing an axe, struck it through his scull into the brain, exclaiming, "I *will* break you of stealing if I have to kill you." He lived, but still continued to steal; and, his scull is remarkably thin and transparent at Acquisitiveness and Secretiveness. The scull of another slave, noted for kindness, is thin where *Benevolence* is located.

He has also the scull of a woman, who, from being a moral and virtuous member of society, and a consistent and exemplary professor of religion, became a self-abandoned outcast, and grossly immoral, yet was passionately fond of music. This scull is thin where Amativeness, Combativeness, and Tune are located, but thickened upon the *top*, in the region of the *moral* organs. We will gladly show those of our readers who visit us, these and many other similar proofs and illustrations of the fact, that the exercise of an organ absorbs the portion of the scull covering it, so as to render it thin; while inaction, and also excessive action, reduce the size of the organs, allowing the scull to become thick. Indeed, this point has become fully established; and, although it prevents our *observing* the *whole* of the increase in the size of active organs, still it shows *how* an increase and decrease of organs *can* take place.

It is, therefore, possible to enlarge and diminish the size of the phrenological organs; first, by the scull becoming thin; and, secondly, by the actual protrusion of the scull itself.

Having shown both the possibility and the "*rationale*" of an enlargement of the organs, we next proceed to *demonstrate* this point *by facts*. In 1835, Mr. Balley, of Manchester, England, took from life a bust of the Rev. John Pierpont, of Boston. In 1841, we took from life, a bust of the same head. The latter shows a decided increase of the whole intellectual lobe over the former. This increase any accurate eye will detect instantly, the latter being deeper, broader, higher, and every way more ample. Benevolence and Combativeness are larger, while Cautiousness is smaller, in the latter than in the former. The *cause* of this increase of some organs, and decrease of others, is to be found in the vigorous and almost continual *exercise* of his intellectual faculties in the composition of poetry

for which he has become justly celebrated in lectures in the cause of temperance, truth, and freedom; as well as in his severe and protracted intellectual and moral contest with the rum-sellers of his congregation. Is an ode or poem wanted on occasions like the death of Spurzheim or Harrison, or for any national or local jubilee, Rev. John Pierpont furnishes the best. His unremitted labors in the temperance cause, the number, power, and eloquence of his lectures on various subjects, the logical clearness and cogency of his letters to his vestry, evince a powerful and continuous exercise of his intellectual *faculties*, sufficient to account for the increase of his intellectual *organs*, as well as of Benevolence and Combative-ness, and the *decrease* of Cautiousness.

This case establishes our position beyond a doubt. Both busts were taken when he was upwards of forty, and both were so taken that the manner of taking could cause none of this striking difference. The case is clear and unequivocal, and subject to the inspection of all who wish to see or purchase copies.

A few days ago, Mr. J. G. Forman, a phrenologist, remarked to us, that he had recently seen a woman in Sing Sing prison, who, from a child, had seen with the right eye only, and whose perceptive organs on the *left* side, were much larger than on the right. We proposed to send our artist to take a mask, and Mr. F. kindly volunteered to accompany him. Our *first* glance at the mask disappointed us; for, Calculation and Order were equal on both sides. But a second glance actually electrified us with delight; for, it revealed the fact that Individuality, Form, Size, and Locality, the functions of which are exercised mainly by means of the eye, were much *larger* on the side *opposite** the seeing eye than the

* Our recent discoveries in Magnetism and Phrenology combined, show that the magnetic currents all *cross* each other. Thus, each Phrenological organ has a magnetic nature and current in each hemisphere of the brain, which extend to the face, but *cross* each other. The magnetic current of the *right* organ of Cautiousness terminates in the *left* side of the face, and "*vice versa*;" and so of all the organs. We have many facts in our possession which go to establish this principle of *crossing* to be a law of our nature, showing that when the exercise of any phrenological faculty calls any bodily organ into exercise, this principle of *crossing* always takes place.

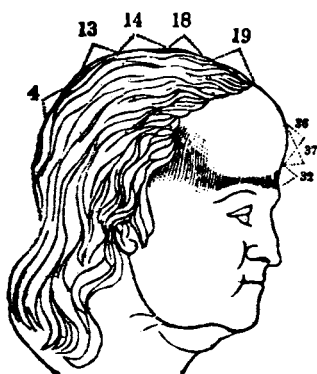
same organs *over* the seeing eye ; while the organs of Order, Calculation, and Weight, which can act as well *without* the aid of the eye as with it, or at least as well with one eye as both, were *alike* on *both sides*. This difference is most striking. Locality rises nearly half an inch on the *left* side, above *the same* organ on the *right* side. Size on the left side has both elevated and protruded the inner portion of the left eyebrow about half an inch, while Language, Comparison, and Causality are *equal* in both. This mask can be inspected and obtained.

In our collection may be seen two masks of Oldham, machinist to the Bank of England, taken by Spurzheim twenty years apart. The last, after he became celebrated throughout Europe for his mechanical and inventive powers, shows a breadth at Constructiveness greater than the first by nearly an inch, while the other organs remained nearly stationary. Spurzheim exhibited these masks in Boston to prove the possibility of enlarging the organs, which was a favorite doctrine with him.

The bearing of these facts is positive and direct. They prove, beyond all dispute, the possibility of enlarging the size of organs by exercising their faculties, as well as of the required protrusion of the skull, and hence prepare the way for evidence less positive in its character, which, without this as an entering wedge, would be comparatively valueless.—They *demonstrate* the point now under consideration, which, once established, may now be illustrated and enforced by an order of evidence too low in itself, satisfactorily to prove it.

Deville's cabinet in London, contains about seventy busts illustrating this point. Caldwell brought over with him some fourteen of them, and says that this increase of organs is placed beyond a doubt by these and other specimens. Dr. Carpenter, of Pottsville, Pa., and Prof. Bryant, of Philadelphia, and many others who have seen these casts, bring a similar report of them. One of these changes occurred in the head of Herschel, the great astronomer. In the first, taken when he was about forty, to which time he devoted himself to music, Tune is very large, and the perceptive organs are no way remarkable ; whereas, in another, taken when about sixty, after he had dropped music and become the first Astronomer of the

age, the perceptive faculties are astonishingly developed, but Tune diminished.



Franklin.



Herschel.

The accompanying cut of Herschel, copied from an English engraving said to be the best ever taken, shows enormous perceptive organs in the length and the arching of his eyebrows, and bears evidence of its having been taken when he was about seventy; whereas, a mask of him now in our collection, evidently taken when about forty, shows only a fair development of these organs.

Several months since, we wrote to M. B. Sampson, our London correspondent, to forward us copies of Deville's specimens illustrating this point, hoping to receive them before we published this portion of the lecture. The following, while it explains the cause of their delay, gives encouragement of their early reception:—

Dated BANK OF ENGLAND, Feb. 3, 1842.

"In the course of a week or two, I shall procure from Mr. Deville the casts which you require, and will send them to you without delay. You would have received them ere this, but Mr. Deville has been confined by indisposition."

Changes similar to those already described, evidently took place in the head of Franklin, except that his reflectives evidently increased, but perceptive diminished. An engraving of him, copied from a portrait taken when he was a young man, will be found, which represents the perceptive organs very large, and Causality retiring, so as to leave his forehead narrow and sloping at the top, evincing prodigious Individu-

ality, Form, Size, Locality, and Eventuality, and large Comparison, with but moderate Causality.*

We have also a plaster bust of him, taken from a marble bust made in France, by Oudon, whose accuracy in sculpturing is too well known to require comment. In this bust, chiselled after a mask, taken from Franklin's *face*, and said to be a perfect likeness of him at that time,† his perceptive and reflectives are both large, the perceptive rather predominating, but reflectives prominent. But in the statue taken of him when old, and placed in a niche in the Franklin Library, in Fifth street, near Chestnut, Philadelphia, Causality and Comparison stand out in the boldest relief, while Individuality and Eventuality are small. Most of the busts and engravings of this great philosopher found in shops, books, &c., represents him as old, and evince predominant reflective organs, but deficient perceptive. See the portrait of him in *Peale's Museum*.

Our next inquiry relates to the existence or absence of a *corresponding* change in his intellectual *character*. Of this we allow all to judge for themselves, but our firm conviction is that *young* Franklin was remarkable for observation, memory in general, desire for acquiring knowledge, especially of an *experimental* character, and facility of communication, &c.; while *old* Franklin was all reason and philosophy, rich in *ideas*, full of pithy, sententious proverbs, which are only the condensation of Causality, and always tracing every thing up to the causes and laws of things, but less inclined to observe and remember facts *as such*.

This conclusion is endorsed by the *natural language* of his organs—an unfailing index of the true character. *Young* Franklin is represented as throwing the *lower* or *perceptive* portion of his forehead forward, which evinces *their* predominance; while *old* Franklin, as in the accompanying cut, throws the *reflective* organs forward, as if in the attitude of deep

* See a recent Boston edition of his works.

† This original marble bust was, we believe, recently purchased by some scientific body in Philadelphia, and the *original mask*, taken from his face, was recently sold, among other effects of Oudon, for about two dollars, and was taken to Italy. Will not some American traveller in Italy procure this original, or a copy?

thought. This shows young Franklin to have been what his portrait, taken when he was young, evinces, namely, a great *observer*; but, old Franklin to have been a profound *reasoner*, a characteristic already shown to appertain to his later busts and portraits.

The likenesses of Buonaparte, as stamped upon coins of different dates, show a decided enlargement of his forehead, especially of his reflective organs, as he advanced in years. This difference is very great; and, if exercise enlarges the organs, surely those of no other man would be enlarged faster.

Let us now enter another field of inquiry, to see if we obtain similar results from another class of observations more general. Stone-cutting, and especially the lettering, requires a vigorous and intense exercise of Form, Size, and Locality; and, accordingly stone-cutters all have these organs *large*. For the correctness of these remarks, we appeal to observation.

Not one man in fifty is found to possess Weight above moderate, while nearly all the sea-faring men we have ever examined, have had this organ fully developed, with large Form and Locality, and usually Order and Calculation. The *reason* of this is obvious. This organ keeps the balance; and, since the perpetual motion of a ship is continually destroying this balance, Weight is kept unceasingly active to regain and preserve it. Their Form is brought into frequent and vigorous action by looking for, and watching ships, land, &c., in the distance; and Locality, by remembering the beds of rivers, the navigable parts of harbors, the localities of rocks, shoals, &c., by remembering the looks of various parts, as well as by practical geography in general. In machinists, engineers, and those who work about machinery, this organ is usually large, and also billiard players, expert marksmen, good riders, &c., while ordinary mechanics, not connected with machinery, usually have it small, except those whose occupation requires climbing. In females, Weight is seldom developed; yet, in factory girls it is unusually large. Constructiveness was found to be large in all the weavers.

At Adams, Mass., in 1834, we were struck with the fact that all the *weavers* examined, had large *Concentrativeness*, an organ below par in ninety American ladies in every hundred. The same results have been observed in every factory we

have visited. At Young's factory, in Delaware, in 1839, we selected some fifty weavers from those employed in other occupations, making but a single failure, and that on a lady of thirty-five, who had been weaving only fifteen months—too short a period fully to develope this organ. The reason is obvious; for, weaving keeps the whole mind exclusively occupied upon one and the same thing, day after day, and year after year. This will serve as a valuable hint to those who wish to improve this organ. Englishmen and Germans generally have this organ large, while it is small in most Americans, which corresponds with their national habits. The former usually devote themselves exclusively to one study or occupation, and can make a living by no other, while the versatile talents of the latter enable them to turn their hands to almost any and everything with success. One leading error of modern education is, putting scholars to reading, writing, spelling, arithmetic, definitions, geography, grammar, drawing, &c., &c., all in six hours. Just as this organ concentrates the mind upon one study, another study is thrust upon them, and hence Americans know a little about every thing, yet not much about any *one* thing. We have, however, observed that scholars taught by teachers having Concentrativeness large, are apt to have it large also. We recently visited the school of Mr. Morris, in whom this organ is large, who stands deservedly high as a teacher, and all but two or three of the thirty examined, had it above moderate; whereas, in ordinary scholars, the tables are *reversed*. Stating our surprise at this, we asked for an explanation, and the answer satisfied us that his having called it into continual *exercise*, was the cause of its unusual development.

Inhabitiveness is almost universally large in those who have lived in one house till fifteen, but small in those who moved in childhood. In thousands of instances, when examining the heads of children, we have said to their parents, "I perceive you have moved since the birth of this child, or else it has lived from home," and do not remember to have failed more than two or three times in our lives; in which cases hereditary influences prevailed over the exercise of the organ. The reason is this: Inhabitiveness becomes attached to the homestead where one has lived; to the domicile in which we are

reared, and the surrounding trees, stones, &c. ; but removing, disturbs this attachment, and weakens the organ.*

We have examined many blind persons without finding one in whom color is even fairly developed. As color is exercised by means of the eye, it is not surprising that its not being exercised, keeps it small.

The deaf and dumb converse mainly by *signs*, and by acting out what they want, that is by imitating. They are the best actors of pantomime, and the best mimics to be found. This continual exercise of Imitation is doubtless the cause of its being universally predominant in this class.

In nearly every Scotchman, Causality and Conscientiousness will be found to be large, which is in keeping with their reasoning so much upon moral and doctrinal subjects. For additional facts of this class, see the chapter on this subject in "Fowler's Phrenology," p. 365.

Probably not one New York city lady in twenty, has Acquisitiveness above moderate;† while a large proportion of Yankee ladies have this organ full. The latter are taught industry from the cradle, but whether this is true of the former, we leave others to judge. In southern ladies also, this organ is usually small. Constructiveness is much larger at the north than at the south, and in manufacturing towns than in the classes that are too good to work. After examining ten heads in any place, we can usually tell the general character of its inhabitants, whether they be proud, secretive, acquisitive, moral, ingenious, &c. Every *place* has as much a distinctive character as every *person*. This is easily solved by supposing that the original founders of these places had certain faculties predominant, and by continually exercising them, excited the same in all new comers, and thus developed the corresponding organs, thereby stamping the impress of their own minds upon others. Other causes, however, doubtless aid in bringing about this result. This principle explains, in part, why law-

* This aims a deadly blow at the *renting* system, lately becoming so prevalent. That system is wrong, and will eventually be found to produce evil both to landlord and tenant. See our analysis of Inhabitativeness in our pamphlet on "Phrenology applied to Matrimony," which will soon be published in connexion with the Journal.

† No wonder the times are so hard.

yers and politicians have large Language, Combativeness, and Comparison—their vocation bringing these faculties into constant action; and why the religious denominations have each a characteristic set of developments, as mentioned on p. 37, &c., though the major part of this is doubtless caused by hereditary descent.

We grant that these and similar facts, if weighed *by themselves* in the scales of inductive reason, would be light, and might not even cause it to preponderate in their favor; but, thrown into the same balance with the busts already mentioned, they add much weight to a scale already preponderating in their favor.

But another class of facts more unequivocal, is found in examinations of the same head, made at different periods. As the public have given us some credit for correct examinations, they will doubtless place some reliance upon the results of our observations, when we say that every year's practice increases our astonishment at the number and extent of these changes, a few of which we will narrate.

In 1836, a gentleman was examined by us, and his Veneration marked three, we at the same time putting his finger into the marked depression between his Firmness and Benevolence. A few days ago he called again, and we marked Veneration *large*; the depression to which we called his attention in 1836, having been *entirely filled up*. He then stated that he became a praying man soon after our first examination, and had continued one ever since. He called mainly to inquire if becoming religious *could* have caused the change in his developments, which he had observed for the last two years.

In 1835, we examined the head of Mr. S., of R., and ascribed to him strong religious feeling, making our whole examination turn upon this point. In 1841, we re-examined him without knowing him, and the moment we touched his head, we exclaimed, "Infidel, irreligious, utterly destitute of belief," &c. At our first examination, he was a very consistent professor of religion, and zealously engaged in promoting revivals; but, soon after, he became a disbeliever; and, at length, a confirmed infidel, so that he was expelled from the church, not for immoral conduct, but solely on the ground of his *infidelity*.

In 1836, a young gentleman of considerable intelligence, stated that when a boy, he had a school-mate of exactly his size, age, and height, whose clothes and hat perfectly fitted him; that when of the proper age, his friend went to West Point, and he to a mechanical trade; that when his friend had graduated, they met, and again changed hats; that his friend's hat, instead of fitting his head as before, was too large in the forehead, and too small over the temples, whilst his hat pinched the *forehead* of the cadet, but was loose over Constructiveness; thus showing an increase of the intellectual organs, and particularly the reflective, in the cadet, whose studies called these faculties into powerful action, and an increase of Constructiveness in the head of the mechanic.

I have always found Eventuality very large in Jews. They were required to tell the Lord's doings to their children and grand-children, in doing which, they powerfully exercise their Eventuality. The same is true of the North American Indians, who perpetuate their history in the memories of the rising race.

In the children of the rich, Acquisitiveness is almost invariably small. Having every want supplied, and therefore no occasion for the exercise of this faculty, its *organ* becomes *small* from mere *disuse*.*

In nearly every soldier and inferior officer whom we examined in Canada, (and they were hundreds,) we found predominant Firmness, Self-Esteem, Amativeness, and Alimentiveness, and large to very large Combativeness, Destructiveness, Hope, and perceptive Faculties; with smaller Causality, and deficient Conscientiousness and Acquisitiveness—the very organization which their occupation would produce, provided our doctrine of increase by exercise, and decrease by inaction, be true. They cultivate a bold, daring, reckless spirit; drink and carouse daily; and have no occasion to exercise Acquisitiveness, for their food, raiment, &c., are furnished, whilst their pay is regular, and scarcely capable of being increased. All their associations deaden Conscientiousness, and excite their passions. It is possible that men with this organization seek the army,

* How beautiful and efficient a contrivance this for preventing the amassing of immense wealth in a particular family, and for scattering the hoarded thousands of the miser! (See our article on the "hard times," No. 2, p. 76.

yet more probable that military associations enlarge and diminish their developments.

Our argument for the increase of organs by exercise, derives additional force from its beautiful harmony with many analogous phenomena. In one of our examinations, reported in the Journal, we related a fact, showing that the intense and continuous action of organs, turned the hair above them gray. We could give scores of facts of this class, accompanied with names and dates. Another article, written by a Canada correspondent, showed that the excitement of any faculty caused an itching or tickling sensation of its organ. In another, we showed that the recent activity of faculties could always be detected by the sharpness of their organs, &c.

Every reader, who will take the trouble to observe, will find that when any of his faculties have been called into unusual activity, their *organs* feel as if crawling, or disturbed, or feverish, or heated, according to the kind and extent of the excitement. If it did not savor of egotism, we would relate our own experience and observation, for the last ten years, since we became conversant with this subject. Observe your own mental exercises, in connection with your cerebral sensations, and you will daily be more and more surprised at the numerous and striking coincidences of this character. Those who think, write, study, lecture, &c., much, will frequently put their hands to their *foreheads*; whilst those who are fond of family, and much at home, when they sleep away from their family, will involuntarily put their hands upon their *social organs*.

President Mahan, of Oberlin, to whom all must concede a highly excited state of the *moral* faculties, when recently preaching in New York, often put his hands on the *top* of his head. In short, this principle of the increase of organs by exercise, will be found to harmonize most strikingly with all the facts, and *classes* of facts, that can be brought to bear upon it.

Again, we know that marked changes of *character* often take place. If, therefore, this principle of a corresponding change of *organs* did not obtain, Phrenology could not be true, because at war with the known manifestations of mind;

whereas, this principle goes far to prove its truth; by proving a coincidence between known changes of character, and *accompanying* changes in the developments.

Turning from the organs to their faculties, we find *them* also susceptible of improvement to a degree truly astonishing, which, after all, is the thing mainly desired—the increase of the organs being only a means of attaining this most important end. Who does not know that every species of memory, taste, judgment, and indeed *every* faculty of mind, are susceptible of improvement to a degree really surprising? and does not this degree far exceed what is generally supposed? This increased power of function, is gained, not exclusively, not even mainly, by the increased *size* of their *organs*, but by their greater *activity*, and *facility of action*.

There is no principle or fact in nature, which we contemplate with more intense delight, or in propagating which we glory more, than the one which we are now advocating. It shows how to *improve the immortal mind*, how to *educate our race*, how to diminish human suffering, and promote man's highest happiness. It holds out, in the language of *demonstration*, to one and all, a sovereign remedy, a *panacea*, for all intellectual weaknesses and moral maladies. Is your memory short or treacherous to its trust, it shows you how to strengthen it. If any of your passions predominate, it teaches you how to reduce their power and activity; or, if any faculty be weak or inactive, it shows how to cultivate and invigorate it.

But it is to *parents* that it holds out by far the brightest star of promise. You *love* your children as you love your own souls, and are even more anxious to improve *them* than yourself, because you are too apt to regard your season for improvement as past. You are ever ready to expend your time or your money, upon their intellectual or moral education; but, unfortunately, hitherto you have only groped your way in the dim twilight, while this principle opens upon you the full orb of reason and mental science—the only correct guides to the results you seek. But let it be remembered that so precious a jewel as mental and moral improvement, cannot be *purchased*, or obtained by *proxy*, or inherited, except in its rudiments, but must be *cultivated*, and that by every one *for himself*. Parents and teachers may indeed place the proper means or

mental stimulants before the minds of the young, just as they may place nourishing food before them, but can no more *exercise* the minds of children by proxy, than they can eat, or sleep, or breathe, or die for them.

Reader, do you desire to know *how* this can be effected? Do you wish this mine of self-improvement opened, so that you may begin now to lay up its richest treasures? Then give us your ear. The means of self-improvement are simple, easily applied, and within the reach of *all*; and, they are certain and powerful. They consist simply in **EXERCISING** the organs you wish to improve; and, in *not* exercising those you wish to restrain. This, every one must do *for himself*, and do it, not “here a little and there a little,” but **HABITUALLY**; and, the richest harvests mortals *can* reap, will crown your efforts—harvests infinitely richer than all the mines of the world, because harvests of *moral* pleasure and *intellectual* attainment; harvests as far above all earthly possessions, as mind is superior to matter.

Will you sow, that you may reap this harvest? or, will you fold your arms, and allow your brain, at least in part, to die; yes, *to die* while you live, merely from inaction? Does not the glorious truth, just presented, inspire your hope, and nerve your determination to carry forward your intellectual and moral attainments as high in the scale of improvement as nature will allow? Already, you eagerly ask, “*how* can we exercise our *faculties*, so as to enlarge the *organs*? *how* bring them into vigorous and continuous exercise? *how* discipline the intellects, and call out the moral feelings of children and youth? Listen again, and we will present

THE MEANS OF EXCITING THE FACULTIES.

Every faculty has its own proper *aliment* or *stimulant*, the presentation of which *naturally* induces spontaneous action. Thus, Alimentiveness is stimulated, not by gold or diamonds, but by *food*, its natural exciter. Hence, the sight of food, or seeing others eat, or even the taste or smell of food, excites hunger; whereas, without these natural stimulants, Alimentiveness would have remained quiescent. Acquisitiveness is stimulated to action by property, or the *possession* of things, &c., but not by food, or distress, or danger. Causality is ex-

cited to action by bringing causes within its reach. To excite and thereby strengthen this faculty, think, reason, inquire into the *causes* of things, and trace out the relations between causes and effects—that is, bring this faculty into action upon the causes, principles, and laws of things. Combative-ness is excited by *opposition*, not by beef-steak, or money, or a fact in philosophy.* Approbativeness is excited by praise or reproach; Benevolence, by suffering; Reverence, by thoughts of God; Conscientiousness, by *right* and *wrong*; Ideality, by the beautiful, exquisite, or perfect; Mirthfulness, by the laughable or ridiculous; Locality, by travelling; Combativeness, by danger, &c.

But mark: one faculty cannot perform the function of any other, or supply its place. Though a person having Acquisitiveness small, may make money to leave his children rich, or to show off, or to aid the poor, or to furnish the means of acquiring knowledge; yet, these motives neither excite nor enlarge Acquisitiveness; for, the first is an exercise of Philoprogenitiveness; the second, of Approbativeness; the third, of Benevolence; the fourth, of Intellect, &c. To exercise Acquisitiveness, therefore, he must make and love money to *possess and hoard*—must love property to *lay up*, and for *its own sake*. You may eat a meal, not because you *relish* it, but because a certain *hour* has come—that is, from *Time*, not Alimentiveness. Fighting desperately from motives of *honor*, and not from *love* of fighting, is no more an exercise of Combativeness or Destructiveness, than the apparent fondness, in company, of a husband and wife who cordially hate each other, is an exercise of pure connubial love.

This illustration shows, first, that the *precise nature*, or *legitimate function* of every faculty, must be known, as well as its *natural* aliment or stimulant; and, secondly, that this stimulant must be placed before the faculty so as to *excite* it, in order thereby to enlarge it.

The *first* thing to be done, then, is to obtain a knowledge of the function of every faculty, that we may know how to excite it. To impart this knowledge, we shall briefly *analyze*

* This train of remarks does not refer to the power one faculty has of bringing another faculty into action—a point to be elsewhere presented.

each faculty ; and, in order to do this in the shortest and most effectual method possible, we shall point out the *adaptation* of each to its counterpart in nature, or to the end it attains in the economy of man. 'Thus, Philoprogenitiveness is adapted to the *infantile* condition of man ; Causality, to the arrangement or laws of cause and effect ; Cautiousness, to our being in a world of danger ; Benevolence, to the sufferings of mankind ; Alimentiveness, to the requirement and arrangement of digestion ; Constructiveness, to our need of clothes, houses, and things that are *made*, &c. We know of no short-hand method of impressing indelibly, the nature and function of the faculties at all to be compared to this, united with *definition* instead of descriptions. Remembering this adaptation of a faculty to its object, is comparatively easy, and this reveals its true function.

Instead of following the arrangement of most Phrenologists, and commencing with the *propensities*, we shall analyze the *Intellectual* Faculties first, and at the same time show

1. THE PHRENOLOGICAL PRINCIPLES OF CONDUCTING EDUCATION :
2. HOW TO IMPROVE EVERY KIND OF MEMORY : and
3. THE MEANS OF STRENGTHENING AND EXPANDING THE INTELLECT.

These subjects are of vast importance to each and every member of the human family, but *especially* to PARENTS and the YOUNG. To descant upon the value or utility of memory, would be superfluous. We appeal to you who are rich, if you would not gladly give your *all*, the *necessaries* of life alone excepted, for a clear and retentive memory of all you have ever seen, or heard, or known. What would not you, lawyers and physicians give, to be able, without notes, to recall, clearly and in order, every point of your evidence, every fact in your practice, every point in the authors you have ever read ? Similar remarks apply to men of business, to whom a retentive memory is, if possible, still more serviceable. How often has the reader felt mortified in the extreme, and angry with himself, because he has forgotten something he intended to say or do ? How great the consequent inconvenience, and delay, and even loss, which a good memory would have avoided ? How

much more powerful and effective is that speaker who can dispense with notes, yet say all he wishes ; and, by the aid of a clear and retentive memory, can bring to his aid thoughts and arrangements previously prepared ? In short, is there any occupation in life in which nearly every kind of memory is not *most useful* ? In many it is *indispensable*. We ask parents whether transmitting to their children vigorous intellects and retentive memories, is not one of the richest legacies they can leave them ? and whether a poor memory, one that is treacherous to its trust, is not a sad misfortune ?

Again: To be productive of pleasure, every action of our lives must be governed by *intellect*, which is only another name for experience and correct judgment. The man of feeling and impulse, is a man of sorrow and misfortune. The propensities are blind, and blindly seek gratification ; whereas, intellect directs them into the paths of virtue and happiness. We grant, indeed, that the assistance of the moral faculties is also indispensable, yet without intellect, even *they* are "blind leaders of the blind ;" producing all the anomalies and abominations of paganism. Aided by intellect, men accomplish much more, and that far better ; doing with their heads what unintellectual men do with their hands.

And then again ; how rich are the treasures of knowledge ! How delightful the study of nature. "*Knowledge is power.*" Man is so constituted that to study the laws and phenomena of nature—to witness chemical, philosophical, and other experiments—to explore the bowels of the earth, and to examine the beauties, the curiosities, and the wonders of its surface—to learn lessons of infinite power and wisdom as taught by astronomy—but more especially to study *living, animated nature*—to observe its adaptations and contrivances—in short, to study *nature* in all her beauty, and variety, and perfection, constitutes a source of the highest possible gratification of which the human mind is susceptible.

The reader is now prepared to go with us, first, into the study of the intellect, at least in its elements, and, secondly, into the *means of strengthening and improving it*.

We propose now to point out the various *kinds* of memory, and the means of strengthening each, as well as of securing *mental discipline*.

The *organs* of the Intellectual Faculties, occupy the *fore head*, or that portion of the head usually uncovered by the hair; and their size may be ascertained by observing the amount of *brain* forward of a perpendicular line elevated from the most prominent portion of those bones which are forward of the ear, and run forward towards the eye, and bind the muscle with which we move the under jaw, called the zigomatic arch* This prominence is on a line with that tabular, elevated portion of the skull on which the intellectual lobe lies.

These faculties are usually divided into two classes; yet, we are satisfied that making a third class will still farther facilitate their study. The first developed of these, as well as the most important, are the organs in the middle portion of the forehead, embracing Individuality, Eventuality, and Comparison, which might be called the *knowing* organs, being the first, if not the main, channels through which a knowledge of things, especially of the phenomena and laws of things, flows into the mind. All children will be found to have a great fulness, if not marked prominence, commencing above the nose, and extending upward through the middle of the forehead, to its upper part; and, in accordance with this development, all children have an insatiable curiosity to see, *see*, *SEE* everything; to know all about whatever is passing; and to ask *what* is this, and *what* is that; together with a remarkably retentive memory of stories, facts, and what they have seen, heard, or read. Besides being a proof of the truth of Phrenology, this shows *how to educate children*; namely, by *showing them things*, rather than *books*—by exhibiting facts, and *explaining the operations and phenomena of nature*. But the force of this remark will be the more evident *after* we have analyzed these organs separately. They are

INDIVIDUALITY :

Or observation of things: curiosity to see and examine objects: examination of things as independent existences, and in their isolated capacity.

This is the *looking* faculty. Its one distinctive function is to *see things*. It asks "*what* is this, and *what* is that?" It

*This is far better than measuring from the *ears* forward which measures a portion of the *propensities*.

creates that intellectual curiosity, as well as that instinctive desire to examine and discover things, which has resulted in most of the discoveries in modern science, improvements in agriculture, the arts, &c. It constitutes the stepping-stone, or door of entrance through which a knowledge of *things, as things*, is received into the mind, and takes cognizance of what is called the *divisibility* of matter, or that quality which allows a body to be divided and subdivided "*ad infinitum*," while each portion cut off still remains a *distinct thing*.

ADAPTATION.—On looking at any thing, say a book or pen, the *first* impression received from it is, that it is a *thing*. It is its *personality*, its *individuality*, its *thingness*, which first enters the mind. Before we can examine its properties or uses, we must know that it is a *something*. Matter is parcelled out into things without number, each of which has a separate existence of its own. Thus, who can count the sands upon the sea shore, or the leaves or twigs of the forest, or the particles of matter? And yet, each, in its very nature, has a separate existence of its own. To this necessary property of matter, therefore, this faculty is adapted.

The infant of a few hours, or at least, days old, begins to *look* at surrounding objects, to gaze, and stare, and notice. Indeed, this appears to be the first intellectual organ exercised and, during childhood and youth, it evinces this curiosity to; see, and handle every thing, to pull things apart so as to see what is inside of them, &c., seeming to be one of the strongest intellectual desires and functions of children.

This *looking* tendency of children is too strong, too universal to be mistaken, and the *result* to which it leads is equally general—equally conclusive. It says, and in language too loud, too plain to be unheard or misunderstood—the language of *nature*—that children must be taught by *observation, first and mainly*, from books, afterward and secondarily. This curiosity of children, and the extraordinary development of Individuality in them, expose the fallacy of the almost universal opinion, that they can neither learn nor know any thing till they can read and spell, and of the custom of consuming *five or more years* of the most valuable portion of their lives, upon reading and spelling. The fact is, education is *begun* at the wrong end, and continued wrong through-

out. Should we not follow the order in which their *organs* are developed? Shall we put them to studying subjects which they have not yet the powers to comprehend? As well set the blind to select colors, or the deaf to learn music.

This error is almost fatal to intellectual exercise, and of course to the development either of the intellectual organs or their faculties. Reading is arbitrary, and requires a vigorous and protracted exercise of intellect: observation is perfectly natural and easy, as much so as breathing or sleeping. Learning to read is irksome, and therefore repulsive, while observation is delightful; and all know with how much more ease and profit the mind engages in that mental study which is agreeable. Learning to read does not *interest* children, and therefore does not exercise, and hence cannot enlarge, their intellectual organs, while observation, having things shown and *explained* to them, delights them beyond measure. Teach children things first, books afterwards, thereby calling the intellectual organs into powerful action, which enlarges them, and strengthens their faculties. No wonder mankind are so un-intellectual. No wonder they will flock by thousands to see monkey shows, circus exhibitions, &c., but take little interest in purely scientific or intellectual matters. True, they flock to hear an eloquent speaker, because he rouses their feelings; yet, how few go to hear close *reasoning*, or see an exhibition of facts. No wonder that mankind spend most of their time, desires, &c., upon the gratification of their *feelings* and passions, and that even their religious belief and practice are mainly a matter of education or feeling. This lamentable deficiency of intellect is certainly not *constitutional*, or the fault of man's *nature*; for, as already seen, Phrenology lays down the doctrine as fundamental and universal, that intellect should direct and govern all our feelings, even the moral and religious: and that what nature *requires*, she *provides*. She requires the ascendancy of the intellect, and, accordingly, *all* children have superior intellects; far better, in proportion, than adults. How much oftener will the reader see fine foreheads on children than on grown persons? But why this relative increase of organs destined by nature to guide and sway man? For the same reason that colored children have better heads than colored adults, and colored people at the North, than those at the

South : namely, because *nature* does more for them than education perfects—because they become weak from mere INACTION. The *cause* of this inaction, we have given, namely, *want of interest in their studies*; and this want of interest is because their studies are above their comprehension, and not adapted to their faculties.

We know, indeed, that we are advocating a bold innovation; that we are sapping, or rather undermining the very foundation of education; that we are demolishing, at a single stroke, an idol to which parents cling as they do to their children themselves, and on whose altar millions are sacrificed in body, and nearly all in mind—but we cannot help it; for, our data is *Phrenology*, and our inferences conclusive. From the universal fact that Individuality is the first and most prominently developed intellectual organ of children, there is no appeal; and, from our inference that, *therefore*, this organ should be brought into habitual action in them; that to *show and explain things* to them should even be *the* leading object of early education, is direct and unequivocal. That teaching them to read and spell, exercises their observing powers but little, or at least not to any extent worth naming, is self-evident. It absolutely *prevents* observation, instead of promoting it. What is there within the walls of a school house for children to see? Absolutely nothing but an occasional prank of some mischievous scholar, at which, if they see, they naturally laugh, for which they get chastised or boxed over the ears, accompanied with a “There, now, see that you keep your eyes on your book.” As well chastise them for breathing, or for being hungry! Shut out from the view of objects at school, and mostly confined within doors while at home, no wonder that they lose their curiosity, and find their intellects enfeebled. Their arms, or feet, or any other physical organ, if laid up in a sling, or prevented from exercise, would also become enfeebled. At three years old, just when they require all the physical energies of their yet delicate nature for growth, they must be confined in a school house; their growth thereby stunted; and often fatal disease engendered, and all to *spoil their intellects*. True, parents mean it for the best, but that no more obviates the evil consequences, than to give them arsenic, intending to benefit them, would prevent its killing them.

But this bold, and at first apparently revolting position, is still farther established by observing the method by which the human mind arrives at all correct conclusions. Reasoning alone, without its being founded upon *observation*, cannot teach any thing. Would *reason alone* have ever discovered, or ever perfected, Phrenology? Can reason teach us, in the first instance, that a function of a muscle is motion, or of a nerve, sensation; that the eye was made to see; that heat can be obtained from trees? that water can quench thirst, and food satiate hunger? that a stone thrown into the air will fall again to the earth? Observation must always *precede* reasoning. After we have seen thousands of stones that were thrown into the air return to the earth; seen food satiate hunger, and water quench thirst, thousands of times, &c., we may then begin to reason that other stones thrown into the air, will also fall to the earth, that food in other cases will satisfy hunger, and water allay thirst, &c. The *inductive* method of studying nature, namely, by observing facts, and ascending through analogous facts up to the laws that govern them, is the *only* way to arrive at correct conclusions—the only safe method of studying any science or operation of nature, Phrenology included, or of ascertaining any truth in nature.

Now, the minds of children are only the minds of adults in embryo. The former are compelled, by an unbending law of mind, to gain all their knowledge by the same process by which the latter perfect theirs—by *observation*, followed by reason. Then let children be taught this lesson of induction as their *first* lesson, their main lesson during childhood. This lesson never falsifies; books and papers sometimes do; and thereby bias and warp their judgment, implant errors, and blind reason.

We now appeal whether we are not on *philosophical* ground, as well as phrenological—whether we are not planted on a *law of mind*, and whether education should not be made to conform to it. Is not this point self-evident? and should not education be at once *remodeled* in harmony with it? We doubt whether fifty years will pass, if twenty, before this fundamental change will be brought about. We even expect to live to see it, even though the good (?) old way is so thoroughly riveted upon the affections of parents. But let every reader ask himself what

good his books did him while a child? Let him look around, and he will doubtless find, what we have been astonished to observe, that many men having the strongest minds as well as memories, and the best business talents, do not know how to read or write. Let him ask which is preferable, book-learning, or common sense? a college learned sapling, or a strong-minded, common sense citizen who cannot read? and train his children accordingly.

Not that we would have reading, writing, and spelling neglected, but we would make them *secondary*, both as to time, and as to intrinsic importance.

The course pointed out by Phrenology, then, is simply this. Even before your child is three months old, place a variety of objects before it; take it into rooms and places which it has not yet seen; hold it often to the window to look abroad upon nature, and see things that may be passing, &c. At six months, take hold of the things shown it, and call them by name, as plate, bowl, knife, fork, spoon, table, bed, &c. At one and two years old, take it out of doors much, (which will strengthen its body as well as afford increased facilities for seeing things,) show it flowers, trees, leaves, fruit, animals, &c., in their ever-varying genera and species; and when it asks you "Pa, *what* is this?" "Ma, *what* is that?" instead of chiding them with an "Oh, dear, you pother me to death with your everlasting questions, do hush up," take pains to explain all, and even to excite their curiosity to know more. Take them daily into your fields, or gardens, or shops, and while you are procuring them the means of *physical* support and comfort, store their *minds* with useful knowledge. Even if they hinder you, rejoice; remembering that you are developing their immortal minds—a matter of *infinitely* greater importance than adorning their *persons*, or leaving them rich, &c.

As they become three and four years old, take them to the Museum: show them all the fish, birds, animals &c. Tell them all that is known about the habits, actions, and condition of each, (not all in a day, or in a year,) and provide them with books on natural history, with explanatory cuts, (what, for children to read before they have learned their letters? no, bnt) so that, as they clamber upon your lap, and fold their filial arms around your willing neck, you may show them these pic-

tures, and read what is said of their habits, dispositions, modes of life, &c. Show them the minerals, their diversity, colors, kinds, &c.; and then take them into the laboratory of nature, and show them the operations of the chemical and philosophical world.

Take them again into your garden; show them a pretty flower, (reader, did you ever see a child that was not extraordinarily fond of flowers?) show them its parts and the uses of each; the calyx and its texture and location as adapted to the *protection* of the flower; the petals and their office; the stamens, and their office; the pistil, and all its other parts, with the uses and functions of each, and your child will be delighted beyond measure. The next day, show it another and different flower; point out their resemblances and differences, and you not only gratify, or rather excite and develop your child's intellectual curiosity, but also teach it to analyze, compare, classify, &c.—the first step in reasoning.

"But I do not *know* enough," says one parent. Then go and learn. Let young ladies spend less time over their toilet, music, love-tales, parties, "setting their caps," &c., so that they can learn the more, and be the better qualified to cultivate the intellects of their children. Parents are solemnly bound, in duty to their children and their God, not to *become* parents till they are qualified to *educate and govern* their children.

"But I have not the *time*," says another. Then you should not have time to *marry*. Take time first to do what is most *important*. But more hereafter on the duties of parents to educate *their own* children, and also of the qualifications requisite for this most responsible office. We will *first* show how to *educate* children, and then, how to find *time* to do it. And yet, strange inconsistency, many young people rush headlong into the marriage state, totally unqualified to train up their children, either intellectually or morally. And it is still *more* strange, that, with all the *interest* felt in this subject, and all the efforts made to improve it, we have only made matters worse; because not founded in the nature of man.

Having thus laid the *foundation* of education in *observation*, not books, we proceed to build its first story, which consists in the cultivation of

EVENTUALITY.*

Or desire to witness or make EXPERIMENTS: to find out what is: to know what HAS been, or to ascertain what WILL be: love of KNOWLEDGE: thirst for INFORMATION: desire to hear and relate ANECDOTES: recollection of action, phenomena, occurrences, circumstances, historical facts, the news of the day, events, &c.

ADAPTATION.—Nature is one great theatre of *action, motion, and change*. These changes, or operations, are almost infinite in number and variety. Rivers are ever running, the tides ebbing and flowing; the seasons going and returning; vegetation springing up, arriving at maturity, or returning to decay; and all nature, whether animate or inanimate, undergoing one continual round of changes. Man, so far from being exempt from this law, is a perfect illustration of it. Instead of being placed in the midst of one monotonous *now*, one unchanging *sameness*, his heart is ever beating, blood always flowing, lungs ever in motion, and his mind (at least in its waking state) experiencing a number and variety of incidents or events never to be told; for, the very recital of them, would only double their number. Innumerable historical events have been continually transpiring from the first dawn of human existence, until now, widening and varying with the addition of every successive being to our race. To be placed in a one-condition state, in which no changes or events occur, would preclude all happiness; for, the very experiencing of pleasure or pain, or even of any mental exercise, is itself an event. Even the sciences themselves are only an enumeration of the operations, or the doings of nature. Or, in case these changes existed, if man had no primary faculty which could take cognizance of them, or remember them, nature would be a sealed book; suffering and enjoyment impossible; experience, our main guide to certain knowledge, and the best of teachers, unknown; and all the memory of the past and even of our own past existence, obliterated.

Eventuality, therefore, adapts man to his existence in a world of changes or events; lays up rich treasures of knowledge;

* In this work, we shall pay but little attention to the *order*, in which authors describe the organs; but, in this portion of it, shall analyze the organs either in the order of their *natural* connexion and development, or importance, as will best present and enforce our ideas.

recalls what we have seen, heard, read, or experienced; is the main store-house of experimental knowledge; and, aids reason in teaching us what *will* be from what *has* been. The function of no intellectual faculty is more important, and the loss of none, more injurious. Its development follows closely upon that of Individuality; being one of the earliest and strongest intellectual faculties manifest in children. Without this to retain the knowledge they are hourly acquiring, they could not advance a single step in acquiring that experimental knowledge of things, the application of which is indispensable in every thing we say or do. The constitution of the human mind requires that Individuality, or a craving curiosity to *see* every thing, should be developed and exercised before reason, or any other intellectual faculty can be brought into action; and, secondly, that *Eventuality* or *memory* of things seen, and knowledge acquired, should follow next; and, that these two mental operations should constitute the main body of all our knowledge, as well as the only correct basis of all reasoning. Inferences, not drawn from *facts*, or not founded in them, are valueless. Reason without facts, is like an eye in total darkness, or rather, reasoning cannot exist without being based on facts; or, more properly, reasoning is only a *general* fact, a law which governs a given class of nature's operations. This arguing and drawing inferences independent of *facts* is not reasoning, only guessing, or surmising, or giving a *therefore*, without a *wherefore*, which is no guide to truth, and worse than valueless; for, like an "ignis fatuus," it only *misleads*.

These remarks, though they present the function of *Eventuality* in its true light, by no means do justice to its *importance*, which it is impossible for words to express. Still, they show the necessity of its cultivation in children, and that every other faculty, except observation, which is its twin-sister, must give way to its improvement. We shall next consider,

THE MEANS OF STRENGTHENING MEMORY OF EVENTS.

This can be effected *only* by calling it into *vigorous and habitual* EXERCISE; and, this must be done, particularly in children, by keeping before the mind *interesting events to be remembered*. All this can not be done in school; for, little occurs there to be remembered except their plays. A short story will best illustrate and enforce this point.

Teacher taking a little girl upon his knee, asked her if she went to school. "Yes, sir," said she. "And what do you do in school?" inquired he; "I set on a bench and say A," was her answer. Children from three years old and upwards, are sent to school to set on a bench and say A; or, to spell A B, ab; or, B A, ba, K E R, ker, ba-ker, &c., which they do by rote, just as a parrot says "pretty polly," and know just as much about it, and it does them "nearly" as much good; whereas, confining them in-doors, preventing their taking exercise, even to their nestling or moving on their seats, for which they are often punished, and also compelling them to breathe a vitiated atmosphere, does them a thousand fold more harm than saying A does them good. Strange that parents and teachers have so long violated this leading principle of intellectual culture, and no wonder that so many are consequently cursed with treacherous memories. Swing up the arm or foot of a child six or more hours daily, for years, and punish it for moving it, and see if it does not become as feeble as the memory of most persons; and, for precisely the same reason—INACTION.

In addition to this, children are required to remember what does not at all interest them. Of what interest to them is the calling of a certain shape by A; of another, by B., &c.; or that a b spell ab? Just the same that "pretty polly" is to the parrot, and for the same reason. But only tell them a story, or just shew and explain passing things to them, and they are instantly electrified with interest. Their attention is riveted, and their *memory* of the story, or of the thing seen, is powerfully excited, and the *organ* of Eventuality exercised, and thereby enlarged.

Do you ask, then, what course of early education *Phrenology* points out? We answer: *Show them things, and what things do. Tell them stories, and exhibit to them the operations of nature first; teach them to read and spell afterward.*

Are you a mother, or a nurse? Have you never seen children, opening their eyes with the dawn of day, plead "mother, tell me a story,"—"please, mother, do tell me a story"? And have you never heard the impatient answer, "O hush; I've told you all the stories I know"? We know nothing that will stop a child's crying, quicker than telling it a story. We know of

no mode equally delightful to them, and, I might add, equally *profitable*.

There is a vast amount of common sense and human nature in the Bible. To say nothing of its authenticity, how perfectly it harmonizes with this principle, when it directs the children of Israel "to tell the Lord's doings to their children, and their childrens' children, and they again to theirs, by the way-side, and by the fire-side, when you lay down, and when you rise up." "Write them upon the doors," &c., that they may be a perpetual token of remembrance, &c. In other words: Tell your children, your grand-children, and your great grand-children, the story of God's dealings with the children of Israel; their sojourn in Egypt; their departure; their wanderings in the desert; their rebellions, and all the incidents connected with Jewish history. The tenacious adherence of this nation to their ancient customs, renders it highly probable that this injunction is followed more or less to this day; and, accordingly, we have *invariably* found Eventuality surprisingly large in the Jews; larger than in any other class we examine. It is probably not too much to add, that our best oriental and historical scholars are Jews. From what we have seen of them in this respect, we unhesitatingly assert, that they far exceed any other people. But of this the reader can judge for himself. What history equals that of Josephus for accuracy or minuteness of detail? And is not the Bible, considered merely as a history, characterized for the same qualities?

Again: The North American Indians perpetuate their histories in the memories of the rising race. The old grand-father, too feeble to wield the tomahawk, or chase the stag, takes his little grand-son upon his knee, and recounts to him, with a minuteness and accuracy of which we can form no idea, the battles he has fought, the enemies he has killed, and the manner of killing them, his journeys and every little circumstance connected therewith, even to the starting of a deer, or the flying of an owl; as well as the looks of the country, the mountains crossed, and rivers forded, and their windings, &c. A specimen of their astonishing powers of recollecting and narrating, is to be found in the life of Blackhawk, dictated by him to an interpreter after his first visit to this country, some of which

was extracted into the Journal, Vol. I, No. 2. That article the writer prepared; and, in looking over the work for selections to illustrate his developments, we were surprised at the perspicuity and minuteness of details of his story. Beginning back at the time when his tribe inhabited Montreal, he told those prophetic revelations which preceded their removal, and all the incidents of their successive journeys as the whites drove them back, and still farther back: the particulars of his joining Tecumseh in fighting against Gen. Harrison: the details of the war in which he was taken: the injustice of the whites: his travels through the United States: whom he saw, and what was said on various occasions, &c., &c., with a detailed precision which is rarely if ever found in our own race, and that at the age of 70. We hazard nothing in saying that the Indians know more of their national history than the Anglo-Saxons do of theirs; because, the former tell it to their children in the form of *stories*, while the latter put it in their libraries, and teach their children to "set on a bench and say A." Let the two but be *united*—the very course we propose to pursue—and the attainments of our children would doubtless be incredible, far exceeding any thing now known.

Let every reader ask himself whether he does not remember the incidents and stories of childhood with a clearness and minuteness with which his present memory bears no comparison? But *why* this weakening of this kind of memory? Because you sat "on a bench and said A"; that is, because your early education repressed instead of exciting Eventuality; so that its inaction diminished it, and *not* because the constitution of man requires it to become enfeebled by age. You had nothing to remember, and therefore remembered nothing. And if you wish to *improve* your memory, *go to remembering*; for, the more you *try* to remember, the more you *do* remember, and the *more* you remember, the *better* you are able to remember. It is a mistaken notion that the more you charge your memory with, the less you remember. The *reverse* is the fact, unless other things confuse you, and wear out your brain. Ask our post office clerks if they do not find their memories of names, faces, changes ordered, &c., to *improve* instead of becoming weaker. Many a lesson of this character have my

travels taught me. In South-Boston, I requested several omnibus drivers to do errands in Boston, bring over one thing and another, and noticed that they never took a memorandum of the errand, and never made a mistake. They often do twenty errands at a trip, and do not put down a single one on paper; yet, never make a mistake. The second time I went to the post-office in Boston, the clerk, without looking over the letters, told me I had none. I requested him to look. He said it was of no use, still, to satisfy me, he looked but found none; and, scores of times, he told me that there was or there was not any thing for me, the moment he saw my face, without my being able to detect a single mistake. If he said yes, he found something; if no, nothing. Must it not require a most extraordinary act of memory to tell whether any of the vast number of mails arriving daily, brought a letter for me or not, or for any of the thousands that were constantly applying, whether strangers, as I was, or citizens? Yet, doubtless, every reader of these pages, might have had, perhaps can yet obtain, as good a memory about any thing, if not every thing, as this clerk has. My own experience on this point is, perhaps, worth relating. From the first, I have practised giving *written* descriptions of character along with charts; and, when a company, or when several were examined in succession, being compelled to postpone the writing till I had more leisure, I charged my mind with two things; first, the size of every organ in each person examined; and, secondly, with *what* I *said* about each, until I could write them out, which often was not till days afterward, and till hundreds in the mean time had been examined. I sometimes took memoranda at the time, but would not look at them till I had written what I remembered, and have seldom had occasion to add any thing. When I did not charge my mind with the examination, it passed out of my mind as the person left the room, unless it was worthy of being remembered, or unless my brain was overcome with fatigue. To say that my memory; not only of examinations but, also of places, faces, and the size of organs, has doubled ten times, is to fall short of the fact. It is rare that a circumstance, though trifling in itself, is mentioned as connected with my visit to a certain place, or family, which is not remem-

bered, the only difficulty being in remembering *names*—a point to which, till recently, I never attended; and now, only slightly. In Boston, having occasion to order an article by packet from Philadelphia, on taking out my pencil to write the name of the ship and captain, its leads were out, and no means of making the memoranda were at hand. Applying this principle, I thought it over and over and over again, till “The Robt. Waln,” Capt. Martin, was indelibly impressed upon my recollection. In visiting families—and I often have appointments every evening for three weeks ahead—I never allow myself to note down either name, date, street, number, or hour, or the number to be examined, and *all* from *practising* the principle I am urging. Nor would the gold of the world, if such a thing were possible, buy of me the mere *improvement* in the various kinds of memory effected by this course. Let the *reader* practise it, and in five years, he, too, will say the same. Nay, more. Doubtless every reader may double the power of any kind, or of all kinds, of memory *in six months*, and improve it fifty per cent in one month. At least, it is worth the *trial*—which is only the vigorous and habitual *exercise* of your mind upon what you wish to remember; a simple remedy, but a glorious result.

Following out this principle, I seldom lecture from notes, but from memory alone; though never commit, in which, not having practised, I do not excel. My work on Phrenology was composed, not from notes, but from recollecting the heads and characters of those described in it; and, I could fill ten more just such volumes from the same source, without departing one iota from what was said at the examination, except omitting unimportant parts.

These remarks about myself, which might be greatly extended, are not prompted by a boastful spirit; for, I claim no great credit for doing what my business *compels* me to do; but, by a desire to present the reader with a scene from real life as a sample of the means of exercising, and thereby improving, the powers of memory, especially, of *Eventuality*, as well as to illustrate the great law on which the education of the opening mind should be conducted. I will just add, that the study of Phrenology far exceeds all the mental exercises I ever experienced or read of, for disciplining the memory, and improving

the mind. Its study is, therefore, cordially recommended not only on account of the glorious truths and rich mines of thought it opens, but merely as a means of *strengthening the memory*, and *improving the mind*. But more of this after I have analyzed the other intellectual faculties.

Were other illustrations of the extent to which memory may be carried by exercising it, necessary, I might state cases related to me in my practice. Mr. White, dentist, Tenth street, near George, Philadelphia, informs me that his wife's uncle, who resides near Reading, Pa., was unable to read, or write, or keep books, and yet, that he usually did business to the amount of hundreds of thousands of dollars, annually, without ever having been known to make a mistake as to the amount due from him or to him, till after he became intemperate.

After giving this lecture in Clinton Hall, in February last, a gentleman stated to me that he knew an extensive drover in the New York market, who could not read, write, or keep books; yet, who would sell out a drove of hundreds of cattle, one to one man, another to another, a half to a third, and a quarter to another, and yet, keep every one in his head, their weight and price, and amount due from each; and, said he "I never knew a single mistake; and, what is more, he will do the same of droves sold years ago. He stated it as his full conviction, that he never forgot a single hoof he ever sold, or its weight, or price, or purchaser. If the reader thinks that this draws too largely upon his marvellousness, I reply, wait a little; for, you may yet see collateral evidence of its truth. I give it as my full and deliberate opinion, that the mind of man is so constituted as to be able, if properly disciplined, and if the body be kept in the right state, to *retain EVERY* thing it ever received. Unquestionably, our memories are originally constituted to be *fact tight*—to let *no event of our lives*, *NOTHING* ever seen, heard, or read, escape us, but to recall *EVERY* thing committed to its trust. Look at the astonishingly retentive memories of children. And yet their brains are still soft and immature. What, then, *might* the memory of *adults* become? As much stronger, more minute, and tenacious, as their brains are capable of becoming more solid and vigorous. But modern education *weakens*, instead of improving the memory; first, ~~by~~ *weakening*, and almost destroying the tone and

power of the body, and thereby the vigor of the organs in the *base* of the brain, including the perceptive or knowing organs,* and, secondly, by giving them, especially Eventuality little stimulus, little food, so that it becomes enfeebled by sheer starvation and inaction. It has little to do, and therefore does not do that little; carrying out the principle that "From him that hath not, shall be taken away *even that he hath.*"

A similar fact, but one still more in point, occurs in the case of Mr. McGrugan, of Milton, Pa. In 1836, we examined his head, and found all the intellectual organs amply developed. We well remember the bold prominences of Causality, as well as the perpendicular ridge, somewhat resembling a part of a pipe stem, which we observed in the centre of the forehead, which indicates the recent enlargement of this organ. In our visit to Chambersburg, Pa., in 1839, Mr. McGrugan, waited on us to request an hour's interview. He then expressed himself in the strongest terms as to the extent to which memory was capable of being improved, expressing the strongest desire to be, what his age and circumstances prevented his becoming, a public lecturer, simply that he might enforce upon young men the importance of memory, and the means of cultivating it.

He said that at twenty-five, his memory was most miserable. If he went from his house to his shop for any thing, he usually forgot what he went for. If he went to town, he forgot most of his errands. He could not recollect any thing he read or heard, neither names, nor words, nor dates, nor facts. At length he resolved no longer to submit to this forgetfulness, but to discipline his mind, in doing which he adopted the following method. When he wanted any thing from his house, he would think over and over in his mind what it was he wanted, thus exercising his Eventuality upon it, and thereby remembered it. He would read a passage and re-read it, and then think it over and over, or in phrenological language, would exercise his *Eventuality* upon it, strongly impressing it upon that faculty. He would then lay by his book, and still revolve it in his mind, and then read another passage, and go through the same process in reference to both together, and so

* The proof and explanation of the relative or reciprocal influences between the *body* and the *base* of the brain, will be given hereafter.

on with the entire book; thus constantly exercising his eventuality. After a little, he could keep the history of two books, and then of three, and four, each clearly before his mind at once, and carry them along in his memory as he read them.

But he found he forgot *names*. He pursued the same course in reference to this kind of memory, and thus improved it also. But he found that he forgot *where* on the page he left off, and was obliged to turn down a leaf. This would not do. He each time impressed upon his locality *where* he left off, and that in each book, and shortly found *this* kind of memory likewise improved. He also exercised his Causality in philosophizing upon what he read. Now, if Phrenology be true, his organs of Eventuality, Locality, Language, &c., must have been small, but they are now all remarkably large, showing their increase by exercise, and he informed me that now, at sixty years of age, his mind is more vigorous, and his memory more retentive, than ever before—that it still goes on improving, though at his age all kinds of memory, are usually feeble, and declining.

Let it be observed, that he took the very method for the increase of organs pointed out by Phrenology, namely, the *vigorous exercise* of the very powers he wished to improve. He is acknowledged to have the best memory, and to be the best informed man in central Pennsylvania. Lawyers, doctors, and the literati from all that section, go to him to obtain information on doubtful points, and deem it a great privilege to hear him talk, or gather that information which his extensive reading and perfectly retentive memory enables him to impart. Let those who have poor memories, go and do likewise; for, your memory, equally with his, is susceptible of improvement, and probably to as great a degree, provided your constitution is unimpaired, health good, and regimen proper.

This case furnishes an additional fact to show the increase of the organs; for, if Phrenology be true, his Eventuality must have been small at twenty-five; but it has now become large, from its *exercise*.

Ellihu Burritt, the learned blacksmith, is another sample of what man's mind is capable of accomplishing. [See Journal, Vol. III, p. 27.]

Parentage unquestionably contributes its quota to this result, but education must *perfect* it. *All* children have prodigious Eventuality, and all adults *might* have it, if they would but tax their memories. If Mr. Burritt's case does not prove that all can be Burritt's, Mr. McGrugan's goes far to favor that all may be McGrugans. Reader, only try the experiment as we direct, and I will stand sponsor for any *failure* except *your* failure to persevere in *trying* it—you giving credit in case of a successful issue.

I might sustain the point I am now urging by almost any number and variety of similar facts, and afford additional encouragement to those who are disposed to try it, but if what has already been said is not abundantly sufficient, both to prove our position, and to encourage, especially the young, to adopt the simple and easy course pointed out, additional labor would be in vain. Still, that he that runs may read, and that no stone may be left unturned in order to elevate the *intellectual* character and standing of man, I will add a few directions, as samples of what is to be done, and how to do it.

When you retire at night, devote fifteen minutes a review of the events, sayings, and transactions of each day. Thus: I rose (Eventuality) this morning at six o'clock, (Time,) went to such places, (Eventuality, Locality,) and did such and such things (Eventuality) before breakfast, (Time,) which I ate at seven o'clock, (Time,) said and heard such and such things at breakfast, (here recall the subject-matter of conversation,) went about such a business, (Eventuality,) saw Mr. —, (Form,) who said such and such things, (Eventuality.) This angered me, and I said thus and so in reply, (but ought not to have lost my temper, and will avoid it in future,) and so on to the end of the day. Every Saturday evening, extend these reviews of the past through the week, and then often recall the events of childhood and youth. This course, besides disciplining your memories, teaches you one of the very best lessons you can possibly learn. It will enable you to see your past errors, and to avoid them for the future—will give you a just estimate of your doings, sayings, &c., and, though it may drop a tear of penitence over the wrong in feeling, conduct, expression, &c., yet it will be the most effective instrument of reform and self-

control you can employ; because, the pain felt in contemplating the wrong, and the pleasure connected with a review of the good and the virtuous, will instinctively lead you to avoid the former and practice the latter; and for precisely the same reason that a burnt child keeps out of the fire, namely, because it pained him, or that a happy man seeks again and again the *cause* of that happiness. Does not this course commend itself to the good sense of the reader, at least enough to secure a trial?

This same course should be pursued by parents and teachers in regard to children. Ask them what they have seen to-day, and when they tell you one or more things, ask them what else, and then what else, and get them to tell over all the *particulars* of the doings of the day, which will cultivate their *Language* as well as *Eventuality*. Then induce them to tell over what they saw at such and such times that you may name; to tell you the story you told them about Franklin, or Washington, or the Revolution, &c., which may have before been told them. Let the elder children tell stories to the younger, and let the aged and doting grand-father tell them the habits of men when he was a boy, and recount to them the scenes of his youth, &c.

Closely connected with this subject, is one of *great* importance, namely, having the recollections of childhood and youth all *pleasurable*. Man not only recalls the past, but he *enjoys* or *suffers* from those recollections. A single dark spot, a single act of our lives that leaves a moral stain upon its recollection, is ever afterwards capable of piercing us with the keenest of pangs, while the recollection of what is *pleasurable*, throws a bright beam of pleasure upon us every time it is recalled, equal to that experienced in the event itself, which thus doubles the pleasure connected with the event a thousand times. Hence, it is *immensely* important that *all* our recollections should be *pleasurable*—that childhood and youth should be made, and should render themselves as *happy* as possible; which will greatly facilitate and induce that exercise, and consequent improvement, in the memory we are urging.

I now put it to the common sense of every reflecting mind whether the course thus far pointed out, does not commend itself to every reflecting mind as infinitely superior to the present method of educating children? whether it does not account

for the miserably poor memories of most adults by ascribing it to their not being *exercised*? whether this not exercising the memory is not caused by children's want of *interest* in the common studies of the schools? and whether this course is not in perfect harmony with the nature, laws, and action of mind, particularly in children? If so, let it be adopted.

Another important suggestion, growing out of this analysis of Eventuality is, *showing them experiments*, chemical, philosophical, &c., &c. "*What!*" exclaims an astounded reader, "teach children chemistry, natural philosophy, natural history, &c., and that before they are taught to *read*? I thought you were a crazy simpleton before, but now I *know* you are." Wait, reader, till we see whether this craziness and utter folly do not appertain to the *present* course of early education, instead of to this *phrenological* course. After showing the child things, flowers, animals, the contents of museums, &c., as pointed out under the head of Individuality, and telling them stories, and exciting their Eventuality, as just described, show them the changes and phenomena of matter. Show them the whole process of vegetation, from planting the seed in the ground, up through all of its changes of swelling, sprouting, taking root, shooting forth out of the ground, becoming a thriving plant or vegetable, budding, blossoming, shedding its blossoms, and producing seed like that from which it sprung. And what if, in thus examining these most interesting changes, they do pull up now and then a blade of corn, or kernel of wheat, or a valuable plant, will not the pleasure and instruction thereby afforded them, repay the loss a thousand fold? Show them how acorns produce oaks; peach or cherry *stones*, peach or cherry *trees*, which again produce peaches or cherries, and so of other trees and things. Then put a spoonful of vinegar into a glass of water, and stir in ashes or pearlash, or any other alkali, and watch their surprise and delight at seeing it foam and froth, perhaps run over. Then explain to them how pearlash is made by draining water through lye, boiling down the lye till it becomes thick and hard, then melting it, and at last refining it; and, then show them how taking this alkali in the form of pearlash, or even by drinking water into which ashes have been put, is calculated to cleanse a sour stomach by the two combining, and neutralizing each other.

Then show them how a sour stomach is produced. After explaining the position, looks, and office of the stomach,* tell them that eating too much, or more than the stomach can digest, makes this food lie in it so long that it begins to ferment or sour, like cider or beer, which disorders the blood, and causes sickness unless removed; that this souring creates a gas, which may often be seen blubbling up and the bubbles breaking; that, in distilling grain into alcoholic drinks, the grain is first fermented, and this gas converted into alcohol; that it is this same gas which sometimes bursts a barrel of new cider or bottle of beer that is working, and makes the cork fly out with a noise or explosion similar to the report of a gun, and which causes the *frothing* of new beer, cider, champagne, &c.

Then take a bladder, partly filled with air; let your child hold it near the fire and see it swell, and carry it back and see it shrink, carry it up and see it swell, &c., a few times, and he will be delighted to observe that heating it makes it swell up, and that cold shrinks it. Then let him take a vial or bottle, and fill it so that another drop will make it run over, and set it down before the fire; and, as it becomes hot, it runs over; as it becomes cool, it settles down. Then, that this expanding of the water is what makes water boil over a hot fire; the bottom, which is hottest, expands, and this causes it to rise. A few similar experiments will teach your child one great truth; the law of nature, that heat expands, and cold contracts, all bodies; that, therefore, a clock or watch goes slower in warm weather than in cold, because the pendulum is longer; that a red-hot tire, put on to a wagon-wheel, may be comparatively loose; but as it cools, becomes very tight, so as to make the wheel strong, &c. And remember, that when you have taught them this law of nature, you have taught them a lesson they will never forget; a lesson they will have occasion almost daily to use, a principle with which they will instinctively associate

* Few children, even of twelve years old, know that they have a stomach. They know that fowls have gizzards, and cattle, hogs, &c., paunches, (which some people relish,) because they have seen them butchered; yet, do not know that *they* also have a digesting apparatus for disposing of the food daily consumed.

every like fact they ever learn, which, without this association would soon be forgotten; a lesson in *reasoning* or the first, complete, and the most important intellectual process, namely, that of *inductive* reasoning, or reasoning from *facts* to the laws that govern them.

But, before completing the remarks on this head, I must analyze other organs in order to show how to train them all to *combined* action, and proceed with

COMPARISON:

Or, discovering the unknown from its RESEMBLANCE to the known; reasoning from parallel cases, or from a collection of similar facts up to the laws or first principles that govern them: detecting error from its opposition to FACTS, or from its incongruity with truth: ability and disposition to CLASSIFY phenomena and things: perceiving and applying the principles of ANALOGY, or the RESEMBLANCE of things: ability to generalize, compare, discriminate, &c.: critical acumen: inductive reasoning: power of explaining and illustrating: disposition to use comparisons, suppose similar cases, employ similes, metaphors, figures of speech, &c.

ADAPTATION. The principles of analogy and resemblance, run throughout the whole range of creation. All human beings closely resemble each other. All have a nose, mouth, brain, heart, eyes, bones, muscles, hands, feet, &c., and in much the same relative position. The resemblance of every animal to every other animal of its own species, and indeed to *all* other animals, man included, is very striking: and so of the balance of creation. This resemblance of things teaches us a vast proportion of all we know. Thus, seated around a winter's fire, eating an apple, we feel as sure that it grew on an apple-tree instead of in the ground, or in an animal, like an egg, as that we are eating it, and yet we did not *see* it growing there. If fire be brought in contact with flesh, we know beforehand that it will burn, and cause pain instead of pleasure, and pain of a certain kind. But *how* do we know this? Because this fire and flesh are similar to all other fire and flesh, and Comparison tells Eventuality that the effect of bringing the two in contact will be *like* the effect experienced a thousand times before by applying fire to the flesh. On seeing a stranger, of whose habits we know nothing, we infer from his

similarity to other human beings, that he requires food, sleep, and breath, and that he cannot eat iron or arsenic, that he has lungs, a heart, stomach, &c., and that they are in a certain part of his body, &c. How do we know without trying it, that a certain tree, cut up and put on a fire, will burn, throw out heat, and produce ashes and smoke ; that a given stone thrown into the air, will fall to the earth ; that water will run down an inclined plane ; that cutting off a sheep's head will kill it ; that ice is cold and fire hot ; that animals will bring forth, each after its kind ; that food will nourish, earthenware break, and a sharp edge cut ; that a fish grew in the water, and that a bird cannot live long immersed in that element ? The faculty of Comparison teaches us, not only these, but thousands of other things of every day occurrence, about which we know nothing except from their resemblance to other things which we have known to be what we infer of these. This is doubtless one of the most valuable, if not decidedly the *most* valuable, of the Intellectual Faculties. These illustrations show how vast the amount of knowledge communicated by it ; and, consequently, how important its proper cultivation.

It should be added, that, there are doubtless two faculties of Comparison : that the lower acts with the perceptive faculties, comparing physical things, and thereby teaches us physical lessons ; and that the upper acts with the *moral* faculties, comparing ideas, analyzing, discriminating, criticising, and giving logical acumen. There are, also, in all probability, two organs of Eventuality ; the inside one for remembering the scenes and associations of childhood and youth ; the outside organ for recollecting business transactions, and the occurrences of the day, week, year, and latter part of life ; and, two of Individuality : the inner for recollecting things lately seen ; the outer, for noticing and remembering things seen in childhood.

Having shown that this faculty lies at the very basis of much of our knowledge, it should be added, that it is one of the first intellectual organs developed in children, following closely after that of Individuality and Eventuality, and is indispensable in order to complete almost every mental operation. To children it is still more important. Without it, they would

learn very little, and that very slowly; but, by its aid, they soon learn to generalize and compare, instinctively inferring when they see what one thing will do, that another thing just like it, will do the same. Page forty contains a principle which applies here with great force; namely, the *inductive* method of reasoning; that is, inferring from a multitude of *similar facts* that all *like* facts are governed by the same law, and may, therefore, be safely relied upon. This is the best, and almost the *only*, way of arriving at conclusions which are certain. This method of reasoning is natural and simple, and adapted to the mind of man, and *particularly* to the intellects of *children*. Through this channel, therefore, instruction should be poured into their inquiring minds. Every teacher, every one at all conversant with the minds of children, will bear witness how readily they comprehend a comparison, and how forcibly an illustration strikes them. Then cultivate this faculty, and teach them to draw *correct* inferences from this source. In short, teach them the *inductive* method of reasoning from *facts* up to their principles. After showing them that heat expands the air in the bladder, the water in the bottle, and a few like experiments, as mentioned under the head of Eventuality, their Comparison will draw the inference that heat will enlarge and cold diminish, *all* bodies. They are now taught one *principle*, one *law of nature*, one *general* fact which they will ever after apply, and you should aid them in applying it, to a great number and variety of the operations of nature and art. Tell them that water is expanded by heat into steam, which rushes out of the tea-kettle when the water boils; that it is this principle of expansion which imparts the power to the wheels of the steam-boat and thereby drives it through the water against wind and current, and carries all machinery propelled by steam; that heating the air in the stove rarefies or enlarges it, and this produces the draught; that this same principle makes the wind blow, and so of its other applications.

Then take another class of facts, and bring out its principle; then another, and another, and another still, keeping their expanding and delighted minds full of subject matter for observation and contemplation; and, always afterward, whenever they see a fact coming under any of these principles, they will

remember it; and, when they wish to attain a certain end, they will operate by means of them.

This is the organ through which explanations mainly enter the mind; and hence, great pains should be taken to explain every thing, not to get rid of your children, but to *instruct* them. They ask a great many questions, which are either *what what* questions, or *why why* questions, and every opportunity of conveying instruction thereby afforded, should be embraced. I well remember once asking my father, who was husking corn, *why* a certain ear, the rows on which were irregular, looked so different from all the rest? "Because it is not *rowed*," was his answer. Over this answer I thought, and thought, and thought what he could mean, and finally concluded that, as he went through the cornfields to *hoe* the corn, so he probably went through to *row* it, but skipped this ear. Now see how excellent an opportunity this question afforded for teaching me the important lesson that nature showed economy in every thing—that by the cobs being round, more corn could grow in a given space than in any other shape; that the kernels were all placed in rows so that all might be filled up; for, if they were not in rows, some kernels would be too much crowded, and in other places there would be nothing; and, that the human body was contrived so as to bring the greatest possible number and amount of functions into the smallest possible space; and so of all the other operations of nature. Every day and hour the continual string of questions asked by children, affords opportunities to explain some important truth, or teach some valuable lesson; and yet, strange inconsistency! many parents become angry at their children for asking so many questions, or else turn them off with those answers that are not satisfactory.* This questioning is as important to the intellectual growth of children, as the root is to a tree or plant; and yet, wonderful to tell, in our present system of education,

* An unusually inquisitive, that is, uncommonly smart child, once asked her grandmother "what bricks were made out of;" and was told "of sand and clay." "Then what makes them red?" asked the child; "O do hold your tongue. Don't ask so many questions and no one will know you are a fool. Little girls should be seen not heard," was the reply. The grandmother could not tell *why*, and, therefore, became angry at the child for asking. †

no provision is made for answering these questions. What questions can or do children ask at school? Almost none. Now we appeal whether answering these questions does not do them far more good than learning to read? Does it not exercise, and thereby improve, their intellects far more? for, let it never be forgotten that in order to *enlarge* the intellectual organs, they *must* be exercised, and what *interests*, *excites*, and thereby *enlarges* them; but what does not interest, does not excite, or enlarge, or benefit them. Looking at the present method of education through the optics of Phrenology, or through the principles already pointed out, which is the only correct light in which it *can* be viewed, I really do not see how it is possible to devise a more effectual method of deadening the action of the brain, or *weakening*, instead of strengthening, the faculties of the mind; for, surely, no course would be less interesting, aye, more, none could scarcely be more disagreeable to them, and therefore, (not less beneficial, which would imply some good, but) more *injurious*; for, the present course is beyond all question *decidedly detrimental*. With my present knowledge of the subject, I boldly avow my preference to remain *untaught*, than to be sent to our present common schools. They are injuries instead of blessings, and Phrenology will soon sweep them into oblivion, or else effectually remodel them. See if it does not, and that speedily.

We have other remarks belonging more appropriately to Comparison than to any other faculty; yet, as education, to be successful, must combine the exercise of *all* the intellectual faculties, we can present them much better after we have analyzed.

CAUSALITY:

Or power of perceiving and employing the principles of causation: ability to discover and apply first principles, and trace out the relations existing between causes and effects: desire to know the WHY and WHEREFORE of things: ability to REASON, or draw conclusions from given premises: to plan, invent, contrive, adapt means to ends, take the advantage of circumstances, create resources, apply power most advantageously, and make the head save the hands: to predict the results of given measures, and tell what WILL be from what HAS been: sagacity: the leading element of common sense: the THEREFORE and WHEREFORE faculty.

ADAPTATION. Every effect must have its cause, and every cause produces an effect. *Like* cause also produces *like* effects, and all the operations of nature are governed by laws of cause and effect. It is as natural for man to ask "why," as to breathe or eat. *Why* this desire to *know* why? What *causes* this disposition to investigate causes? Whence our *idea* of causation, and our disposition to employ certain means in order to attain given ends? Laws of causation govern the phenomena of nature; and, this faculty in man adapts him to them. Without them in nature, all would be chance and hap-hazard. Man could accomplish nothing, could rely upon nothing. Without this faculty in man, though the operations of nature would go regularly forward, and effects succeed causes, yet *to man* they would be a sealed book; a dead letter, and as though they were not. But, with this arrangement of nature on the one hand, and this faculty in man adapted to it on the other, man can attain innumerable ends otherwise unattainable, procure innumerable comforts otherwise beyond his reach, and even force the elements into his service. Still more, he can penetrate the otherwise hidden operations of nature, ascertain their fountain head and procuring causes; and, aided by the moral faculties, can comprehend those *moral* causes which govern the department of mind, and apply them to the production of happiness.

This train of remarks, while it expounds the office of this faculty, also exhibits its value, and at the same time shows how immensely important its proper cultivation and habitual exercise in childhood and youth.

Our next inquiry asks *how*—by what *means*—so important a faculty can be cultivated and improved? We have already seen that to *improve* any faculty, its proper *stimulus* must be presented; and, to do this, its *nature* and *adaptation* must be ascertained, and that placed before it to which it is adapted. The *causes* and *laws* of things being adapted to this faculty, we must place *them* before the child's mind. This, their questions from three years old and upward, enable us to do with great facility and effect. "Ma, what *makes* this? Pa, what is this *for*? and like questions are pouring from their mouths a continual *stream*, enabling parents to pour *as* continual a stream *into* their minds. Let children be much with their pa-

rents, and be allowed and encouraged freely to ask all the questions that occur to them; and let parents, in giving these answers, give the *true* cause or *none*. Many parents—sometimes because they do not know how to answer their questions, and sometimes to quiz them, but more often because the minds of the parents themselves are biased by wrong principles, which perverts and warps all their intellectual operations—teach their children to *believe* instead of think; or to think erroneously by teaching them to think from incorrect data, which, warps their Causality, from the very first. Children should be taught to do their *own* thinking, and to answer their own questions. They asked a question yesterday, to which a correct answer was given; to-day they ask another, and receive a correct answer, and to-morrow, ask a third, the answer to which, or the *principle* involved, was explained yesterday. Recall these answers, and tell them to *put* that and that together, and judge for themselves as to the results about which they inquire. In other words, give them the *data*, and then let them think, judge, and act for themselves.

Little fear need be entertained about their coming to *incorrect* conclusions; for, Causality, and all the other intellectual faculties, act by *intuition*, and, unbiased, will always come to *correct* conclusions. That same intuition, or instinct, or what you please, which makes the child breathe, and nurse, and sleep, also governs the actions of all its faculties, the intellectual included. It teaches Individuality to observe, and observe *correctly*; Eventuality, to remember action; Form, to know whether a thing is round, square, conical, &c., and to recollect the *shape* of things; Size, to tell them correctly the bulk of things, their distance, &c.; Weight, to resist and counteract the laws of gravity; Comparison, to generalize; and Causality, to reason and adapt means to ends. All that Causality requires in order to come to *correct* conclusions, is to have the right *data* placed before it. Far too many parents do the thinking for their children while they are young, and this makes them get it done *out*, when they are older. This explains the *decrease* of Causality in children. Has the reader never observed the fine, noble foreheads of children, their height, their expanse, and those marked protuberances at the sides of

the upper parts of their foreheads which characterize their intellectual developments? Cast your eye over the foreheads of a hundred children, and then of a hundred adults, and if you do not see a marked superiority of the former over the latter in proportion, then you do not see what I am daily pained to observe—pained, not because children have such fine heads, but, because *adults* have so *poor* ones. I do not hesitate to stake my reputation on the opinion that the difference is from one-fourth to one-half in *favor* of children, and *against* adults; whereas, the difference *should* be in *favor* of ADULTS; because the law of our nature, as explained on pp. 31–33, shows that the *mental* temperament and faculties are destined to increase in a far greater ratio than the physical powers, or organs of the feelings.

The intellectual *capacities* of children are also far superior in proportion, to those of adults. Observe their remarks. Are they not often full of pith, and meaning, and idea? Do they not often expose the absurdity of the dogmas that are taught them? Do they not discover a sagacity, a penetration, a quickness, an intuitive comprehension of things, not found in them when grown up? And do they not discover a power of contrivance altogether astonishing? I was never more surprised than on seeing a little girl, not yet eighteen months old, praise her aunt in order to obtain from her, sugar and other favors. When she said “pretty aunt Charlotte,” or “aunt Charlotte your dress is pretty,” aunt Charlotte knew that she was coaxing her, and working around upon her blind side in order to get a favor. When a little over two years old, as the family, in connexion with her uncle, were eating almonds and raisins in the evening, she awoke, and knowing that it was useless to ask father, or mother, or aunt for them, went to her uncle, whom she did not like any too well, and laying her head back affectionately upon his lap, said, in a very coaxing tone and manner, “pretty uncle Lorenzo. Uncle Lorenzo is good.” The next morning her mother asked her “what made uncle L. pretty?” “Because almonds and raisins is pretty,” was her artless reply. To administer praise as a means of obtaining favors, without ever having been taught to do so, and that at eighteen months old, certainly required an exer

cise of Causality in laying a deep, appropriate plan to bring about a result, in a degree rarely attributed to children. This is not probably an extraordinary exercise of Intellect in a child of that age. Doubtless most children exhibit nearly as much. I assert, and I stake my reputation for correct observation on the opinion, not only that, as already expressed, the intellectual *organs* of children are far better developed, in proportion, than those of adults, but also on the concomitant opinion, that their *ideas*, their powers of intellect, of penetration, sagacity, comprehension, inquisitiveness, intellectual curiosity, and the adaptation of means to ends, are also proportionally far superior to those of adults. For the correctness of these opinions, an appeal is made to the observation of all who are conversant with the intellectual developments or manifestations of children under eight years of age.

How is this? What causes it? Is it natural? "God forbid!" It is *unnatural*. It is because the intellects of children, and especially their reasoning powers, are shut up in a school house, are pinned fast to a bench, are deadened over *A* and *baker*, are stifled by the inability or refusal of parents to answer their inquiring minds, and feed and fill their opening intellects. Their brain withers and shrivels up, and their blood stagnates, over those studies upon which they are placed, or else a fatal dislike of books is engendered by the dislike or punishment of the teacher, by parents whipping them to school and from play, and by the almost total inadaptation of the present system of common school education to the opening minds of children. If Phrenology be true, and if, as such, it reveals the true principles of conducting the intellectual education of children, I hazard nothing in pronouncing this system directly at variance, in almost every particular, with both the laws of mind in general, and the developments of the minds of children in particular. Phrenology shows conclusively that the organs should be cultivated and exercised *in the order of* their development; that the organs first developed are Individuality, Eventuality, and Comparison; that Causality, Form, and Locality, follow suit, and that the other organs over the eyes, are much later in maturing; and, that teaching children to read, spell, and write first, is *not* calculated to excite, feed, or develop their intellectual organs, and that the confinement

attendant upon sending children, especially *young* or *delicate* children, to school, is most injurious; that, therefore, the present system of early education, is a curse, not a blessing—deadens instead of developing the intellects of children, and is one of the main causes of that want of intellect which characterizes the mass of mankind; and, that the method we have thus far pointed out, of teaching children *things first*, telling them stories, showing them the operations of nature, trying experiments, chemical, philosophical, &c., teaching them natural history, and answering all their questions, as well as leading them up from facts to their laws, and teaching them to do their own thinking, harmonizes with the nature of mind in general, and of *infantile* mind in particular, that it interests, and thereby excites, improves, and invigorates that mind, and is directly calculated to develop it in all the power and glory of its creation.

I know this is strong language, but *I know it to be TRUE*—I know it is *nature* as well as Phrenology, and that it *will prevail*. And the object of this work is to promulgate it as the first step in effecting this much needed reform—a reform lying at the very basis and foundation of *all* reform; for reform, to be successful, *must* be based on *intellect*, and this requires the *early* cultivation of that intellect, the natural governor of man. Still more. These results are based on *common sense*; and, if they do not strike every reader as substantially correct, at least in the main, then his common sense is not my common sense, nor the common sense of Phrenology. Let each inference of the series just given, be pondered, and canvassed, and compared with what is known to be true of the opening minds of children, and rejected or adopted accordingly. They must encounter a mass of prejudice, *but they will conquer*, and to *oppose* them is to be *beaten*.

Owing to causes already stated, this organ is one of the smallest of the intellectual organs. Hence it is that the great mass of mankind get their thinking done by *proxy*—that religious leaders do most of the religious thinking of mankind; political leaders, most of their political thinking, &c., and that mankind generally adhere to the religion and opinions of their parents; that cunning, designing men exert so much influence

over mankind, converting them into mere tools and dupes to carry forward their selfish foolish or villainous objects—that riches are more highly esteemed than talents—that men who live on the Approbativeness, or Combativeness, or Alimementiveness, or curiosity, or almost any other *feeling* of mankind, succeed to a charm, while those who live by their *intellects*, usually starve—why reforms make so slow progress, and effect so little—why the conversation of young people, especially of fashionable ladies, is soft and nonsensical—why the few are enabled to control the many—why so little time is devoted to intellectual culture, and so much to the gratification of the passions; why so little is yet known of *nature*, her laws and doings; why, in short, the *intellectual* lobe of men is so small, and the propensities so *large*.

But how can this organ be cultivated by adults, especially by *young people*? Simply by *thinking*, musing, meditating, contemplating, and inquiring at the shrine of nature into the laws and principles that govern things.

“But I’ve nothing to think *about*,” says one. Poor soul, you *are* to be pitied. A world of wonders even within your self, and yet, barren heath, you’ve nothing to think about! A world of wonders above your head and beneath your feet, and yet, poor thought-ridden mortal, you’ve nothing to think about. All nature around you teeming with events, every one of which has its cause, and most of them a cause within your reach, and yet, thought-starved mortal, you’ve nothing to think about! Poor thing, you shall have a name and a place among other idiots.

To any *young person*, then, I say, **THINK**. Wherever you are, whatever you are doing, if you see anything you do not comprehend, whether in nature or art, ferret out its *cause*, and then *think* about it: do not be ashamed to expose your ignorance in order to gain knowledge. Take a walk every day, two or three times a day to *think*, muse, meditate, contemplate.

“Oh, but I’m too busy for that,” says one. Then you ought to be too busy to eat and sleep; for the *mind* requires food and exercise as much as the body. “But I have not sufficient *time* even to eat and sleep,” is the reply. No matter, then, for you *must* find time to *do* the *sooner* for not thinking. *In-*

Intellectual culture is directly calculated to *prolong* life, as well as a means of rendering it much more happy, and of effecting much more. Even as a means of accomplishing mere *worldly* ends, you will be a gainer by *cultivating your intellects*; for, its increased power will enable you to *save* more time by taking a shorter and surer road to your ends, than you lose in its culture. Besides: there is hardly an occupation in life, which does not allow of more or less opportunities for thought; for, whilst the hands are employed in labor, the mind can also be employed in meditation. Of all occupations suitable for intellectual culture, *farming* is the most favorable. Labor is promotive of mental action, whilst mornings, evenings,* rainy days, &c., increase these facilities.

The study of Phrenology is also highly promotive of intellectual culture; because, first, it deeply *interests*, and thereby excites the mind to new and vigorous action; and, secondly, it opens a far richer mine of thought, and field of intellectual research, than all other studies united, for it unfolds *man*.

I will just add that *night* thinking is highly injurious. While the natural sun pours its benign rays upon the delighted world, let your thoughts be also poured out upon the fields of nature, to be gathered in, expanded and instructed, as he descends beneath the western sky. Rise with the sun, or rather, with the *break of day*, nerve your mind gradually to action, as the skilful hunter *gradually* strains his unstrung bow, and be ready to commence your day of intellectual vigor with the rising of the sun, and, by the time he disappears in the west, you should have exhausted your cerebral energy for the day, and be sinking with him into the refreshing slumbers of night, to re-awaken and rise again with him the next day.

I will just observe in passing, that if you have anything to do more important than cultivating your intellects, do, in all

* The allusion here made to farmer's studying evenings, ie adapted, not to the *nature* of man, but to that false custom of setting up late at night, a practice as reprehensible and injurious as it is universal. The good old Yankee custom of retiring at least by nine o'clock, is well worthy its high origin. All children should be taught to retire with the setting of the sun, and all adults should practice it, and lectures, meetings, &c., should be held in the *day* time. But more of this in another place.

conscience do it. If you cannot spare time from the *fashionable* world, or the *working* world, or the *political* world, or the *religious* world, or the *trading* world, or the *money-making* world, or the *ambitious* world, then do go on; for, your business is indeed of the *utmost* importance. All these things must of course be done up *first*, and intellect be thrust away back behind them *all*; because, if a man be *rich*, he gets along well enough without intellect; if poor, he has no time or means to use it; if he has on a fashionable coat, or can make a dandified bow, intellect would spoil both; if she be a young woman, she must first get *married*, and study how to attract the admiration of gentlemen instead of *thinking*; but if married, must take care of her family and children; and so it goes the world over. Hence, *intellect* is considered of very little account any how, and not worth the time or pains of raising, except to a few in an age.

LANGUAGE.

The COMMUNICATING faculty: power of expressing one's ideas by words, both spoken and written: ability to learn spoken languages, and to use such words as will exactly express one's ideas: memory of words: versatility of expression: talkativeness, volubility, garrulity.

ADAPTATION. Man is a *communicative* being. He has thoughts and feelings which he wishes to express, and which his fellow men may be profited by hearing. This faculty is adapted to the exchange and inter-communication of ideas between man and man, and is highly promotive of human happiness and improvement. Besides being one of the most powerful stimulatoꝛs imaginable of nearly every one of the other faculties, it is certainly an instrument of intellectual improvement, and moral and social enjoyment unsurpassed by any other faculty.

Let every human being be tongue-tied, let every word ever used be blotted from existence, and writing, printing and reading totally abolished, and what an intellectual, moral, social and business stagnation would follow! Nothing could be sent for; the American Phrenological Journal must stop; scarcely a want expressed or supplied, and man's condition in every way most wretched. But, thanks to the great and good Author of our being, man can talk, write, speak, chain and be

chained to the mighty car of eloquence; and drink in the thoughts and feelings of others, in all their endless number and variety.

The *value* and *uses* of this faculty being great, its proper *cultivation* is equally important. How then, can it be *cultivated*? Do I not hear a word-bereft stammerer say, "Oh, I would give all I have to be able to express what I think and feel! to have the power of transplanting my ideas, and infusing my thoughts into the minds of my fellow-men? to be eloquent, to be fascinating in conversation, in short to have large language? I have tried my best, I have studied Greek and Latin—have translated Homer, Virgil, Demosthenes, Cicero, and Horace; have learned Hebrew and Arabic, French and Spanish, and yet, I *cannot* speak in public, or even express my ideas freely in conversation." Then I pity you; for, you have been walking a treadmill all your life to get forward, but have gone *backward* faster than forward. I can put you upon the track of cultivating your Language in short order. *Go to talking*. That is what you have to do. Just talk, talk, talk. This will exercise the *organ* of language, and increase your power of expression, whereas, studying the *dead* languages from books, will do you more harm than good. "*It will?*" Why you astonish me; I thought this was the way to *cultivate* it!" and that is just where the learned have *always* erred. The one, distinctive office of Language is to employ *words* to communicate ideas, especially *orally*; and the one and *only* method of materially *improving* it is to *communicate*, especially to *talk*. This point is clear and certain, and though at war with the whole learned world, *it is right*. To set a child "on a bench to say A," and to send a youth to the academy and college to learn languages, in order to make him a fluent speaker, is sending him to the equator for ice, or to the poles for flowers. By *preventing* his talking, it *rusts* his organ of language, making him worse instead of better. But the most serious point of this serious evil is, the injury it does to his health, which *directly impairs* the tone and power of the organ, and thereby weakens the faculty. The law that produces this result, will be explained elsewhere. Sufficient for the present to say, that this organ, being close to the body, partakes intimate-

ly of the state of the body, being weakened or strengthened as the physical powers are increased or impaired. Most college graduates break down their health, and weaken instead of increasing, their speaking and talking talents. Has the reader never observed that he could converse, write, and speak with infinitely greater ease when well, than when unwell? This principle explains the cause, and teaches you this valuable lesson, that, in cultivating both your own and your child's language, *health* should be preserved *first of all*. Confining children in school, prevents exercise and physical development, and this reduces the power and versatility of Language.

All children are incessant talkers. Whether or not they have *ideas* to communicate, is quite immaterial. Their tongues are always running. Their prattle is incessant. Not so with adults, especially with Yankees. Now *why* this falling off of Language? Attend to my reply. "Hark! Who is that whispering there? Stop that whispering yonder, or I'll box your ears for you," says a school master to a child with large Language. And if, prompted by the instinctive workings of this faculty, another is caught whispering, he is surely punished. Better punish him for breathing or getting hungry; for, each of the three is equally natural and useful; and to punish for either, is cruel and unjust. In giving them Language and a tongue, the Author of their being gave them the *desire* and the *right* to use them in talking: nay, he even made talking their *duty* as well as privilege. Who, then, art *thou*, teacher or parent, that *dare* suppress this right derived from heaven, or punish its exercise? God and the child will hold you guilty for doing it; the former, for nullifying his works, and the latter, for weakening so pleasurable and useful a faculty.

Then what *shall* we do? for we cannot have the whole school jabbering away so that we can't hear ourselves think," say the teachers. Then send your children home. "But," says a parent, "how in the world can I get along with all my children pothering me, and deafening me with their eternal clatter? I must send them to school in order to get rid of them, and when there, they must keep still, or I'll whip them." Good lady, if your children are so *very* much in your way, you had better not have any. But since you have them, consult their good, and especially *intellectual* advancement, not

your own comfort. *Phrenology* says, let children talk all they please, and who art *thou* to "muzzle the mouth of the ox that treadeth out the corn?"

Besides, all will concede that *expressing* the ideas, increases their flow, and quickens the action of the mind. This truth is too self-evident to require either proof or illustration. Preventing your children from talking or whispering, is preventing them from exercising, and thereby enlarging, their intellects. "But must I be forever harrassed by their incessant chamoring and hallooing? Have I not a perfect *right* to keep them still?" Just such a right as you have to stop their breathing or eating, or to cut off their heads, or as the Hindoo mother has to drown them. You certainly have *no* right to cramp, or in any way embarrass the *development of their intellects*.

The best possible method of making a child an eloquent speaker, is to allow him the full, unrestrained use of his tongue during childhood and youth; but, send him to school, and let him be kept from saying a word there for the seven hours of the fourteen he is awake, and kept very still at home the rest of it, and then send him to college to break his constitution in thumbing lexicons, allowing him little chance to speak except passages committed to memory from some bombastic speaker, and, when he graduates, have him always *speak from notes*, (excuse the self-contradiction of *speaking a written* discourse,) and if he does not make as dull and prosy a speaker (?) as the generality of our college graduates are, and as formal and artificial in tone and gesture as though mind and body were lashed in a straight jacket, then water will not run down hill. Compare our Methodist clergymen with our Presbyterian, and tell me which class is the most eloquent? Those who mount the pulpit, and go to speaking *from the first*. Scarcely a spark of true eloquence escapes college-learned clergymen, except what congeals on the pen. Seldom do *written* discourses *come* from the heart or *reach* the heart. Eloquence can never be *written*—can never be dug up among Latin rubbish or Grecian mythology. No! it must be *felt and spoken*. Nor does it consist in *words* merely, nor in the ideas, but mainly in the thrilling, melting *tones* of the voice.

How glorious a gift is that of eloquence! See it in Demosthenes, when he made his listeners sieze their arms, and cry

out, "Let us march against Philip. Let us *conquer or die*"—in Patrick Henry, when he roused and electrified Congress, and prepared the way for drafting the Declaration of Independence; and in a few others who, by this power, exerted an almost *unlimited* influence over the minds of their fellow men. To say that there is a thousand times more *natural* eloquence in man than is brought out by culture, or by the modern method of education, or rather, to say that most of our natural eloquence is buried in our school-houses, academies, and seats of learning, is to utter a palpable but lamentable truth. You who hesitate for words, who have ideas but do not know how to let others have them, who lose much of the force and beauty of your ideas, or the power of your feelings, in vain attempts to communicate them, who hesitate for words, and want to say something but can not, may thank your, "setting on a bench and saying A"—your being boxed, or ferruled, or disgraced for whispering in school, and kept still at home for it. In other words, thank those who suppressed, when they should have encouraged your talking disposition. From *such* thankless thanks, "good Lord deliver us."

If you wish to regain this lost sheep, go to talking. Drive out your ideas somehow, anyhow; but, at all events give them wind. Join debating societies, and speaking clubs, and make talk with every one you meet. Commit to memory, and repeat; in short, *communicate* and *use words* as much and as well as possible. This will call this *faculty* into action, and improve it, as well as enlarge the organ. It is worth your trial. *Especially* if you wish to become a *public* speaker, *speak* in public, and take down your notes in your *brain*, employing the principle already presented.

Much pains are taken to teach children good *grammar*. This may be obviated. Your rules of parsing, &c., are of little service. I will point out a far more excellent way. Let parents only *speak* properly, and always use *good* language, and their children will do the same. To speak and write *properly*, is as *natural* as to speak at all, and this is as natural as seeing or breathing, because each is the intuitive exercise of its appropriate faculty. The error commences *in the cradle*. Parents, especially mothers, usually talk *baby* talk to their children,

which consists in saying silly things ungrammatically. If infants do need milk to nourish their bodies, they certainly do not need silliness to feed their minds. Talk *ideas* to them or say nothing, and speak grammatically, and also use good language, and your children will do the same.

A word more as to this baby nonsense. Like excites like. This is as true of infants, comparatively, as of adults. Children over two years old, understand, or are capable of understanding most that is said to them. If ideas are spoken, their ideas are excited, and intellect developed; and, if good language be used, they will not only *imitate* the same, but even feel their sentiment of the beautiful excited, and good taste thereby cultivated, besides having matter for reflection. "A word to the wise." The conversation of parents to their children, and of adults before children, might and should furnish an intellectual *feast* to their opening minds—should be grammatically expressed, and clothed in good language. Then will children, too, speak correctly, and charm you with the beauty and power of their words, as well as grow up with superior and fascinating conversational powers, if not become *natural orators*, and man's enjoyment derived from talking and listening be augmented twenty-fold.

Parents, *will* you not be persuaded to banish your baby balderdash, and your grovelling associations, and *elevate* and instruct your children by *conversation*, as well as by example?

In what has been said relative to learning the dead languages, the reader is not to infer that I consider a knowledge of them useless or valueless, or am hostile to their being, taught, and learned. I approve of them highly, but I repudiate the *modern method of teaching* them; for, it is unphrenological. The method of teaching and learning them pointed out by *Phrenology* is, *talking* them. Books may be used as an *auxiliary*, merely, but not as the *main* method. Besides their spending several years of the best portion of their lives in acquiring Greek, Latin, and Hebrew, they usually forget all they ever knew about them, soon after leaving college. If they would have a school for teaching Greek, or Latin, or

* See the article on a kindred subject in the Journal department, signed CORMAC. It is worthy of high commendation, though not received till the text was prepared.

Hebrew, in which all the *conversation* was in the language they were learning, besides acquiring a thorough knowledge in one-tenth the usual time, they would then *retain* this knowledge, and be able to turn it to some *practical* account. The modern method of teaching French, by taking the pupil into a school and family where no other language is spoken, except in explanation of what they are learning is the only true one. But the *best* time to learn the languages, is in *childhood*, the nurse, or parent, or teacher, *talking* these languages to them.

Committing to memory comes under this organ, and is a valuable quality. The *extent* to which this power can be carried, is astonishing. A clergyman in England, delivered a lengthy address from manuscript, which he refused to let be published. One of his listeners, however, wrote it out *from memory*, and on comparing the two, there were only fourteen words that were not the same in both, and these were analogous.

Every body knows Attree of the Herald. As a reporter, he has few equals, and yet does not write short hand. Still, he gives his reports almost verbatim. His organ of Language is large, and he commits or writes a speech from memory, with astonishing facility. In a recent conversation with him, he remarked that, unless he kept it in *habitual exercise*, this faculty became rusty. This power of committing to memory, is extraordinary in most children, and should always be kept vigorous by *exercise*. They love to learn by rote, and they should be indulged in it. This exercise can and should be commenced long before they are old enough to learn to read, and continued through life. Printers in particular require it.

FORM.

Cognizance and recollection of the SHAPE of objects, and of the FACES or countenances of persons, of the form and looks of things, of family resemblances, &c.: good eyesight.

ADAPTATION. Every physical thing, all the pieces or items of matter which constitute our world, have some *form*, or *shape*. No physical thing can exist without having *some* shape or configuration. By means of it, we are able to designate and remember one person or thing from another. Infinite wis-

dom has wisely given the quality of *shape* to all bodies, and, at the same time imparted to man the faculty of *Form*, to enable him to perceive and make a useful application of this elementary property of matter. Without this element in nature, *man* could not recognize his fellow *man*, or any thing in nature; but, with it fully developed, he recollects persons and things seen years ago, and distinguishes the animal, vegetable, or mineral kingdom by their shape.

This is one of the principle faculties employed in reading and spelling, though Language renders important assistance; Form by recollecting the *shape* of letters and words, and Language, by committing to memory. This leads me to speak of two important errors in the present method of teaching reading and spelling: first, of teaching children the shape of *letters* instead of words, the other, of teaching them to spell *by rote*—by the *way it sounds*, instead of by the *looks* of the word.

From what has before been said against teaching young children to read, let it not be supposed that I am opposed to their being taught these branches at all. Though I believe learning to read so as to *understand* the sense, requires much maturity and strength of mind, and though teaching children to read *mechanically* by *rote* merely, just as a parrot says "pretty polly," is a positive *injury* by compelling them to call the words but skipping the *sense*, and fall into that monotonous *sameness of tone* which characterizes most readers, adults as well as children, and is easily detected in most speakers, especially clergymen; still, after the way has been prepared by reading interesting stories to them, and kindling in them a desire to read, so as to read these stories themselves, and after they are capable of comprehending the *sense*, they should by all means be taught to read. Few, if any children, are capable of this before they are six or eight years old, and when they begin to *tease* you to teach them how to read, because they wish to *enjoy* reading, almost any child could be taught to read in one month and to read better than he would have read if he had begun at three years old. The reason is obvious. By beginning to read before they are capable of *understanding* the sense, they not only take no *interest* in the matter, and therefore learn slowly, but often conceive a *dislike* to reading, and

hence read only when compelled to. But, wait till they are *eager* to learn, and they will take the deepest *interest* in the matter, and *form a taste* for it, which is of immense advantage. Scarcely one child in fifty but hates study, and the reason is here disclosed—they learn to read before they are able to understand what they read, and therefore conceive a dislike to books, which lasts through life. The mother of Wesley would not let her son learn a letter till the day he was five years old, and that day she taught him every letter of the alphabet; and, the next day, she taught him to read the first verse in the Bible.*

I have always brought out this point at my lecture on the intellectual organs, and have afterward been waited upon by hundreds who have stated *facts* showing that children from six to eight years old, could be taught to read well *in one month*. In 1837, I gave this lecture in New Haven, and in going to New York the next day, a gentleman, one of the theological students, stated as an illustration of this point, that a friend of his forbid his boy learning a letter or opening a book till he was six years old; that, by that time, the boy's *desire* to read had kindled almost to a passion; and that, in *one month*, he learned to read fluently in the Bible, and had ever since been devoted to books. Hundreds of similar facts have been told me, and if any parent will pursue a similar course, I stand sponsor for the result.

But I will point out a method of teaching children to read, shorter and better than the present, and one that will obviate two-thirds of the difficulty connected with reading. It is this. Teach your child words instead of letters. Thus: it is just as easy for your child to learn *has*, as to learn h, or a, or s; and this method saves him that immense difficulty of *compounding* the elementary sounds. And it must come to this after all. I appeal to every good proof-reader in christendom, whether he does not detect typographical errors by the *looks* of the word, not by spelling it over, or by remembering its gingle. The word *looks* wrong. It *strikes his eye* as incorrect. In other words, *Form* is the proper organ for spelling and reading, and therefore children should be taught to read and spell by the *looks* of words, not by *rote*. And this cultivates the organ of *Form*, or the natural organ for reading and spelling.

To cultivate this faculty, bear in mind the *countenances* of

those you see, so that you may know them again. Formerly, the circus performers and exhibitors of live animals, often allowed those who visited them in the forenoon, to pass in free in the afternoon or evening. If they gave tickets, they would be transferred, so that *others* would go in. Hence, the door-keeper was compelled to *recollect* them. To do this, he was obliged to look *sharply*, not at their dress, which might be changed, but at their faces. I have seen scores of trials, and every device contrived, to cheat the door-keeper, but never saw a failure. I regarded this as almost supernatural, but now see that their vigorous *exercise* of Form, enabled them to *carry faces in their eye*. This is practiced very successfully on our southern and western travelling routes. The collectors on the steamboats, rail-roads, &c., are obliged to remember who has paid, and who not, and where they came on board. I appeal whether their power in this respect is not often remarkable—all from its *exercise*. In England, there is a class of persons connected with prisons whose business is to detect old convicts. They closely scrutinize every one who is brought in, looking at every peculiarity in the form of the nose, or its insertion, at the mouth, eyes, forehead, shape of the body, &c., and rarely allow any one who has been in before, to pass undetected.

This affords a hint to all who would cultivate this faculty. Look every one full in the face: notice, and impress on your mind, the cast or expression of countenance, the general contour of body; and continue looking till you have *rivited* it upon this faculty, and this will increase its power.

WEIGHT:

Or intuitive perception and application of the principles of gravity: ability to balance one's self—to ride a fractious horse, hold the hand steady, throw a ball, stone, or arrow, straight: shoot well, walk the edge of a plank, climb aloft without falling, preserve and regain the centre of gravity, keep the balance, &c.

ADAPTATION.—Without the arrangement, in nature, of *gravity*, or of attraction and cohesion, not only would all bodies be as likely to rise as fall, and incapable of being kept in any particular position, but even the particles composing every body, would be dissolved, and scattered any where and every

where throughout space. No house could be built ; for, what would keep its materials together ? What keeps the ocean in its bed, or the rivers from running *up* the mountain, or from being scattered over hill and dale, and destroying every thing ? The rain would *ascend* as quickly and as often as descend, and our world be utterly uninhabitable.

That same Wisdom which made this indispensable arrangement in nature, also created the faculty of Weight to be its counterpart in man, and to perceive and apply its laws ; else, we should have fallen and rolled where gravity carried us, and been incapable of doing the first thing to counteract its sway. But, thanks to the Author of our being, we can not only resist its action, in part, but even convert it to our service. Without it, we could not walk or sit ; with it, we can stand against wind and tide, manage machinery, and effect beneficial ends innumerable.

Its cultivation is highly important, yet little attended to. Who ever thinks of inculcating its exercise in children, or practising it themselves, unless by chance ? And yet it should be commenced in infancy. Instead of holding or bracing up a child, so that it *cannot* roll over or fall, let it hold itself up, or else roll into some uncomfortable position, so as to teach it to steady itself, and sit up, creep, &c., early. As soon as it can stand or walk, encourage it, and as early as possible, take it on your hand, in a setting or standing posture, and, partly holding it and partly not, carry it around the room on your extended hand, and change its position more and still more quickly, so as to teach it to *keep itself from falling*.

But most mothers take the *opposite* course, which is highly injurious. They *forbid* their climbing up on chairs, by the window, on fences, trees, &c., because “you’ll *fall*,” and are continually ringing in their ears, “take care ! take care, I tell you ! you’ll fall ! *you’ll fall* !” This always reminds me of a fidgety old grand-mother, who charged her grand-son never to go near the water *till he had learned to swim*, lest he should get drowned. This is just like those mothers who forbid their children’s climbing lest they fall. The very way to *prevent* their falling, is to encourage their climbing. This exercises, and thereby enlarges their organ of Weight, which, when large, renders them more safe aloft than those who have it

small are on the floor. *Cultivating* this faculty, in these and other ways, will prevent their getting many an extra *bump*, which injures their brain, and induces its disease, just because the parent *prevented* its exercise by forbidding its climbing, throwing stones, &c. And then, too, it is useful in so many thousand ways through life, that its due exercise should form a part of early education, as much as talking, and for the same reason, namely, that *both* are a *function of our nature*.

CALCULATION :

Or, ability to reckon figures IN THE HEAD, memory of numbers : intuitive, perception of the relations of numbers or figures : MENTAL arithmetic : numerical computation : adding, subtracting, dividing, and multiplying MENTALLY.

ADAPTATION. Every thing and collection of things in nature, has a *number*. We cannot help regarding things as one, two, three, four, &c., that is, *counting*. Let all idea of number be effaced, and no business could be transacted; millions of dollars would be as one, and one as millions; or rather, man would be incapable of comprehending or distinguishing either one or many, and all pecuniary transactions must cease. Important advantages grow out of this arrangement in nature and faculty in man. It should therefore be *cultivated*, but not as it generally is, by waiting till a child is old enough to “*cipher*,” and then give him a slate-pencil, and arithmetic, and require him to learn a rule, and then work out the sum on the *slate*. All children love to count. Encourage and aid them in this. At two years old, teach them to count your fingers, and other things, and then to perform other numerical operations mentally. I verily believe that if every arithmetic in christendom were destroyed, and no more printed, the rising race would learn to cast accounts *better* than now. I grant that properly used, they might be useful, but they are *now* made to *supersede* the *natural* method of reckoning things, that is *in the head*. Nature is always better than art. Though the latter may *aid* the former; yet, when art *usurps* the prerogative of nature, it only spoils her operations. This teaching children *ciphering*, and that by rule, and thereby leaving *mental* arithmetic almost uncultivated, accounts for our being obliged to employ figures; whereas, in nearly all business transactions, the *head alone* should be used.

Those who would cultivate this faculty, should *rely* upon their heads, both for *casting* accounts, and *remembering* them, and should embrace every opportunity when riding or walking, to exercise it. Thus: in riding on a rail-road, observe by the minute or second hand of your watch, how many seconds you are in going a mile, then reckon the number of miles per hour, then per day, per year, &c. Then count the rails of a fence and its crooks in a mile, and then multiply the number of rails in a crook, with the number of crooks in a mile, and so wherever you go, you can be making similar calculations.

You should also *charge* your memory with things. Thus: Eighty million pounds of coffee are consumed annually in the U. S., and 25 millions in Great Britain; and so of other statistics. You would then seldom be at a loss for statistical information—the most difficult matter to be recollected. Applying this to dates, you should recollect the date of things recorded in history, that is, the *number* of the year; though recollecting the time from one event to another, comes under

TIME:

Or cognizance and recollection of WHEN, of SUCCESSION and the LAPSE of time, of DURATION, dates, &c.; disposition and ability to keep the BEAT in music, dancing, &c.; and to tell the time of the day, WHEN things occurred, &c.

ADAPTATION. Instead of being planted down in the midst of one unchanging *now*, man is placed in a world of *succession*. One event happens *BEFORE* or *AFTER* another. His life is composed of a *CONTINUITY* of times—of a continual variation of periods. From infancy to old age, up through childhood, youth, middle age, old age, and death, every day, hour, second, and item of existence, *follows* its predecessor, and *precedes* its successor in point of *time*. We look back upon the *past*, and cast the eye of hope or dread *forward* into the future. We make appointments to do certain things at certain *times* to come, and all are able to discern the *arrival* of that time. This faculty adapts man to this arrangement of succession. But for this arrangement in the nature of things, all doings or exercises of mind relating to the past or future would be annihilated, all conception of any other period than the *present*—than one monotonous *now** obliterated, and with

* The only rational idea man can form of eternity is, *one continuous*

it, all the arrangements relating to *eras*, ages, years, the seasons, months, days, hours, seconds, the relations of infancy, childhood, youth, middle age, old age, death, the past, and the future, &c., extinct to man; which would effectually break up the present order of things. With this arrangement in nature, but without this faculty in man, though they would exist and succeed each other, that existence and succession, and their application to appointments and to every thing connected with the past and future, would be as utterly inconceivable to man, as the beautifully blended colors of the rainbow are to the blind, or music is to the deaf. But with this arrangement of time in the nature of things, and this faculty in man adapted to it, man can hold converse with what has been, and what *will* be for thousands of years each way—can divide and subdivide the future and the past to his liking, and have a *time* for every thing, and every thing in its time.

This arrangement is highly calculated to promote health, and eminently useful in the dispatch of business. Nearly all the operations of life require its assistance, and are facilitated by its full development. Hence, its cultivation becomes an item in education of very considerable importance; and yet, that cultivation is scarcely once thought of from the cradle to the grave; and hence too, it is usually one of the smallest organs in the human head. This need not, and *should* not be; it should be *cultivated* from infancy to old age.

The only means of cultivating it is to **EXERCISE** it, and this can be done, not by carrying a watch in your pocket, and often reading the time of day from its dial, or from a clock before you, but from keeping the time of day *in your head*, and retaining in your memory the *when* things took place, or the *order* of their occurrence, *how long* certain events occurred before now, or the utter abolition of time, and substitution of one continuous now. To talk about eternity continuing through myriads of successive ages, is utter folly; for a *succession* must have both a beginning and an end. The idea of *periods* of time, can no more be connected with eternity, than an end can be connected with the circle. Thus, Phrenology will help religionists out of many an otherwise inexplicable difficulty. Mind, unconnected with matter, knows nothing about space, bulk, ponderosity, colors, &c., which are terms belonging to matter.

or after others; the day of the week, month, and year of their occurrence. I verily believe that if every time-piece in christendom were destroyed, and no others made, mankind would be better off than they now are; for, then they would be compelled to *exercise* this organ vigorously, which would so strengthen it as to enable it to do all that time pieces now do, with equal accuracy, and a thousand other things which time-pieces can never do; whereas now, the time being kept in their pockets, this organ has nothing to do, and therefore does nothing, becoming small from mere inaction, and the pleasures flowing from its exercise, abridged. Men would be more punctual then than they now are. Their time-pieces would vary less, never run down, and admonish them that a certain time has come; whereas now, *nature's* time-keeper being laid by, we often forget to look at that of art, and so the time appointed pases unobserved.

I have always strenuously advocated the superiority of *nature* over art. The latter may often be employed to *aid* the former, but never to *precede* or supersede her. Time-pieces may aid Time just as arithmetic may aid Calculation—books, Language—notes, Tune—geography, Locality—logic, the reasoning Faculties, &c.; but *they* should never *supercede* it. It should be the boss workman, they, its assistants merely, and rarely employed. If the works of man can excel those of his Maker, if art can do better than nature, then are time-pieces better than keeping the time *in the head*. The thought is preposterous, and this relying upon time-pieces to the neglect of that time-keeper placed by the God of nature in the head of man, must eventuate in evil. To *avoid* this evil, exercise this faculty by keeping the time within yourself.

The extent to which the exercise of this faculty is capable of augmenting its power, is astonishing, far greater than most persons imagine. The experienced nurse will throw herself upon her couch—first charging this faculty to awaken her in just two hours, or half an hour—as the Doctor may have ordered—and this *watching* sentinel counts off the minutes and hours while the other faculties sleep, till the time arrives, when it sounds the alarm, and summons the other faculties to the post of action. Many of our elderly farmers, who were not blessed (?) with a time-piece when boys, can sleep soundly till

the time previously appointed for rising arrives, and instantly awaken within a few minutes of the time they appointed. Many elderly persons are in the habit of waking and rising at a given hour, and, whether or not they may have been previously broken of their rest, awaken at the usual time. *Every* one might and should *habituate* himself to this and similar practices. They will soon become second nature, and be of incalculable value through life. Magnetized patients, when required by the magnetizer to awaken in any specified number of minutes, do so, almost to a second, and with an accuracy incomparably greater than that possessed by most persons in their natural state.

In order to cultivate this faculty, think often during the day, what *time* it is, and compare your judgment with a time-piece; keep steps in walking, marching, dancing, &c., and the beat in music; in reading history, impress the era, and the *order* of events, strongly upon your mind, and compare eras, that is, the destruction of Carthage with the reign of Julius Cæsar, and also with the founding of Rome, the reign of Cyrus, the Peloponnesian wars, &c. Give yourself so many minutes or hours to do certain things, and observe the time taken in doing them, which, besides improving this faculty, will greatly aid you in laying out your time. Be punctual at your meals, appointments, and every set time for doing things, and fix a time for doing things whenever it is practicable; and above all things, *employ all your time.*

This leads me to speak of an almost fatal error or omission; namely, that of allowing many a minute and hour to pass without doing much of any thing in particular. True, persons breathe, and perhaps move, or talk, but *effect* nothing of importance. They regard the loss of a half-hour at breakfast, an hour at dinner, and many minutes and scraps of time during the day, and perhaps the morning or evening or both, as of little account, and thus soon squander weeks and years, which, rightly employed, might have contributed largely, not only to their present, but also to their future enjoyment. I know of no lesson that can be instilled into the forming minds of children more important than teaching them to *fill up every minute*, every *second* of time with something *useful* to them.

selves or others. Who ever saw a *great* or a good man not full of business, too full to find any leisure time to waste?

Another immense consumption of time occurs in not doing the most *important* things first, and throwing minor matters into the background. A vast amount of time is consumed in being *fashionable*, in altering dresses, bonnets, &c., in preparing for parties, in making a display; in idle, foolish conversation that does no one any good; in making things of little comparative value, too numerous to mention; in preparing and drinking tea, coffee, chocolate, wines, spirituous liquors, &c., &c., which do more harm than good; in building elegant mansions, and making splendid furniture, carriages, equipage, in acquiring wealth, &c., &c., mainly for *looks*, the *extra* time spent upon them, being a waste of that precious gift—existence; and so of thousands of things of which these will serve as samples.

The fact is, that man's standard by which he values things, is utterly erroneous, and this error is fatal to his happiness. Let him but consult his *nature*, as developed by Phrenology; let him see what faculties he has, their relative size, when large,* and the conditions of their action, their wants, and natural functions, and he will have the true *data* for the division of his time. Two or three faculties combined, now usually engross most of the time of man, besides enslaving the other faculties. Let all the time spent in every thing appertaining to raising and preparing food and eating it, and in drinking, (Alimentiveness) to fluttering in the sunshine of fashionable life, [Approbativeness and Self-Esteem,] and to love, [Amativeness and Adhesiveness,] and to acquiring property, [Acquisitiveness,] be separated from the time spent in other things, and the balance would be small indeed. Is it right, is it wise to allow these few *animal* feelings to rule the entire man? Was man made merely, or even mainly, to eat, show off, be sensual, and amass wealth? Is *this* the degrading destiny of man? "No!" exclaims Phrenology; "for, man has *other*

* Large Cautiousness occupies several times more brain than large Size, and large Causality or Adhesiveness, than large Color, or Weight, &c.; and the larger any faculty is in this sense, the more happiness or suffering will its action impart.

and *larger* organs to be fed and exercised. His *moral and intellectual* faculties, should engross most of his time. Attention devoted to them, is the most important, the most momentous business of life. Let time be spent on *them first*, and then let surplus time go to the lower feelings.

A vast amount of time is also consumed by one person trespassing upon the time of others. Time is life; and as one man has no right to take the *life* of another, so he has none to consume his *time*. Hence, whenever with our fellow men, we should either let them entirely alone, or else do our best to benefit them, and be very careful how we encroach upon the time of others. Nor should we allow *our* time to be encroached upon by others, because silly fashion has made it a rule to drop whatever we are doing, and attend to company. I, for one, despise and disregard this requirement; not giving any of my time to others for *politeness* sake, and considering my short stay on earth too valuable to myself, too important to my fellow men, to be squandered in dancing attendance at the shrine of fashion.

These remarks upon the value and improvement of time, have struck a deep and rich vein, which, at other times, and in other connections, I intend to follow out more fully; for, it is a subject that lays near my heart, and one over which I have longed mourned.

TUNE.

The musical faculty: disposition to sing: ability to learn tunes and detect discord BY THE EAR: *sense of melody and musical harmony.*

ADAPTATION.—Man is a *musical* animal, and so constituted as to receive a great amount of real pleasure in singing and listening to music; and this faculty is the means and medium of that pleasure. It is adapted to *musical sounds* and to concord in music, and the musical octave is adapted to it. Without it, or in its absence, one note in music cannot be distinguished from another, and that soul-stirring delight experienced in its exercise would be unknown. With it, the merry, friendly, mournful, devotional, martial, and almost every other sentiment and passion can be combined, and stirred up to a degree of intensity scarcely possible without it. It may also be em-

ployed as a means of refining and elevating the feelings, and exciting the thrilling, touching, melting, exquisite, beautiful, &c.

Music is music, the world over, and concord and discord affect the ears of the savage and the civilized in the same manner. What is music to the refined Anglo-Saxon, is equally so to the red man of the forest, and the sons and daughters of China and Siberia, and their octave is our octave. The musical feeling is planted in nearly every human soul, being as much a constituent portion of man, as lungs, or brain, or a mouth, and is designed and calculated greatly to augment human happiness and improvement. It should, therefore, be universally cultivated, especially in the young. It *is* generally cultivated, but not rightly, or in harmony with its *natural* function.

Its one, distinctive function is to learn to sing *by ear*. It scorns the trammels of notes, gamuts, and fa, sol, las, but gives a spontaneous expression to this musical feeling by appropriate sounds, or else learns tunes *by rote*, or from hearing them sung or played. True, it calls notes and instruments, and the *science* of music to its aid, but only as attendants and *servants*; whereas the modern method of teaching music has rendered them *primaries* and principals, to the almost entire exclusion of singing by ear. And then, too, our concerts, olois, theatre, church, and parlor music, is nearly all purely artificial, scarcely a vestage of *natural* music remaining. True, they display great *science*, and wonderful *skill* and *art*, but artificial music does not come from the *heart*, nor *reach* the heart. It may make you wonder at the skill of the performer, but does not stir up the fountain of *feeling*, nor make you happy. I very believe that burning every note of music ever printed, and preventing any more from being printed, would augment man's pleasure derived from music, besides facilitating its acquisition. When art can excel nature, when man can outdo his Maker, then, but not till then, may we be benefited by learning and practicing music *scientifically*, or from books first. Many music teachers forbid their pupils singing by rote, yet, they may as well pull out their teeth, or sow up their mouths, in order to help them eat, or set them to studying the dead languages in order to make them good speakers. [See re-

marks on Language.] Teach them to sing *by ear first*, and then, if you see fit to aid them by teaching the *science* and "rules" of music, and to read tunes *by note*, they may be aided and perfected, but teaching them the latter *first*, is like standing a pyramid on its apix.

And then, too, learning to sing the natural way, is as much more easy than by rule, as walking on the feet is easier than on the hands, because the former is *natural*, and the latter, *unnatural*. I cordially approve a practice quite common in New England, of frequently relieving the tedium of the school-room by singing a tune in which the scholars take part, and thereby cultivate this faculty early, and in the *natural way*. Let all young children be sung to a great deal by parents and nurses, and encouraged to sing themselves, and let all, especially the young, instead of waiting till they have taken lessons in music, or for a formal set-to at the piano or accordin, strike up the cheerful lays when about the house, or garden, or field, and promote their own happiness, as well as that of those about you, by giving frequent and unrestrained expression to those lively buoyant, cheerful, happy feelings so common to youth. Let boys whistle, and let laborers make the fields ring and the forests echo with their merry, thrilling notes of music, and our young ladies (except those who are corseted too tight to inspire breath enough to sing well,) as they skip and fly from room to room, strike up some lively song or pleasing chorus.

It should be added that singing is highly promotive of health; for it exercises and thereby strengthens and invigorates the lungs, by increasing the amount of air inhaled, and aids digestion, besides affording much exercise of parts too liable to remain dormant—three of the main functions of animal life, as well as conditions of health. It also throws a cheerful, serene influence over the mind and feelings, and infuses new life into the whole man, physical and intellectual. Plaintive tunes, and minor modes, should seldom be sung, especially to children, for they depress the feelings, diminish the circulation, and overcast the mind with gloom and sadness, yet *sacred* music is highly beneficial; for, it imparts a calmness and serenity to be obtained no where else.

The *combinations* of Tune are inimitably beautiful, and, by means of them, nearly every feeling and sentiment may be enjoyed and expressed sweetly and delightfully. Thus: combined with Language and the social feelings, it expresses affection and love; with Combativeness and Destructiveness, it revels in the martial sounds of the fife, the bugle, and drum; with Constructiveness, it whiles away the tedious hours of labor by song; with Veneration, it sings the songs of Zion, and elevates and purifies the soul by kindling and expressing the sentiment of devotion, of gratitude, of praise, &c.; with Philoprogenitiveness, it sings cradle ditties; with Mirthfulness, it sings the comic song, and with unbridled Amativeness added, it joins in boisterous revelry and mirth, &c. Hence, it can be rendered subservient to the best of ends, or to the worst—can be employed to elevate and purify, or degrade and debase, its possessor; so that its combinations with the higher sentiments should be cultivated; but not in accordance with the modern musical tastes and fashions, which are mostly wrong. A few of their errors are too glaring to be allowed to pass unexposed and unproved.

1. Though the musical taste and talent are strong and active in infancy and childhood, yet the artificial singing of adults, does not call it into vigorous exercise, and therefore, it becomes small. After its size has been thus reduced, girls and young ladies are set down to the piano *as a task*, and *compelled* to practice hour after hour *from notes* without any aid or relish from love of music, till they become tired and disgusted. And then, they must be laced so tightly that they can not perform with ease, and are injured instead of being benefited, and the whole of their singing rendered stale and artificial. Still, they *must* learn music in order to get husbands; to be laid aside when that one end of female education is attained. Now, if this singing *by rote*, and singing when about the house, while the hands are employed in labor, were cultivated from childhood, it would be continued through life, pouring an almost continual stream of pleasure into the soul of its possessor.

2. The words usually set to fashionable music meets my unqualified censure; for, three-fourths if not nine-tenths of them are love-sick ditties, or the pinings of unrequited love. I can

not see how half of them can be sung by a modest lady without crimsoning her cheek with the blush of shame. And then, to give music its full power, the performer must *feel* both the words and the song. It is passing strange how fashion can so "strain at a gnat, and swallow a camel," but no more strange than true. However, those *ladies* who think otherwise, have the same liberty to sing these love-sick verses that I have to think what I please about those who do it.

3. But the principal fault of modern singing, is that it is *unnatural, strained, and artificial*. This is a natural consequence, however, of the method by which it is taught, and can be obviated only by teaching *children* to sing, and that *by rote*. Listen to the music of the concert, the parlor, the theatre, the field, and even the sanctuary, and how little emotion does it stir up, compared with what might be done. Sacred music, properly conducted, would fill all our churches, and induce many to attend meetings, whom this artificial singing will not induce to come.

I doubt the utility of having the singing in our churches performed by a chosen *few*, called "the choir." Rather let it be done by the whole congregation. Pursue the plan already pointed out, and all will be as competent to sing in a church as *any* now are; for, all have the organ, and, by beginning young all *might* learn to sing. This organ averages several degrees larger in children than in adults; the cause of this has already been attributed to *artificial* music having been so generally substituted for that which is natural.

A good voice is also indispensable to a good singer, and a strong constitution is equally indispensable to a good voice; so that a good voice for singing—one that is clear and strong, is a sign of good health, while a feeble voice, formed at the top of the throat, and not shrill, clear and, full, evinces a weak, frail organization. I have noticed, also, that in addition to a strong constitution, good singers usually have the sanguine nervous, or vital mental, temperaments; which give remarkable *intensity* and power of feeling, and this intensity of feeling is the most essential element in good singing.

Time and Tune naturally act together, and mutually aid each other. Hence, it is as natural for children to keep correct *time* in singing, as to sing at all. There are probably two organs of Tune, the lower one for catching tunes and singing; the upper, for appreciating the higher qualities of music, such as its harmony, and the lofty, the the thrilling, and exquisite in song.

Instrumental music is very good, and playing on wind instruments is calculated to strengthen the lungs, (unless carried to excess,) yet, after all, no instrument ever made by man, can equal the human voice, either for melody, or expression, or sweetness of tone. Let no person neglect to *sing much*, and *sing daily*.

After making remarks analogous to these at Chelmsford, Mass, the Presbyterian clergyman of that place remarked, that they were in striking harmony with the system of Pestalozzi, and added that a singing master then in C., was conducting a school upon this principle. About that system I know little or nothing, not as much as I wish; but, if it be analogous to this, it must certainly be correct, because founded in the nature of mind.

LOCALITY.

Local memory; recollection of the PLACE WHERE we have seen persons or things; the geographical faculty; memory of roads, scenery, the looks of places, where on the page certain facts or accounts were seen, &c.; desire to TRAVEL and see places, and ability to find them; the WHERE WHERE faculty.

ADAPTATION.—Every physical thing must be in some PLACE, and one thing cannot be where another is. Space exists, and constitutes a *necessary* property of matter; and thus far, man has been unable to find its limits. Around us, above us, every way, it is to us boundless. The extent to which man has carried his observations, though millions on millions of miles, is probably but a small moiety of those endless fields of space which have been stretched out by the hand of the Almighty.

But for this element of things, our houses and every thing else, could have no place to be, could be *no-where*, that is,

could not be at all ; and without this faculty in man adapted to this element of matter, though his house and other things might have a "local habitation," yet he would be unable to find them, and would be perfectly lost every time he left one place or thing to find another. This faculty enables its possessor to retrace his steps through a winding road with many cross roads, or through the forest ; to call to mind the looks of places and position of things ; to find places once seen ; and to keep the points of the compass correctly in his head, &c. Those in whom it is small, soon lose themselves in a city or the woods, and find places or learn geography either practically, or from maps, with difficulty.

The valuable ends attained by the full development of this faculty, are very great ; and the importance of cultivating it, is of course equally so. The present system of teaching geography, is probably less faulty than that of teaching any other science, yet it might be improved,

1. By being begun earlier, and rendered more practical. Thus ; when your child is two years old, it will know the house in which it has lived from other houses, and should have its attention called to this point. Beginning with the rooms in your house, teach it which way is east, west, north, and south, above, below, right, left, &c., and often ask it in which room the bureau, or sofa, or clock, or stove, &c. is, and then, in what *part* of the room. Then, if you live in the country, or have a garden or fields, teach it their geography, and frequently ask it where certain trees, or fields, or stones, &c. &c. are ; where the woods, wheat-field, corn-field, meadow, &c. are ; where such and such neighbors live, and a thousand similar questions. If you live in the city, pursue a similar course in regard to houses, &c., and when you walk out, ask in what direction home is, or any curious thing it may have seen.

In presenting this subject, I cannot probably do better than to draw my illustrations from the course pursued by myself in reference to my own daughter. After moving from 210 Chestnut st., Philadelphia, when she was just two years old, I observed that when she passed it, she stopped, saying, "I used to live there." Taking her upon my horse, (which, in spite of its being unusual, I did for her health, as well as my own,) as

I rode up or down the street, I ask her which way home or mother was ; and then turning a corner, I asked "which way *now*?" I one day called her attention to a place somewhat unusual in looks, and stopped my horse, requesting her to look at it, so as to remember it next time. A little further on, we saw a parrot, which delighted her exceedingly. The next day, as we came to the place just mentioned, she exclaimed with joy, "Oh pa, we are coming to the *parrot* soon." I asked her which *way* the parrot was, and thus embrace every opportunity to exercise her *Locality* as well as Individuality, Eventuality, Language, and Causality.

After pursuing this course for a time, you can extend your explanations to the geography of the earth, but, in so doing, bear one thing in mind—namely, to teach them the *natural* divisions of the earth, such as its divisions into mountains, rivers, oceans, valleys, &c. *first*, before you begin to explain the *artificial* divisions of the land into different countries or states. Thus, in teaching them the great natural landmarks of the earth, suppose you begin with the mountains ; and, commencing, at the southern extremity of South America, show them a map, or some representation of the Andes, and their passage north and east through the isthmus of Darien, and forming the rocky mountains, which extend to Behring's straits, cross into North-eastern Asia, forming Kamskatska, and extending on to the Himmaleh mountains, and then branching off, one branch forming the Polynesian Islands, and the other running east and forming Mount Ararat, the Alps, Pyrenees, rocky cliffs of Gibraltar, and the mountains of the Moon, in Northern Africa, &c. Here they have the mountainous framework of our globe.

Then teach them the divisions of this land into the basins of rivers ; such as the valley of the Mississippi, St. Lawrence, Hudson, Connecticut, &c., and their sub-divisions, the former into those of the Ohio, Missouri, Arkansas, &c. Then show them the leading characteristic, or topography of each. Each valley has its leading features. Thus ; the St. Lawrence is characterized, throughout its course, by innumerable falls, exactly like those of Niagara and Genesee, except in size. The same range of rocks that forms the Niagara falls, also

extends on east and forms the Genesee falls, and those in the Black River at and near Watertown. The same horizontal strata of rocks, the same deep gully below the falls, and the same fossil remains in the same strata, characterize them all, and all the rivers that enter the St. Lawrence, whether from Canada or from the U. S. The same is true of the aspect of the country.

The Susquehanna, again, has an aspect entirely different from that of the St. Lawrence. Its bed, from the head-waters of all its branches, throughout its entire course, is broad, and its waters shallow, and on each side, at almost any part of it, or any of its branches, will be found terraces, or rapid ascents from the bed of the river for a few feet, and then a level, and another rise and level, corresponding on each side of the river. Its waters often run close under the base of the mountain, which often rises rapidly to a great height, and is quite regular. Any person at all acquainted with the general aspect of either of these rivers, or of any of their branches, in casually entering any part which he had not seen, and did not know to what river it belonged, would know where it belonged just from its topographical resemblance to the other portions of that river.

Combining the organs, or calling *several* faculties into action, at the same time, will be found of incalculable value in teaching and learning geography, as, indeed, any thing else. That is, while you are exhibiting the position of places and the geography of a country to Locality; let Eventuality also be called into action by mingling the *events* or *history of the people*, with the geography and aspect of the country. In other words, let the teacher tell them all that is known of the history, peculiarities, modes of life, habits, government, laws, customs, &c., &c., of each country, together with landscape views of their principal cities, buildings, rivers, mountains, scenery, &c. For instance, connected with the geography of England, show them a view of London, taken from some point from which it can be seen to the best advantage, and then other views of "Westminster Abbey," "The Tower," "Buckingham Palace," &c., &c., with the history and remarkable events that have transpired in relation to each. And then, by a very cheap cosmorama, or a mere magnifying lens even, each pupil

could be placed in full view of London, or any other place, or scenery, or building in the world, and see it apparently in the distance and as large as life, and at an expense not greater than the present method of supplying each scholar with a geography and atlas; for then, one set could be made to serve the whole school. Let each civilized nation employ artists to take and lithograph views of their principal landscapes, cities, &c.; and then let the nations *interchange* these specimens; and let *government* supply them to the public schools. *This* is what we want governments and public officers for; not to make long speeches, and roll logs, and vote for each other, that is, "I'll tickle you if you'll tickle me." As our governments are now conducted, they do *more harm than good*, besides spending immense sums of money which, spent in the way just proposed, and other similar ones, would do good, whereas it now only robs the pockets of the people, to be squandered by public (not servants, but) *spendthrifts and cheats*: but more of this in that series of articles entitled, "existing evils and their remedy," in which I shall expose political evils and abuses, and propose a more excellent way.

By teaching geography in this *way*, children would not *have* to be whipped to school, nor for playing truant, but would long for the hour to arrive when they could go to partake of so rich an intellectual feast.

This course presents still another advantage—that of teaching *the true nature of man*. Civilized life is mainly a *perversion* of human nature; but, a summary of the true nature of man, and thus of the true road to happiness, would thus be *forced* home upon every one of the rising generation, and this would lead to an *immediate reform*; for, it would reveal many excellent customs practiced in savage and half civilized life, and expose many that are injurious, and thereby lead the youthful mind to reflect upon the *true* nature of man, as well as to select "the good, but cast the bad away."

Another suggestion. The national *phrenological developments* of every nation, should be given, and the coincidences between their heads and characters, should be drawn. This, besides teaching them Phrenology, both in theory and practice, would enable them still farther to form a correct estimate of

the nature of man, and to see *what* customs of different nations are in harmony with it. Drawings of national heads, and busts of their leading characters, might and should be procured. If our Exploring Expedition had taken along a skilful and devoted *Phrenologist* to make examinations of national heads, and to set all hands at work collecting skulls, busts, specimens, drawings, &c., of national heads, as well as of the animals, including birds &c, of different climes, his labors and report *alone*, would have been worth more than that of all the rest besides and been a "*quid pro quo*," or *equivalent* for its immense expense. "When will the nations learn wisdom?"

Still another suggestion. Every school should be furnished with a geological and minerological cabinet, embracing all the most important specimens of the globe. This might be done very easily, by that system of *exchanges* proposed and practiced by JOSIAH HOLBROOK. His plans are excellent. Let them be adopted, that is, let a school, situated in or near a coal or iron region, collect a great amount of iron ore, or coal of the kind near them, and let another school, situated in a marble, or granite, or scionite region, collect large quantities of marble, or granite, or sienite, &c; and then let each school *exchange* with every other. Let this system be extended to *nations*, as well as schools; or, rather let there be a *national institution*, to effect these and similar ends, including the geographical drawings mentioned above, and the good effected thereby, would be *incalculable*. It would also give employment to many discerning and talented artists, who are now almost starving, as well as foster a taste for the natural sciences and the fine arts, and spread light and knowledge throughout the earth. And think you that this would not lessen our calendars of crime, empty our prisons and penitentiaries, and promote *moral purity* and *intellectual attainments*, to a degree which would well nigh drive vice and crime from our world, and do infinitely more to induce the reign of the moral and intellectual faculties than any other, if not than *all* other means now in operation, modern preaching included? This would assuredly beget a love of study, and especially of the study of *nature*, of the *laws*, and *operations*, and *adaptations* of nature, which, in addition to the knowledge imparted, and the pleasure

afforded thereby, is more effectually and certainly promotive of moral purity, than any thing else in which the human mind can be engaged. To every student of nature, I appeal: Is not the study of nature *eminently* purifying and elevating to the soul? What more than the study of the works of God, is calculated to call forth Veneration in his worship, or Conscientiousness in living an upright, blameless life? What will fill the soul with wonder, praise, and love to God, more than beholding the infinite wisdom displayed in his works, and all to enable man to be happy in both body and mind? What will equally carry us

“Through nature up to Nature's God?”

What will equally quell the passions, promote good feeling, and moral integrity, and dispel vice and immorality in all their forms? But I forbear, for I am encroaching upon ground appropriated to another department of my subject, namely, the importance of training the *intellectual and moral faculties to act TOGETHER*, that is, of teaching God in *ALL HIS WORKS*, of not teaching children *ANY* thing in science or nature, without teaching them God in it all; or, the importance of studying and teaching *NATURAL* theology. After analysing the moral faculties, I propose to show that the juxtaposition of the moral and intellectual organs, as well as the facility with which the two combine, establishes the conclusion that *NATURAL SCIENCE* and *NATURAL THEOLOGY*, should be taught and learned *TOGETHER*; that the latter should form a part of early education, that the noxious dogmas and superstitions of modern religious sectarianisms, should be *rooted up*, and the study of the *works of God*, and of *God in his works*, substituted in their stead—that modern religion is sadly defective in not being founded in, and built upon, *natral* religion and that natural theology and the character of God as drawn from his works, is indispensable; or rather, should *preceede* and *prepare the way* for, the teaching of salvation by Christ, which is only the *superstructure* of *NATURAL* theology; and which *must* be founded in it. Both religion and education are sadly deficient by each standing separately, whereas they *naturally* go together, and “what God hath joined together, let not *man* put asunder.”

The studies of *GEOLOGY* AND *ASTRONOMY* come as appropriately under the faculty of Locality, as any other. We cannot

see a rock or an embankment, a mountain, a valley, a river, a stone, a mineral, without having the conviction *forced* upon us, that some most important geological changes have occurred, and continue to occur, in regard to our earth. To me, *geological* facts and observations, have always been most interesting, and, though I know little about the *science* of geology, still I observe and reflect upon all the geological *phenomena* within my reach, as I travel from place to place. Nor do I fail to put together what I see in *different* places, and to search for a *common* cause, as well as to *philosophise* upon the earlier condition of our earth, &c., &c. The various layers of earth, seen on digging into an embankment, and the different strata of rocks and substances in the same rock, the different veins in rocks, the crystalizing of earths, pudding stones, conglomerated rocks, the shells often found imbedded in rocks, stones laying far above the water and yet appearing as if worn by running water, and having eddies in them, dug out by running water, petrifications of fish and animals in stone, the tracks of animals in stone, and also even imbedded in rocks, and that on the tops of mountains,* the remains of animals, often of immense size, whose race is now extinct, found imbedded deep in the earth, and often even in solid rocks—these, and innumerable kindred phenomena, one and all, teach lessons about the past, if not prognosticate future events, which man can know and should learn, and which will yet lead to some discoveries of immense utility and magnitude. I say, then, let *children and youth* be taught *geology*. As you walk with them, past a rock composed of different materials, or see an embankment having different strata and qualities of soils, pebbles, clays, &c., one above another, point them out and explain what is known or supposed of their cause; and so of other things. Whenever prac-

* A few years ago, Prof. Hitchcock, of Amherst College, discovered numerous tracks of birds as large as the ostrich, and even larger, in the paving stones of the streets of New Haven. Posterity will award immortal honor to this distinguished devotee of science; and this eminently talented expounder of geology, for his successful labors in this and other departments of science. His head is the head of a truly great man,—one in an age,—and his talents are of the very highest order, besides their being turned to the best account, and being assiduously cultivated. Prof. Edward Hitchcock will be long and gratefully remembered and honored.

ticable, take them into coal and other mines, to salt-springs, sulphur-springs, mineral-springs, (those of Saratoga included,) or into a well before it is stoned up, and thus *put them upon the track* of observation and reflection, for themselves, and you will thus "sow seed on good ground," which will take deep "root, spring up, and bring forth fruit, some thirty, some fifty, and some a hundred fold," not only of *immediate pleasure*, but also of subsequent pleasure and profit to them throughout their whole lives. Get them a hammer, and take them with you to quarries, and upon the mountains in search of minerals, (at the same time calling their attention to interesting flowers, vegetables, &c., &c., as directed under the heads of Individuality and Eventuality,) and think you that these rural rambles will not invigorate and expand both mind and body, and stimulate the intellect a hundred fold more than does "setting on a bench and saying A," or spelling "baker, cider, brewer," &c., for the hundredth time? If not, then am I no judge of the nature and operations of mind—then have I been misled both by experience and observation. I repeat what I have before said, that our schools as now conducted, are *public curses*—that they *cramp*, instead of improving, the intellect—that they *deaden and diminish* both mind and body—that they violate nearly every law of intellectual culture—that they cause the intellectual dwarfishness of mankind, and also foster all the vices by creating a dislike for study, as well as by propagating the vices of every bad scholar through the school, throughout the district, and throughout the town—that we must have a *change*—and that *Phrenology* will work it. This glorious science has only to be spread and studied, completely to revolutionize man civilly, politically, religiously, morally, intellectually, and physically, so that a hundred years hence, he would not be recognised as belonging to the same race. Phrenologists, remember, that, in propagating this science, you, though a mere handful, are doing more good, promoting more happiness, abolishing more vice, and sowing the seeds of virtue, more than all the lawyers, doctors, teachers, clergymen, and religionists, of all christendom, and ten years will prove it by *experiment*. Ten years will turn, and overturn these United States, till the *true* principles of this sci-

ence leaven society, till existing institutions totter on their basis, and are "rolled together and pass away as a scroll," to make way for the principles revealed by this science. A greater instrument of good to mankind, was never raised up than this same "American Phrenological Journal," and a few years will give it the influence it is destined to exert. These pages will remodel the intellectual education of children—the first step towards this great and glorious result, and the balance of this work will remodel the *government* and *moral* training of children; which alone will gain the day; and then Phrenology applied to religion, will complete the victory, and renew man *morally* as well as socially,* intellectually and physically. Mark these prophecies, and place them by the side of 1852.

I have alluded to the study of Astronomy in connexion with Locality, because the relative *position* of the heavenly bodies, at different periods, comes under this organ more appropriately than under any other; though it involves Form, to give good eye-sight; Size, to appreciate distance; Weight, to take cognizance of motion; Calculation, to do the numerical computation; Eventuality, to take cognizance of the *changes* and *motions* of the heavenly bodies; Order, to perceive their harmony—"heaven's *first law*"—Time, to calculate their positions at *past* and *future periods*; and Causality and lower Comparison, to do the requisite reasoning. Still, *SPACE* and *position* are the two main things concerned in Astronomy, and therefore, my remarks on this science, come appropriately under this faculty.

From the summary just given of the organs enlarged in studying Astronomy, it is self-evident that no study affords more intellectual *discipline* than that of Astronomy. It should be generally studied,—not by the scientific few, who make almanacs,—but by all classes. Nor is this impossible on account of the difficulty connected with its being too deep and abstruse. I fully believe that good practical instruction only, is necessary to enable youth, if not children, to understand and practise it sufficiently for all ordinary purposes. At least, the various *constellations* might be pointed out, and the

* My work on Matrimony, will reform man in his social and matrimonial relations.

relative positions of the principal stars, together with the motions and distances of each, &c., &c. Nor is this all: the *time* of day and night might be correctly ascertained from their motions and positions. How is it that many of our old farmers, will get up at any time of the night, and tell the hour *accurately* by the position of the stars? And "if these things be done in a green tree, what shall be done in the dry?" If these things can be learned *without* a teacher or early instruction, but from *casual* observation *alone*, what could not be obtained by beginning these observations *early*, under excellent, practical *tuition*, and *continuing* them through *life*? Even the Indians can not only tell the time of the year and the hour of the day or night, with an accuracy impossible to us, but what is more, they can predict the *weather* for days and years to come. Our Astronomical observations are exceedingly limited and inaccurate; and yet, I am fully persuaded, that we *might* be able to tell the *state of the weather* and its *changes* for *days* and *weeks*, if not an entire season, and probably *several* seasons in advance. The animals do this. Then why not man? The spider shapes her net in anticipation of the weather, and changes it before we discover a sign of a change. If the season is to be wet, the beaver builds his hut one story higher *the preceding fall*; and, if the winter is to be very severe or protracted, the squirrel lays in an extra supply of nuts; and so of many other animals. A knowledge of these things is certainly more important to man than to animals, in order that, in a wet season, he may raise more of those crops that are adapted to wet weather, and in a dry, or cold, or hot season, he may plant and sow the kinds of crops that will grow best in that season, as well as plant or sow early or late, as the season is to be early or late. Does a merciful God, who has shown so much greater care for man than for brute, supply to brute so important a knowledge which he denies to man? True, they are said to be guided by what is called *instinct*, (I call it intuition, or the *natural, intuitive* action of the phrenological faculties;) but, if man has not the instinct, he has what is better, namely, *greater powers of observation and reflection*. And in addition to this, I believe he has as much *instinct*, at least in regard to the weather, as brutes, if he would only *display* it.

But however this may be, one thing is clear, that the weather is governed by invariable *laws* of cause and effect. Every change in the weather is *caused*; and these causes, or at least most of them, are within the scope of man's observation. I remember once hearing an old farmer observe, that the character of the equinoctial storm, was a sample of all the storms of the next six months—that if that storm came off clear and cold, all the storms of the fall and winter, would clear up in the same way, and the snow and cold be abundant, and the winter severe; but, if that storm cleared off warm and muggy, all the storms of the fall and winter would end in rain, and the winter be open. I have observed this every winter since, and found this sign invariable. The equinoctial storm of September, 1841, was remarkably warm, and the winter unusually mild and open.

I have also observed that the cold snaps, as they are called, of fall and winter, continue about three days—the first day being cold, the second *very* cold, and the third, cold, but less so than either of the others, which concludes the spell. And I believe a similar principle governs the *seasons* as well as days. So also, the frosts of fall tally with this arrangement. The first night of a cold spell brings a frost, the second, a heavy one, for the season, and the third again, lighter; though, early in the season, it may not be cold enough to cause a frost the third night, nor even the first; yet the *relative* coldness will be much the same.

I do not, however, intend to point out signs of the weather, so much as to *illustrate* my idea that there *are* signs, which, if observed, would be of incalculable advantage to seamen, agriculturists, and indeed, to all, and that these signs should be pointed out to children, and additional ones observed. In other words, let this department of nature also be observed and studied, and all the advantages within our reach, derived from it. Many also think that the changes of the moon effect the weather, and even the feelings, as well as influence the crops. This may be, but I have never *observed* this point, and therefore only say, *look* to it.

In passing, I will add, that the study of the starry heavens has in it a certain something calculated to awaken emotions of

the sublime and the beautiful, surpassing all other studies. Thus, the rolling thunder—the forked lightning—the western sky tinged with gold as the descending sun sinks to rest—the clear, star-spangled canopy of heaven in a cloudless night—the twinkling stars rolling over your head—the northern lights pouring their radiance upon you, or rushing and roaring over your head—the pouring rain and rushing hail and snow—the immensity of space above, below, and all around you—all bespeak the power, glory, and grandeur of that being who created them, and are in themselves calculated to fill the soul with admiration and adoration for their great and all-powerful Architect. Who can contemplate the immensity of the Universe, without bowing in worship

“ Before JEHOVAH’s awful throne ?”

Let “ Dick’s christian Philosopher,” and kindred works, be studied, and a knowledge of Astronomy become general, and man will be the better and the more happy.

In order to cultivate Locality, I observe the country through which I pass ; and, to do this the more easily, I mount the top of the stage, or promenade the deck of the steamboat as it traverses the valley and parts the hills, and catch a glimpse of hill, dale, field, and the aspect of the country as I dart past them on the Rail-Road ; but, rapid travelling affords fewer facilities for its cultivation, than proceeding more slowly. And I stop no-where, even for the night, without following a river for a few miles, or ascending a hill to obtain a prospect ; or following the shore of the ocean, or bay, or lake for miles, to see its geography, and always keep the points of the compass in my head.

I cannot forbear here expressing the hope that the dangers and expenses of travelling, will soon be diminished. Every steam-engine I see, enforces still more deeply the conviction I have long entertained, that we are on the eve of some *simple* discovery, in the application of steam, or in steam-machinery, by which the present immense consumption of fuel will be reduced ninety-nine times in every hundred, and the complication of the machines be obviated, so that they will not cost a hundredth part as much as now. I call the attention of mechanics, to this suggestion—not to the *improvement* of the

steam engine, but to its entire *remodelling*, so that the steam will emerge *directly* from the boiler upon—not the piston; for, that must be obviated—but by which it shall press *directly* upon a *revolving cylinder*, and give you the *whole* power of the steam—now not half its power is obtained—without any complication of the machinery, or danger of explosion. Then will the immense expense now attendant upon travelling, be obviated, and all the pleasure and advantages of travelling, which are very great, be enjoyed with very little loss.

The study of Phrenology affords excellent discipline to this faculty; for, every organ must be *located exactly right*. A successful Phrenologist must have it large and well disciplined. Often, on retiring from the severe labors of examining heads all day, I have felt the brain composing this organ, as it were, appear to crawl, and have a prickling sensation, and in Dec. and Jan. last, when confined with the small-pox, and threatened with the brain fever, the heat of my forehead was great, and the pain *most intense*, in Locality, Individuality, Form, Size, Eventuality, Comparison, and Benevolence; but, in Locality the *most* severe. In every other part of the body and head, the disease worked to admiration, and the pustules filled out finely, but above these organs, they refused to come to a head, and were a long time in recovering. Nor was it until this portion of my head was bathed in cold-water *for two days and nights in succession*, that the fever abated at this point, though it had subsided every where else. But more in another place of the organs brought into exercise in the successful study and practice of Phrenology.

The study of ANATOMY, also, comes under Locality more properly than under any other organ; for, it is the *position* or LOCATION both absolute and relative, of the organs of the body, which constitutes the *first* and *main* item of this study, although their *shape* is next in order and importance. Strange as the doctrine may seem, I maintain that *children should be taught* ANATOMY, in connexion with PHYSIOLOGY; that is, that they should be taught the *locations* and *functions* of the principal organs of the body. So important a study should *not* be confined to a few physicians and literati, but should be known by *all*. All need not be *profoundly* versed in it, yet all should understand it *practically*, and in the general. Thus: put chil-

dren's fingers upon your pulse, and, as they are delighted and astonished to observe its throbbing, tell them its use, namely, the action of the heart, and then explain the position and looks of the heart, and the whole doctrine of the circulation and respiration. As you may have occasion to kill a chicken for your table, or slaughter a calf or pig, on opening it, show them the position of the heart, and the manner in which it receives and ejects the blood, and give them all the information you can concerning it. Then do the same by the lungs, liver, intestines, &c.

Then ask them what has become of the great amount of *food* they have consumed; amounting, in all, to many times their own bulk. Then explain to them the office of the stomach, its position, looks, and the whole process of digestion,* and nutrition. What will delight or benefit them more? And think you that this knowledge will not make them careful in regard to injuring their health? What will more effectually promote the vigor of the constitution than a knowledge of the laws of life and health? Compared with this, all other knowledge is utter folly; and in point of utility, "is as a drop in the bucket."

Then put their hand on the back-bone, (I ought to be *learned*, and to call it the *spinal column*; though *back-bone* is just what I mean,) and, as the person moves his body, they will see the workings of the joints. (Oh, I forget to be *classical*, I should have said *vertebræ*; although few children or adults know what *vertebræ* means; but all understand what *joints* signify.

Then clinch your fist, and show the cords or tendons of the hands and wrist, and the hardness (I mean rigidity) of the muscles of the arm, and their shortening and lengthening (contraction and relaxation) as you lift things in your hands; and show them *how* it is that this shortening of a muscle moves

* The studies of Anatomy and Physiology ought never to be separated from each other. When the *location* and appearance of an organ are studied, let its *office*, and the end in the animal economy it performs, be also studied; for, the study of each will facilitate that of the other, and each impress the other. Studying Anatomy *alone*, is like cutting up a dead man to see what a live one will do. Unite the two. Teach children the location and appearance of the several parts of the body, and at the same time teach them *what each part does*.

one of the bones of the joint over which the muscle passes, &c. Then tell them that these muscles by means of which we move, labor, &c., constitute the red flesh of all animals, and are what is usually *eaten*. Then show the workings of the bones upon each other at the joints. This can be done conveniently and beautifully when cutting up (I mean dissecting; how unaccountably unclassical I am though,) a chicken for dinner, or a hog (I mean swine; for, it is very *vulgar* to say *hog*) for salting.

Then cut open the brains of animals; (brains are very good to eat, especially for those who have but few of their own,) and show them the structure of this organ of thought and feeling—this palace of the soul—its lobes, convolutions, and connexions with the nerves of the eye, ear, spinal marrow, (or medulla oblongata, as Dr Latin would have it,)* nose, &c. &c. as well as what portions of the brains of various animals are developed in accordance with their habits and characteristics. Pursue this course during childhood and youth, and every man, woman, and child would be as familiar with the names and functions of all the organs of the body, as they are with their alphabet. These studies, besides the thrilling *interest connected* with them, will teach them how to *husband their vital resources, preserve their constitutions unimpaired through life*, and live twice as long and thrice as happily as now. For *want* of this knowledge, most children and youth, almost or quite break down their constitutions before twenty, or well nigh ruin themselves in both mind and body.

If you object that you do not *know* enough to teach all these studies, I answer, wait, and I will elsewhere tell you how, both to find the *time*, and obtain the *knowledge*, required, or else how *not to get married*.

Under the head of Locality, I cannot well forbear recommending the perusal of VOYAGES AND TRAVELS; "Stephen's Central America," is deservedly popular, but it, in common with all other travels, is sadly defective in this, that it *does not*

* I have employed some irony here and above, in order to expose what I deem the utter folly of the "*learned world*," in calling things by names which few understand. I intend to call the Phrenological organs by their English names. To write medical prescriptions in Latin, is foolish, except where all understand Latin. Away with the technicalities of science.

give the Phrenology of the present inhabitants, or of the relics observed. Add this, and the most interesting if not most instructive department of reading, would be *Voyages, Travels, &c., by a Phrenologist*—in connexion with the manners and customs of different nations and ages. And if my life be spared, I intend eventually to travel with a view to the preparation of such works.

ORDER.

METHOD : ARRANGEMENT, SYSTEM : having a PLACE for every thing, and every thing in its place, so that it can be found at once : system in BUSINESS, &c.

" Order is heaven's first law."

ADAPTATION. SYSTEM, OR UNIFORMITY, pervades the whole physical world, and has stamped its impress upon every work of God. Order reigns supreme in the worlds on high, and in the earth below, producing *regularity* in both. It has arranged a place for every organ of the human body, and always puts every organ of the body in its own place, so that *Locality* may find them, or *Comparison* infer where they may be found. It puts the feet always at the end of the lower extremities instead of on the top of the head or the end of the arms, and the head on the top of the body instead of on the back, or ankles, or the wrists, and systematizes all the works and operations of nature. Indeed, without this principle of *order*, or *system* in nature, all creation would be one vast bedlam—one grand chaos of "confusion worse confounded," without beauty, and marred in all its other qualities, but with this arrangement in nature, harmony usurps the reign of chaos, beauty is brought forth out of deformity, and all nature moves on with a systematic regularity as beautiful in itself as it is beneficial to man. But, without this faculty of order in man, adapted to this contrivance of system in things, though this quality might have existed and beautified all nature, yet man could not have perceived this beauty, or applied this contrivance to any beneficial purpose. But this principle exists in nature, and this faculty in man, and it is therefore his duty and pleasure to exercise it ; and, its cultivation should form an important part of the education of children. And yet, that cultivation is scarcely once *thought* of.

Its primary office seems to be, to keep one's *own* things in order, and, to cultivate it, let children have things of their own,

and be told and encouraged to put things in their places—to fold and lay away their garments; to put their play-things away in the places assigned them; to lay their hat or bonnet &c., in a particular spot; to lay off their clothes at night so that they could jump into them in case of fire; to have each book in its own place and keep it whole and clean; to keep their garments whole; (and parents should never allow their children to go dressed shabbily, or with holes in their garments) and to *take care* of every thing.

That business man whose accounts are not kept straight, will most assuredly fail, and that farmer who keeps his fences up, and all his farming utensils in their places, will thrive. If farmer A tells his son John to yoke up the oxen and draw any thing, if John says: "where's the chain," or "I don't know where the yoke is," that is, if John does not know, without asking or looking, where to find the chain, or yoke, or hoe, or axe, or scythe, or sickle, or rake, &c., &c. down to the hammer and nails, mark it when you will, that farmer will get behind if not fail. But if John knows at once, just where to find whatever he wants to use, that farmer will prosper; for, this order facilitates despatch, and doubles the work done; whereas, disorder wastes every thing, and will ruin any farmer, much more a business man. Let parents note this; and, if they would see their children become prosperous and happy, *instil early into them, principles of order and despatch.*

And then again, how much more agreeably and happily that family lives in which every one knows just where to find any thing he wishes, and always returns it to its place when he has done using it. Disorder *spoils the temper*, as well as prevents success in business. Parents, see to it that you train your children in harmony with these important inferences.

The Society of Friends, usually have this organ large, and their women generally very large; and, they are among the most remarkably systematic and methodical people known. This doubtless contributes largely to their thrift and uniform success in business. "Go thou and do likewise;" and "teach these things to your children, and your children's children."

This organ, combining with Time, produces regularity in all the *habits* of its possessor, lays out the time *beforehand*, giving so many hours daily to certain things, having meals punctu-

ally, retiring and rising at given periods ; and being *regular* in all the habits and affairs of life. Nothing is more promotive of *health*, and *life*, and *happiness*, as well as of peace and prosperity. Mothers should begin to inculcate this in the *cradle*. Put your children to bed at a given hour—waken them at a fixed period, and they will soon awaken of themselves ; give them their breakfast, or a piece, or nurse them at stated times ; have them take their naps regularly at a certain hour of the day, and so have a *time* for every thing, and every thing in its time. This course will save you a vast amount of time and trouble ; be of incalculable advantage to them physically and mentally ; besides forming in them a *habit of method* in every thing ; and save them a great deal of peevishness and bad temper. The power of habit is great indeed ; far greater than is even attributed to it. A habit, indifferent in itself, may be followed so regularly, as to become really useful. What then, may not a habit, *good* in itself, do for the physical health, and the moral and intellectual advancement, of its possessor. To every parent and teacher then, I say, *form habits* ; but form *good* ones, in your children.* Do not these remarks commend themselves to every parent and teacher as immensely important, and deserving of being put into vigorous practice forthwith ?

If you wish to *cultivate* your own faculty of Order, be systematic. Begin and arrange all your things, tools, papers, accounts ; and, every thing, and above all, remember and *replace* your things *after* using them, which, after all, is the main thing. And you, young men, in search of a wife, see to it that you do not marry a young lady who, on returning from a walk or ride, leaves her bonnet on the bed, gloves in a chair, parasol in the corner, &c. ; or, who is for ever and a day in getting *ready* to go out ; for, this indicates either that she cannot *find* her things, or is slow, or else is more nice than wise. If this organ be small in yourself, you need a wife in whom it is large, to assist this defect and to aid you in cultivating it ; but, if it be large in yourself, you do not wish to be *continually* annoyed or tormented with its *deficiency* in a companion. Still, that companion should not have it *over* developed ; for, "*enough* is as good

* I intend ere long, to collect together, and publish the *habits* of distinguished men, and recommend to my readers to observe this point.

as a feast," "and *too much* of a good thing, is worse than nothing."

This organ, combined with Ideality, gives *neatness* of person, and attends to the *outward* man. It cuts off a long beard, lays by a soiled linen, and keeps the clothes neat and clean; and, with Approbativeness large, patronizes the tailor and milliner, and chases the fashions. Phrenology discards the fashions, yet requires *personal neatness*.*

Many are of opinion that this organ extends to the *mental* operations also; but I confess my conviction that its one specific function is *physical* system and arrangement. Still, I incline to the opinion that there is also an organ of *mental* order, and arrangement of *ideas*, located by the side of that of *physical* order.

SIZE.

Cognizance of BULK, MAGNITUDE, and PROPORTION: ability to judge of SIZE, LENGTH, BREADTH, HEIGHT, DEPTH, DISTANCE, the WEIGHT of things by observing their BULK, &c., &c.: judgment of ANGLES, PERPENDICULARS, DISPROPORTION, &c.: accuracy of eye in MEASURING things, &c.

ADAPTATION. The element of SIZE, or of relative MAGNITUDE, necessarily appertains to all physical substances. No material thing can exist without being relatively *large* or *small*, compared with other things. But for this element in nature, there could have been no difference between a *drop* of water and an *ocean* of water; between a *mountain* and a *mole-hill*; between a giant and a pigmy; and all conception of *big* and *little*, would have been inconceivable to man. And again; *with* this element in nature, though the ocean would have been larger than the rain-drop, and the mountain larger than the hillock, yet *to man*, it would all have been the same; and, he could never have distinguished his fellow-men by the size of their bodies as a whole, or any feature or portion of them. Of course, all knowledge of the relative size of the phrenological organs, would have been unknown, and Phrenology a sealed book to man. But both this element in nature, and this faculty in man, exist, and are adapted to each other; so that we are able to distinguish material things by their *size* merely; study Phrenology, and apply this facul-

* All who know me, will say, "Physician, heal thyself." "Brush up more, and look more trim and tidy." Yes, when I've nothing more *important* to do.

ty to thousands of the operations of life. The husbandman requires it to make his fences, rows of corn, furrows, swaths, &c. straight: the mechanic, so that he can often fit and measure things by his eye, and without a rule: the tailor, to guide his shears and needle; the artist, to perceive the *proportion* of parts in drawing, chiselling, &c. Indeed there is scarcely an occupation in life in which it is not eminently useful, and in most, it is *indispensable*. Hence, the importance of its proper *cultivation* even in *children*; and yet, who ever once *thinks* of *disciplining* or *exercising* this faculty, either in children, or in themselves, unless by mere *chance*?

The German teachers, have an excellent method of cultivating this faculty in their pupils, which will show parents, teachers, and all who wish to improve this faculty, *how* they can do so. It is this: the teacher takes his pupils out into the fields, woods, mountains, &c., and asks them how far it is to yonder tree, or house, or stone, or any thing else. Each pupil takes the same position, and passes his opinion, which is recorded, and then the *actual* distance is *measured*, so that each one can compare his judgment with the actual distance; and thus improve and correct his judgment as to the distance &c. Farmers can exercise this faculty in judging of the number of acres embraced in a certain enclosure; the number of bushels of grain in a certain pile, &c; drovers, butchers, &c., in judging of the *weight* of a bullock, horse, hog, &c; the carpenter, in erecting and building a house; landscape-painters and drawers, in *foreshortening*, and giving the *perspective* to the picture; portrait-painters, in making the picture the size of *life*, &c. To *improve* this faculty, *look* at things with a view to judging of, and ascertaining their qualities appertaining to this faculty.

THE STUDY OF GEOMETRY, comes as appropriately under this faculty, as under any other, though it calls nearly all the intellectual organs into exercise. This study should unquestionably form a part of *primary* education, if not even of the *plays* of children. Let even their *play-things* be so made, that they can be put together into various *geometrical-figures*, and also from the most important geometrical problems. Thus: the problem that "the squares of the sides of a rect-angle triangle,

are equal to the square of the hypotenuse," may easily be solved by having blocks, say an inch square, and taking an hypotenuse of any size, say three inches. This square will be filled by *nine* of the blocks, and the other two squares will be found to hold just nine blocks, but no more; so if the hypotenuse is four, or six, or twelve, or any other number of inches, it will take just as many blocks to fill the *long* side of any triangle, as to fill the other two. By placing with geometrical blocks, they would soon become as familiar with the names of hexagon, pentagon, cone, apex, cylinder, globe, segment, prism, &c., &c., and all the various steps that can be formed from them, as with the meaning of dinner, or bread. But plays of this character include also

CONSTRUCTIVENESS.

INGENUITY: SKILL and DEXTERITY in the use of tools: the MECHANICAL taste and talent: SLEIGHT OF HAND in making things and turning off any kind of work: ability to TINKER, MAKE, BUILD, CONSTRUCT, MANUFACTURE, USE TOOLS, &c.

ADAPTATION. Man is so constituted as to require houses, garments, machinery, agricultural and other implements and instruments, &c., &c., in order even to live, much more to be happy; and, this constructing faculty adapts him to this want or economy of his nature. In addition to this, man is emphatically a *tool-making*, and a *tool-using* animal, as well as a *working* being; and, this faculty gives him this working propensity, as well as the skill to execute most kinds of manual labor. Even the farmer and day-laborer, use this faculty in every stroke with the hoe, or axe, or scythe, and all mechanics, artists, engineers, builders, &c., employ it in every thing done with the hands or with machinery; and, other things being equal, the greater this faculty, the greater the success, and the more rapid the despatch of every kind of work.

The *utility*, as well as convenience, of this faculty, is indeed great, not to the mechanic and laborer merely, but to ALL as a means both of convenience; so that they can do many a little tinkering job for themselves better than any body else can do it for them; but, also as a means of *amusement* and healthy *exercise*. "By the sweat of thy brow, shalt thou eat bread all the days of thy life," and "Whosoever will not work, neither shall he eat," are written upon the constitution of man, as well

as on the page of Revelation ; and, in accordance with this law, he is endowed with **CONSTRUCTIVENESS**, or the disposition and ability to **WORK**. Let *all* children, therefore, be taught to *labor* ; the rich as means of pleasure, the poor, of support. Accordingly, this organ is large, and faculty active, in nearly all children. Let it be cultivated, not only by giving them blocks and building materials, as mentioned under **Size**, but also by encouraging them to make kites, wind-mills, mill-dams, water-wheels, bows and arrows, cross-guns, miniature sleds, boats, rail-roads, steam-engines, &c., and by *drawing* birds, horses, houses, landscapes, &c. Instead of this, when the boy would draw pictures on his slate, in place of ciphering, he is scolded or chastened. *Let drawing be encouraged*. I would to-day give a handsome proportion of *all I am worth*, to be able to *draw* accurately, so that I could sketch and draw exactly to suit me, such phrenological heads and illustrations as I often meet in real life ; whereas now, I am compelled to obtain but few, and then to trust to artists who do not understand Phrenology.* Let children use tools, and take your knife, and be encouraged to whittle, carve, make sleds, wagons, &c., &c., and even have a shop of their own, supplied with tools with which to tinker ; and this is *doubly* important to those who are *delicate*, as a means of strengthening their muscles, and drawing the blood and energies *from* their heads *to* their muscles ; and equalizing their circulation. (See Phrenology applied to Education and Self-Improvement, p. 29.)

The German teachers, in addition to the cultivation of **Size**, already mentioned, take their pupils to a machine, and require them to *notice minutely* every part of it, from the origin of the power all the way to its expenditure, and to *remember the looks*, (**Form**,) *position*, (**Locality**,) and *office* (**Eventuality**,) of every part, and to **DRAW** them *after they get back* ; which furnishes a most excellent exercise of nearly all the intellectual faculties. I admire this practice, and long to see it introduced into all the schools of America.

*The importance of *combining* a knowledge of Phrenology with the arts, especially with *portrait* painting and *engraving*, is very great, and too apparent to require comment. In a few years, every artist must be a Phrenologist, or be out of employ.

This also gives that exercise to their *bodies* which I have all along insisted upon as so *all* important to the development of both their physical and their intellectual powers. I advocate strongly, I even *urge* upon parents and teachers, the *peripatetic* method of teaching, namely, that of *showing* and *explaining* things to children and youth *while their BODIES are in motion*. Who does not know that his mind is far more active while his body is in motion, and his circulation increased by exercise? I write my best pieces, after having *exercised*; and, before lecturing, I walk or ride several miles *rapidly*, or chop, saw, or split wood, or do *something*, for one or two hours, to get up the *circulation*; and, then the words and ideas flow rapidly, and every one is "like a nail in a sure place." And also when I write, I usually, have a high desk, at which I stand, and a place to walk. I *walk* out an idea, and then *write* it down, and walk out another, and so on. One reason why people sleep in church is because their *bodies* are motionless, which prevents the circulation of the blood through their brain, and stupor follows. But let them stir around, and they feel wakeful and clear-headed again.

Who does not *think* more clearly, *feel* more intensely, and speak more freely and in point, when walking, or laboring, or at least, when their *bodies* are active, than when they have been sitting for *hours*? And remember that this principle applies with tenfold greater power to children, than to adults. One day of teaching such as I have described, that is having things *shown* to children *while abroad and on foot*, is worth a month's study in school. Aye! more, the one *deadens* the brain, and thereby *injures* the intellect, while the other powerfully *excites* the brain, and *expands* and *invigorates* the intellect. I shall elsewhere show that the relation between the body and the brain, is most *intimate*, and especially between the body and the *base* of the brain, in which the perceptive organs, or the organs of the memory, are located; and therefore, in teaching children, and even in cultivating the memory, *preserving the health* and keeping the *body* vigorous, are two of the *first* and most essential things to be attended to.

FOWLER ON MATRIMONY:

OR,

PHRENOLOGY AND PHYSIOLOGY

APPLIED TO THE SELECTION OF

CONGENIAL COMPANIONS FOR LIFE;

INCLUDING

DIRECTIONS TO THE MARRIED

FOR LIVING TOGETHER

AFFECTIONATELY AND HAPPILY.

BY O. S. FOWLER,

PRACTICAL PHRENOLOGIST,

Editor of the American Phrenological Journal; and Author of "Phrenology Proved, Illustrated, and Applied;" "Fowler's Practical Phrenology;"

"Phrenology and Physiology applied to Education and Self-Improvement;" do. "to the Cultivation of the Memory;" do. "to Temperance;" do. "on Tight Lacing;"

"Answer to Vindex;" "Synopsis of Phrenology," &c. &c.

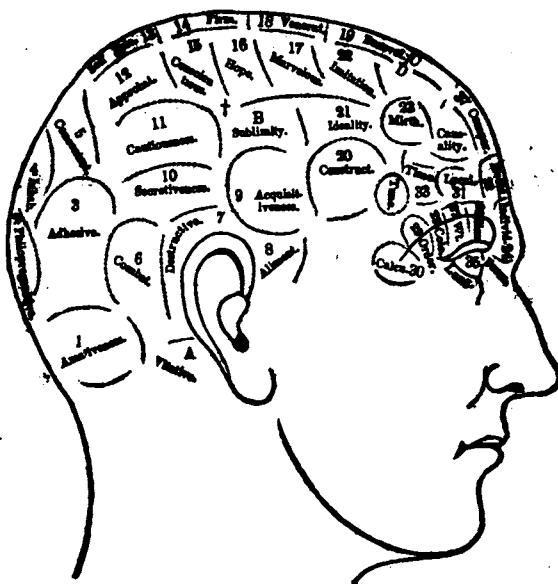
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PREFACE TO THE FIRST EDITION.

Although the Author is fully convinced, that the premature publication of this work will not do honor to himself or justice to the subject, yet he cannot longer resist the importunities of those who have earnestly solicited its publication in a cheap and abbreviated form. It will soon be revised, enlarged, and incorporated into the American Phrenological Journal. (See Prospectus of that work.)

It expounds *scientifically* the laws of man's social and matrimonial constitution; and thereby exposes some of the evils caused by their violation: shows *what* organizations and phrenological developments naturally assimilate and harmonize with each other; that is, with whom given individuals *can*, and with whom they *cannot*, so unite as to live affectionately and happily: explains, in order to diminish or remove, occasions of discord between husbands and wives, by showing them *how* to adapt themselves to the phrenological developments of each other, and thus how to strengthen the ties of connubial love: and conducts ALL who follow its principles to a happy union for life with a congenial spirit. Some of its positions are new, others startling, and ALL vitally important to the virtue and well-being of man. Read attentively, ponder deeply, and act accordingly.

PREFACE TO THE SECOND EDITION.

Though the first edition of this work was all written in the business intervals of *one week*, and therefore, necessarily imperfect, yet an edition of 5000 copies sold in *three months*. This, together with the almost unqualified commendation every where bestowed upon it, shows that the intrinsic merit of its *matter*—for which the reader is indebted to Phrenology—outweighed the minor defects of its composition. Only one point has been criticised, namely, that *love constitutes matrimony*; which, a little farther explanation and qualification would, doubtless, have rendered unexceptionable. But the argument on which it is based, is *invulnerable*, namely, that matrimony consists in *mutual love*, and *not* in legal enactments; and that making it consist in its man-made *ceremony*, strips it of all those high and holy sanctions with which basing it in *mutual love* invests it; because the latter makes its origin *divine*,—the former, *human*. If legal enactments make and break marriage, it is *easily* broken and modified—and a very different thing one inch *east* of the line separating New York from Vermont, but quite another thing an inch *west* of that line.

But if marriage consists in *mutual love*, a feeling implanted by *God*, its origin is divine, and its obligations infinitely more sacred and binding than they can be made by all the legal injunctions and penalties that can possibly be thrown around it. Let this portion be read and pondered, and also the one entitled "*Marry your FIRST Love*," which assigns the cause, and points out the only remedy, of licentiousness. As long as the main cause of this vice exists, and is aggravated by purse-proud, high-born, aristocratic parents and friends, and even by the virtuous and religious, just as long, and exactly in the same ratio, will this blighting Sirocco blast the fairest flowers of female innocence

and loveliness, and blight our noblest specimens of manliness. No sin of our land is greater. Reform in no other department of vice is equally demanded, and the Author wishes this work to contribute its share towards pointing out the cause and remedy of this evil, and thereby promote *moral purity*. Those who concur in this opinion will, of course, aid in extending its circulation,—to facilitate which its price is put low, —and those whom it rebukes, will of course rebuke it; but it will be like iron cutting steel. Its main positions are *immutable*, because founded in the nature of man. Let time be my judge, and common sense my jury.

Its directions to the married, if followed, will enable even those husbands and wives who disagree, to adapt themselves to each other as far as to prevent discord, if not to secure harmony of feeling and concert of action.

PREFACE TO THE THIRD EDITION.

The second edition of 10,000 copies of this work was exhausted in *four months*, and the third edition, containing nearly three times as much matter as the first, and greatly improved in regard to style and arrangement, is now offered to the public. An important chapter has been added on FEMALE EDUCATION, and another on "Single-Blessedness;" and that on "Directions to the married," has been changed so as to present the duty and means of making families happy, and neighborhoods agreeable.

Thus improved, it is sent forth to be an agreeable and healthful intellectual repast to the reader,—a beacon light to guard the unmarried against making matrimonial ship-wreck upon the rocks and shoals of discordant and unsuitable marriages; and a pilot to guide them into the haven of matrimonial felicity, as well as an olive-branch of peace to discordant husbands and wives.

Instead of encountering that deadly opposition which the Author expected it would excite, not only has its reception been most cordial, but hundreds have expressed the most heart-felt gratitude for the pleasure and profit of its perusal. To have thus laid my fellow-men under a contribution of gratitude by *benefiting* them, is the highest object of the labors and efforts of my life. It was written *to do good*, and its success in this respect gives me unspeakable pleasure. May it continue to throw a fresh stream of benign, purifying, and reforming influences over the *marriage* relations of mankind, till all are brought to drink deep, and drink through a long and happy life of *reciprocal love*, at this fountain of connubial bliss.

THE AUTHOR.

NEW YORK, 131 NASSAU-ST.

July, 1842.

PHRENOLOGY

APPLIED TO MATRIMONY.

MAN is eminently a SOCIAL being. This is evinced by his phrenological developments, and by his disposition to congregate and form friendships. His social affections even lie at the very *basis* of his virtue and happiness, or vice and misery. Parental and connubial love are among the highest species of enjoyment belonging to his nature; while blighted affections and family dissensions bear the most bitter fruits he *can* taste—the former, placing its happy possessor above the reach of trouble; and the latter, being the canker-worm of his every pleasure. No element of his character is more conducive to virtue or happiness, and the destruction of none would leave him more utterly desolate and wretched.

The domestic relations, how beautiful, how perfect throughout! The family group, gathered around their own fire-side, how comfortable, how happy! Husbands and wives quaffing the unalloyed sweets of connubial love—parents protecting their children, and children nestling under the kind wings of parental fondness—the former providing for the latter, and the latter serving the former, and waiting upon one another—the elder children serving the younger, and the younger clinging affectionately around the elder—the whole family commingling their joys and sorrows; bound together by the strongest and most tender ties of our nature; bestowing and receiving the caresses of affection, and reciprocating a *continual succession* of kind offices. Oh! if there be a green spot on our barren earth—a pleasing picture upon which the fatigued eye rests with delight—a redeeming trait in fallen man—it is the *happy family*—it is domestic bliss. What other class of faculties

exerts a greater influence upon his present or future happiness or destinies than his social? From what other fountain of his nature gushes forth a deeper, broader, or more perpetual *stream* of happiness or misery? And, since the obedience or violation of those laws which govern these social relations CAUSE all this enjoyment or suffering, a *knowledge* of these laws is ALL IMPORTANT, especially to *young people*; for, by obeying them, they will enjoy all the blessings flowing from their obedience, and avoid the penalties attached to their infraction. Phrenology beautifully and clearly unfolds and expounds these laws, and conducts the inquirer in the paths of their obedience to the fruits they bear.

But, in order fully to appreciate the vast power of the social faculties, or understand those laws which govern their action, by obeying which their exercise will be rendered always pleasurable, we must briefly *analyze* them. They are—

AMATIVENESS:

The reciprocal attachment and love of the sexes for each other.

SOME means for multiplying our race, is necessary to prevent its extinction by death. Propagation and death appertain to man's earthly existence. If the Deity had seen fit to bring every member of the human family into being by a direct act of creative power, without the agency of parents, the present wise and benevolent arrangements of husbands and wives, parents and children, friends and neighbors, would have been superseded, and all opportunities for exercising parental and connubial love, in which so much enjoyment is taken, cut off. But, the domestic feelings and relations, as now arranged, must strike every philosophical observer as imitably beautiful and perfect—as the offspring of infinite Wisdom and Goodness combined. Amativeness and its combinations constitute their origin, counterpart, and main medium of manifestation. Its primary function is *connubial love*. From it, mainly, spring those feelings which exist between the sexes as such, and result in marriage and offspring. Combined with the higher sentiments, it gives rise to all those reciprocal kind feelings and nameless courtesies which each sex manifests towards the other; refining and elevating both, promoting gentility and politeness, and greatly increasing social and general happiness. So far from being in the least gross or indelicate, its proper exercise is pure, chaste,

virtuous, and even an ingredient in good manners. It is this which renders men always more polite towards women than to one another, and more refined in their society, and which makes women more kind, grateful, genteel, and tender towards men than women. It makes mothers love their sons more than their daughters, and fathers more attached to their daughters. Man's endearing recollections of his mother or wife, form his most powerful incentives to virtue, study, and good deeds, as well as restraints upon his vicious inclinations; and, in proportion as a young man is dutiful and affectionate to his *mother*, will he be fond of his *wife*; for, this faculty is the parent of both.

Those in whom it is large and active, are alive to the personal charms and mental accomplishments of the other sex; ardent admirers of their beautiful forms, graceful movements, elegant manners, soft and winning tones, looks, accents, &c.; seek and enjoy their society; easily reciprocate fond looks and feelings with them; create favorable impressions, and kindle in them emotions of friendship or the passion of love; and, with Adhesiveness (or Friendship)* large, are inclined to marry, and capable of the most devoted connubial love.

Those in whom it is deficient, are proportionally cold-hearted, distant, and ill at ease in the society of the other sex; and less tender and affectionate, less soft and winning in their manners, less susceptible of connubial love, less inclined to marry, &c.

Its combinations, which so modify its action as actually to change its character from the best of feelings to the worst of passions, will be given after the other social faculties have been analyzed. They are given in full in "Fowler's Phrenology."

Amativeness, is supposed to be sub-divided; the lower and inner portion manifesting the mere animal passion, or physical love; the upper and outer portion, next to the ears, giving a disposition to caress, accompanied with pure Platonic affection.

* Phrenology has suffered somewhat from the attempt of its founders to put it on a *scientific* footing, and especially in giving *learned* names to the organs, instead of plain, English names, expressive of the *function* of the faculties. In order to make himself more fully understood by all, the author will use the term Friendship, instead of Adhesiveness; Parental Love, instead of Philoprogenitiveness; Resistance, instead of Combativeness; Appetite, instead of Alimentiveness; Belief, instead of Marvellousness; Observation, instead of Individuality; and so with others the names of which do not already express the function performed by the organ.

PHILOPROGENITIVENESS :

Parental love: attachment to *ONE'S OWN* children: love of children generally.

If man had been brought forth, like the fabled Minerva from the brain of Jupiter, in the full possession of all his physical and mental powers, capable, from the first, of taking abundant care of himself, without requiring parents to supply a single want, this faculty would have been out of place; for then it would have nothing to do. But the *FACT* is far otherwise. Man enters the world in a condition utterly helpless. Infants require a *great amount* of care and nursing. This infantile condition of man has its counterpart in this faculty. Without its stimulus to provide for and watch over infancy, every infant must inevitably perish, and our race soon become extinct. No other faculty can fill its place, or accomplish its end. Infants cannot be regarded as friends, so that Adhesiveness cannot help them. Though Causality might *devise* ways and means for their relief and comfort, yet it would not execute them; and, though Benevolence might do something, yet it would be far too little for their physical salvation, or for their moral and intellectual cultivation; for, how many are there who are kind to adults, but unwilling to take care of children, and even unkind to them?

These vexatious and expensive little creatures, are far more likely to array Combativeness, Destructiveness, Acquisitiveness, Self-Esteem, &c., *against* them, than Benevolence, or any other faculty, in their behalf. If parents were not endowed with a faculty *expressly* adapted to the nursing and training of children, their burden would be intolerable; yet this faculty not only casts into the shade all the toil, trouble, and expense they cause, but even lacerates the parental heart with the keenest pangs when death tears parents and children asunder. It renders children the richest treasure that parents possess; their greatest delight; and an object for which they willingly labor, sacrifice, and suffer more than for all others. What sweetens parental toil by day, and watchfulness by night? *Parental Love*. What parent will sell his child for gold? But *why* not? Because lacerated Parental Love causes far greater pain than gratified Acquisitiveness gives pleasure. What loss, save that of companions, equals that of children? None: not all others combined. But *why*? Let the amount of brain allotted to this faculty, especially in *mothers*, answer.

Its primary, distinctive function is, PARENTAL LOVE—attachment to ONE'S OWN children: and the more helpless the child, the more vigorous its action. It also extends to grand-children, and the children of others; yet its power is far less towards them, than towards one's *own* children. None but *parents* can ever know the genuine feelings of a parent's heart. There is something peculiarly endearing in the thought that our offspring are bone of *our* bone, and flesh of *our* flesh;* and this feeling is still heightened by their being born of a wife, or begotten by a husband, whom we dearly *love*. Hence, children are regarded as "the dear pledges of connubial love;" because Parental Love is located by the side of Connubial Love; so that the exercise of either, naturally excites that of the other.

This train of remark renders it self-evident, that husbands and wives, having children, should never be *divorced*; for, then, this parental feeling must be lacerated, at least in *one* parent. For parents to dislike each other, and yet love their mutual children, must make *both* unhappy. On no account, therefore, should husbands and wives, who do not love each other, become parents; yet those who do love each other, will find their enjoyments greatly augmented thereby.

The duties and relations of *mothers* to their children, require a much stronger development of this faculty in woman than in man.

* This analysis renders the inference clear and forcible, that *parents* should *NURSE* and *EDUCATE* their *OWN* children. What end in life is more important? Is it not infinitely more so than making of money, or acquiring fame, or office? If parents cannot do all they desire, and yet find time to care for and educate their children, let them hire the *other* things done, while *they themselves*, not over-see, but actually *train* and *educate* their *own* children. If they do not *know* enough, or if they cannot afford the *time*, they are bound, by the most sacred obligations of our nature, not to *become* parents. Getting children nursed out; sending them to school just to be *rid* of them; employing "wet nurses," and pretending to be too great a *lady* to nurse or tend one's own children, is a breach of nature's laws, and will inevitably incur the consequent penalties. Strange! that mothers will ruin their children, and violate their natures, just to be *fashionable*. Let those who cannot hire their children taken care of and educated, count this their gain; and let those who employ low, ignorant, or vicious nurses—a practice as common as it is reprehensible—bear in mind the principle brought to view in the text, and also remember that these grovelling and often immoral associations are sure to pollute their children; besides, their intellects being often too feeble to excite or discipline the intellectual faculties of the young. But more of this in my work on "Phrenology applied to Education and Self-Improvement," in which mothers are presented with a recipe for finding time to educate their own children.

Accordingly, it is much larger in females than in males. This increased size of the organ, and power of the feeling in woman, and their adaptation to the far greater demand made upon her by her offspring, not only evince the truth of Phrenology, by showing it to harmonize with nature, but show that upon *her* devolve more of the *nursing, training,* and *EARLY* education of children, than upon man. They peculiarly adapt woman to develope the minds, and train the feelings of children; and hence teachers of small scholars should always be *females*. Woman's delicacy of feeling and quickness of perception; her tenderness and willingness to do and to suffer; her intuitive knowledge of their little wants; her gentleness and playfulness, peculiarly adapt her to expand and mature the tender germ of infant intellect; to train the feelings, and to instil into their susceptible heart the first principles of moral rectitude and sense of character; to purify and elevate their feelings, and implant a disgust for vice and immorality; to cultivate benevolence and piety, and all the moral virtues; to develope the affections, and to start the immortal traveller in the paths of virtue and intelligence the goal of their terrestrial and celestial enjoyments.

The great development of this organ in woman, is a beautiful instance of Divine Wisdom and Benevolence, in thus rendering her principal *duty*, her greatest *pleasure*. But this delightful task, conceded by all to woman during *infancy*, is *too soon* wrested from her hands. *Mothers* should be their children's *chief* instructors. Happy would it be for families, happy for society, if woman were to devote herself more exclusively to these duties. To you, young ladies—ye future mothers of our race! do we look for the *faithful* performance of this momentous duty. In more respects than one, *you* are to form the intellectual and moral character of our race, and should prepare yourselves accordingly. Is it right, then—does it comport with this great end of your being—that your time should be spent in following the fashions, in acquiring “the *graces*” (as this fashionable foolery is called,) or in fashionable boarding-schools, where not a thing is thought of appertaining to a *preparation* for becoming wives and mothers? Before you “set your caps” for a husband; before you think of bestowing or receiving a single attention from a gentleman, see to it, I beseech of you, for his sake, for your own sake, for the sake of your offspring, that you fit yourselves to develope all the *physical*, the *moral*, and the *intellectual* capacities of children.

This powerful development in woman renders it evident, that the *primary* object of female education should be to *fit young ladies* for the *station of wives and mothers*, and to act well their parts in that capacity. But more will be seen, in reference to female education, in another portion of the work.

ADHESIVENESS:

Friendship: the SOCIAL feeling: love of Society: desire and ability to form attachments, congregate, associate, visit and entertain friends, &c.

If man had been created a lonely, unsocial, solitary being, nearly half his faculties, having nothing to excite them to action, would have lain dormant, and the balance have been but feebly exercised. The activity of every faculty in one, naturally excites the same faculty in those around him. Hence, without the element of Friendship, to bring mankind together into associations, neighborhoods, families, &c., they could have had no opportunity for the exercise of Language, Ambition, Imitation, and many other faculties, and little for that of Kindness, Justice, &c.; and all the remainder would have been far less efficient and pleasurable than now. Without this arrangement, co-partnerships, and those public and private works which require the combined labor and resources of more than one individual for their completion, would have remained unknown, and the selfish propensities have rendered all men Ishmaelites; turning every man's hand against his neighbor, rendering each most hateful to all; kindling rising jealousies, animosities, &c., into burning flames, and for ever blotting out the pleasant smile of glowing friendship—the cordial greeting of old associates—the hearty shake of the hand, and that silent flow of perpetual happiness which springs from being in the company of those we like.

This faculty casts into the shade the modern ceremony of formal *introductions* and waiting for the last call to be returned, or letter answered. It should be in *constant* action, and therefore, lonely travellers should wile away their tedious hours by opening at once the portals of their hearts, engaging freely in conversation, and “scraping acquaintance” at first sight. Still, *intimate* friendships should be formed *judiciously*; for, it is a most powerful means of intellectual and moral elevation or degradation. Young people in particular, (though they should form speaking acquaintances and passing friendship readily, to which they are strongly predisposed,)

should, nevertheless, be careful how they make confidants and bosom friends.

The *young* form attachments much more readily than those who are older, partly because the latter become hardened by frequent disappointments in finding supposed friends unfaithful, and partly because they have been longer separated from the friends of their youth. This blunting of the fine, glowing feelings of friendship, is certainly most unfortunate. Friendship should be regarded as *most sacred*, and never to be trifled with. Do almost any thing else sooner than violate this feeling; and let friends bear and forbear much, at least, until they are *certain* that a supposed injury or unjust remark was *premeditated*; and then, when friendship is thus violated, think no more of your former friend, not even enough to hate him. Dwell not upon the injuries done to you, but banish them as you do him from your mind, and let him be to you as though you had never known him; for, *dwelling* upon broken faith only still farther lacerates and blunts or sears the feeling of genuine friendship. Never *form* friendships where there is any danger of their being broken, and never break them unless the occasion is most aggravating and intentionally given; but rather let friends try to make up little differences as soon as possible.*

These remarks apply with redoubled power to members of the *same family*. Let parents cultivate affection for one another in their children, and let brothers and sisters separate as little as possible, correspond much, and never allow a breach to be made in their attachments. Add continually new fuel to the old fire of family friendship. Let the right of *hospitality* be extended more often than it now is, and let friends entertain friends around the family board as often as possible, instead of allowing them to eat their unsocial fare at the public hotel. We have too little of the good old Yankee custom of "*cousining*," and of English hospitality, and spend far too little time in making and receiving *social visits*. Still, those *formal, polite* calls are perfect nuisances—are to friendship what the smut is to the grain—poisonous. True friendship knows no *formality*.

* I have seen a young man rendered crazy, and thrown into a perfect phrenzy of excitement, by being imposed upon by a supposed friend, one too of his own sex. He appeared very much like those who have been recently disappointed in love.

UNION FOR LIFE.

There is little doubt of the existence of another faculty, located between Adhesiveness and Amativeness, which disposes husbands and wives in whom it is large and active, to be *always together*. They cannot endure the absence of their companion, even for an hour, and feel as though the time spent away from them, was so much of their existence lost. It is developed before Amativeness appears, and hence this Union is often formed in childhood. It purifies and refines the sentiment of love; desires to caress and be caressed; and is the soul and centre of connubial love; creating that *union*, that *oneness* of feeling, that harmony of spirit, and that *flowing together* of soul, which characterize true conjugal affection. It is very reluctant to fasten upon more than one, and that is the first love.

I have seen several striking proofs and illustrations of the existence of this faculty, and the location of its organ. I know a lady in whom both are marked, who, whenever her husband is about to leave her for a few days, feels an acute *pain* in that organ. When she pointed out the location of this pain, and stated that it always accompanied the absence of her husband, I saw that it belonged to neither Adhesiveness nor Amativeness, but was located *between* the two. As the intensity of the pain rendered this matter certain, I surmised the existence of another organ, and, two years afterwards, found it confirmed by observations made in France.

It is much larger and more active in woman than in man, and which causes and accounts for the far greater power and intensity of woman's love than that of man.

INHABITIVENESS:

Or love of HOME, and the DOMICIL of both childhood and after life: attachment to the PLACE where one lives, or has lived: unwillingness to change it: desire to locate, and remain permanently, in one habitation, and to OWN and IMPROVE a homestead: Patriotism.

"Home, home! sweet, sweet home! There's no place like home."

The advantages of having a permanent HOME, and the evils and losses consequent upon *changing* it,* are each very great. "Three

* It is estimated, that the expenses of moving on the first of May, in the city of New York alone, exceeds \$25,000.

moves," it is said, "are as bad as a fire." Those who have homes of their own, be they ever so homely, are comparatively rich. They feel that no crusty landlord can turn them homeless into the streets, or sell their furniture at auction for rent. Rent-days come and go unheeded, and the domestic affections have full scope for delightful exercise. Every married man is bound by this *inhabitive* law of his nature, as well as in duty to his family, to *own* a house and garden spot; and every wife is bound by the same law and duty, to render that home as agreeable as possible. The prevalent practice of *renting* houses, violates this law and arrangement of man's domestic nature, and must necessarily produce evil to both owner and tenant. This is established by facts as well as theory; for, what observer is not at once struck with the general fact, that landlords improve their houses only to raise their rents, and charge enormously for every additional convenience; and tenants will not make improvements, because they intend soon to "*move*;" besides, often wantonly damaging their dwellings. All permanent improvements, such as fertilizing or beautifying a garden, rearing fruit of various kinds, setting out trees, shrubbery, &c., raising stock, and getting *conveniences* and *comforts* for a family around you, require a succession of years; and, therefore, tenants are compelled to do without them. If they wish fruits or vegetables, instead of plucking the fully ripe cherry, the delicious peach or pear, and the ever varying fruits of the seasons, and setting down quietly to enjoy them "under their own vine and fig tree," by which their relish would be doubled, they are obliged to take their hard-earned money, pay a four-fold price in market, and, after all, take up with articles that are green, wilted, or stale; it being the universal custom to pluck fruit for market *before it is ripe*, so that it may keep the longer, and not spoil by being transported. Who has not tasted the difference in eatables fresh from the garden, compared with those purchased in the market? Again: market men, being generally too poor to own land, are obliged to demand high prices in order to cover exorbitant rents, which furnishes an excuse for those who raise things for market on their own land, to do the same. This, together with the markets being forestalled by hucksters and speculators, increases the price of provisions so enormously, that one dollar earned by those who *own* a house and bit of land, brings more than five, if not than ten, earned by city tenants. What consummate folly, then, to emigrate from the country to cities, because

a dollar a week more wages may be given, when the increased expenses of rent, fuel, food, &c. are perhaps five times more than the additional earnings. This reveals one cause of the greater degree of poverty, privation, and suffering in the city than in the country.

Again, city tenants usually buy a small quantity at a time, such as a pound of meat, half a pound of sugar, a pint of milk or molasses, a cent bunch of onions or radishes, an ounce of tea, a pound of flour, &c., and hence are obliged to pay double price, or at least all the difference between the wholesale and the retail prices, besides the increased price of articles in the city above those of the country; while those who *own* land, usually raise, or else lay in, their year's supply of provisions at the time of their production, and at a comparatively trifling cost. To this *renting* system *mainly* do we owe the exorbitant, but merely nominal, prices of "city property," the rents and the rise of the property *combining* to increase them; whereas, were there but few tenants, the city prices would sink far below those demanded for country property, from which a living could be obtained. It is one of the most efficient causes of "hard times" and distressing poverty. For a small room, too contracted to yield scarcely a comfort, and often in the basement or attic, many tenants are compelled to pay their hard-earned dollar every Saturday night, or be turned into the streets. It has infused its baneful influences into nearly all the arrangements and relations of life. Indeed, so great and multifarious have its evils become, that they will compel men ere long to abandon it, and *buy* a poorer house in preference to *renting* an expensive one. Rents will then fall, and landlords be losers. To own the house you live in, is enough; owning more, will injure all concerned.

This faculty and its combinations, plainly indicate that the prevalent practice of *boarding*, is not the most profitable or agreeable. Those generally take boarders who are too poor to take care of them, so that the fare in a boarding-house is far inferior to that in the family. And then, too, the *social* feelings cannot find gratification or reciprocation. Boarders frequently waste more than is necessary, so that boarding creates a selfish feeling, where all should be harmony and friendship. And, then, to be sick in a boarding-house or tavern! Let those who know its horrors, bear witness. To be sick *at home*, with all the attentions that affection can bestow, is bad enough; but to be *sick* among *strangers*, and have only such attention as *money* can procure, is the climax of

wretchedness. Let young men whose circumstances compel them to board, choose some *good* family, and identify themselves with it, and cultivate the *social affections*, and then change the boarding-house for a home as soon as possible. Nor should young men leave their father's house as soon as they generally do, but, in most cases, they should stay *at home* till they get homes of their own.

I have always observed, that children who have lived in one dwelling, and especially on a farm, till they were fifteen, have this organ large; whereas it is small in those who have lived in *different* places during childhood. This shows the importance of cultivating it in children, and says to parents, in the language of nature,—"Make as few moves as possible, and generally keep your children *at home*."

It is also large in most farmers, and, with Approbativeness large, gives a kind of pride in having a *nice* farm, house, furniture, garden, &c., together with a disposition to *improve* one's residence. The lower portion of Parental Love, is supposed to create a fondness for pets, stock, and young and tender of animals, with a disposition to improve their breed; and the union of the two, increases the charms of husbandry and farming. No life is equally independent, or free from care, or healthy, or more favorable either to virtue or to intellectual pursuits. If our farmers, instead of laboring with all their might to become *rich*, would labor just enough to earn a livelihood, and devote the balance of their time to reading and study, no class of people on earth would be equally happy, or moral, or talented; and to leave the farm for the city or counting-room, evinces a species of folly bordering on derangement, or else sheer *ignorance* of the road to happiness. The best heads I have examined, are or have been farmers; and a majority of our great and good men, will be found to have once followed the plough, and reaped the harvest.

This organ, also, is supposed to be double; the inner portion creating attachment to the home of childhood, to the *family* domicile, to the stones, trees, and place of youth, and delighting to revisit them; the outer, creating patriotism, and love of the more recent homestead, with unwillingness to "*move*."

THE COMBINATIONS OF THE SOCIAL FACULTIES.

Though the individual action of these social faculties, is powerful, and productive of intense enjoyment or suffering, still their *combinations* are much *more* so; and also account for the infinite diversity of tastes in the selection of friends and companions, and in the management of children. I will give enough of them here to present to view the general doctrine and law of the combinations, and for additional ones, refer readers to my work on Phrenology.

Thus, those who have large Amateness, combined with large Adhesiveness, not only love the other sex as such, but contract a strong *friendship* for them, and make them their warmest and most confidential *friends*; and, with the addition of large "Union for Life," experience that *love* for some congenial spirit, some kindred soul, which makes "of twain one flesh," and perfectly "unites two willing hearts," and are tender and affectionate as companions; will mingle pure friendship with devoted love; "cannot flourish alone," but will be inclined to love and marry young; will invest the beloved one with almost angelic purity and perfection; magnify their mental and moral charms, and overlook their defects; feel happy in their company, but miserable without it; freely unbosom every feeling; communicate and share every pain and pleasure; and have the whole current of the other faculties enlisted in their behalf, with large Ideality: and the mental Temperament added, will experience a purity, a devotion, a fervor, an elevation, an intensity, and even *ecstasy* of love well nigh romantic, especially the *first* love; fasten upon *mental* and *moral*, instead of *personal* charms, or, rather, blend the two; can fall in love only with one who combines good looks with refinement, good manners, and much delicacy of feeling; will be soon disgusted with what is improper, not in good taste, coarse, or vulgar in the person, dress, manners, conversation, &c. of the other sex, but exceedingly pleased with the *opposite* qualities; will express love in a refined, delicate, and acceptable manner; be fond of poetry, love-tales, romances, and the sentimental; but with Ideality moderate or small, will be the reverse: with Parental Love also large, will be eminently qualified to enjoy the domestic relations of companions and parents; be as happy in the family relations as they can be in any other, and stay from home only when compelled to: with Inhabitiveness also

large, will travel half the night to be at home the other half; sleep poorly from home; and remove only when they cannot well avoid it: with large Firmness and Conscientiousness added to this combination, will be constant, and keep the marriage relations inviolate, regarding them as the most sacred feelings of our nature: with large Combaticiveness added, will defend the object loved with much spirit, and indignantly resent scandals or indignities offered them: with large Approbativeness added, will hear them praised with delight, and greatly enjoy their approval; but be cut to the heart by their reproaches; and if moderate or small Self-Esteem, and large Ideality, and only average or full Conscientiousness and Causality, be added, will be too ready to follow the fashions demanded by the other sex, and too sensitive to their censure: (a combination too common in woman:) with large Secretiveness and Cautiousness, will *feel* much more affection than is expressed, appearing indifferent, especially at first, or till the other party is committed; and perhaps not bring matters to a direct issue till too late; but with Secretiveness only moderate or small, will throw wide open the portals of the heart; freely showing in every look, word, and action, all the love felt: with Firmness, Self-Esteem, and Friendship, all large, will not be subdued by love, however powerful, nor be humble or servile in this matter; and bear its interruption with fortitude; but will be the reverse when Self-Esteem, Firmness, and Combaticiveness, are only moderate, or average: with Causality and the head only moderate or average in size, the vital or mental temperament predominant, and Adhesiveness, Approbativeness, and Ideality large or very large, will prefer the company of the fashionable, dressy, gay, superficial, witty, showy, &c. of the other sex, and love to talk small talk with them, and love and marry those of this class: with the moral faculties predominant, will choose the virtuous, moral, devout, and religious for friends and companions: with the intellectual organs large or very large, can admire and love only those who are intellectual, sensible, and literary, and will almost adore them; but be disgusted with the opposite class: with the vital or vital-motive temperament predominant, Ideality large or very large, and Causality and Conscientiousness only average or moderate, will be less particular as to their moral than their personal charms; will love the pretty face and figure last seen; and have an attachment by no means exclusive; courting many, rather than being satisfied with individual attachment, and inclined to the

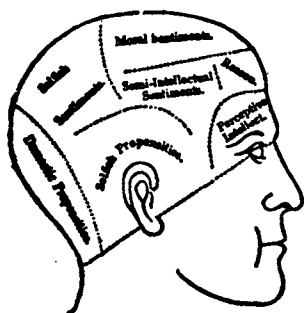
merely animal gratification of Amativeness; and with large Language and Mirthfulness added, will delight to joke with and about the other sex; often be indelicate, fond of hearing if not of relating improper anecdotes about them, and of seeing vulgar prints, &c.; and, with large Tune also added, be prone to sing objectionable songs, if not to revelry and profligacy; and extremely liable to pervert Amativeness: and, with large Acquisitiveness added, will marry for money quite as soon as for true love, especially after the first attachment has been interrupted, &c.

But those in whom Amativeness is only moderate or small, the mental temperament predominant, and the moral faculties more active than the propensities, will not love or marry young, and have more friendship and pure, Platonic affection than animal feeling, &c.

These combinations are given mainly as a sample of the others, and also to illustrate the law of love, and account for different matrimonial tastes. Additional ones will be found in the author's work on Phrenology.

LOCATION OF THE SOCIAL ORGANS.

These social organs are located together, in a kind of *family group*, in the back and lower portion of the head, behind the ears, as seen in cut No. 2. They predominate in the cut of the "affec-



No. 2



The Affectionate Female.

No. 3

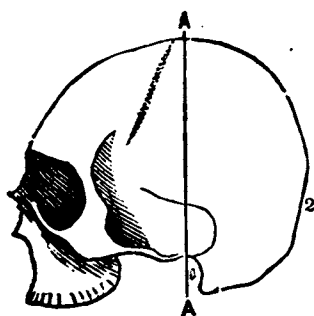
tionate female," No. 3. This is the usual form of the female head, and the social faculties constitute the predominant quality of the female character; though Amativeness is usually smaller in women than in men. These organs, when very large and active, elongate the head backwards, behind the ears, as in cut No. 3, and their activity causes the head to recline directly back towards the spine. Those who have a slim neck, and a head projecting behind the ears, but narrow at its junction with the back of the neck, as in cut No. 3, are susceptible of much purity and tenderness of love, which will be founded in friendship and union of soul more than in animal passion: but those whose heads are broad between the ears and at their union with the back of the neck, and the back parts of whose heads do not project much behind the neck, or are nearly on a line with it, as in cut No. 4, will have more animal passion than pure affection. Though a full development of Amativeness is important in a companion, yet large Friendship and high moral faculties are quite as much so.

In this family group, there may be two or more additional organs, one of which is doubtless located between Friendship and the upper part of Parental Love, and creates attachment to *keepsakes*, or gifts presented by *friends*, to old household furniture which has descended from parents, to children; also, to things long used. Another is probably located at the sides of Parental Love, which experiences the emotion of FILIAL LOVE, causing children to love, obey, and wait upon their parents; to sit at the feet of age and experience, and learn lessons of wisdom, or listen to their stories; follow their counsels, especially those of parents; and to cherish for parents that filial affection which delights to serve, nurse, love, and support them, and weeps over their departed spirits.

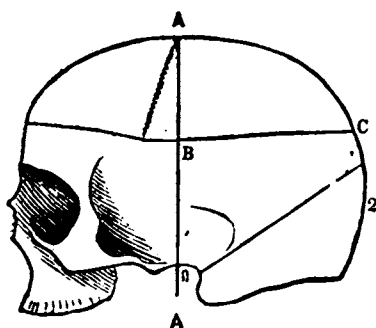
Let parents assiduously endeavor to cultivate filial affection in the bosoms of their children, and avoid every thing calculated to wound or weaken it; and let children love their parents, and cherish a disposition to serve them, so that when they become feeble or helpless, Filial Love may delight to *return* those unnumbered attentions received in childhood at the hands of Parental Love. How wise, how admirable, this Parental Love! How beautiful, how perfect, this Filial Attachment! The former, giving the highest pleasure in nursing and providing for their children; and the latter, giving these same children equal pleasure in bestowing the very same kind of attentions upon the very same parents: the former, softening the pillow of infancy, and supplying its wants; the latter, softening the

pillow of age, and alleviating the infirmities of dotage, and kindly proffering those attentions which Filial Love alone can bestow ! What quality in youth is more praise-worthy ; what recommendation for virtue or goodness more unequivocal, than obedience and devoted attachment to parents ? How *can* vice or immorality dwell in a bosom filled with love and devotedness to an aged or needy parent ? What is more meritorious, or what yields a richer harvest of happiness, than toiling to support an infirm parent ?

But, on the other hand, how ungrateful, how utterly depraved, how superlatively wicked, must those be who neglect this pleasing duty of taking care of them, or who let them want ; or, above all, who desire their death, or hasten it by neglect or abuse, in order the sooner to inherit their patrimony ! Give me the glorious privilege of cherishing my dearly beloved parents—of listening to their advice, and being guided by their counsels ; and, at last, when their days are all numbered, let them breathe their last breath in my arms, as is my desire to do in those of my children, to be gathered unto our fathers in the family sepulchre ! Let my bones repose by the side of those of my ancestors, and let those of my descendants rest in peace by the side of my own ; and let this *family feeling* be cherished from generation to generation !



No. 4.



No. 5.

or vice and misery. Is a man but happy in the *domestic* relations, he is happy every where, in spite of all the evils that *can* assail him. What though the storms of adversity beat violently from every quarter upon his devoted head, and misfortunes thicken upon him; what though every wind wafts tidings of evil; though scandal and reproach assail him without and sickness within; though riches take to themselves wings and fly away, and all his plans and prospects prove abortive: if he but live affectionately with his wife, and sees his children growing up, to love and bless him; his lot is fortunate, and his joys are beyond the reach of misfortune. The arrows of affliction drop harmless at his feet, and his burdens become his pleasures, because borne *with* and *for* those he loves.

But, let a man be *miserable* at home; let his wife prove unfaithful or a termigant, and his children become a disgrace to him; and no matter if every breeze is wafting to him the wealth of the Indies; no matter if the trumpet of fame is sounding his name throughout christendom; if the sunshine of prosperity beams with full effulgence on his pathway, and success every where attends him; so that he has at command every thing that heart can wish; still, *still*, a canker worm is preying on his vitals—he is *most wretched*. All his joys are rotten at their core, and his life is the very dregs of bitterness. It is in the power neither of poverty, nor reproach, nor misfortune to blast, nor even to embitter the fruits of domestic felicity; while it is in the power of domestic *discord* or unhappiness to poison every sweet that riches, or fame, or learning can bestow, and to mar every other enjoyment of life; even the consolations of religion not excepted. Let the blasting winds of adversity blow upon me a perfect hurricane of trouble; let my fellow men all cheat, and scorn, and reject me; let the afflictions even of Job be repeated upon me—only let me live in the bosom of my family, and let my wife and children be spared always to greet me with the smiles of love and the kisses of affection, and my cup of pleasure is full.

And if these things be true of *man*, how much more so of *woman*, whose home is the family, whose heart is tenderness, and whose very *being* is connubial and maternal love; but whose *blighted* affections occasion the most bitter agony experienced beneath the sun! Indeed, words cannot express the amount either of happiness, aye, of perpetual *bliss*, which the social affections are capable of pouring into the human bosom, and that *perennially*, or the amount

AMOUNT OF BRAIN ALLOTTED TO THE SOCIAL ORGANS.

Nothing exhibits the power and energy of these social faculties, or the importance of their proper exercise, in a more striking light than the *great amount of brain allotted to their organs*,—which averages from one-twelfth to one-sixth of the whole. The accompanying cuts of “a fond mother,” Nos. 5 and 6, exhibit this point in its true light. In her, these feelings were too strong, especially Parental Love; and, in harmony with this development, her excessive fondness spoiled all her children by extra attention and nursing, by indulging them in idle habits, and rendering them helpless by doing every thing for them. Nearly all the brain behind the line A. A., belongs to the domestic group, which, it will be seen, engrosses nearly a third of the entire brain. The cut of the perfect female head, (to be inserted hereafter,) will show about how much brain *should* be allotted to the social organs. Do not, on any account, marry one the back of whose head resembles cut No. 4; nor is an excess of affection, as represented in cuts Nos. 3 and 5, advisable; for one may have too much even of affection. Still, an ample development behind the ears, is a primary and most important requisite in a companion and parent. Those in whom it is deficient, will never enjoy a family, nor render it happy.

It is a well established principle of Phrenology that, activity and other things being equal, the larger the amount of brain called into action, the greater will be the enjoyment or suffering experienced. This, in part, explains and imparts the immense power of the social feelings over the happiness and misery of mankind. And this power is greatly augmented by their *location*, or physiological relation to the other portions of the brain,—it being directly calculated to throw much of the latter into a state analogous to their own. Hence, the natural action of the social feelings, tends to quiet all the others, which is highly promotive of virtue and enjoyment; but, their fevered or inflamed condition, tends to inflame the whole brain, especially the *animal propensities*, among which they are located, which causes vice and misery. This inflammation renders those recently disappointed in love, irritable, fault-finding, and displeased with every thing and every body, and unfit for study or the advantageous exercise of intellect; because their whole brain and

But, in order to marry so as to be happy in the domestic relations, we must *first* understand the *precise thing to be done*, and then the *means* of doing it. That thing is, to secure *Connubial Love*, which consists in the *reciprocal* exercise of the social faculties of two persons of opposite sexes, in harmony with all their other faculties. *Union of soul, harmony of views and sentiments, perfect congeniality of tastes and feelings, and a blending of the natures of both, so as to make "of twain one flesh,"* is the *end* to be obtained. This is Love—that wonderful element of our nature which made Eleanor of Castile jeopardize her *own* life to save that of her beloved husband, Edward the First, and suck the poison from his otherwise fatal wound—which induced Gertrude Van der Wart to bid defiance to the ribbaldry of the soldiers, and stand resolutely by the side of her racked and mangled husband during the whole of an awfully tempestuous night, soothing him by her sympathies, and sustaining him by her fortitude till the cruel rack ended his life and sufferings together—and which makes *every* fond wife and devoted husband willing, and even glad, to sacrifice their own ease and happiness upon the altar of love, and rejoice in enduring toil, suffering, and self-denial, to relieve the sufferings or promote the happiness of their dearly beloved companion.*

Having seen precisely *what requires to be done* in order to enjoy married life, the question returns upon the *means* of doing it. They are brief and simple, but clear and plain, covering the whole ground.

* There are two kinds of love,—the one healthy, the other sickly; the one virtuous and elevating, the other questionable; the one strong and natural, and governed by judgment; the other, a green-house exotic, governing the intellect, springing up before its time, and bearing unripe, unhealthy fruit. Persons afflicted with this unnatural parasite, are said to be *love-sick*, and sick enough it sometimes makes its youthful victims. This kind of love will frequently be found described in novels, and its workings seen in young people in *high life*, (improperly so called;) for, it afflicts those of a nervous temperament and sentimental cast of mind most grievously. Those who are above (below) labor, who are too good (too bad) to mingle with the medium classes or engage in any useful occupation; who have little to do except attend balls and parties, to dress in the tip of the fashion, thumb the piano, and such *high-life* occupations; those whose parents roll in luxury or live in affluence; those boys and girls whose worth is neither in their heads nor hearts, but in their *father's name and pockets*, are most apt to be attacked by this love-sickness. They are usually "*smitten*" with it at a party, or dance, or sail; they exchange love-looks, sigh, simper, say and hear *soft* things, press hands, exchange kisses, &c. and conclude by *proposing* and *accepting*, and sending for the parson. This *love-sick* kind

SELECT A COMPANION WHOSE PHRENOLOGICAL DEVELOPMENTS AND
TEMPERAMENT RESEMBLE YOUR OWN.

That is, select one whose feelings, desires, sentiments, objects, tastes, intellectual and moral qualities, &c., *harmonize* with your own; at least in all their *leading* elements.* Follow this rule, and you may be sure of securing connubial love and congeniality of feeling, provided care be taken properly to *cement* these kindred developments.

The one main and fundamental law of both love and friendship is this: *We become attached to those whose qualities of intellect and feeling resemble our own.* The reason of this is found in the fact, that as the proper exercise of every faculty gives pleasure, and as the active faculties of each excite the same faculties of the other, we become attached to those whose tastes, objects, sentiments, and other qualities resemble our own, *because* they most powerfully *excite*, and thereby *gratify*, our *own* largest organs, which at the same time *harmonize* with theirs, and this gives both the greatest amount of pleasure. Thus, if your Conscientiousness, or sense of *justice*, be strong, the same faculty in another will *agreeably* excite and *gratify* this organ in yourself, and thus give you pleasure; but the *want* of moral principle in another *violates* your sense of right, and gives you *pain*, and this *reversed* or *painful* action of Conscientiousness excites your Resistance, Firmness, Intellect, Apprehension, and nearly all your other faculties *against* him.

of feeling is much more prevalent in the city than country, and attacks its victims there much earlier; besides, rendering them, if possible, still more soft and sickish there than elsewhere; and is one of the principal causes of so many unhappy marriages.

The other kind of love appears in—a small waist, seldom if ever; in cities rarely; but in—our hard-working, substantial swains and dames, who think little and care less about love and matrimony till their physical powers are fully developed, their characters and judgments matured, and their *intellects* sufficiently developed to guide their love *understandingly* into the paths of domestic happiness.

* This rule is, as it should be, in direct hostility to a leading doctrine of Walker, who contends that *opposites* unite. Whatever may be the ground of preference or law of tastes in regard to merely *physical* qualities, which are of little account compared with those of *mind* and *character*, Phrenology recognizes no such doctrine in regard to *mental* and *moral* preferences. The text goes into this matter more deeply than the mere shape of the body, color of the eyes or hair, &c.

As this principle of the *reversed* or *painful* action of the faculties bears with great force upon our conclusions, and will frequently be employed hereafter, a short digression is necessary in order to explain and illustrate it. Every faculty has its natural, and also its *reversed* or *painful* action. Thus, the *natural* function of Benevolence is to feel that lively sympathy for distress which induces efforts to relieve it, whereas its *reversed* action is that keen anguish, that poignant grief which the benevolent heart experiences on beholding distress which cannot be relieved. The *natural* function of Approbativeness is that pleasure felt when our laudable actions meet deserved commendation, but its *reversed* action is that shame, mortification, and chagrin caused by a consciousness of being disgraced. The natural function of Conscientiousness is that satisfaction derived from a consciousness that we have done *right*; but its *reversed* action produces the goadings and compunctions of a *guilty* conscience. Order is gratified by having a place for every thing, and every thing in its place, but reversed by disorder and confusion. Size is gratified by proportion, but reversed and pained by disproportion. Ideality, in its natural action, is gratified by beholding the *beautiful* in nature or art, but pained and reversed by the vulgar or disgusting: and so of the other faculties. And what is more, the reversed action of any faculty, calls the *other* faculties into reversed action. Thus, reversed Conscientiousness reverses Cautiousness, which makes the wicked flee when no man pursueth. Reversed Self-Esteem, or wounded pride, reverses Combativeness and Adhesiveness; converting the warmest friendship into the bitterest hatred; and so of other reversals.

Let us apply this principle to the reversed action of the *Social* faculties. Though Amativeness in each sex creates a predisposition in favor of the other, yet how much greater disgust, and even hatred and abhorrence, does virtuous woman feel towards the man who has insulted her, or who would rob her of her virtue, than she ever *can* feel towards one of her own sex? No element of our nature is more powerful or inveterate than the reversed action of Amativeness and its combinations. Though Amativeness alone could never turn against the opposite sex, yet the other faculties may reverse it even against a husband or wife; but oh! the loathing and disgust, the abhorrence and even perfect *hatred* engendered thereby, may be *felt*, but can *never* be told. And then the lingering misery of being chained for life to a loathed and hated hus-

band or wife, and shut out from the embraces of those that *are* loved, can be known to those *only* who *experience* it. Over *such* a picture, let the curtains of darkness be drawn for ever!

But, to return to the *reason* why we should select companions whose developments accord substantially with our own. When Ideality is large in the one and small in the other, the former will be continually disgusted and offended with the coarseness and vulgarity of the latter, and the absence of taste and gentility, of refinement, personal neatness, and sense of propriety, who, in turn, will be equally displeased with the former's attention to trifles, and preference of the ornamental to the useful. This disparity of tastes calls Combativeness if not some of the other faculties into reversed action, and widens the breach made in their affections, till even Adhesiveness and Amativeness may become reversed, and both rendered most wretched, merely from want of *similarity* of developments. But where Ideality is large in *both*, each will be continually delighted with the other's refinement of manners, delicacy of feeling, and admiration of the beautiful in nature and art; which will redouble their love, enable each to administer pleasure to the other, and thus swell their mutual happiness. What pleases either will gratify both, and what disgusts either will also offend the taste of the other. On the other hand, when Ideality is *deficient* in both, each will be satisfied with home-made, common articles of dress, furniture, &c.; the slovenliness of either, so far from offending, rather pleases, the other, and though they do not enjoy the pleasures flowing from the exercise of this faculty, yet neither will observe their want of it, but each will love the other the better for their being *alike*.

Large Mirthfulness in the one, will throw out continual sallies of wit, which small Mirthfulness in the other, unable to comprehend or return, will call upon Combativeness to resent; whereas large Mirthfulness would be gratified thereby, and even delight to hear and return them.

If the husband has large Hope and deficient Cautiousness, and the wife large Cautiousness but deficient Hope, the husband, hoping every thing and fearing nothing, will see only sunshine and prosperity before him, yet be careless, continually plunging into new difficulties, and utterly incapable of sympathizing with or soothing the gloomy cast of mind which afflicts his wife, and even displeased with it; while she will be continually dreading the effects of his

imprudence, and reproving him for it, not only without effect, but with his marked displeasure. She being timid, and frightened almost at her own shadow, will feel very much in want of some careful, judicious husband, in whose care she may feel safe, yet will be in the hands of an imprudent husband, who, instead of keeping her out of danger, will be continually exposing her to it, and *doubly* frightening her with both real and imaginary dangers. He will be continually looking upon the bright side of every prospect; she, upon the dark side: he, never seeing a difficulty or danger; she, seeing more than there are, and nothing else. How *can* they love each other? or, rather, how can they avoid mutual contention and fault-finding, and the consequent *reversal* of their social feelings? But if each one is cautious in reference to the other, and both look at the same measures and prospects in the same light, this *similarity* of character will augment their love, and increase their happiness and prosperity.

Suppose your large Benevolence fastens upon *doing good* as your chief delight, your highest duty, how *can* your other feelings harmonize with a *selfish* companion, whose god is gain, and who turns coldly away from suffering humanity; refusing to bestow a charity, and contending with you for casting in your mite? His Selfishness *reverses* your Benevolence against him, and this not only utterly precludes congeniality in other respects, but even engenders that displeasure which is the very antipode of love. But if you see in your companion that same gushing fountain of humanity which overflows your own heart, how does this *common* feeling, this *congeniality*, swell the love and estimation of each for the other, and endear both to each other!

If thoughts of God, eternity, and things sacred, be uppermost in your own mind, you can no more commingle your joys, sorrows, affections, and feelings with one who *trifles* with these things, than you can assimilate oil and water, to say nothing of the painful apprehension often entertained by such that death may separate them for ever. Nor can your irreligious companion esteem or love one whom he regards as deluded or fanatical. Not only will there be a want of congeniality of views and feelings in a most important point, but your reversed religious feelings will reverse your other faculties against him, and his Combativeness be reversed against you on account of those religious feelings which you regard as most sacred, and this will be liable to reverse his love, and to root out the last

vestige of affection between you. But if you both love to worship God *together*, to pray with and for each other, and mutually offer thanks to the Giver of 'every good and perfect gift;' if you can walk arm in arm to the sanctuary, sweetly conversing, as you go and come, upon heaven and heavenly things; if you can mutually and cordially succor each other when tempted, and encourage each other to religious zeal, and faith, and good works, will not this *religious* union unite you in *other* respects, and enhance your mutual esteem and reciprocal love? Unless I have seen and felt in vain, and in vain deeply pondered the volume of man's nature, as unfolded in the book of Phrenology, this harmony in other respects is but the precursor—the necessary concomitant, and the *co-worker* of connubial love—the former the root, the latter the branches and fruit, and each decaying and dying when cut off from the other. Even when husbands and wives belong to different religious sects, this concord is essentially marred, in regard both to themselves and their children. Paul's advice to Christians to marry, "but *only* in the *Lord*," is in beautiful harmony with this our leading principle.

If Approbativeness be large in the one, but small in the other, the conduct of the latter will frequently incur the reproach of his fellow-men, which will mortify and displease the other extremely, and be liable to create in each unfavorable feelings towards the other: but if the desire for the good opinion of others be strong in *both*, *each* will be delighted with praises bestowed upon, and defend the character of, the *other*—be ambitious to merit the other's approbation, and so conduct as to secure for both a respectable standing in society. How many men abstain from doing wrong, lest they should bring disgrace upon their wives and children? And how many more are incited to praise-worthy deeds because of the consequent *honor* shared with them?

If the large intellectual organs of the one prefer the paths of literature to fashion, and philosophical conversation to idle chit-chat, while the *weak* intellectual organs and excessive vanity and Ideality of the other, seek the gaudy splendor and parade of fashionable life; the former will be continually disgusted with the fashionable fooleries of the latter, and the latter equally displeased with the intellectuality of the former. But if *both* be intellectual, if both love to think and read, and especially if both prefer the same class of books and studies—which they will do if their *organs* are similar—they will not only be delighted to hold intellectual in-

tercourse with each other by conversation and reading, but they can promote the intellectual advancement of each other; criticise each other's ideas and productions; and, continually and immensely advance each other in the main object of desire and pursuit. How exceedingly delighted must President Adams have been with the highly *intellectual* correspondence of his uncommonly talented wife, and how much more with the masterly manner in which she conducted the education of their son ex-President John Quincy Adams,* and instilled into his tender mind those principles of integrity and uncompromising moral rectitude which, together with his acknowledged intellectual superiority, placed him in the Presidential chair, and have distinguished his long, laborious, and useful life? A correspondence which is *all* love, would soon cloy and sicken an *intellectual* companion, while one rich in *ideas* and good *counsel*, and also full of tenderness and elevated love, is a rare treat, a treasure which, to be appreciated, must be *experienced*.

If the Temperament and feelings of the one be coarse and harsh, while those of the other are fine and exquisite; if the one be phlegmatic, and the other sentimental; one quick, and the other slow; one elevated and aspiring, the other grovelling; one clear-headed, the other dull of comprehension; one frugal and industrious, the other idle and extravagant; true Connubial love *cannot* exist between them. How *CAN* *two* walk together unless they be *agreed*? And, if Phrenology be true, how *can* they be agreed unless their temperaments and organs be *similar*? How can husbands and wives live happily together whose tastes, dispositions, objects, sentiments, views, opinions, preferences, feelings, &c. &c. are *conflicting*, or even *unlike*? For then, every faculty of either only excites those of the other to *discordant* and *disagreeable* action; the product of which is pain, which engenders dislike; whereas the very essence of connubial love, that in which alone it consists and has its being, is this very CONGENIALITY the *necessity* of which I am urging.

Let the reader now pause and examine the correctness of this principle. Inquire at the shrine of your own heart, and question

* If any should deem this allusion irrelevant or improper, let such read the published correspondence between President John Adams and his wife, *particularly* in reference to the *education of their children*, and at the same time recollect, that scarcely any one thing will attach an intellectual man to his wife sooper or more effectually, than to see her employ a vigorous *intellect* and an enlightened *judgment*, in the training and *home*-education of their children.

the *experience* of the married, in regard to its validity. I call upon you who are married to bear witness, whether you love each other as far as your qualities of mind *harmonize*, and on *account* of that harmony, or the reverse? Do those of you who admire and love each other, do so on account of your mental *similarity* or *dissimilarity*? And do those of you who in part *dislike* each other, do so *as far as*, and *because*, you are *alike*, or as far as, and because, you are *unlike*? Is not the main procuring cause of that frequent want of love between husbands and wives, founded in this *want of similarity in their feelings and intellectual qualities*? Does not this dissimilarity account for there being so many *pairs* yet so few *matches*? This is *Phrenology*—this is *human nature*.

If to this you answer, by asking “how it happens that they love and marry at all, since this *similarity* is the law and the basis of love, and since, after marriage, they find they do not possess it?” I reply, that, when first “smitten,” they find, on a casual comparison of views and feelings, that they *are* alike on some one or two strong points, and marry before they have compared notes and feelings in *other* respects. *Before* marriage, only the *concordant* points were brought out; after marriage, their *dis-cordant* points are brought into *collision*, and their attachments *reversed*.

To every unmarried man and woman, then, I say in the name of *nature* and of nature's God, marry CONGENIAL spirits or NONE—congenial, not in one or two material points, but in ALL the *leading* elements of character. And to *obtain* this congeniality, marry one whose TEMPERAMENT and PHRENOLOGICAL DEVELOPMENTS are SIMILAR TO YOUR OWN! Do *this*, and you are safe, you are *happy*: *fail* to do *this*, and you marry sorrow and regret.

But, if this principle hold true of the *other* faculties, how much *more* so of the *social*? If *they* be unlike; if Amativeness or Friendship be strong in the one and weak in the other, the former will be all tenderness and affection, but the latter, too cold-hearted to reciprocate them, which will put the affectionate one upon the rack, besides other items of disagreement certainly not less essential. Of all other points of dissimilarity, those in regard to the *social* faculties are the *most momentous*, and disagreement *HERE* the most DISASTROUS! See to it, therefore, those of you who have large domestic organs, that you marry one in whom they are *also* large, and *not pre-engaged*, or fastened on another.

In case your own excesses or defects are liable, if equally developed in a companion, to endanger your happiness, or prove injurious to your offspring, it may be best to violate this rule by choosing a companion whose qualities are the *opposite* of your own in these injurious extremes. Thus, if your Cautiousness be deficient, you should not marry one in whom it is also small, lest your *combined* imprudences keep you both always in difficulty; but you should select a companion having this organ large, one who will take care of things, and stand sentinel for you *both*, warn you of approaching danger, and check your imprudences. Though these admonitions may at times annoy you, still, if you bear in mind the *good* conferred upon you by this dissimilarity, it will only tend to *increase* your love, especially as this course was pointed out by *intellect* and required by your own good. But if Cautiousness be so excessive in you as to produce irresolution, procrastination, or cowardice, you require a companion in whom it is less, who will be bold and prompt, and encourage you to action, as well as dispel your groundless fears. Their carelessness may often make you afraid, yet this evil is less than its excessive development in both. Still, a full and *equal* development of it in each is altogether preferable.

If Acquisitiveness be small in yourself, you should by no means marry one in whom this organ is also small, lest the combined extravagance of both and the economy of neither, bring you to poverty, and keep you there; but you should choose a frugal, acquisitive, industrious companion; one who will make good bargains, hold on to the purse-strings, save every thing, and check your profuseness. Though this parsimony may sometimes disgust you, yet, by recollecting that this very quality benefits yourself, this dissimilarity will only serve to *increase* your mutual esteem and affection. And yet, unless you saw, in the light of this principle, that this disagreement worked out your *own personal good* as well as theirs, and was dictated by intellect, evil consequences would almost inevitably grow out of it. But by "agreeing to disagree" for the sake of the common good, this opposition of qualities, instead of breaking in upon your affections, will only *strengthen* them.

But these exceptions to this rule are few, and can occur *only* upon the *animal propensities* or lower sentiments. On *no account* should they *ever* occur in reference to the moral sentiments or intel-

lect. Agreement *here* is *indispensable* to true connubial love; while *disagreement* here, is *fatal* to domestic happiness. This law is imperative. Whoever marries in violation of it, must abide the consequences, and they will be found to be *terribly* severe.

If, however, your *own* animal propensities predominate, you should by no means marry one whose animal nature *also* predominates, for this will cause a perpetual strife, and a continual boiling over of the animal natures of both. Nor should you marry one whose sentiments predominate; first, because their goodness will be a living, ever present reproof to your badness, tormenting you continually, (for moral purity always rebukes selfishness;) and, secondly, because your propensities will be a perpetual thorn in the side of your moral companion. As well marry a chicken to a hawk, or a lamb to a wolf, as high moral sentiments to predominant animal passions. But, say you, if I must neither marry one having the *propensities* predominant, nor one of predominant *moral sentiments*, what *shall* I do, whom *shall* I marry? I'll tell thee, friend: *Don't marry AT ALL.* Your *own good* demands this course. The farther you keep from the marriage state, the better for yourself and all concerned. Till you rid yourself of your selfishness—till your *moral sentiments* rule—you are neither fit to marry, nor to mingle with your fellow-men at all. Your Selfishness renders you *necessarily* miserable, and also all with whom you have to do. So have as little to do with your fellow-men as possible, both on your *own* account and on theirs. Above all, avoid this closest of all contacts, and especially refrain from *becoming a parent*, lest you render your posterity miserable by entailing upon them that animal organization which torments yourself.

An extremely active *Temperament* forms another exception to this rule. When both parents are extremely active and nervous, their children will be liable to precocity, and subject to a premature death. For the same reason, too, persons having small chests and weak vital powers, should not become parents, but should *off-set* these defects by opposite qualities in their companions, not in order thereby to promote connubial love, which will be weakened by this course; but, on account of *offspring*. The domestic felicity of parents, and indeed of the whole family, is greatly augmented or diminished by the good or bad dispositions of the children, by their life and health, their sickness or death, &c. &c.; hence, this matter

becomes an item of no inconsiderable consequence to be taken into account in selecting a husband or wife.

Since this subject has thus inadvertently been broached, I will just allude to the *manifest* impropriety of choosing companions who have any hereditary tendency to mental or physical diseases, such as insanity, consumption, scrofula, apoplexy, &c., and show the importance of choosing a companion who is qualified to become the parent of healthy, moral, and intelligent offspring: although to show *what* qualities are requisite in parents *as parents*, in order to prepare them to impart to their children the most desirable physical and mental qualities, does not come within the design of this work; it being reserved for one on "HEREDITARY DESCENT, ITS LAWS AND FACTS," which will be published in connexion with the "Phrenological Journal." (See Prospectus.)

The leading principle of Phrenology in regard to marriage, together with its *reasons*, is now before the reader. But the next inquiry is, How can this harmony be *effected*? By what *means*, and in what *way*, can it be brought about? for, to know how to *obtain* this harmony, is quite as important as the harmony itself. The answers of Phrenology here, also, are clear and directly in point, and its directions so plain that "he that *runs* may read." They are—

FIRST, STUDY YOURSELF THOROUGHLY.

Study both your physical organization and your phrenological developments. Ascertain your *own* qualities, and that will tell you just what qualities you require in a companion, to harmonize with them. I say, study yourself *phrenologically*; because no other method is equally satisfactory or certain. Without a knowledge of this science, your Self-Esteem, if large, will magnify all your good qualities, and throw the mantle of charity over your defects; or, the deficiency of this organ with large Conscientiousness, will give you too low and humble an opinion of yourself; magnifying your faults and hiding from you your good qualities. Our own organization constitutes the medium, or the *colored glasses*, through which we look at all subjects, ourselves included. If that organization be defective, that is, if our characters be faulty, our standard of self-estimation is erroneous, and our self-knowledge proportionably defi-

cient or defective. But, in case Phrenology be true, it affords *certain* and *tangible* data for self-examination—data that *cannot be mistaken*—so that it leaves scarcely a possibility of our being deceived or mistaken in regard to our real characters: especially when we *combine* our own *consciousness* with a knowledge of our phrenological developments.

SECONDLY.—Phrenology will also tell you the true character and disposition of your intended, and thereby show wherein each is adapted to the other, or discover their want of adaptation. Modern courtship is little else than a school of deception. The time being previously appointed, the best dress is put on; the mouth put in prim and set off with artificial smiles; the gentleman arrayed in his best broadcloth, and the lady dressed in the tip of the fashion, and corsetted too tight to breathe freely or appear naturally; fine sayings, well spiced with flattery, cut and dried before-hand; faults all hid, and virtues set in the fore-ground; and every thing white-washed for the occasion. And, what is even worse, the *night* season is usually chosen; whereas this, the most momentous and eventful business of our lives, should be transacted in open day-light, when both parties are fully themselves, and have all their faculties in vigorous exercise. Is there any shame or deformity in this matter requiring the shades of darkness to screen them? Let courting be done in the *day time*, with an open heart, and *in your every day clothes*. The one main object of courtship *should* be, to *become acquainted*, especially with each other's *FAULTS*; for, if the parties marry, they are sure to find out these *bad* qualities; but it will then be *too late*. In trying to cheat the other party by *concealing* your faults, you are only cheating *yourselves*; for, how *can* those love you whom you have *deceived*? and how *can* you live happily together when you both find yourselves *taken in* by each other? Hence, you should freely disclose—your *FAULTS* *ESPECIALLY*: your virtues will exhibit themselves. Besides, persons in love are quite liable enough to be blind to the faults of their sweet-hearts, without any attempts to keep these faults concealed. The *great danger*—the *main* point to be guarded against—is, a *relapse*, a *re-action* AFTER marriage; which will be effectually prevented or induced by *both disclosing or concealing their faults* BEFORE marriage.

But even in case your intended should follow this almost universal custom of practising these harmless (?) deceptions, a knowledge

of Phrenology, with one scrutinizing glance, strips the character of all artificial deceptions that *can* be thrown around it, and furnishes an unerring index of character, talents, tastes, sentiments, pre-dispositions, &c. ; for the *developments* can neither be inflated nor depressed to suit the occasion, but are *fixed* and *permanent* signs of the *naked character*, just as it will be found to be on acquaintance. This science, therefore, is an *invaluable* directory to candidates for marriage. If it were studied and applied, there would be no more need of making a bad choice, or of mistaking a poor husband or wife for a good one, than of mistaking a thistle for a rose.

But if you have not sufficient *time* to study it so as to apply it with the requisite certainty for yourself, you can employ the services of an experienced practical Phrenologist, or if this cannot be done, a comparison of *charts*, carefully prepared by him, may answer. At this course, you smile in ridicule ; but what is there in it at all absurd, or even improper ? Is it improper to *ascertain* the qualities of each other ? Certainly not : whereas it is ridiculous to marry a *stranger*, or even one of whose qualities you know but little. Does this absurdity then consist in the proposed *means of obtaining* this knowledge ? In what else *can* it consist ? The only reason for smiling at this proposed method is, that it is *novel*, which evinces the folly, *not* of this *method*, but of the *laugher*. Let such laugh on ; for, they laugh only at themselves ; but let those who would avail themselves of an assistant superior to all others, *observe the heads* of their intended, and marry *phrenologically*. And let matrimony, instead of being treated lightly, and as a matter of *merriment*, which is usually the case, be regarded by both parties, and also by their friends, as it really is—the most momentous business of our lives.

If to this it be objected, that Cupid is *blind*, and though I have told how to *select* a suitable companion, yet, what is even more important, I have not shown how to *get in love* with the one *selected* ; I reply, by admitting the truth of the quaint adage, that “where love falls, it falls *flat*.” I know full well that mankind generally *fall* in love, whereas they should *get* in love ; and that, from time immemorial, Cupid has been blind ; but Phrenology opens his eyes, and shows how to love *intellectually*. In order to do this, you have only to

RECTIFY YOUR STANDARD OF ESTEEM AND ADMIRATION.

If Cupid has always been blind, he has always *blindly followed admiration*. *We fall in love with whatever we admire and esteem, and with that only*. The young man who admires a delicate hand or handsome figure, a pretty foot and ankle, or a fine set of teeth, a small waist or fine bust, a beautiful face, or genteel manners most, will fall in love with one possessing the admired quality, and *because* she possesses it. But he who admires moral purity, or superior talents, or piety, or tenderness of love, will love a woman possessing these qualities, and *on account* of this possession. Is not this proposition founded in a *law of mind*? Who can controvert or essentially modify it? To you whose experience enables you to judge *feelingly* in regard to this matter, I make my appeal for its correctness.

This point being established, it follows that whoever regards particular forms of the head, or certain phrenological developments, as indications of those qualities of mind admired, will fall in love with one having these developments just as deeply and as effectually as with one having a pretty face, handsome figure, &c., when *they* are admired, and for *precisely the same reason*—namely, *because they are admired*. Why should this *not* be the case? My position that love follows admiration, embodies the *entire experience of mankind*, and is *invulnerable*; and the consequent inference that those who admire an excellent head, will surely fall in love with it, is *conclusive*. Whatever, therefore, a young man or woman admires most, whether personal beauty, a sweet smile, a talent for music, or poetry, or painting, or high intellectual or moral attainments, or kindness, or industry, or frugality, or wit, or strong common sense, or a well formed head, as indicating a superior mind or excellent feelings, will be fallen in love with first. To this rule, there can be no exception. By applying it, you can guide your love in any channel pointed out by intellect, or sanctioned by the moral sentiments. This principle is to your love what the helm is to a ship, and intellect *should* be the pilot. Let your intellect and higher sentiments rectify your *standard* of admiration and esteem, and this will effectually govern your love, and guide it into the peaceful haven of connubial bliss.

Allow me to add, that my own experience accords entirely with this principle, besides fully confirming the preceding, namely, that of selecting a companion by the *developments*. I say, with *emphasis*, and from *experience*, that I would place more confidence in a good phrenological head, in connexion with a good physical organization and training, than in ten years acquaintance and courtship, added to all the recommendations that can be produced. They *never* vary, *never* deceive; while the latter *may* be only outside appearances. How often have they deceived the most *cautious*? So often—so egregiously—that choosing a companion has been appropriately compared to buying a ticket in a lottery. You *may* draw a prize, but the chances are ten to one that you will draw a blank; and if a blank *only*, it might be endured, but a blank *here*, is a continual eye-sore, a perpetual fountain of bitterness. In hundreds of instances have I seen the course here proposed, of courting and marrying by the developments, followed, and in as many instances have been called upon professionally to decide on the fitness and the adaptation of the parties to each other, and never saw *one* terminate any other way than *happily*. I stake my reputation as a Phrenologist on the success of this direction properly applied, and am entirely willing to abide any evil consequences resulting from its failure.

But, continues our objector, though you show us *how to make our choice*, and then how to *get in love* with the object chosen, yet it is quite as important that you show us how to get the object of our choice in love with us. I reply, that Phrenology discovers at a glance the "*blind side*" of every one, and thus shows you just how successfully to address them—just how to take them; but as my present object is rather to point out the course to be pursued before marriage, I shall waive this point for the present. After I have shown you how to marry, I shall give *directions* to the married, for exciting and perpetuating each other's love, and living affectionately and happily together. Suffice it for the present to say, that in case the affections of the other party are not previously engaged, very little difficulty need be apprehended about engaging them; for, both young men and young women are apt to get in love quite easily enough without effort. In fact, the great difficulty consists in *keeping them from* loving till they are fully matured and prepared for marriage.

And now, good reader, let us pause and review the ground already gone over. The three points thus far presented, are :

1. THE POWER OF THE DOMESTIC FACULTIES OVER THE HAPPINESS OR MISERY OF MANKIND.
2. LET YOUR COMPANION BE SIMILAR TO YOURSELF.
3. RECTIFY YOUR STANDARD OF ESTEEM AND ADMIRATION, and this will enable you to control your love.

If this last direction should call out the question, "By what *model* shall we rectify our standard? On what *principles* shall this esteem and admiration be based?" I answer, on

A FULL DEVELOPMENT OF THE MORAL SENTIMENTS.

This, according to Phrenology, is one main condition of virtue and happiness. Not only does their proper exercise give a great amount of enjoyment of the purest, highest kind, but the action of the other faculties can be productive of pleasure *only* when exercised in harmony with them, and under their sanction. This constitutes the phrenological definition of virtue—its principal condition of enjoyment—and is the *Moral Law* of Phrenology. The exercise of the animal propensities without their sanction, or in opposition to their dictates, constitutes that violation of this law which brings down its penalties upon the head of the offender. By the still, small voice of these sentiments, man instinctively *feels* that he should be governed. He is intuitively *conscious* of his obligation to yield obedience to their mandates. He *feels* their dictates to be *imperious* and *sovereign*. When large Acquisitiveness would fain take what belongs to another, Conscientiousness, even though less in size, resists the enticement with more energy and success than Acquisitiveness urges it. It is only after the moral sentiments have been disarmed of their power by having been *pervverted*, that they allow the propensities to lead astray. No exercise of these propensities without their sanction, or at least in *opposition* to it, can ultimately produce happiness, but always pain. It is a law of our nature that selfishness and sin—only other names for the predominance of the propensities—should invariably punish themselves; and, on the other hand, that virtue and moral purity—only other names for the ascendancy of the moral sentiments properly directed—constitute their own reward, and make their possessor *happy*. To enjoy *any* relation, and especially the *domestic* relations, your own

moral faculties must *first* be exercised and gratified ; and, to do this, you require their full development in your companion, so that this companion may continually and agreeably excite and gratify your own moral faculties. But in case your own moral sentiments are feeble, you should certainly not marry, as already shown. If, therefore, you do not wish to be put in perpetual torment, by having your own propensities continually excited by their predominance in your companion, or if you would inhale, day by day, and year by year, the balmy breezes of high moral sentiments, of pure and holy emotion, see to it, I beseech you, that you choose a companion having large moral organs, so that your own may be continually and agreeably excited, and never outraged.

To *woman* this principle applies with double force : first, because she is much more under the power, and subject to the caprice of her husband than he is to hers, and therefore her happiness depends more on his being a good-feeling man, than his happiness depends on her good feelings ; but what is more, *man is less likely to be moral and virtuous than woman* : that is, woman has generally better *moral* developments than man ; and, secondly, woman is more *social*, affectionate, and domestic than man ; that is, she enjoys a good husband, and suffers from a bad one, more than it is possible for man to enjoy from a good wife, or suffer from a bad one.

The reader hardly requires to be told that a predominance of the moral sentiments is indicated by a *high* head, and one that is long, especially on the top ; but, that a large neck, and a thick, broad, conical head, one that runs up as it were towards a peak upon the top, somewhat resembling a cone, largest at the base, and neither high nor long, indicates the ascendancy of the propensities. Do not marry a man with a low, wide, flat head ; for, however fascinating, genteel, polite, tender, plausible, or winning he may be, you will repent the day of your espousal. I would not have you marry a head *too* long, or too thin, lest your husband should lack the requisite *force* of mind and *energy* of character to support yourself and children ; but, marry a *well proportioned* head and body. In my work on education, pp. 33 to 44, I have shown that, other things being equal, the best heads are those in which the organs are the most *evenly* and harmoniously developed and balanced—a principle which should be borne in mind in selecting companions for life ; for, the better their characters, the greater the enjoyment you will derive from their society and affection, and, education and other things

being right, the more *equally* developed their organs, the more perfect will be their characters, and the greater the amount of brain in your head that will be called into action by them, and, consequently, the greater your happiness.

Let us now look at a few illustrations and applications of our second leading principle, namely, The importance of marrying so as to gratify the *whole* brain, or the moral and intellectual faculties in *conjunction* with the propensities, rather than to gratify the propensities merely. If your standard of admiration be *beauty*, and you love and marry this quality, you gratify Amativeness *only*, combined perhaps with Ideality and Form, so that but a small portion of your brain is exercised or gratified, nor that long; for, beauty soon fades, and with it all your pleasure connected with marriage; leaving your other faculties liable to be *reversed*, and you in a fair way to drag out a miserable life of connubial wretchedness, and all because your *standard of admiration* was erroneous.

So, if you admire a singing-bird, and love and marry her because she gratifies your organ of Tune, combined with one or two others, the cares of a family, blended with another kind of music, are liable to drown the tones of the piano or harp, and compel you to exclaim with Micah, "Ye have taken away my Gods! what *have* I more?"

If Acquisitiveness determine your choice, and you love and marry for riches, though you may gratify a single faculty, and that a lower propensity, still, you thereby violate the main law already presented, which requires the ascendancy and dictation of the moral sentiments, and incur its penalties. Married gold soon vanishes; but, even though it remain, the other party cannot fail soon to discover your real motive for marrying, so that this very money is almost sure to become a bone of contention between you for life. No! you *cannot* violate this law without incurring its penalties, and they are terribly severe, because the *law broken* is so all-important. The rage of American gentlemen seems to be for rich wives and small waists—both curses to any man. The habits of women brought up in affluence, are any thing but those calculated to make a husband happy. They usually know little or nothing of domestic matters; are neither able nor willing to work; and, worst of all, are *fashionable*!—which is only another name for "a whitened sepulchre," full of hypocrisy; fashionable life being only one continual round of deception, and a tissue of hollow-hearted pretensions. Rarely have such much sterling sense, much energy of char

acter, or power of intellect. They expect all around them to be their waiters, to have their every whim gratified, and all their requisitions implicitly obeyed. And then, too, most of them have been in love, and many of them several times over. The parties they have attended, and the company they have seen, have brought with them love scenes and blighted affections, till their elements of love have been *seared* and frost-bitten by disappointment. Nor do those who marry for wealth often secure to themselves even that very wealth for which they married, and to obtain which they violated the sacred relations of matrimony; for, rich girls, besides being generally destitute of both industry and economy, are generally extravagant in their expenditures, and require servants enough about them to dissipate a fortune. They generally have insatiable wants, yet feel that *they* deserve to be indulged in every thing, *because* they placed their husbands under *obligation* to them by bringing them a dowry. And then the mere idea of living on the money of a wife, and of being supported by her, is enough to tantalize any man of an independent spirit too much for endurance. What spirited husband would not prefer to support both himself and wife, rather than submit to this perpetual bondage of obligation. To live upon a father, or take a patrimony from him, is quite bad enough; but to run in debt to a *wife*, and *owe* her a living, is a little too aggravating for endurance, especially if there be not *perfect* cordiality between the two, which cannot be the case in *money* matches. Better hang yourself, or drown yourself, or any thing else, rather than marry for money. Whoever violates the sacred relations of matrimony by marrying mainly for riches, *should* be, and *is* cursed, and deserves to drink deep, to drink through life, to drink to its very dregs, of the cup of matrimonial bitterness: nor does he merit our pity, for his punishment is just.

“What!” you exclaim, “should the rich *never* marry?” It is not against riches *as such* that I exclaim, but against those things that usually *accompany* them. I have elsewhere shown, that the possession of great wealth violates a law of man’s constitution, and therefore brings its punishments along with it. These punishments are inseparable from wealth, and, therefore, follow it into married life as well as every where else. Wherever riches go, they entail unhappiness, and parents who leave their children wealthy, in *this very act* entail a curse upon them proportionate to the amount left them above a mere competency, including the means of intellectual

and moral improvement. Let *facts* be my vouchers. Do they not bear me out in this assertion? Take it which ever way you please, rich girls make poor wives, and yet they are the first selected. Shame on sordid wife-seekers, or, rather, *money*-seekers; for, it is not a *wife* that they seek, but only *filthy lucre*! They violate all their other faculties simply to gratify miserly Acquisitiveness! Verily such "*have* their reward!"

Still, I would not have you marry a companion from the depths of poverty; for, extremes either way are unfavorable. The prayer of Agur, "*Give me neither poverty nor riches*," is the golden medium in this respect.

And to you, young ladies, let me say with great *emphasis*, that those who court and marry you *because you are rich*, will make you rue the day of your pecuniary espousals. They care not for *you*, but only for your *money*, and when they get that, will be liable to neglect or abuse you, and probably squander it, leaving you destitute, and abandoning you to your fate.

Above all, do not marry a soft and delicate *hand*; for, soft hands necessarily accompany soft brains, and a *mind* too soft to be sensible; because the whole organization, mental and physical, partakes of one and the same character; so that a soft, pliable, yielding, delicate *hand* indicates a predominance of the same characteristic throughout. Such may do for a parlor *toy*, but not for a wife or mother.

Ladies take too much pride in cultivating delicacy and softness; refusing to labor, lest they should spoil their hands. But if working spoils the *hands*, its *absence* spoils the *brain*; for, labor, or at least a great degree of *exercise*, is indispensable to vigor and strength of body, and this, to a vigorous brain and strong mind. Marry a *working*, industrious, young lady, whose constitution is strong, flesh solid, and health unimpaired by confinement, bad habits, or late hours. Give me a plain, home-spun *farmer's* daughter, and you may have all the rich and fashionable belles of our cities and villages.

Marrying small waists is attended with consequences scarcely less disastrous than marrying rich and fashionable girls. An amply developed chest is a sure indication of a naturally vigorous constitution and a strong hold on life; while small waists indicate small and feeble vital organs, a delicate constitution, sickly offspring, and a short life. Beware of them, therefore, unless you

wish your hearts broken by the early death of your wife and children. Temperance ladies have wisely adopted the excellent motto, "*Total abstinence, or no husbands.*" Let men adopt the equally important motto, "*Natural waists, or no wives.*" Tight-lacing is gradual suicide, and almost certain infanticide, besides exciting im-
pure feelings.*

But to return to the necessity of amply developed moral organs as a companion and parent. A story or two from real life will illustrate and enforce this point better than all the reasonings that can be adduced. It was in a country village, and just before tea-time on a scorching hot day, that a boy, returning tired and hungry from the blackberry field, entered the store of a very *pious* member of a church, and asked how much he would give for the berries. "A sixpence," answered the man of prayer, though his practiced eyed saw that they were amply worth double that sum. On turning them out, the poor boy saw that he had not obtained half

* The *object* of the ladies in thus padding some parts and compressing others, is, to make themselves, not better, but the more *handsome*; though corsets *destroy* the very beauty they are designed to impart; for, beauty depends upon health, and tight-lacing *impairs* this, and makes them thin, scrawny, and pale, (nor can rouge supply the place of the rosy cheek of health,) besides shortening the period of youth. Better far adopt the Chinese method of lacing the *feet*, or even the Flat-head Indian method of compressing the head; for, the compression of no other part is as equally detrimental as that of the waist, because it retards the action of the *vital organs*, which sustain life. Abundance of exercise and fresh air, is the best recipe for promoting beauty. Those who keep up the tone and vigor of their physical organs, will be sprightly and interesting, and, even though coarse-featured, yet their freshness, wide-awake appearance, and the animated glow of their cheeks, will make a far deeper impression than laced but sickly beauty. A tight-laced woman always reminds me of a *foolish* woman.

But, since the late Parisian fashions discard corsets, I hope this crying evil will be arrested; for, if it progresses twenty years longer as it has for the twenty years past, it will kill off all our American ladies, and leave only our large-waisted, full-chested, Dutch-rigged, hearty Irish and German girls for wives and mothers. Words cannot express my deep-toned indignation at the evils inflicted on the present and rising generation, by this death-dealing practice. It is *high time to speak out*, and warn fashion-loving women of the sin and danger of tight-lacing; and also for men who wish healthy wives and offspring to shun small waists, and patronise full chests. Still *men* are mostly in blame; for, women would never dress thus except to accommodate the perverted taste of the gentlemen.

For a full exposition of the evils of this practice, the reader is respectfully referred to my work on this subject, just published, which is well illustrated with appropriate engravings.

their value, and began to cry; for his heart was set upon this money to procure a much desired gratification. "A bargain is a bargain," said the praying man of little conscience, as he ordered the berries prepared for the supper-table. "Do let the boy have his berries or their full value," said his conscientious and benevolent wife. This occasioned an altercation which ended in the wife's crying along with the boy, and refusing to partake of the berries, and even of her supper. How *could* she relish a repast the purchase of which outraged her Conscientiousness and Benevolence, as well as exposed her husband's utter want of moral principle and good feeling! But if Conscientiousness and Benevolence had been large in him also; if, when he saw that the sobbing boy repented of his bargain and had not been paid enough for his berries, she had seen him pay the boy the full value of his earnings instead of swindling him because he could, she would have admired the noble act, loved her husband the better for his stanch integrity, and eaten the berries with increased relish. How *could* she love a cheat? How avoid apprehending that this utter want of kindness and justice would sooner or later be manifested towards herself or children?*

Another wife of great kindness and a nice sense of justice, saw her husband wrong her mother, and prove ungrateful as well as untrue to his promises, and declared that for ever after this, she loathed and even *hated* him.

Another wife caught her husband in a trifling deception, unimportant in itself, and not calculated to injure any one, but it threw her into such an agony of feeling that the cold drops of perspiration covered her face; the color fled from her cheeks; hope departed from her soul, and she became almost deranged; nor is the impression effaced to this day, though she never saw a similar instance. This single, trifling deception reversed her Conscientiousness, and this came near reversing even her devoted love for him.

Reader, suppose you bury your face in your hands, and think over similar occurrences between husbands and wives, which have fallen under your own observation, and then ask yourself, if all the gold in Christendom would tempt you to be similarly situated? And if

* The sequel of this story is, that the next January, this praying cheat was imprisoned for stealing. The wife's grief on the occasion of the berries was trifling compared with that on his being imprisoned; yet such a result might have been almost predicted; for, the man who will cheat a boy out of a cent, will cheat his fellow-men in larger matters.

you ask how to *avoid* such a fate, I answer, marry a companion having amply developed *moral* organs.

These remarks have incidentally evolved another principle, which accounts for a phenomenon of frequent occurrence, namely, the fact that some husbands and wives can neither live together nor apart. Their organs of Adhesiveness make them love each other too well to be happy when separated, yet some of their other faculties, having become reversed, repel a close contact, and forbid their living together. Both love and yet hate each other, and are in a dilemma, either horn of which is most painful, yet both might have been avoided by marrying one of *kindred* developments.

In marrying a wit or a talker merely, though the brilliant scintillations of the former, or the garrulity of the latter, may amuse or delight you for the time being, yet you will derive no *permanent* satisfaction from these qualities, for there will be no common bond of kindred feeling to assimilate your souls and hold each spell-bound at the shrine of the others' intellectual or moral excellence. Though these qualities are good in their places, yet they should be allowed no more weight in the scale which determines your choice of a companion for life, than the size of these organs compared with the rest of the brain. Still, if these are *superadded* to a fine moral and intellectual organization, you are the gainer to the amount of the pleasure they afford.

Other facts and illustrations of this subject might be added to any extent; but these render it too plain, too apparent to require them, or to require those of an opposite character, showing how it is that the high moral sentiments of each promote the happiness of the other. Without the strictest fidelity of each party to the other, —without unreserved candor and perfect good faith,—reciprocal love cannot exist; for, that esteem will be destroyed on which, as already shown, true love can alone be founded.

A similar train of remark applies to marrying an economist or a worker. Each is excellent in its place, though subordinate to the character *as a whole*. Many men, especially in choosing a second wife, are governed by her known qualifications as a *house-keeper mainly*, and marry *industry and economy*. Though these traits of character are *excellent*, yet a good *house-keeper* is far from being a good *wife*. A good house-keeper, but a poor wife, may indeed prepare you a good dinner, and keep her house and children neat and tidy, yet this is but a *part* of the office of a wife; who, besides

all her *household* duties, has those of a far higher order to perform. She should soothe you with her sympathies, divert your troubled mind by her smiles and caresses, and make the whole family happy by the gentleness of her manners, and the native goodness of her heart.

BEING A GOOD WIFE, IMPLIES BEING A GOOD HOUSE-KEEPER.

Far be it from me to underrate a good house-keeper as a constituent part of a good wife. On the other hand, I *know* her value, and I tell every young man that he *cannot* have a good wife *without* her being a good house-keeper, any more than he can live by *bread alone*; and, I tell you, young ladies, that to be good wives, you *must* be good *house-keepers*. True, this is but one duty, but it is a most *important* one. You cannot love a husband without *wishing* to make him happy, and to do this, you must know how to economize; how to make his hard-earned money go as far as possible, and procure as many of the comforts of life as can well be obtained with it; how to prepare his meals properly, and gratify his appetite; how to make his home agreeable, and feed and clothe his children; how to make and mend things promotive of his comfort; and how to wait on him; for there is a certain mysterious something in the relations subsisting between husbands and wives which renders the meal prepared by a beloved wife far more palatable than the same meal prepared by a servant; an agreeable beverage still more agreeable by its being served by her; and even a bitter medicine less bitter. For the correctness of this remark, I appeal to every man who has a good cook and house-keeper in the person of his wife—the others are incapable of judging. To all young men in search of a good wife, let me say with *emphasis*, *Let the woman of your choice be familiar with the kitchen and the smoothing iron*. If to these she adds those graces and accomplishments requisite to shine in the parlor, so much the better; but at all events, select a good house-keeper. I despise the modern notion that fashionable young ladies must know little of *kitchen* duties—that a wife must be too *pretty* and too accomplished to *work*. As soon would I deem it a recommendation in a woman not to know how to *eat* or *sleep*! What! a woman put herself in the market for a husband when she does not know how to make bread and

wash dishes ! She certainly will impose on the man she marries ; for, no other quality or talent can compensate for the absence or inactivity of the *working* talent.

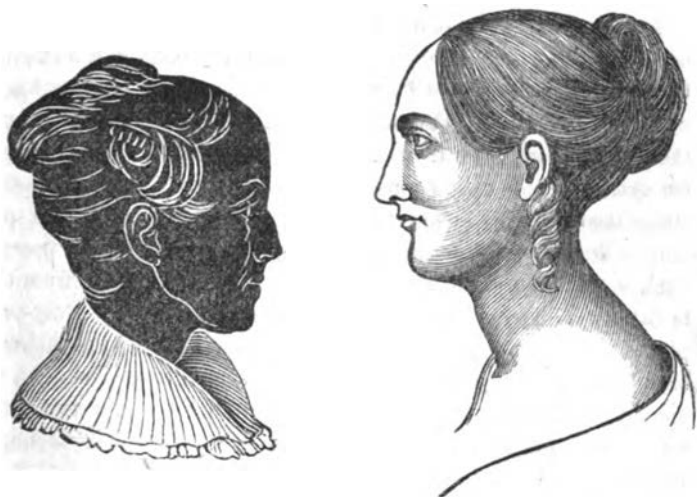
These remarks involve *ingenuity* on the part of a good wife ; for it is very convenient to have a wife who can use her needle in making linen, cotton, and other garments for her husband and children ; repairing garments, making convenient articles, &c. &c., as well as in turning off every kind of household-work. Every girl should be taught to sew, spin, weave, make dresses, &c., as well as to sweep, wash, cook, &c. Before you "pop the question," see what kind of *bread* your intended can make ; for I assure you that *home-made* bread is better and cheaper than baker's bread. To young men who are poor, and even to those in moderate circumstances, these qualifications are invaluable, and even indispensable ; and to the rich, especially in these times of pecuniary embarrassment and uncertainty, they are scarcely less so.

And let the ladies, before giving their assent, see to it that their would-be husbands have some occupation which can be relied upon to support a family. Industry and economy are invaluable recommendations that will rarely be wanting in a good husband. The man who is without them, may *possibly* make a good one, yet he must have virtues many and rare to offset for these deficiencies. Shun the dandy : dismiss the young man of leisure who has drawn his support from a father's pocket. If he can love you, (which is doubtful,) he cannot *support* you, and therefore, at the farthest, cannot be more than *half* a husband, just as you can be only a *part* of a wife if you do not understand *domestic* matters. Get a *whole* wife or husband, or *none* ; for, while you require *congeniality of feeling* as the foundation, you also require these as no inconsiderable parts of the *superstructure*.

AMPLES OF WELL DEVELOPED FEMALE HEADS.

Duty to his subject, perhaps requires that the Author should draw a beau-ideal head, as a model of a well-balanced character ; yet things of this kind can hardly be put on paper. The rules already presented, together with the accompanying cut (No. 8), will present the principles which should govern this point. It may be summed up in a *well-balanced* and a *uniform* head and character.

An *uncommon* head indicates an uncommon character, which may be very good in some things, but is liable to be defective or excessive in others. Such heads may be good, but are not the best. Cut No. 9 was drawn from a head fairly developed in all its parts, with excellent moral, and amply developed social faculties, and with good perceptive and fair reasoning organs. Its owner is an excellent specimen of a superior wife and mother.



No. 8. *Highly moral and intellectual Head.* No. 9. *A well balanced Head.*

Cut No. 8, was taken from a woman noted for superior talents and high moral qualities, a natural lady, a first-rate house-keeper, and an invaluable wife. This class of female heads is rare, few women having their *intellectual* lobe as amply developed, yet one that I esteem above all others, though perhaps less exquisite and perfect. Her high, wide, and ample forehead, indicates superior judgment, great penetration, and especially a faculty to *contrive* and *manage*. In point of size and activity, her brain is more than ordinary, while her temperament is of the finest and firmest quality, and her person of good size, with much sprightliness and strength combined. She has a full supply of auburn-colored hair, which indicates great delicacy, sensitiveness, and exquisiteness of feeling, the keenest perceptions, amounting almost to intuitive knowledge, a brilliant fancy, a refined taste, and high-toned moral purity. The

main difficulty accompanying this temperament is its liability to excessive sensitiveness, and consequent debility,—its activity being too great for its strength; but this lady combines great activity and delicacy with great strength of constitution.

This prepares the way for a few general remarks on the importance of

A GOOD PHYSICAL ORGANIZATION AND A STRONG CONSTITUTION.

Another *leading* element in this standard of admiration should be, a good *physical organization*, or a strong, healthy *constitution*. On the importance of *health* in a companion and parent, it is hardly necessary to dwell. Nine tenths of the pains experienced by mothers as *mothers*, have their origin in feeble constitutions or physical debility; and delicate, sickly, peevish, scrofulous, consumptive, short-lived children, owe their pains while alive, and their premature death, to the feeble, broken constitutions of their parents. And, what is more, the state of the *mind* takes its origin from that of the *body*. Hence, those who are subject to dyspepsy, liver-complaint, indigestion, ennui, a sour stomach, heart-burn, hypochondria, &c. &c.—all only different forms of the same disease, namely, the morbid excitement or predominance of the brain and nervous system—are continually oppressed with sad, melancholy feelings; with that depression of spirits which turns every thing into occasions of trouble, and sees impending misfortunes in every trifling thing. It renders them miserable, and all connected with them unhappy. But, how much more enjoyment can be taken in the company of a husband or wife who always has a cheerful and happy flow of spirits; who is free from sickness and requires no nursing; who is always healthy and able to endure fatigue and exposure, and to take a rural ramble, or turn off a smart day's work; who does not sink under misfortune, and is not the creature of morbid feeling, &c., than in the company of a companion who is misanthropic, irritable, weakly, and often requires the doctor, or continually excites your sympathy. *Both* should be healthy, or forego, not the pleasures of matrimony, but its pains; for, no chronic *invalid* can enjoy life, much less *married* life.

In the light of the importance of *health* in a companion and parent, look at nearly all the ladies' *fashions* of the present day! Are they not *directly* calculated to *destroy* the health and *ruin* the con-

see a rock or an embankment, a mountain, a valley, a river, a stone, a mineral, without having the conviction *forced* upon us, that some most important geological changes have occurred, and continue to occur, in regard to our earth. To me, *geological* facts and observations, have always been most interesting, and, though I know little about the *science* of geology, still I observe and reflect upon all the geological *phenomena* within my reach, as I travel from place to place. Nor do I fail to put together what I see in *different* places, and to search for a *common* cause, as well as to *philosophise* upon the earlier condition of our earth, &c., &c. The various layers of earth seen on digging into an embankment, and the different strata of rocks and substances in the same rock, the different veins in rocks, the crystalizing of earths, pudding stones, conglomerated rocks, the shells often found imbedded in rocks, stones laying far above the water and yet appearing as if worn by running water, and having eddies in them, dug out by running water, petrifications of fish and animals in stone, the tracks of animals in stone, and also even imbedded in rocks, and that on the tops of mountains,* the remains of animals, often of immense size, whose race is now extinct, found imbedded deep in the earth, and often even in solid rocks—these, and innumerable kindred phenomena, one and all, teach lessons about the past, if not prognosticate future events, which man can know and should learn, and which will yet lead to some discoveries of immense utility and magnitude. I say, then, let *children and youth* be taught *geology*. As you walk with them, past a rock composed of different materials, or see an embankment having different strata and qualities of soils, pebbles, clays, &c., one above another, point them out and explain what is known or supposed of their cause; and so of other things. Whenever prac-

* A few years ago, Prof. Hitchcock, of Amherst College, discovered numerous tracks of birds as large as the ostrich, and even larger, in the paving stones of the streets of New Haven. Posterity will award immortal honor to this distinguished devotee of science; and this eminently talented expounder of geology, for his successful labors in this and other departments of science. His head is the head of a truly great man,—one in an age,—and his talents are of the very highest order, besides their being turned to the best account, and being assiduously cultivated. Prof. Edward Hitchcock will be long and gratefully remembered and honored.

ticable, take them into coal and other mines, to salt-springs, sulphur-springs, mineral-springs, (those of Saratoga included,) or into a well before it is stoned up, and thus *put them upon the track* of observation and reflection, for themselves, and you will thus "sow seed on good ground," which will take deep "root, spring up, and bring forth fruit, some thirty, some fifty, and some a hundred fold," not only of *immediate pleasure*, but also of subsequent pleasure and profit to them throughout their whole lives. Get them a hammer, and take them with you to quarries, and upon the mountains in search of minerals, (at the same time calling their attention to interesting flowers, vegetables, &c., &c., as directed under the heads of Individuality and Eventuality,) and think you that these rural rambles will not invigorate and expand both mind and body, and stimulate the intellect a hundred fold more than does "setting on a bench and saying A," or spelling "baker, cider, brewer," &c., for the hundredth time? If not, then am I no judge of the nature and operations of mind—then have I been misled both by experience and observation. I repeat what I have before said, that our schools as now conducted, are *public curses*—that they *cramp*, instead of improving, the intellect—that they *deadens and diminish* both mind and body—that they violate nearly every law of intellectual culture—that they cause the intellectual dwarfishness of mankind, and also foster all the vices by creating a dislike for study, as well as by propagating the vices of every bad scholar through the school, throughout the district, and throughout the town—that we *must have a change*—and that *Phrenology* will work it. This glorious science has only to be spread and studied, completely to revolutionize man civilly, politically, religiously, morally, intellectually, and physically, so that a hundred years hence, he would not be recognised as belonging to the same race. Phrenologists, remember, that, in propagating this science, you, though a mere handful, are doing more good, promoting more happiness, abolishing more vice, and sowing the seeds of virtue, more than all the lawyers, doctors, teachers, clergymen, and religionists, of all christendom, and ten years will prove it by *experiment*. Ten years will turn, and overturn these United States, till the *true* principles of this sci-

ence leaven society, till existing institutions totter on their basis, and are "rolled together and pass away as a scroll," to make way for the principles revealed by this science. A greater instrument of good to mankind, was never raised up than this same "American Phrenological Journal," and a few years will give it the influence it is destined to exert. These pages will remodel the intellectual education of children—the first step towards this great and glorious result, and the balance of this work will remodel the *government* and *moral* training of children; which alone will gain the day; and then Phrenology applied to religion, will complete the victory, and renew man *morally* as well as socially,* intellectually and physically. Mark these prophecies, and place them by the side of 1852.

I have alluded to the study of Astronomy in connexion with Locality, because the relative *position* of the heavenly bodies, at different periods, comes under this organ more appropriately than under any other; though it involves Form, to give good eye-sight; Size, to appreciate distance; Weight, to take cognizance of motion; Calculation, to do the numerical computation; Eventuality, to take cognizance of the *changes* and *motions* of the heavenly bodies; Order, to perceive their harmony—"heaven's *first law*"—Time, to calculate their positions at *past* and *future periods*; and Causality and lower Comparison, to do the requisite reasoning. Still, *SPACE* and *position* are the two main things concerned in Astronomy, and therefore, my remarks on this science, come appropriately under this faculty.

From the summary just given of the organs enlarged in studying Astronomy, it is self-evident that no study affords more intellectual *discipline* than that of Astronomy. It should be generally studied,—not by the scientific few, who make almanacs,—but by all classes. Nor is this impossible on account of the difficulty connected with its being too deep and abstruse. I fully believe that good practical instruction only, is necessary to enable youth, if not children, to understand and practise it sufficiently for all ordinary purposes. At least, the various *constellations* might be pointed out, and the

* My work on Matrimony, will reform man in his social and matrimonial relations.

relative positions of the principal stars, together with the motions and distances of each, &c., &c. Nor is this all: the *time* of day and night might be correctly ascertained from their motions and positions. How is it that many of our old farmers, will get up at any time of the night, and tell the hour *accurately* by the position of the stars? And "if these things be done in a green tree, what shall be done in the dry?" If these things can be learned *without* a teacher or early instruction, but from *casual* observation *alone*, what could not be obtained by beginning these observations *early*, under excellent, practical *tuition*, and *continuing* them through *life*? Even the Indians can not only tell the time of the year and the hour of the day or night, with an accuracy impossible to us, but what is more, they can predict the *weather* for days and years to come. Our Astronomical observations are exceedingly limited and inaccurate; and yet, I am fully persuaded, that we *might* be able to tell the *state of the weather* and its *changes* for *days* and *weeks*, if not an entire season, and probably *several* seasons in advance. The animals do this. Then why not man? The spider shapes her net in anticipation of the weather, and changes it before we discover a sign of a change. If the season is to be wet, the beaver builds his hut one story higher *the preceding fall*; and, if the winter is to be very severe or protracted, the squirrel lays in an extra supply of nuts; and so of many other animals. A knowledge of these things is certainly more important to man than to animals, in order that, in a wet season, he may raise more of those crops that are adapted to wet weather, and in a dry, or cold, or hot season, he may plant and sow the kinds of crops that will grow best in that season, as well as plant or sow early or late, as the season is to be early or late. Does a merciful God, who has shown so much greater care for man than for brute, supply to brute so important a knowledge which he denies to man? True, they are said to be guided by what is called *instinct*, (I call it intuition, or the *natural, intuitive* action of the phrenological faculties;) but, if man has not the instinct, he has what is better, namely, *greater powers of observation and reflection*. And in addition to this, I believe he has as much *instinct*, at least in regard to the weather, as brutes, if he would only *display* it.

But however this may be, one thing is clear, that the weather is governed by invariable *laws* of cause and effect. Every change in the weather is *caused*; and these causes, or at least most of them, are within the scope of man's observation. I remember once hearing an old farmer observe, that the character of the equinoctial storm, was a sample of all the storms of the next six months—that if that storm came off clear and cold, all the storms of the fall and winter, would clear up in the same way, and the snow and cold be abundant, and the winter severe; but, if that storm cleared off warm and muggy, all the storms of the fall and winter would end in rain, and the winter be open. I have observed this every winter since, and found this sign invariable. The equinoctial storm of September, 1841, was remarkably warm, and the winter unusually mild and open.

I have also observed that the cold snaps, as they are called, of fall and winter, continue about three days—the first day being cold, the second *very* cold, and the third, cold, but less so than either of the others, which concludes the spell. And I believe a similar principle governs the *seasons* as well as days. So also, the frosts of fall tally with this arrangement. The first night of a cold spell brings a frost, the second, a heavy one, for the season, and the third again, lighter; though, early in the season, it may not be cold enough to cause a frost the third night, nor even the first; yet the *relative* coldness will be *much* the same.

I do not, however, intend to point out signs of the weather, so much as to *illustrate* my idea that there *are* signs, which, if observed, would be of incalculable advantage to seamen, agriculturists, and indeed, to all, and that these signs should be pointed out to children, and additional ones observed. In other words, let this department of nature also be observed and studied, and all the advantages within our reach, derived from it. Many also think that the changes of the moon effect the weather, and even the feelings, as well as influence the crops. This may be, but I have never *observed* this point, and therefore only say, *look* to it.

In passing, I will add, that the study of the starry heavens has in it a certain something calculated to awaken emotions of

the sublime and the beautiful, surpassing all other studies. Thus, the rolling thunder—the forked lightning—the western sky tinged with gold as the descending sun sinks to rest—the clear, star-spangled canopy of heaven in a cloudless night—the twinkling stars rolling over your head—the northern lights pouring their radiance upon you, or rushing and roaring over your head—the pouring rain and rushing hail and snow—the immensity of space above, below, and all around you—all bespeak the power, glory, and grandeur of that Being who created them, and are in themselves calculated to fill the soul with admiration and adoration for their great and all-powerful Architect. Who can contemplate the immensity of the Universe, without bowing in worship

“ Before JEHOVAH’s awful throne ?”

Let “ Dick’s christian Philosopher,” and kindred works, be studied, and a knowledge of Astronomy become general, and man will be the better and the more happy.

In order to cultivate Locality, I observe the country through which I pass ; and, to do this the more easily, I mount the top of the stage, or promenade the deck of the steamboat as it traverses the valley and parts the hills, and catch a glimpse of hill, dale, field, and the aspect of the country as I dart past them on the Rail-Road ; but, rapid travelling affords fewer facilities for its cultivation, than proceeding more slowly. And I stop no-where, even for the night, without following a river for a few miles, or ascending a hill to obtain a prospect ; or following the shore of the ocean, or bay, or lake for miles, to see its geography, and always keep the points of the compass in my head.

I cannot forbear here expressing the hope that the dangers and expenses of travelling, will soon be diminished. Every steam-engine I see, enforces still more deeply the conviction I have long entertained, that we are on the eve of some *simple* discovery, in the application of steam, or in steam-machinery, by which the present immense consumption of fuel will be reduced ninety-nine times in every hundred, and the complication of the machines be obviated, so that they will not cost a hundredth part as much as now. I call the attention of mechanics, to this suggestion—not to the *improvement* of the

steam engine, but to its entire *remodeling*, so that the steam will emerge *directly* from the boiler upon—not the piston; for, that must be obviated—but by which it shall press *directly* upon a *revolving cylinder*, and give you the *whole* power of the steam—now not half its power is obtained—without any complication of the machinery, or danger of explosion. Then will the immense expense now attendant upon travelling, be obviated, and all the pleasure and advantages of travelling, which are very great, be enjoyed with very little loss.

The study of Phrenology affords excellent discipline to this faculty; for, every organ must be *located exactly right*. A successful Phrenologist must have it large and well disciplined. Often, on retiring from the severe labors of examining heads all day, I have felt the brain composing this organ, as it were, appear to crawl, and have a prickling sensation, and in Dec. and Jan. last, when confined with the small-pox, and threatened with the brain fever, the heat of my forehead was great, and the pain *most intense*, in Locality, Individuality, Form, Size, Eventuality, Comparison, and Benevolence; but, in Locality the *most* severe. In every other part of the body and head, the disease worked to admiration, and the pustules filled out finely, but above these organs, they refused to come to a head, and were a long time in recovering. Nor was it until this portion of my head was bathed in cold-water *for two days and nights in succession*, that the fever abated at this point, though it had subsided every where else. But more in another place, of the organs brought into exercise in the successful study and practice of Phrenology.

The study of ANATOMY, also, comes under Locality more properly than under any other organ; for, it is the *position* or LOCATION both absolute and relative, of the organs of the body, which constitutes the *first* and *main* item of this study, although their *shape* is next in order and importance. Strange as the doctrine may seem, I maintain that *children should be taught* ANATOMY, in connexion with PHYSIOLOGY; that is, that they should be taught the *locations* and *functions* of the principal organs of the body. So important a study should *not* be confined to a few physicians and literati, but should be known by *all*. All need not be *profoundly* versed in it, yet all should understand it *practically*, and in the general. Thus: put chil-

dren's fingers upon your pulse, and, as they are delighted and astonished to observe its throbbing, tell them its use, namely, the action of the heart, and then explain the position and looks of the heart, and the whole doctrine of the circulation and respiration. As you may have occasion to kill a chicken for your table, or slaughter a calf or pig, on opening it, show them the position of the heart, and the manner in which it receives and ejects the blood, and give them all the information you can concerning it. Then do the same by the lungs, liver, intestines, &c.

Then ask them what has become of the great amount of *food* they have consumed; amounting, in all, to many times their own bulk. Then explain to them the office of the stomach, its position, looks, and the whole process of digestion,* and nutrition. What will delight or benefit them more? And think you that this knowledge will not make them careful in regard to injuring their health? What will more effectually promote the vigor of the constitution than a knowledge of the laws of life and health? Compared with this, all other knowledge is utter folly; and in point of utility, "is as a drop in the bucket."

Then put their hand on the back-bone, (I ought to be *learned*, and to call it the *spinal column*; though *back-bone* is just what I mean,) and, as the person moves his body, they will see the workings of the joints. (Oh, I forget to be *classical*, I should have said *vertebræ*; although few children or adults know what *vertebræ* means; but all understand what *joints* signify.

Then clinch your fist, and show the cords or tendons of the hands and wrist, and the hardness (I mean rigidity) of the muscles of the arm, and their shortening and lengthening (contraction and relaxation) as you lift things in your hands; and show them *how* it is that this shortening of a muscle moves

* The studies of Anatomy and Physiology ought never to be separated from each other. When the *location* and appearance of an organ are studied, let its *office*, and the end in the animal economy it performs, be also studied; for, the study of each will facilitate that of the other, and each impress the other. Studying Anatomy *alone*, is like cutting up a dead man to see what a live one will do. Unite the two. Teach children the location and appearance of the several parts of the body, and at the same time teach them *what each part does*.

one of the bones of the joint over which the muscle passes, &c. Then tell them that these muscles by means of which we move, labor, &c., constitute the red flesh of all animals, and are what is usually *eaten*. Then show the workings of the bones upon each other at the joints. This can be done conveniently and beautifully when cutting up (I mean dissecting; how unaccountably unclassical I am though,) a chicken for dinner, or a hog (I mean swine; for, it is very *vulgar* to say *hog*) for salting.

Then cut open the brains of animals; (brains are very good to eat, especially for those who have but few of their own,) and show them the structure of this organ of thought and feeling—this palace of the soul—its lobes, convolutions, and connexions with the nerves of the eye, ear, spinal marrow, (or medulla oblongata, as Dr. Latin would have it,)* nose, &c. &c. as well as what portions of the brains of various animals are developed in accordance with their habits and characteristics. Pursue this course during childhood and youth, and every man, woman, and child would be as familiar with the names and functions of all the organs of the body, as they are with their alphabet. These studies, besides the thrilling *interest connected* with them, will teach them how to *husband their vital resources, preserve their constitutions unimpaired through life*, and live twice as long and thrice as happily as now. For *want* of this knowledge, most children and youth, almost or quite break down their constitutions before twenty, or well nigh ruin themselves in both mind and body.

If you object that you do not *know* enough to teach all these studies, I answer, wait, and I will elsewhere tell you how, both to find the *time*, and obtain the *knowledge*, required, or else how *not to get married*.

Under the head of Locality, I cannot well forbear recommending the perusal of VOYAGES AND TRAVELS; "Stephen's Central America," is deservedly popular, but it, in common with all other travels, is sadly defective in this, that it *does not*

* I have employed some irony here and above, in order to expose what I deem the utter folly of the "*learned world*," in calling things by names which few understand. I intend to call the Phrenological organs by their English names. To write medical prescriptions in Latin, is foolish, except where all understand Latin. Away with the technicalities of science.

give the Phrenology of the present inhabitants, or of the relics observed. Add this, and the most interesting if not most instructive department of reading, would be Voyages, Travels, &c., *by a Phrenologist*—in connexion with the manners and customs of different nations and ages. And if my life be spared, I intend eventually to travel with a view to the preparation of such works.

ORDER.

METHOD: ARRANGEMENT, SYSTEM: having a PLACE for every thing, and every thing in its place, so that it can be found at once: system in BUSINESS, &c.

“ Order is heaven’s first law.”

ADAPTATION. SYSTEM, OR UNIFORMITY, pervades the whole physical world, and has stamped its impress upon every work of God. Order reigns supreme in the worlds on high, and in the earth below, producing *regularity* in both. It has arranged a place for every organ of the human body, and always puts every organ of the body in its own place, so that Locality may find them, or Comparison infer where they may be found. It puts the feet always at the end of the lower extremities instead of on the top of the head or the end of the arms, and the head on the top of the body instead of on the back, or ankles, or the wrists, and systematizes all the works and operations of nature. Indeed, without this principle of *order*, or *system* in nature, all creation would be one vast bedlam—one grand chaos of “confusion worse confounded,” without beauty, and marred in all its other qualities, but with this arrangement in nature, harmony usurps the reign of chaos, beauty is brought forth out of deformity, and all nature moves on with a systematic regularity as beautiful in itself as it is beneficial to man. But, without this faculty of order in man, adapted to this contrivance of system in things, though this quality might have existed and beautified all nature, yet man could not have perceived this beauty, or applied this contrivance to any beneficial purpose. But this principle exists in nature, and this faculty in man, and it is therefore his duty and pleasure to exercise it; and, its cultivation should form an important part of the education of children. And yet, that cultivation is scarcely once *thought of*.

Its primary office seems to be, to keep one’s *own* things in order, and, to cultivate it, let children have things of their own,

and be told and encouraged to put things in their places—to fold and lay away their garments; to put their play-things away in the places assigned them; to lay their hat or bonnet &c., in a particular spot; to lay off their clothes at night so that they could jump into them in case of fire; to have each book in its own place and keep it whole and clean; to keep their garments whole; (and parents should never allow their children to go dressed shabbily, or with holes in their garments) and to *take care* of every thing.

That business man whose accounts are not kept straight, will most assuredly fail, and that farmer who keeps his fences up, and all his farming utensils in their places, will thrive. If farmer A tells his son John to yoke up the oxen and draw any thing, if John says: “where’s the chain,” or “I don’t know where the yoke is,” that is, if John does not know, without asking or looking, where to find the chain, or yoke, or hoe, or axe, or scythe, or sickle, or rake, &c., &c. down to the hammer and nails, mark it when you will, that farmer will get behind if not fail. But if John knows at once, just where to find whatever he wants to use, that farmer will prosper; for, this order facilitates despatch, and doubles the work done; whereas, disorder wastes every thing, and will ruin any farmer, much more a business man. Let parents note this; and, if they would see their children become prosperous and happy, *instil early into them, principles of order and despatch.*

And then again, how much more agreeably and happily that family lives in which every one knows just where to find any thing he wishes, and always returns it to its place when he has done using it. Disorder *spoils the temper*, as well as prevents success in business. Parents, see to it that you train your children in harmony with these important inferences.

The Society of Friends, usually have this organ large, and their women generally very large; and, they are among the most remarkably systematic and methodical people known. This doubtless contributes largely to their thrift and uniform success in business. “Go thou and do likewise;” and “teach these things to your children, and your children’s children.”

This organ, combining with Time, produces regularity in all the *habits* of its possessor, lays out the time *beforehand*, giving so many hours daily to certain things, having meals punctu-

ally, retiring and rising at given periods; and being *regular* in all the habits and affairs of life. Nothing is more promotive of *health*, and *life*, and *happiness*, as well as of peace and prosperity. Mothers should begin to inculcate this in the *cradle*. Put your children to bed at a given hour—waken them at a fixed period, and they will soon awaken of themselves; give them their breakfast, or a piece, or nurse them at stated times; have them take their naps regularly at a certain hour of the day, and so have a *time* for every thing, and every thing in its time. This course will save you a vast amount of time and trouble; be of incalculable advantage to them physically and mentally; besides forming in them a *habit* of method in every thing; and save them a great deal of peevishness and bad temper. The power of habit is great indeed; far greater than is even attributed to it. A habit, indifferent in itself, may be followed so regularly, as to become really useful. What then, may not a habit, *good* in itself, do for the physical health, and the moral and intellectual advancement, of its possessor. To every parent and teacher then, I say, *form habits*; but form *good* ones, in your children.* Do not these remarks commend themselves to every parent and teacher as immensely important, and deserving of being put into vigorous practice forthwith?

If you wish to *cultivate* your own faculty of Order, be systematic. Begin and arrange all your things, tools, papers, accounts; and, every thing, and above all, remember and *replace* your things *after* using them, which, after all, is the main thing. And you, young men, in search of a wife, see to it that you do not marry a young lady who, on returning from a walk or ride, leaves her bonnet on the bed, gloves in a chair, parasol in the corner, &c.; or, who is for ever and a day in getting *ready* to go out; for, this indicates either that she cannot *find* her things, or is slow, or else is more nice than wise. If this organ be small in yourself, you need a wife in whom it is large, to assist this defect and to aid you in cultivating it; but, if it be large in yourself, you do not wish to be *continually* annoyed or tormented with its *deficiency* in a companion. Still, that companion should not have it *over* developed; for, "*enough* is as good as a feast," and "*too much* of a good thing, is worse than nothing."

This organ, combined with Ideality, gives *neatness* of person, and attends to the *outward* man. It cuts off a long beard, lays by a soiled linen, and keeps the clothes neat and clean; and, with Approbativeness large, patronizes the tailor and mil-

* I intend ere long, to collect together, and publish the *habits* of distinguished men, and recommend to my readers to observe this point.

liner, and chases the fashions. Phrenology discards the fashions, yet requires *personal neatness*.*

Many are of opinion that this organ extends to the *mental* operations also; but I confess my conviction that its one specific function is *physical* system and arrangement. Still, I incline to the opinion that there is also an organ of *mental* order, and arrangement of *ideas*, located by the side of that of *physical* order.

SIZE.

Cognizance of BULK, MAGNITUDE, and PROPORTION: ability to judge of SIZE, LENGTH, BREADTH, HEIGHT, DEPTH, DISTANCE, the WEIGHT of things by observing their BULK, &c., &c.: judgment of ANGLES, PERPENDICULARS, DISPROPORTION, &c.: accuracy of eye in MEASURING things, &c.

ADAPTATION. The element of SIZE, or of relative MAGNITUDE, necessarily appertains to all physical substances. No material thing can exist without being relatively *large* or *small*, compared with other things. But for this element in nature, there could have been no difference between a *drop* of water and an *ocean* of water; between a *mountain* and a *mole-hill*; between a giant and a pigmy; and all conception of *big and little*, would have been inconceivable to man. And again; *with* this element in nature, though the ocean would have been larger than the rain-drop, and the mountain larger than the hillock, yet *to man*, it would all have been the same; and, he could never have distinguished his fellow-men by the size of their bodies as a whole, or any feature or portion of them. Of course, all knowledge of the relative size of the phrenological organs, would have been unknown, and Phrenology a sealed book to man. But both this element in nature, and this faculty in man, exist, and are adapted to each other; so that we are able to distinguish material things by their *size* merely; study Phrenology, and apply this faculty to thousands of the operations of life. The husbandman requires it to make his fences, rows of corn, furrows, swaths, &c. straight: the mechanic, so that he can often fit and measure things by his eye, and without a rule: the tailor, to guide his shears and needle; the artist, to perceive the *proportion* of parts in drawing, chiselling, &c. Indeed there is scarcely an occupation in life in which it is not eminently useful, and in most, it is *indispensable*. Hence, the importance of its proper *cultivation* even in *children*; and yet, who ever once *thinks of disciplining* or *exercising* this faculty, either in children, or in themselves, unless by mere *chance*?

The German teachers, have an excellent method of cultivating this faculty in their pupils, which will show parents, teach-

* All who know me, will say, "Physician, heal thyself." "Brush up more, and look more trim and tidy." Yes, when I've nothing more *important* to do.

ers, and all who wish to improve this faculty, *how* they can do so. It is this: the teacher takes his pupils out into the fields, woods, mountains, &c., and asks them how far it is to yonder tree, or house, or stone, or any thing else. Each pupil takes the same position, and passes his opinion, which is recorded, and then the *actual* distance is *measured*, so that each one can compare his judgment with the actual distance; and thus improve and correct his judgment as to the distance &c. Farmers can exercise this faculty in judging of the number of acres embraced in a certain enclosure; the number of bushels of grain in a certain pile, &c; drovers, butchers, &c., in judging of the *weight* of a bullock, horse, hog, &c; the carpenter, in erecting and building a house; landscape-painters and drawers, in *foreshortening*, and giving the *perspective* to the picture; portrait-painters, in making the picture the size of life, &c. To improve this faculty, look at things with a view to judging of, and ascertaining their qualities appertaining to this faculty.

THE STUDY OF GEOMETRY, comes as appropriately under this faculty, as under any other, though it calls nearly all the intellectual organs into exercise. This study should unquestionably form a part of *primary* education, if not even of the *plays* of children. Let even their *play-things* be so made, that they can be put together into various *geometrical-figures*, and also form the most important geometrical problems. Thus: the problem that "the squares of the sides of a rect-angle triangle, are equal to the square of the hypotenuse," may easily be solved by having blocks, say an inch square, and taking an hypotenuse of any size, say three inches. This square will be filled by *nine* of the blocks, and the other two squares will be found to hold just nine blocks, but no more; so if the hypotenuse is four, or six, or twelve, or any other number of inches, it will take just as many blocks to fill the *long* side of any triangle, as to fill the other two. By playing with geometrical blocks, they would soon become as familiar with the names of hexagon, pentagon, cone, apex, cylinder, globe, segment, prism, &c., &c., and all the various shapes that can be formed from them, as with the meaning of dinner, or bread. But plays of this character include also

CONSTRUCTIVENESS.

INGENUITY: SKILL and DEXTERITY in the use of tools: the MECHANICAL taste and talent: SLEIGHT OF HAND in making things and turning off any kind of work: ability to TINKER, MAKE, BUILD, CONSTRUCT, MANUFACTURE USE TOOLS, &c.

ADAPTATION. Man is so constituted as to require houses, garments, machinery, agricultural and other implements and instruments, &c, &c., in order even to live, much more to be happy; and, this constructing faculty adapts him to this want

or economy of his nature. In addition to this, man is emphatically a *tool-making*, and a *tool-using* animal, as well as a *working* being; and, this faculty gives him this working propensity, as well as the skill to execute most kinds of manual labor. Even the farmer and day-laborer, use this faculty in every stroke with the hoe, or axe, or scythe, and all mechanics, artists, engineers, builders, &c., employ it in every thing done with the hands or with machinery; and, other things being equal, the greater this faculty, the greater the success, and the more rapid the despatch of every kind of work.

The *utility*, as well as convenience, of this faculty, is indeed great, not to the mechanic and laborer merely, but to **ALL** as a means both of convenience; so that they can do many a little tinkering job for themselves better than any body else can do it for them; and also as a means of *amusement* and healthy *exercise*. "By the sweat of thy brow, shalt thou eat bread all the days of thy life," and "Whosoever will not work, neither shall he eat," are written upon the constitution of man, as well as on the page of Revelation; and, in accordance with this law, he is endowed with **CONSTRUCTIVENESS**, or the disposition and ability to **WORK**. Let *all* children, therefore, be taught to *labor*; the rich as a means of pleasure, the poor, of support. Accordingly, this organ is large, and faculty active, in nearly **all** children. Let it be cultivated, not only by giving them **blocks** and building materials, as mentioned under *Size*, but also by encouraging them to make kites, wind-mills, mill-dams, water-wheels, bows and arrows, cross-guns, miniature sleds, boats, rail-roads, steam-engines, &c., and by *drawing* birds, horses, houses, landscapes, &c. Instead of this, when the boy would draw pictures on his slate, in place of ciphering, he is **scolded** or chastised. *Let drawing be encouraged*. I would to-day give a handsome proportion of *all I am worth*, to be able to *draw* accurately, so that I could sketch and draw, exactly to suit me, such phrenological heads and illustrations as I often meet in real life; whereas now, I am compelled to obtain but few, and then to trust to artists who do not understand **Phrenology**.* Let children use tools, and take your knife, and be encouraged to whittle, carve, make sleds, wagons, &c., &c., and even have a shop of their own, supplied with tools with which to tinker; and this is *doubly* important to those who are *delicate*, as a means of strengthening their muscles, and drawing the blood and energies *from* their heads *to* their muscles; and equalizing their circulation. (See *Phrenology applied to Education and Self-Improvement*, p. 29.)

*The importance of *combining* a knowledge of **Phrenology** with the arts, especially with *portrait painting* and *engraving*, is very great, and too apparent to require comment. In a few years, every artist must be a **Phrenologist**, or be out of employ.

The German teachers, in addition to the cultivation of Size, already mentioned, take their pupils to a machine, and require them to *notice minutely* every part of it, from the origin of the power all the way to its expenditure, and to *remember the looks, (Form,) position, (Locality,) and office (Eventuality,)* of every part, *and to draw them after they get back*; which furnishes a most excellent exercise of nearly all the intellectual faculties. I admire this practice, and long to see it introduced into all the schools of America.

This also gives that exercise to their *bodies* which I have all along insisted upon as so *all* important to the development of both their physical and their intellectual powers. I advocate strongly, I even *urge* upon parents and teachers, the *peripatetic* method of teaching, namely, that of *showing and explaining* things to children and youth *while their BODIES are in MOTION*. Who does not know that his mind is far more active while his body is in motion, and his circulation increased by exercise? I write my best pieces, after having *exercised*; and before lecturing, I walk or ride several miles *rapidly*, or chop, saw, or split wood, or do *something*, for one or two hours, to get up the *circulation*; and, then the words and ideas flow rapidly, and every one is "like a nail in a sure place." And also when I write, I usually, have a high desk, at which I stand, and a place to walk. I *walk* out an idea, and then *write* it down, and walk out another, and so on. One reason why people sleep in church is because their *bodies* are motionless, which prevents the circulation of the blood through their brain, and stupor follows. But let them stir around, and they feel wakeful and clear-headed again.

Who does not *think* more clearly, *feel* more intensely, and speak more freely and in point, when walking, or laboring, or at least, when their *bodies* are active, than when they have been sitting for *hours*? And remember that this principle applies with tenfold greater power to children, than to adults. One day of teaching such as I have described, that is having things *shown* to children while *abroad and on foot*, is worth a month's study in school. Aye! more, the one *deadens* the brain, and thereby *injures* the intellect, while the other powerfully *excites* the brain, and *expands* and *invigorates* the intellect. I shall elsewhere show that the relation between the body and the brain, is most *intimate*, and especially between the body and the *BASE* of the brain, in which the perceptive organs, or the organs of the memory, are located; and therefore, in teaching children, and even in cultivating the memory, *preserving the health* and keeping the *body* vigorous, are two of the *first* and most essential things to be attended to.

conceded, on all hands, that every form of alcoholic drinks excites Amativeness, which exposes any woman, when slightly exhilarated, (I do not mean intoxicated,) to be taken advantage of. If the exhilarating effects of ardent spirit render a man liable to be taken advantage of in business—and this is conceded on all hands; for, the most effectual way to take advantage of a man is first to treat him, not till he is drunk, but till he becomes excited and exhilarated—then surely the exhilaration produced by any kind of ardent spirit, even by wine, exposes her also to be taken unawares, and robbed of her most costly jewel. *No wine-drinking woman is safe*, even though she drinks only enough to become somewhat *exhilarated*; for it is the *exhilaration*—whether of wine or stronger liquors is immaterial—that does the mischief. Let those young men who gallant the ladies home from balls and parties where wine is drank, be my vouchers. Hence for a woman to drink wine or any kind of exhilarating drinks, I deem immodest and even gross vulgarity.

If this allusion be deemed improper, surely it is far *more* so for a woman to drink even *wine*. Only *wine-drinking* women will object to it, and *they know it to be true*.

And to every young woman, I would say, with great emphasis, adopt the motto, "*Total abstinence or no husband*;" for there is a *world* of philosophy in every word of it. The philosophy of the "*TOTAL abstinence*" is, that unless a young man abstains *totally* from *every form and degree* of intoxicating drinks, he is in danger, aye, almost *sure* to become a *drunkard*, and not only to neglect to provide for a wife, but to drink up even her earnings, besides *abusing* her. The philosophy of the last clause, "*or no husband*," is, that it is infinitely better to have *no* husband than a drunken one. I appeal to you, wives and mothers of drinking husbands, if you would not infinitely prefer *never to have married*? If words are not utterly inadequate to describe your sorrows and your sufferings, both on your own account and on account of your children?

Do not flatter yourselves, that you can *wean* even an occasional wine drinker from his cups by love and persuasion. Ardent spirit at first, kindles up the fires of love into the fierce flames of burning licentiousness, which burn out every element of love, and destroy every vestige of pure affection. It over-excites Amativeness, and thereby finally destroys it,—producing at first, unbridled libertinism, and then an utter barrenness of love; besides reversing the other

faculties of the drinker against his own consort, and those of the wife against her drinking husband. Read my work on "Intemperance," and you will never wish to marry even a *moderate* drinker, though it be of wine only.

But, another direction, still more important if possible than either that precedes it, and one more intimately associated with the virtue and well-being of man than any yet given—it is,

DO NOT ALLOW THE DOMESTIC FACULTIES TO BECOME ENGAGED UNTIL
YOU HAVE MADE YOUR CHOICE, AND OBTAINED CONSENT.

It has already been shown, pp. 24–34, that no small part of man's happiness or misery depends upon the condition of his Social Faculties; and also, that domestic enjoyment can be secured only by obedience to the laws of their constitution, while domestic *misery* is the inevitable consequence of their infraction. Let it ever be remembered that love is one of the most *sacred* elements of our nature,* and the most dangerous with which to tamper. It is a very beautiful and delicately contrived organ, producing the most delightful results, but easily thrown out of repair—like a tender plant, the delicate fibres of which incline gradually to intertwine themselves around its beloved one, uniting two willing hearts by a thousand endearing ties, and making of "twain one flesh:" but they are easily torn asunder, and then adieu to the joys of connubial bliss! but prepare to meet the impending penalties attached to the violation of those laws which govern the Social relations. The domestic faculties are easily violated and seared. It is with them as with seared or violated Conscientiousness, Benevolence, Approbativeness, Veneration, &c. Thus, how pungent, how overwhelming, are the first compunctions of a guilty conscience! but every new violation wears off its tender edge, and blunts the moral sensibilities, and persisted in, soon effectually silences and sears it. So, when Approbativeness in a child, especially in a girl, is first wounded by reproof or reproach, her feelings of shame and mortification are so intolerable that she knows not where to hide her head, crimsoned with the blush of shame and

* What is called *sudden* love, has its origin mainly in the action of Amativeness, and is another name for animal passion. True love is of slower growth,—always mutual and reciprocal, and founded in esteem, and in an admiration of moral and intellectual qualities, while *sudden* love is excited by *physical* charms

sense of disgrace. But reproaches and blame administered a few times, sear this faculty so effectually that she holds up a bold and brazen face to all the reproaches that can be heaped upon her ; being callous to all sense of shame and regard for character. So, also, if one whose heart is all alive to the miseries of sensitive beings, sees an animal killed for the first time, or a fellow-being racked with pain, reversed Benevolence inflicts even greater agony than that endured by the object pitied ; yet, a few such sights so effectually harden the heart and drown the voice of pity as even to prepare him to take part in causing pain or killing animals. His Benevolence is seared, never again to experience that exquisiteness of pity which accompanied its primitive, unviolated tenderness. So, in regard to Veneration, when the name of God is profaned ; with Ideality, when vulgarity is witnessed ; with Cautiousness, when danger is frequently incurred ; and so with every other faculty. This principle applies with *peculiar* force to the *social* faculties. And since these organs are very large, the evils attendant upon their violation are proportionably great.

But *how* are these faculties seared ? What constitutes their violation ? The INTERRUPTION of love. This—this *alone*—is capable of violating and searing them. *Interrupted* love places its sufferer precisely in the same position, in regard to loving subsequently, that violated Conscientiousness does in regard to moral principle, or being disgraced does in regard to character, or witnessing pain does in regard to subsequent sympathy. To love *after* this interruption with the same purity and tenderness as before, is as utterly impossible as to enjoy the same unblemished moral purity after the goadings of a guilty conscience have been endured for months or years as he could before this faculty was violated ; or to feel the same tender sympathy for suffering in others, after scenes of distress have been witnessed as long as that love has been interrupted. Yea, more impossible. As this interruption violates *several* large organs, the injury inflicted, and pain endured, are so much the greater than the mere searing of a *single* organ, such as Conscientiousness, or Benevolence, or Approbativeness, &c. It is also proportionally the more injurious to all the *other* faculties, on account of that intimate reciprocal intercommunication already shown to subsist between the social and the other organs. Interrupted love causes the feverish and painful action of the social organs, and this causes the morbid

and painful action of the other faculties, and converts all their joys and pleasures into pains and sorrows.

If exception be taken to this view of interrupted love, I have only to say, that this doctrine of searing, or hardening, or blunting the faculties, by violating their legitimate and natural action, is a *law of our nature*, and supported by innumerable facts in the history of almost every individual. What *possible* exception to this law can free the *social* organs from the evil effects of its action? Do not facts, drawn from the *experience* of those whose love has been interrupted, bear out this principle? Then let candidates for marriage remember this all-important law of mind. See to it, that your love is *never* interrupted. *Do not allow your affections to become engaged*, till you have made your choice, and are *certain* of marriage.

This *courting by the quarter*, “here a little and there a little,” is one of the greatest evils of the day. This getting a little in love with Julia, and then a little with Eliza, and a little more with Mary,—this fashionable flirtation and coquetry of both sexes—is *ruinous* to the domestic affections; besides, effectually preventing the formation of true connubial love. Though I consider this dissipation of the affections one of the greatest sins against Heaven, ourselves, and the one trifled with, that can be committed, (because a direct and palpable violation of one of the most important laws and sacred elements of our nature—the law and element of *love*,) yet I urge it *solely* on the ground of *selfish* motives, and purely in consideration of its effect upon *your own happiness*.

Young men commence courting long before they think of marrying, and where they entertain no thoughts of marriage.* They fritter away their own affections, and pride themselves on their conquests over the female heart; triumphing in having so nicely *fooled* them. They pursue this sinful course so far as to drive their pitiable victims, one after another, from respectable society,† who, becoming disgraced, retaliate by heaping upon them all the indigni-

* An infallible sign that a young man's intentions are improper, is his trying to excite your *Amativeness*. If he loves you, he will never appeal to that feeling, because he respects you too much for that. And then the woman who allows a man to take advantage of her just to *compel* him to marry her, is lost and heartless in the last degree, and utterly destitute of moral principle as well as virtue.

† *Man* it *seldom* drives from society. Do what he may, woman, aye, *virtuous* and even *pious* woman, rarely excludes him from her list of visitors, if of suitors,

ties and impositions which the fertile imagination of woman can invent or execute. Nearly all this wide-spread crime and suffering connected with public and private licentiousness and prostitution, has its origin in these unmeaning courtships—this premature love—this blighting of the affections. And every young man who courts without intending to marry, is throwing himself or his sweet-heart into this hell upon earth.† And most of the blame rests on *young men*, because *they* take the liberty of paying their addresses to the ladies, and discontinuing them, at pleasure, and thereby mainly *cause* this vice.

True, young *ladies* sometimes “set their caps,” sometimes court very hard by their bewitching smiles and affectionate manners; by the *natural language* of Amativeness, or that backward reclining and affectionate roll of the head which expresses love; by their soft and persuasive accents; by their low dresses, artificial forms, and many other unnatural and affected ways and means of attracting attention and exciting love; but women *never* court till they have *been in love* and experienced its interruption—till their first and most tender fibres of love have been frost-bitten by disappointment.

But *man* is a *self-privileged* character. *He* may not only violate the laws of his *own* social nature with impunity, but he may even trample upon the affections of woman. He may even carry this sinful indulgence to almost *any* length, and yet be caressed and smiled tenderly upon by woman; aye, even by *virtuous* woman. He may call out, only to blast, the glowing affections of one young lady after another, and yet his addresses be cordially welcomed by others. Surely a *gentleman* is at perfect liberty to pay his ad-

But where is the point of propriety—the Rubicon of virtue—the transgression of which *should* exclude either sex from respectable society? Is it that *one* false step which *now* constitutes the boundary between virtue and vice? Or, rather, the *discovery* of that false step? Certainly not! but it is all that *leads* to, and *precedes*, and induces it. It is this *courting without marrying*. This is the *beginning* of licentiousness, as well as its main, procuring cause, and therefore infinitely worse than its *consummation* merely.

† Of 169 convicts in the Connecticut State Prison, 104 were never married; and of the residue, 11 have lost their wives, and 22 had parted from their wives when the crimes were committed which carried them to prison. Leaving only 32 (out of 169) who at the same time of their fall remained within the influence of the conjugal relation.

Further, of the whole number, 108 were intemperate, 78 sold liquors, 92 left their parents under 21 years of age, 76 visited houses of ill-fame, 32 had been sailors, and 12 soldiers.

dressess, not only to a lady, but even to *the ladies*, although he does not once entertain the thought of marrying his sweet-heart, or, rather, his *victim*. Oh, man, how depraved! Oh, woman, how strangely blind to your own rights and interests! Ah! little does he think that he is planting thorns in his *own* side, and taking into his own bosom a promethean vulture, to gnaw for ever at his own heart's core. No! he *cannot* thus violate these most sacred relations without thereby bringing down upon his own head all the righteous retributions which his depraved nature can bear. He has sown the wind, and must now reap the *whirlwind*. He has seared his social affections so deeply, so thoroughly, so effectually, that when, at last, he wishes to marry, he is *incapable of loving*. He marries, but is necessarily cold-hearted towards his wife, which of course renders her wretched, if not jealous, and *reverses* the faculties of *both* towards each other; making both most miserable for life. This induces contention and mutual recrimination, if not unfaithfulness, and imbitters the marriage relations through life; and well it may.

This very cause, besides inducing most of that unblushing public and private prostitution already alluded to, renders a large portion of the marriages of the present day unhappy. Good people mourn over this *result*, but do not once dream of its *cause*. They even pray for moral reform, yet do the very things that increase the evil. Do you see yonder godly mother, weeping over her fallen son, and remonstrating with him in tones of a mother's tenderness and importunity? That very mother prevented that very son's marrying the girl he *dearly loved*, because *she was poor*, and this interruption of his love was the direct and procuring cause of his ruin; for, if she had allowed him to marry this beloved one, he never would have thought of giving his "strength unto *strange women*." True, the mother ruined her son *ignorantly*, but none the less *effectually*. That son next courts another virtuous fair one, engages her affections, and ruins her, or else leaves her broken-hearted, so that she is the more easily ruined by others, and thus prepares the way for her becoming an inmate of a house "whose steps take hold on hell." Meanwhile, this godly (? proud) mother prays daily for the "Magdalen cause," and gives monthly to Moral Reform Societies.* She *means* no harm (only to have

* I adjure you, Editors of this class of papers, and Managers of these Societies, not to give this work one word of commendation, lest you pollute your pages with *Phrenology*, and help on that very cause in which you pretend to labor, an

her son marry *wealth* or *fashion*), but *does* wickedly, and ignorantly perpetrates a crime of the *blackest* die. Ah, proud, but foolish mother! Oh, ruined and abandoned son! Alas, wretched victims!! If the painful consequences attached to this violation of the social feelings by this courting and loving without marrying, were confined to the principal offender, all would be right, for every voluntary agent has an undoubted privilege of doing for himself as he pleases, yet *he alone* should abide the dreadful consequences; but he certainly has no "Divine right" to plant thorns of anguish under the pillow of his wife, or, rather, of his *victim*, (for a *wife* he *cannot* have); not to mention the evils brought upon his children by this disagreeable state of feeling between their parents.

I say, then, with *emphasis*, that *no* man should ever pay his addresses to *any* woman, *until he has made his selection*, not even to aid him in making that choice. He should *first* make his selection *intellectually*, and love afterward. He should go about the matter coolly and with judgment, just as he would undertake any other important matter. No man or woman, when blinded by love, is in a fit state to judge advantageously as to what he or she requires, or who is adapted to his or her wants. I know, indeed, that this doctrine of choosing first and loving afterward, of excluding love from the councils, and of choosing 'by and with the consent of the' *intellect* and *moral sentiments*, is entirely at variance with the feelings of the young and the customs of society; but, for its correctness, I appeal to the common sense—not to the experience, (for so few try this plan,) of every reader. Is not this the *only proper* method, and the one most likely to result happily? Yet, why ap-

hundred fold more effectually than you are now doing. I have struck the very fountain of this corrupt stream; but do not lend me a helping hand, for you will be doing more good than you now are. And, ye Editors of the N. Y. Observer, N. Y. Evangelist, (Zion's Herald and Zion's Watchman excepted) and other *religious* papers and periodicals, see to it that you never *mention* Phrenology, except with a sneer, nor advocate any of its moral or philanthropic bearings, however effectually they may promote that very end for which you labor, lest a *David* should obtain rule in the kingdom of a *Saul*; but rather let the *Sauls* that *now* rein the religious world, *oppose* every step of this David of Phrenology. though that very David has come to smite the Goliath of wickedness, and conquer the Philistines of immorality; though he is cutting away at the *root* of that tree of sin of which you are hacking away at its *branches* merely; though *he* is using an *axe*, while you are whittling away with a *penknife*; though *he* is doing more at one stroke than you do at millions, and will effect '*permanent, radical reform*, while you reach only those who are in no danger.

peal at all? I KNOW that I am on *phrenological* ground; enough for *me* to know. Phrenology requires, as an indispensable condition of virtue and enjoyment, that the *propensities* (that of love of course included,) should be governed by the moral sentiments and intellect, and the more momentous the matter, the more imperious this requisition; shall we, then, in this the most momentous and eventful transaction of our whole lives, be governed by blind animal *feelings*? This science forbids. Your own happiness forbids it. Rather follow its advice, and hold a tight rein upon your love till intellect shall have designated a suitable time, and selected a desirable object on whom it may rest *for ever*, and the full fruition of all those joys designed by nature to flow from marriage, will abundantly reward you for this temporary self-denial.

And, *especially*, let no young *lady* ever once *think* of bestowing her affections till she is *certain* they will not be broken off—that is, untill the match is fully agreed upon; but rather let her keep her heart *whole* till she bestows it *for life*. This requisition is as much more important, and its violation as much more disastrous to woman than to man, as her social faculties are stronger than his. As a “burnt child dreads the fire,” and the more it is burnt, the greater dread: so your affections, once interrupted, will recoil from a second love, and distrust all mankind. No! you *cannot* be too choice of your *love*—that pivot on which turns your destinies for life.

But here an apparently insurmountable difficulty rises to prevent putting this direction in practice. These matrimonial instincts usually develop themselves *early*, long before the judgment is matured, and often rage to a degree well nigh ungovernable, refusing to wait till the tardy intellect has made its selection, and has all things ready. In such cases, what must be done? Kind reader, listen; moralists and philanthropists, attend, while I strike the very root of this Bohun Upas, or poisonous tree of domestic bitterness—while I lay open the *primary* cause and *fountain-head* of this unblushing licentiousness, which constitutes *the* sin of this sinful age—this nucleus of all the vices—this hell upon earth, whose fierce flames are continually consuming the very life and souls of millions, by inflicting upon them all the mental and physical agonies which our nature can bear. On the two preceding pages, I gave the direct and ostensible cause, but I shall now present the *primary* cause, or the *cause of* THAT cause; and that is, the PREMATURE DE-

VELOPMENT and the ARTIFICIAL STIMULATION of *Amativeness*. I will expose a few of those causes, kept in constant operation by nearly all classes of the community, which tend to bring forward the passion of love prematurely, and to keep it constantly and morbidly excited.

1. *The conduct and conversation of adults before children and youth.* How often have I blushed with shame, and kindled with indignation at the conversation of parents, and especially of *mothers*, to their children! "John, go and *kiss* Harriet, for she is your sweet-heart." Well may shame make him hesitate and hang his head. "Why, John, I did not think you so great a coward. Afraid of the *girls*, are you? That will never do. Come, go along, and hug and kiss her. There, *that's* a man. I guess you will love the girls yet." Continually is he teased about the girls, and being in love, till he really selects a sweet-heart. I will not lift the veil, nor expose the conduct of children among themselves. And all this, because adults have filled their heads with those impurities which surfeit their own. What could more effectually wear off that natural delicacy, that maiden purity and bashfulness, which form the main barrier against the influx of vitiated *Amativeness*? How often do those whose modesty has been worn smooth, even take pleasure in thus saying and doing things to raise the blush on the cheek of youth and innocence, merely to witness the effect of these improper allusions upon them; little realizing that they are thereby breaking down the barriers of their virtue, and prematurely kindling the fires of animal passion?

As puberty approaches, the evil magnifies. The prematurely kindled embers of love now burst forth into the unextinguishable flames of unbridled licentiousness or self-pollution. Most of the conversation of young people is upon love matters, or used in throwing or pretending to parry the shafts of love; and nearly all their plays abound in kissing, mock-marriages, &c. &c. The entire machinery of balls and parties, of dances and the other amusements of young people, tend to excite and inflame this passion. Thinking it a fine thing to get in love, they court and form attachments long before either their mental or physical powers are matured. Of course, these young loves, these green-house exotics, must be broken off, and their miserable subjects left burning up with the fierce fires of a flaming passion, which, if let alone, would have

slumbered on for years, till they were prepared for its proper management and exercise.

Nor is it merely the *conversation* of adults, that does all this mischief: their *manners* also increase it. Young men take the hands of girls from six to thirteen years old, kiss them, press them, and play with them so as, in a great variety of ways, to excite this organ, combined, I grant, with Friendship and Refinement—for all this is *genteelly* done. They intend no harm, and parents dream of none; and yet their embryo love is awakened, to be again still more easily excited. Maiden ladies, and even married women, often express similar feelings towards lads, not perhaps positively improper in themselves, yet injurious in their *ultimate* effects.

READING NOVELS, LOVE TALES, ETC. INJURIOUS.

The fashionable *reading* of the day is still *more* objectionable. As to its *amount*, let publishers, and the editors of family newspapers, testify. Whose sales are the greatest? Whose patronage is the most extensive? Those who publish the most novels, and the best (? worst) love-tales. Let those weeklies that boast of their "30,000 subscribers," and claim "the largest circulation in the world," have a red line drawn across every column containing a story, the substance and seasoning of which is *love*, and more than *half their entire contents* will be crimsoned with this sign of Amativeness! Try this experiment, and it will astonish you. Country newspapers also must have a part or the whole of some love-tale every week, or else run down. These stories, girls are allowed and encouraged to read. How often have I seen girls not twelve years old, as hungry for a story or novel as they *should* be for their dinners! A sickly sentimentalism is thus formed, and their minds are sullied with impure desires. Every fashionable young lady must of course read every new novel, though nearly all of them contain exceptionable allusions, perhaps delicately covered over with a thin gauze of fashionable refinement; yet, on that very account, the more objectionable.* If this work contained one improper allusion to their ten, many of those fastidious ladies who now eagerly de-

* I do not undertake to say, that there are *no* good novels, yet their number is very small. Even those of Scott, the very best (or rather the least bad) of novels, are full of *love*; and I maintain that this passion in man is quite strong enough,

your the vulgarities of Marryatt, and the *double-entendres* of Bulwer, and even converse with gentlemen about their contents, would discountenance or condemn it as *improper*. SHAME ON NOVEL-READING WOMEN; for, they *cannot* have pure minds or unsullied feelings, but, Cupid, and the beaux, and waking dreams of love, are fast consuming their health and virtue.

Not that I impute the least blame to those *respectable* editors and publishers, who fill their coffers by feasting this diseased public appetite, especially of the *ladies*, even though they thereby pander to, and increase this worst vice of this our vicious age and nation; any more than I blame grog-sellers for making money out of another diseased public taste; because both are aiming mainly at *dollars and cents*, yet stabbing public virtue to the heart. But their money will be a curse to them, and their trash is a curse to its readers.

3. A STIMULATING DIET preternaturally excites and prematurely develops this organ. That there exists an intimate and perfectly reciprocal relation between the state of the *body* and that of the *animal propensities*, is a plain matter of fact and experience, susceptible of the clearest demonstration by appealing to *facts*, especially of a *collective* character. Although the *proof* of this principle is indispensable in order to *enforce* the conclusion that flesh, tea, coffee, tobacco, snuff, candies, condiments, spices, &c. &c. stimulate the propensities, and especially excite Amativeness, yet our restricted limits forbid its introduction here; but the reader is referred to my work on "*Temperance, founded on Phrenology and Physiology*," pp. 13 to 23, and to my work on "*Phrenology applied to Education and Self-Improvement*," published in the *Phrenological Journal*, in which the principle, that *whatever* artificially stimulates the body thereby stimulates the animal propensities much more in proportion than the moral or intellectual organs, is proved beyond all doubt or cavil, to be a *law of our nature*. Tea, coffee, flesh, tobacco, spices, &c., as well as wine and ardent spirit, are unquestionably highly *stimulating*, much more so than water, breadstuffs, vegetables, &c.; and therefore powerfully excite these propensities. And since the relation between the body and *Amativeness*, and especially between the *stomach* and this organ, is

without *any* artificial stimulant. Works of fiction *might* be turned to most excellent account by enforcing valuable *morals*, yet *are* and *might* be are two very different things, for their morals *are* mostly drowned in *love*.

more direct and intimate than between the body and any other portion of the brain, the inference is clear that stimulating food and drink tend directly and powerfully to develop this organ prematurely, and keep it in a morbid, feverish state of action. Children, therefore, should not be allowed a stimulating diet, nor is it exactly proper for young ladies.

WANT OF EXERCISE is another means of exciting impure desires; while labor tends to subdue them. The principle just stated, applies here with increased force. As the energies of the system are continually accumulating, they must have *some* door to escape. Labor and exercise carry them off through the muscles; but when this door is closed by fashionable *idleness*, their next medium of egress is through the propensities. This is established by *facts* as well as by this principle. What class of society is the most virtuous? The *laboring*. But, who are the most licentious? Idlers, loafers, "soap-locks," men and women of *leisure*, and those who are *too good* (query, too bad) to labor. When the laborer retires, he falls asleep at once, while those who are too proud or fashionable to work, retire to indulge the nightly reveries of their fancies, mingled with unclean thoughts, and stained with impure desires. Labor, or, at least, vigorous *exercise*, is as indispensable to moral purity as breath is to life. All who break this law, even fashionable ladies included, must abide the consequences, one of which is, a depraved imagination, full of unclean desires;* but whoever *obeys* it, thereby reaps a rich reward of *personal happiness*.

TO CHILDREN AND YOUTH, this principle applies with *increased* force. Keeping them housed up in-doors, and from play or labor, prevents the free circulation of their blood throughout the body, and of course sends it up to the *brain*, and especially to its *base*, to ripen this feeling prematurely, and then to keep it morbidly active. This is the cause of its appearing two or three years earlier in the city than in the country, and several years younger even there than unthwarted *nature* would develop it. A city is no place to bring up children. It is a hot-bed for all the passions, ripening all the faculties too early, but hastening their decay in even greater propor-

* Every laborer will bear me witness, that these feelings are more active when they do *not* work than when they do—on a Sabbath evening, for example, than on other evenings. Hence, doubtless, the custom of selecting *Sabbath* evenings for *courtship*.

tion. Were these and other causes of its premature development done away, it would not probably appear till between the twentieth and twenty-fifth year, and then be five years longer in ripening up to a maturity sufficient for marriage, and, by this time, the judgment would be sufficiently matured to make a proper selection.

Theatres, and theatrical dancing, also inflame Amativeness, and are "the wide gate" of "the broad road" of moral impurity. Fashionable music is another, especially the *verses* set to it, being mostly love-sick ditties, or sentimental odes, breathing this tender passion in its most melting and bewitching strains. Improper prints often do immense injury in this respect, as do also balls, parties, annuals, newspaper articles, exceptionable works, &c. &c.

MODERN FEMALE EDUCATION.

But, perhaps, nothing tends to develop or inflame this passion at all to be compared with MODERN FEMALE EDUCATION. It really does seem as though the *one main object* of the education of fashionable females, was to excite and gratify the *Amativeness* of fashionable gentlemen—to enable them to get a dashing beau, and a rich husband. Most of our fashionable boarding-schools are *public curses* ;* for, they make their pupils mere parlor toys and senseless chatterers, yet miserably poor wives and mothers. Not a thousand miles from Troy, N. Y., is a mother school of this class, the baneful influences of which will long remain to curse, not its own sex merely, but the other also, with fashionable wives and weakly mothers. These schools teach the *graces* and *accomplishments* mainly, which are only polite names for beaux-catching, cap-setting, coquetry, and such like *fashionable* attainments. They only white-wash the *out-side* of these rouge-painted, tight-laced sepulchres, but efface almost every element of the *true* woman. They teach her to screw her waist into artificial forms, and her face into artificial smiles, and to learn to say *soft* things very *softly*. They

* I am gratified to be able to except the schools of Rev. Mr. Avery, of Danvers, Mass.; Mrs. Burrill, of South Boston; and Miss. Lyon's Mount Holyoke Seminary, near Northampton, Mass. There are doubtless others, yet they are "few and far between,"—too few to require any important modification of these strictures on female seminaries as a class.

inculcate the sentiment that "the chief end of woman is to" *please the men*, and pander to their depraved appetites; that to engage personally in *domestic* duties, is a direct violation of all good breeding, and even down right vulgarity; that a lady must know how to *draw, embroider, sing, write letters*, but nothing farther; that she must express as much "*mischief*" (*Amativeness*) in her eye as possible, and aim at making *conquests*, rather than at fitting herself to become a wife and mother; that *dress, and show, and fashion, and splendid style*, must supersede all other considerations; that *extravagance* is a virtue, and *economy* obsolete; that making morning calls and fashionable parties, and telling *polite* lies, (that is, pretending to be very glad to see persons whom they dislike, and pressing them to "call again," when they hate the very *sight* of them,) together with a thorough knowledge of the *art* of making love and playing the coquet, and such like *fashionable* flumery, constitute the main duty of woman. A recent English work devoted to teaching ladies *manners*, occupied some *fifteen pages* in teaching them how to get into a carriage, so as to show just enough, but none too much, of their handsome ancles, feet, &c. &c. &c. &c. &c.; and a recent American work dedicatad to the fair sex, occupies several pages in pointing out the *infinite* importance of leaving a blank place on the third page of a letter for the *wafer*, "*Et id omne genus!*"

If there be any one thing in civilized society more utterly destitute of common sense, and evincing more consummate folly; or, if there be any thing more totally at war with the designs and arrangements of nature, than any other, it is the modern fashionable method of conducting female education. What is the *nature* of woman, as indicated by her phrenological developments? and in what respects does her fashionable education correspond with it, or, rather, in what point does it not *outrage* and *violate* that nature? If sufficient space were left, it would be of great service to show just what the phrenological character of woman *is*, and what her education *should* be to adapt her to it; and also to contrast that education with the one now dealt out to her by her lords and masters—fashionable men, or rather *dandies* and *libertines*. But as there is not sufficient space left, I must again refer the reader to my work on that subject.

In view of these evils, one gentleman of this city said—"I would sooner let my daughter run wild, than receive a

modern fashionable education ;” and another, whose name, if given, would be at once recognised by almost every school-boy in the United States, “ Though I would not go to that extent, yet I would sooner see my daughters get their living by *begging*, or follow them to their graves *to-morrow*, than brought up fashionably.” To this latter sentiment, I heartily respond ; and, I pray God that neither *my* daughters nor sisters may be fashionably educated. Over no evil do I mourn more—no crime do I deplore more—than the *perversion* of woman’s nature by modern education. Though deeply interested in the cause of Temperance, yet it would give me ten times the pleasure to see *woman* properly educated, and placed in her proper sphere, than to see every drunkard in Christendom reformed ; for, the latter would benefit the few, but the former, *all* mankind—the latter would relieve only a part of the present generation from a cruel bondage, but the former would deliver the *half* of our race, together with all future generations, from a thralldom more tyrannical, and a condition more pitiable, than any other now or *ever* endured by man. And in this fruitful field will I labor and die.* I call upon woman to pause, and consider the oppressive evils under which she groans and dies, to rise and shake off the chains, and follow the dictates of her nature ; to assert and maintain her *independence* ; to rise from her abject servitude,† and assert and maintain her *rights*, and her *freedom*, and *be herself*. I know hundreds of women who allow their husbands, as it were, to *drag them through life by the hair of their heads*, on account of their children ; and, taking woman as a class, even in these United States, her sufferings no tongue can tell, and none but *woman* can endure. But I must stop ; for I *feel* and *think* on this subject more than my limits allow me to express ; but, if my life be spared, I intend to probe this subject to the bottom, and tell woman, in the name of Phrenology, what she *is by nature*, and *should be by practice and station*.

* As soon as I can command the time, I intend to publish, in a neat little book, a *LADIES EDITION* of this Work, which, besides being free from all expressions and allusions to which even prudish fastidiousness can object, will be expressly adapted to *woman* in the matter of marriage and education, showing her how she should be educated to become a wife and matron, and then how to *choose* and *obtain* a suitable husband.

† For years, the fact that Self-Esteem is small in nearly all women, and Firmness rather feeble, surprised me ; but Phrenology soon opened my eyes to the true situation of women,—that of abject *slavery* to a dozen masters—to the fact.

MARRY YOUR FIRST LOVE.*

This is the most *important* direction of all. On pp. 74-80, will be found one cogent reason for it; namely, that interruptions in love *sear* and *benumb* the element of love. I do not say that you cannot love a second time; but, I *do* say, that *first* love experiences a tenderness, a purity, an unreservedness, an exquisiteness, a devotedness, and a poetry belonging to no subsequent attachment. "Love, like life, has no second spring." Though a second attachment *may* be accompanied by high moral feeling, and a devotedness to the object loved; yet, let love be checked or blighted in its *first* pure emotion, and the beauty of its spring is *irrecoverably* withered and lost. It may yet retain the glory of its summer, but the dew of its youth has vanished, never to return. The fruits of its autumn may be enjoyed, but the flower of its primrose has faded away, never to blossom again.

When the Bible, that book of *human nature* as well as of good morals, would illustrate God's love for his children by the strongest and most tender of human emotions, it employs the term "*FIRST* love;" because love is the strongest of human passions, and *first* love is the purest, strongest kind of love. It glows with a disinterestedness and devotedness which appertain to no subsequent attachment. It is more Platonic and less animal than any other. In it, Amativeness, as such, is not once thought of. *Personal* charms appear as nothing when compared with the superior beauties of the mind and heart. It also unites with it a feeling of *sacredness* which appertains to no other love. Perfectly satisfied with each other, neither bestows one iota of love upon any other, and both regard a change of objects as profanity and moral treason

ions, which make her pinch her feet and screw in her waist till she can have no peace of her life; a slave to man, and especially to the *worst class* of men—the *genteel* class; and a slave to the *artificial* wants of man, in the family and out of it; a slave as regards *property*; for, as a wife, she is allowed to hold none independently; a slave in almost every form in which it is possible for man to command or woman to obey.

* First love, as employed here and elsewhere in this work, has no reference to that green boys-and-girls' love often experienced by children just entering their teens, especially when the causes specified in the text have developed this faculty *prematurely*; but it refers to the first strong, reciprocal attachment, founded in esteem, and formed after the parties arrive at an age sufficient to experience the full power of love.

in their worst forms. It is only *after* this first love has been *interrupted*, that either party can once indulge even an impure *feeling* towards another. Not only does the formation of a relation so tender, erect an impregnable *rampart* against this vice, but the very *anticipation* of it guards the heart of youth against destructive habits and impure passions. That young man is safe, though surrounded with the temptations even of a *Joseph*, whose love is reciprocated, and whose vows are plighted. As long as his heart is bound up in its *first* bundle of love and devotedness—as long as his affections remain reciprocated and uninterrupted—so long temptations cannot take effect. His heart is callous to the charms of others, and the very *idea* of bestowing his affections upon another is abhorrent. Much more so is animal indulgence, which is morally *impossible*.

But, let this *first* love be broken off, and the flood-gates of passion are raised. Temptations now flow in upon him. He casts an amative eye upon every passing female, and indulges unchaste imaginations and feelings. Although his Conscientiousness or intellect may prevent actual indulgence, yet temptations *now* take effect, and render him liable to err; whereas, before, they had no power to awaken improper thoughts or feelings.

MUTUAL LOVE CONSTITUTES MATRIMONY.

In what does matrimony consist? In some *one* thing? or, in many things? In *mutual love*, or in the *legal ceremony*, or in both *combined*? If marriage consists in *human law*,—or, rather, just so far as it consists in law—it *does not* and *cannot* consist in *love*; and is, therefore, *human* in its origin and character, and just so far should human law be *relied* upon to create and perpetuate marriage, and punish its violation. But no human legislation can so guard this institution but that it may be broken in *spirit*, though, perhaps, acceded to in form; for, it is the *heart* which *this* institution requires. What would any woman give for merely a *nominal* or *legal* husband, just to live with and provide for her, but who entertained not one spark of *love* for her, or whose affections were bestowed upon another? How absurd, how preposterous the doctrine, that the obligations of marriage derive their sacredness from *legal* enactments and injunctions! How it literally *profanes* this holy of holies, and drags down this heaven-born institution from its ori-

ginal, divine elevation to the level of a merely *human* device! Who will dare to advocate the *human* institution of marriage? Or, who will maintain that a compliance with its legal requirements strengthens, or a non-compliance, weakens, or either at all alters the matter? All *must* admit that marriage is *wholly* divine in its origin and obligation, and, as such, above, and independent of, all human laws, and consisting *entirely* in *reciprocal and connubial love*. "Whom God hath joined together, let not *man* put asunder." The Bible, in all its allusions to marriage, implies and asserts that its obligations derive ALL their value and sacredness FROM GOD. Unless, therefore, *he* makes our marriage laws, marriage *cannot* consist in any injunctions or enactments thrown around it by these laws; and, hence, to maintain that he imposes these obligations by *means* of human law, is next to blasphemy. No human tribunal or legislature can *increase* or *decrease* their obligations one jot or tittle. If so, their sacredness vanishes at once, because this makes them of *men*, whereas, *now* they are of *God*.

But how does *God* "join together" two congenial spirits so closely as to make of twain one flesh? By ties the strongest, most tender, and most *indissoluble* of our nature—ties in comparison with which, friendship is but as a straw, and even self-interest but as a shred of flax in a burning candle. This tie is the passion of LOVE. This element of our nature, and *this* ALONE, constitutes matrimony, and as it was implanted *by God*, matrimony is *divine* in its origin and obligations. The happy, loving pair are always married *in heaven*, before they *can* be on earth; for, their *agreement* to live together in *nature's* holy wedlock, *is marriage*, with all its rights and privileges, and constitutes them husband and wife.

I repeat the simple, single point at issue, namely, that the marriage relations are *divine* in origin and obligations, and therefore, have no possible connexion with the marriage *ceremony*, but are *infinitely* above all human enactments; and that, making marriage consist in, or depend upon, *human law*, makes it *human*, which completely strips it of all those high and holy sensations thrown around it by basing it in *mutual love*. Just as far as it consists in *law*, just so far is its purity corrupted, its exalted nature debased, and its sacredness converted into *sacrilege*!

"What!" says an objector, "would you then annul the law of marriage, abrogate the legal ceremony, and leave man to his own unbridled desires? Depraved man requires all the restraints of hu-

man law, *added* to the thunderings of divine vengeance, in order to make him faithful. and is wofully frail and faithless at that." I answer, that, since laws have been enacted, and a ceremony instituted, it may perhaps be well enough to obey the former and observe the latter *as a form merely*, but human law *cannot touch the point* any more than it can regulate the appetite. If law required that we should be hungry at particular periods, and forbade our eating at others, would this affect our appetites either way *in the least*, or prevent our eating? Of *course* not. Nor does its requirement, that *legalized* husbands and wives should love, and be faithful to, each other, have the *least* influence in promoting either. If those who are married according to law, love each other, they love wholly independent of legal requirements, but if they do *not* love each other, no human law can either create attachment or weaken enmity; for, it *does not* and *cannot reach the case*. In no way whatever, either for good or evil, can it affect those *feelings* of the heart which have been shown to constitute marriage.

"Of course, laws do no *harm*," retorts an objector. I answer, that *relying* upon law to effect *what law can never reach*, does much more injury than relying upon a broken reed only to be *pierced* by it, because the matter concerned is so all-important. The perpetuity of love *nature* has provided for, and infinitely better than *man* can do, and therefore man need not feel concerned about it. Let men rely *SOLELY* upon the *affections of the heart*; for, their very *nature* is *self-perpetuating*. They need *no* law, and are above *all* law. Let them but be properly placed at first, and they will never once *desire* to change their object; for, the more we love an object, the more we wish to *continue* loving it, and the longer husbands and wives live together affectionately, the stronger their love. *Love increases itself*. Hence, we no more *need* a law requiring husbands and wives to love each other, than one requiring us to eat, or sleep, or breathe; and for precisely the same reason. True love recoils *from* a change of objects as a burning nerve shrinks from a scorching fire. Let men but *rely* upon the *law of love* instead of upon the laws of the land, and they will certainly have more connubial happiness, and less discords and petitions for divorces. Nor should the law ever compel two to live together who do not love each other; for, it thereby only compels them to violate the *seventh commandment*. Impotent as our laws are, touching marriage, they need re-

vising, for they are sadly defective and cruelly oppressive, especially upon *woman*, whom they *should* protect.

The inference, therefore, is *clear* and *conclusive*, that those whose legal marriage is prompted by motives of property, or honor, or any consideration other than *mutual love*, are no more husbands and wives than as though they had not sworn falsely by assenting to the marriage ceremony. Does their *nominally* assenting to a mere *man-made ceremony* make them husbands and wives? It simply *legalizes* their violation of the seventh commandment. It is *licensed licentiousness*. If they do not *love* each other, they *cannot possibly* become husbands and wives, or be entitled to the sacred relations of wedlock.

So, on the other hand, if two kindred spirits are really united in the bonds of true, reciprocal *love*, whether *legally* married or not, they are, to all intents and purposes, man and wife, and entitled to all the rights of wedlock. If they have reciprocated the pledge of *love*, and *agreed* to live together as husband and wife, *they are married*. They have nothing to do with law, or law with them. It is a matter *exclusively their own*; and, for proud or selfish parents, from motives of property or family distinctions, to interfere or "break up the match," is as criminal and cruel as separating a husband and wife; or, rather, it is separating them. It is as direct and palpable a violation of the married relations—for it is the very *same crime*—as *putting asunder* those "whom God hath joined together. Ambitious mothers, selfish fathers, and young men seeking to marry a fortune, may bolt at this; but, any other view of marriage, makes it a merely *human* institution, which divests it of all its sacredness and dignity.

Yea, more! For a young man to court a young woman, and excite her to love till her affections are riveted, and then (from sinister motives, such as, to marry one richer, or more handsome,) to leave her, and try elsewhere, is the very same crime as to divorce her from all that she holds dear on earth—to root up and pull out her imbedded affections, and to tear her from her rightful husband. So, also, for a young woman to play the coquet, and sport with the sincere affections of an honest and devoted young man,* is one of the highest crimes that human nature *can* commit. Better murder him in *body* too, as she does in soul and morals. There is no possible way

* If she be only coquetting a *male* coquette, the crime and injury are mutual, and the accounts square, for each is equally guilty.

of escaping these momentous inferences. No wonder, therefore, that so heinous a crime as separating man and wife, should result in all those wide-spread and terrible evils attributed to interrupted love, pp. 74-80. The punishment does not exceed the crime. Young men and women! Let these things sink *deeply* into your hearts! Pause, and reflect! and, in every step you take towards loving and marrying, remember that *mutual love constitutes matrimony*; and, that *interrupting love is separating man and wife!*

Let me, then, be distinctly understood as maintaining-

1. That **MUTUAL LOVE** constitutes matrimony:
2. That breaking off this love is a breach of marriage:
3. That **FIRST love** *pre-eminently* constitutes marriage, because stronger, more tender, and more Platonic than any subsequent attachment *can* be:
4. That interruptions in love, or courting and winning the affections without marrying, is the *direct* cause of licentiousness, by being a breach of the marriage covenant; and
5. That the order of nature, as pointed out by Phrenology, is

ONE LOVE, ONE MARRIAGE, AND ONLY ONE.

One evidence that second marriages are contrary to the laws of our social nature, is the fact, that almost all step-parents and step-children disagree. Now, what law has been broken, to induce this penalty? The law of *marriage*; and this is one of the ways in which the breach punishes itself. Is it not much more in accordance with our natural feelings, especially those of mothers, that children should be brought up by their *own* parent? The analysis of Philoprogenitiveness (p. 10) shows *why* it is that step-parents, as a general thing, cannot bestow all the love and attention upon step-children that they can upon their own. This partiality, so *natural*, is soon detected by the children, and causes unpleasantness all around.

Another proof of this point is, that second marriage is more a matter of *business*. "I'll give you a home, if you'll take care of my children."—"It's a bargain" is the way most second matches are made. There is little of the *poetry* of first-love, and little of the coyness and shrinking diffidence which characterize the first attachment. Still, these remarks apply almost equally to a second *attachment*, as to second marriage.

I grant, that, in case a companion dies, marrying again may be a lesser evil than living unmarried, and, therefore, preferable. Second marriages are like a dose of medicine, bitter to the taste and painful in its operation, yet a lesser evil than the *sickness*. A second love and marriage, are directly calculated to heal the lacerated affections, (as far as they can be healed,) and make up the breach, and therefore advisable, but, as *not to be sick* is better than to take medicine, so *not to have a companion die*, is better than for either to be compelled to marry again, or to live deprived of one. But, I maintain that the death of a companion *need not* and *should not* occur till too late to marry again. The *proof* of this startling declaration is, first, that every physiological law of our nature—every physical contrivance and adaptation of the body—fully establishes the inevitable conclusion, that, in case the laws of life, health, and physiology were obeyed, sickness would be unknown, and death would occur *only* after the body was literally *worn out* with old age; and, secondly, that sickness and death are merely the EFFECTS of their appropriate causes, and governed by *fixed laws*, and therefore *within our control*. If life, health, sickness, and death, be *not* caused by the action of the laws of physiology, then this part of nature's operations is mere *chance* and *hap-hazard*—a result as absurd in itself as it is derogatory to the wisdom of the God of nature. But, if sickness and death be governed by laws of cause and effect, it is self-evident, that, by applying the appropriate means (which are in the hands of ourselves, our parents, and mankind), *all may* be healthy, and live to a good old age;* so that husbands and wives *need not* be separated from each other or from their children by death until the former are too old to marry again, and the latter old enough to provide for themselves, (extraordinaries of course excepted.) This renders the inference *clear* and most *forcible*, that all married men and women are under obligations to their families the most imperious and sacred, to take all possible *care of their health*; and to *avoid all exposures* calculated to shorten life, or even impair

* If this doctrine be deemed heretical or chimerical, I answer, 1st, that Charles G. Finney advocates it: 2dly, that Physiology establishes it to a *demonstration*: and 3dly, that any other view of this matter substitutes *chance* in the place of *cause* and *effect*. It is high time for mankind to *know* that sickness and death, in the prime of life, are merely the *penalties* of violated physical laws, and therefore *wrong*; and to act accordingly.

health. Their duties to their *families* are among their *first* duties ; and, that branch of their domestic obligations which regards the preservation of their *health*, is PARAMOUNT to all others of this class ; because so much of the happiness of their families depends upon their life and health, and the sufferings caused by their sickness and death are excruciating and aggravated.

It should be added, that it is the duty of parents to be *at home* as much as possible, and in the *bosom of their families*, making them glad by their presence, and enjoying, and causing them to enjoy, the sweets of domestic life. The moment parents enter their dwellings, they should banish all those unpleasant feelings engendered by crosses, losses, impositions, vexations in business, &c., and place their domestic feelings and higher sentiments on the throne, relaxing, and, perhaps, even playing with their children. How often are angry or unpleasant feelings carried into the family to mar their joys, and how natural to pour them out upon the innocent members of the family, not because they have done any thing wrong, but because we were previously in anger. When anger has been excited, how natural to direct it to those about us, though entirely innocent ; but how *unreasonable*, especially if they be an affectionate wife or innocent children.

In regard to marriage, then, the order of nature, as pointed out by Phrenology, is unquestionably this : 1st, that the matrimonial instincts or feelings should not appear till from the twentieth to the thirtieth year : 2d, that true love requires from three to five years to ripen into a preparation for marriage : 3d, that, by this time, the moral and intellectual faculties will generally have become sufficiently matured to restrain them, or else to select the proper object upon which they may continue for life in virtuous wedlock : and, 4th, that then, the happy pair, hand in hand and heart in heart, should ascend the acclivities and descend the declivities of life together, commingling their joys, sorrows, and affections, until each becomes too old to marry again ; so that both may pay the common debt of nature nearly together, loving and marrying *once*, and but once, and that *for ever* ; and thus combining all the intellectuality of a mature mind with all the poetry of FIRST LOVE. *This is marriage* in full fruition—marriage as it came from the hand of God, and is indelibly stamped upon the nature of man.

DIRECTIONS TO THE MARRIED FOR LIVING TOGETHER AFFECTIONATELY
AND HAPPILY, AND FOR MAKING FAMILIES HAPPY, AND NEIGHBOR-
HOODS AGREEABLE.

Having now given directions for CHOOSING suitable companions for life, I proceed to give *directions to the MARRIED* for living together affectionately and happily. Having tied the gordian knot, you naturally ask, "How can we intertwine and strengthen the cords of love, and prevent roots of bitterness from springing up to mar or poison domestic happiness? How derive the most enjoyment from a happy choice, or 'make the best of a bad bargain'?" Phrenology answers:

1. EXCITE EACH OTHER'S FACULTIES AGREEABLY.

Every faculty has its pleasurable, and also its painful, action; and, as happiness is one, if not *the* one, great end of creation, let each excite the faculties of the other *agreeably*, and *avoid* exciting them painfully—a course dictated by *selfishness* as well as by love. The following principle shows *how* to do this:—The activity of any faculty in one, naturally excites the same faculties in others; and excites them pleurably or painfully, according as its action is painful or pleasurable. Combateness in one, for instance, kindles Combateness in others, while Benevolence excites Benevolence; Causality, Causality, &c. Thus, when Kindness does you a favor, you are anxious to return it, and are rendered more obliging to all; Benevolence in him, exciting kindly feelings in you; but, being addressed in an angry, imperative tone, kindles your own anger in return, and causes in you a spirit of resistance and resentment. For example:

Mr. Sharp* said, angrily, to a lad, "Go along, and bring me that basket yonder. Be quick, or I'll flog you!" The boy went tardily and poutingly, muttering as he went. "Why don't you hurry there, you idle vagabond, you? Come, be quick, or I'll whip your lazy hide off your back, you saucy, impudent rascal

* I employ this form of expression, because it enables me to personify the organs, and thereby to embody and bring the full force of the idea presented, and the principle illustrated, directly before the mind in a manner more tangible and easily remembered than any other.

you," re-echoed Mr. Sharp, still more imperatively. The boy went still more slowly, and made up a face still more scornful; for which Mr. Sharp flogged him; and, in return, the boy conceived and cherished *eternal hatred* to Mr. Sharp, and eventually sought and obtained the long desired *revenge*. But, Mr. *Benign* said, kindly, to the same boy, "John, will you please run and bring me that basket?" "Yes, sir," said John, and off he started on the run, glad to do the good old man a favor.

All the neighbors of Mr. Contentious cordially *hate* him, because he is continually contending with, and blaming, and suing them. His Combateness manifested towards them, has excited their enmity towards him so as to cause a perpetual warfare. Hence, they all cherish ill-will against him, and most of them watch every opportunity to injure him, and he seeks to be revenged on them.

But every neighbor of Mr. Obliging gladly improves every opportunity to serve him; his neighborly feelings towards them having excited their better feelings not only towards him, but even towards each other.

Mr. Justice deals fairly with all—asking and offering but one price; so that Mr. Banter never tries to beat him down, nor thinks of making or receiving a second offer, but deals fairly with him. But, when Mr. Banter deals with Mr. Close, he stands more upon a sixpence than it is worth, or than he does for a dollar when dealing with Mr. Justice, and will neither sell as cheap nor give as much for the same article to Mr. Close as to Mr. Justice, because the Acquisitiveness of Mr. Close and Mr. Banter each excites that of the other, while the higher faculties of Mr. Justice restrain the action of this Jewing spirit in all who deal with him.

As Parson Reverence enters the sanctuary, clothed with the spirit of devotion, and in the air and attitude of sanctity, instantly a solemn feeling pervades the whole assembly, so that even the playing boys in the gallery catch the pervading spirit of solemnity, and drop their sports. But, when Parson Gaity enters the church, a gay, volatile feeling spreads throughout the congregation, and the boys laugh aloud. The former is a successful preacher of righteousness, and has been instrumental in promoting many revivals of religion; while Parson Gaity has a worldly, fashionable congregation. Revivals of religion beautifully and forcibly illustrate this principle of sympathy.

Mr. Elegant enters into the company of Messrs. Useful and Misses Plain, and at once a feeling of refinement and elegance infuses every breast, chastens every remark, and polishes every action and feeling; but, when Mr. Homespun enters the company of Messrs. Wellbred and Misses Genteel, the elevated tone of feeling that before pervaded the company, is lowered as effectually and perceptibly as when a mass of ice is introduced into a heated atmosphere; and he is not well received simply because he interrupts the exercise of refinement and good taste.

Mr. Self-Esteem swells and struts past you in the natural expression of pride and scorn, and instantly your own self-sufficiency is excited, you straighten up and feel that *you* are as good as *he* is; whereas, but for this manifestation of pride on his part, you would not once have *thought* of yourself—pride and scorn in another exciting the same feelings in you.

The Messrs. Mum were sitting silently in a room, neither having a word to say, when Mr. *Talkative* entered, and began to rattle away. This so excited the Language of Messrs. Mum, that they talked incessantly, so that there was not room to put in a word edgewise; whereas neither would have said a word had not the Language of Mr. Talkative excited Language in Messrs. Mum.

Mr. Logical Reason began to discuss and expound certain important philosophical principles to Mr. Business, who, though he had been too busy before to take time to think or investigate, saw their force, and immediately exclaimed, "How true that is, though I never thought of it before!" and then proceeded to show how perfectly the principle brought to view, explained what he had often seen, but never before understood. It also set him to thinking upon other subjects, and to investigating other causes.

Miss Display came out in a splendid, new-fashioned attire, and almost every lady in town was set on fire by a spirit of emulation, and would not let their husbands or fathers rest till *they too* could dress *like her*; although, unless Miss Display had indulged her own Approbativeness, that of the other milliner-made ladies would not have been excited.

Mr. Witty threw off a joke, and this excited the risibles of Mr. Serious, who, in return, manufactured another; whereas, but for Mr. Witty's influence, the face of Mr. S. would still have remained as long as ever.

Mrs. Timid, while in a church, screamed out with fright, and nearly all in the house were instantly electrified with fear, but for what, they did not know.

In 1836, Mr. Hope embarked in speculations in stock, real estate, mulberry trees, &c., and counted his thousands in prospect, which inspired confidence in the breasts of thousands of the Messrs. Doubtful, who were excited by his spirit and followed his example.

Mr. Appetite commenced eating his breakfast greedily, when in came his boy, who soon cried out for a piece, which he probably would not have thought of for hours if he had not seen his father eating so greedily.

I now appeal, whether this principle of *sympathy*, this feeling as *others* feel—this *spreading* of the emotions from heart to heart—is not a law of *human nature*, as well as a doctrine of Phrenology? whether it is not as universal and as uniform as the nature of man, and as powerful as it is universal? What heart is so adamant as not to experience its power, or be swayed by its influence? But, of *all* others, husbands and wives are, or ought to be, the *most* so. They are capable of deriving the greatest happiness from its proper application, or subjecting themselves to the greatest suffering from its improper exercise. Every day and hour, this principle furnishes them an opportunity to exert a most powerful influence over each other for good or evil, and to make their lives most happy, or else wretched beyond description or endurance.

Let us now apply this principle, first to Courtship,* or, rather, to the *formation* of love, and the *cementing* of the affections, and then to married life. How can this principle be employed to cause husbands and wives to *love* each other? and, then, how will it enable them to *perpetuate* that love?

It has all along been implied, that the *choosing* should be done *intellectually*, and *before* the parties begin to love; and that all the *loving* should be done *after* marriage, or, what is the same thing, after the parties have mutually *agreed* to become husband and wife. After they have made their choice as already directed, they should employ the principle above mentioned to get each other

* I employ this term, not because it conveys my precise meaning, but because its use in this connexion is so general. I mean by it, the *blending* and *uniting* of the affections, although it is generally employed to express the *fun* and *sport* which usually accompany flirtation. Its use shows how lightly so grave a subject is treated.

in love; nor is there the least danger but that its application will enable any two whose organs are similar, to love each other cordially and most devotedly. To illustrate:—If Approbativeness predominate and Causality be only moderate, you may flatter, and if the brain be rather small, put it on *thickly*.* Praise their dress, features, appearance on particular occasions, and any and every thing they take pride in. Take much *notice* of them, and keep continually saying something to tickle their vanity; for, this organization will bear all the “soft soap” you can administer. When you have gained this organ, you have got the “bell-sheep,” which all the other faculties will blindly follow on the run. But, mark, if Approbativeness be only full or large, with Reason and Morality quite as large or larger, and the head of a good size and well developed, “*soft-soap*” will not take, but will only sicken; for Reason will soon penetrate your motive, and Morality will *reverse* the other faculties *against* you, and destroy all chance of gaining the affections. See to it, that you really esteem those with this organization—esteem them not for their dress, beauty, manners, &c., but for their *moral purity*, their elevated sentiments, their fine feelings, and their intellectual attainments. As they estimate themselves and others, not by a standard of wealth, dress, beauty, &c., but by a *moral* and *intellectual* standard, so your showing them that you really esteem those qualities which they prize so highly, will cause them to perceive that your tastes harmonize with their’s, and thus turn their leading organs in your favor, and unite and endear them to you. To gain such an one, your *own* moral character must be pure and spotless.

If Benevolence predominate in your intended, show yourself kind, not to your intended alone, nor in little matters of modern politeness, but as an habitual feeling of your soul, always gushing forth spontaneously at the call of want or suffering, and ready to make personal sacrifices to do good. Be philanthropic, and show yourself deeply interested in the welfare of your fellow-men. This will gratify her or his Benevolence, and bring it over in your behalf, which will draw the other faculties along with it.

* The morality of this illustration is of course objectionable; but, as I have already directed the reader not to marry a bad or inferior head, such as this is, this will of course be regarded as an *illustration* merely of a *strong* case, for the purpose of presenting the principle the more clearly and fully.

To an intended who has large intellectual organs, do not talk this fashionable nonsense, or words without ideas—this chit-chat, or *small talk*—I mean, the polite tete-a-tete of fashionable young people; but, converse intellectually upon sensible subjects; evince good sense and sound judgment in all you say and do; present *ideas*, and exhibit *intellect*. This will *gratify* their intellects, and lay a deep, intellectual basis for mutual love, as well as go far towards exciting it.

If your intended be pious and devout, be religious yourself, (not *feign* to be, and join the church to get *married*, as many do,) and your religious feelings will strike a chord that will thrill through her whole soul, kindling an irresistible flame of mutual love.

If your intended be a timid damsel, do not frighten her; for, this will drive away every vestige of lurking affection, and turn her faculties *against* you; but be gentle and soothing, and offer her all the *protection* in your power, causing her to feel safe under your wing; and she will hover under it, and love you devotedly for the *care* you bestow upon her.

If Ideality be large, show refinement and good taste, and avoid all grossness and improper allusions; for, nothing will more effectually array her against you than either impropriety or vulgarity, or even inelegance. Descant on the exquisite and sentimental, on poetry and oratory, and expatiate on the beauties of nature and art, and especially of *natural scenery*. If Order be also large, see to it, that your person be neat, apparel nice, and every trace of the slovenly removed. If the object of your love have this organ large, you also should have it large, or not marry—(see p. 35); but if you have it large, this manifestation of refinement and good taste will be *natural* to you, as will that of all those you require to manifest; so that there is no occasion for being hypocritical.

But, since it is the *affections mainly* that you wish to enlist, show yourself affectionate and tender. As *like* always begets like, whatever faculty is active in you, will be excited in them; therefore, your Friendship and Love, as they beam forth from your eyes, soften your countenance, burn on your lips, escape through the soft and tender tones of your voice, light up your countenance with the smile of love or impress the kiss of affection, imbue your whole soul, and are embodied in every look, word, and action, will as surely find way to their hearts as the river to the ocean, and kindle in them a reciprocity of love. By these and other similar applications

of this principle, the disengaged affections of almost any one can be secured, especially if the organs of both be similar; for, the command which Phrenology thus gives over the feelings, will, and even judgment of mankind, is almost unlimited.*

Having shown you how to *commence* ingratiating yourself into the affections of your intended,—(on p. 47, you have been told how to get *yourself* in love with your intended,)—I proceed to the most important department of this whole subject, as well as the most important matter connected with marriage, namely,

THE MEANS OF PERPETUATING LOVE.

To *select* a suitable companion (provided the difficulty of *finding* one be not great,) is comparatively easy, and getting in love is all *down-hill*, while to get your *intended* in love with you, has just been shown to be an easy matter. But, to *perpetuate* this love—*this* is the most difficult of all, and the most rare. It is even regarded as a matter of little importance, and the germ of love is left either to grow, or else to wither and die, according to circumstances. The wedding over—the honey-moon past—a neighboring city visited and a few rides and rambles taken, excursions and visits made, and soft words and looks exchanged, that intoxication of love which they have thus far indulged, begins to satiate and induce reaction; partly, because founded too much on personal charms, and too *animal* in its character, and partly, because it is not cherished by proper means. Little petty difficulties then spring up, and, by and by, a sour feeling, a cross look, a tart remark, are exchanged, which too often increase till both are heartily sick of their bargain, and wish themselves in Texas, and their companions still worse off. Now, much of this originates in this getting in love before making their choice intellectually, and then in their being too amorous and enthusiastic in their love at first. The excess of any faculty brings on re-action; and the greater the excess, the greater its re-action. The final result, especially as regards the unfortunate wife, is, that

* This principle, of itself, independently of its application to courtship, is invaluable as a means of *operating on the minds of men*; and, in my work on the application of Phrenology to Education, I shall carry it out more fully, especially as regards its application to the **TRAINING AND GOVERNMENT OF CHILDREN**. See also my work on Phrenology, p. 425.

she loses all ambition, and settles down into an intermediate state between life and death—a purgatory, in which she neither enjoys life nor cares for death—and all from not *beginning* married life aright.

How, then, *should* it be begun? How can the love of the “honey-moon” be rendered *perpetual*? How can it always be made to retain the freshness of its spring, and the glory of summer? Phrenology kindly answers. It says, and in the language of *Nature*,

ADAPT YOURSELF TO THE PHRENOLOGICAL DEVELOPMENTS OF YOUR
COMPANION.

Thus, if Hope be large in the husband, but small in the wife, he magnifies every prospect, and under-rates difficulties and dangers; but she, especially if her Cautiousness be large, looks at them in a light directly *opposite*; she fearing, and perhaps fretting; he hoping and rejoicing. If Anger be large or active in either or both, each will be inclined to blame the other for this difference of views; whereas, knowing its *cause*, (namely, the difference of their developments,) will teach him, that his *large* Hope has *over-rated* the prospect; and her, that her despondency and fear were occasioned by her *small* Hope and *large* Cautiousness, and *not* by any impending evil; and adapting themselves to each other's developments, will cause each to concede a little, and thus heal the breach. The husband, instead of chiding his wife for her groundless fears, should *encourage* her, and the wife should not place herself in opposition to the hopes and efforts of her husband, though they be exaggerated, but express her opinion and make suggestions, and then aid him what she can. Thus should the intellects of each correct the failings of the other, and, make allowance for each other's erroneous views, mutually conceding a little, till both come nearly together, and unite in a correct judgment.

When Causality is called into requisition, if it be large in the one and small in the other, the latter should cheerfully accede to the decisions of the former, provided the knowledge and experience of both, as to the matter in hand, be equal.

If Ideality be larger in the wife than in the husband, in all matters of taste, let her decision govern the choice; and, if Order be also large, see to it, that, on entering the house, you clean your feet,

and do not carelessly make a grease spot, or soil or displace any thing about the house, lest you excite her anger, or permanently sour her temper. In other words, do what will *gratify* this faculty as much as possible, and *offend* it as *little* as may be. And let the wife remember, that if this organ and that of Ideality be both very large in her, she is liable to be *too* particular, and make her "apple-pie order" *cost* herself and family more than it *comes* to.

If your companion be frugal and saving, do not wantonly destroy even a paper-rag, or fragment of food, or incur any expense that is not *necessary*, but take pains to gratify this faculty as much as is consistent—remembering, that you thereby promote the happiness of your companion, and thus indirectly your own.

The application of this principle will be found a sovereign remedy—a real *Panacea*—for all differences between you. Try it. That is, *ascertain* the phrenological developments of yourself and your companion, and then both *adapt yourselves to them*, by acceding and yielding to each other as the comparative size of the organs in each may require, and depend upon it, it will only need an obliging disposition in you both to heal all differences that may arise from the causes referred to, and all others. Thus, you become individually acquainted with your own character and that of each other: a knowledge indispensably necessary to enable you both to know the true *cause* of difference, and the *only* effectual remedy.

If you ask, "How does this principle direct me to conduct when my companion becomes angry? Phrenology answers:

Do not get angry yourself; for this, instead of quelling his or her anger, will only excite it still more, and raise it into a perfect *hurricane* of fury; but, just remember, it is only the momentary workings of excited Combativeness. Say nothing till your companion becomes cool, and then always address the higher sentiments. This will produce repentance and reform; but *blaming* the person, will only make matters worse, and render you both the more unhappy. "A *soft* answer turneth away wrath, but grievous words stir up strife." "Leave off contention before it be meddled with." Let your own moral sentiments dictate all your conduct towards them, and this will excite their better feelings towards you, and render you both infinitely more happy than the opposite course.

Besides, your companion may be fretful or disagreeable, because worn down by labor, care, or anxiety in business, or feeble or fe-

vered in body. Physical indisposition usually excites the animal propensities, producing peevishness, irritability, a sour temper, unkind remarks, &c. Such should be *doctored*, not *scolded*—should be borne with and pitied, not blamed. Remember your *own* failings, and make liberal allowance for those of your companion. Try the mild, persuasive course. Avoid collision; and, on points of disagreement, “*agree to disagree*.” Endure what you cannot cure, and where you cannot attain perfect harmony of feeling, at least strive for peace; and, if you cannot live together perfectly happy, live as happily as possible; and, at all events, *never*, on *any account*, allow a harsh remark to pass between those whose relations are so sacred as those of man and wife. Nor will this be the case where *true* love exists, unless caused by that fevered, irritated state of the body already mentioned; for, there is something in the very nature of love calculated to break down and subdue all minor points of disagreement, overlook defects, place the favorable qualities in their most exalted light, and produce a forbearing, forgiving spirit. And, if those who are married do *not* possess this spirit, and pursue this forbearing course, they do not really love each other,—and one of them, if not both, has been in love before.

Another important suggestion is, to be careful about giving offence in *small* matters. You *cannot* be too particular about *little* things. It is the “*little foxes that spoil the vines*.” So exceedingly tender is the plant of connubial love, and so susceptible of being lacerated, that trifles impede its growth and imbitter its fruits. A single tart remark, or unkind tone of voice, will penetrate the susceptible heart of a wife who loves you, and render her most wretched; whereas, if she did *not* love thus devoutly, her feelings would not be thus easily wounded. “A word to the wise is sufficient;” and in *this* matter, “he that is wise, is wise *for himself*,” as well as for his companion.

GRATIFY EACH OTHER'S FACULTIES.

That is, if your companion have any predilections in regard to food, dress, habits, friends, &c., not only should you pursue the *indulgent* course, but you should *assist* in procuring the desired indulgences. True, you should not go beyond the bounds of *reason*, or violate the conscience, or indulge any positively injurious habit;

but, in non-essentials, and in matters of *gratification* merely, oblige and aid your companion as far as possible. If your wife insist or lacing your daughter tight, or on any thing else that is wrong or hurtful *in itself*, it is your duty to resist such wrong, though it may place you in opposition to each other; but, if she relish any little delicacy in diet, &c. gratify her appetite as often as you can. If she fancy a particular dress, do your best to obtain it; if she love a particular book, or study, or pursuit, or amusement, not injurious in itself, do what you can to obtain it for her; but, never compromise *moral principle*.

In like manner, wives, also, can often gratify their husbands by cooking some favorite dish, or decorating a room, or playing or singing a favorite piece of music, &c. &c.

Let husbands and wives take pleasant rides, rural excursions and rambles, agreeable promenades, &c., and make visits together to their friends, as often as possible; and, hold frequent conversations on subjects of interest or importance to both, freely exchange views and feelings, ask and receive advice; and, above all things, be *open and frank*. If you have committed errors, confess them and beg pardon, and let there be no item of business, no hidden corner in the heart of either, into which the other is not always freely admitted. Scarcely any thing is more destructive of love than concealment or dissembling.

Another method by which the smoldering embers of love may be re-kindled, and new fuel added to the fire, after its first fierce flames have subsided, is, to *read to*, and entertain and instruct each other. When love has become an old story, let the husband (after supper, while his frugal wife is sewing or attending to her domestic duties, putting the children to bed, &c.), read to her from some interesting work, or explain something that will store her mind with useful knowledge, enlarge her range of thought, &c., and he will kindle in her breast a feeling of gratitude that will redouble her love, and make her still more anxious to be in his company. Make valuable suggestions, and aid her all you can in cultivating and exercising her intellect; and, as you come in to your meals, tell her the news of the day, as well as matters of interest that may have happened to yourself while absent. Especially be kind to her about the house, in seeing that she has good wood prepared at her hand, abundance of water, and all the materials and conveniences required in the family in good order.

Be kind and affectionate to the children also, and amuse them, and even play with them; for, as the mother loves her children most devotedly, nothing will gratify her more, or more effectually promote her love, than seeing her children caressed. To make much of your children, is to make much of your wife; nor is it incompatible with the dignity of parents to play with and amuse their children. Indeed, the relations between parents and children should be of the most familiar and intimate character, and calculated to endear them to each other. Austerity and authority in parents, is tyranny in its worst form. Be familiar with your children, and, as early as possible, let them become cheerful and welcome social *friends* in the family circle.

But, there are some things that should *not* be done. Husbands and wives should never oppose each other in regard to the *government* of their children. Let there be a mutual understanding and agreement between them touching this point, and let a plan be concerted *before-hand*, so that the feelings of neither may be wounded by the interference of the other.*

By doing or avoiding these and a thousand similar things, may love be cherished and fostered till it takes deep root in the hearts of both, and extends its fibres into every nook and corner of your souls, and imbues every look, word, and action with its soft and endearing influence. Practice these things, and those who even dislike each other at first, (by thus removing the *cause*,) may live together comfortably; and, two who do not positively cherish ill-will for each other, may render themselves *affectionate and happy*.†

* When I come to publish that part of my work on the application of Phrenology to Education in which the Government and Management of Children is treated of, parents will doubtless find in it a directory, by which both may and should be governed, and thus secure *harmony* and *concert* of action in this most important department of family arrangements.

† There is another cause and remedy for disagreement between husbands and wives, mention of which, however important in itself, might offend, and therefore I pass it, with the remark, that I am preparing another work on a similar subject, to be entitled "The Causes and Remedies of perverted Amativeness," which, besides giving suitable warnings to the young, and disclosing an easy and efficient remedy for morbid or powerful Amativeness, will point out *one* cause of disagreement between husbands and wives, certainly not less prolific of discord and unfaithfulness than all others united, together with its easy and effectual remedy, as well as a perfect cure for both jealousy and unfaithfulness. The pamphlet will contain about 40 pages.

RENDERING NEIGHBORHOODS AGREEABLE.

A single remark, in regard to *rendering neighborhoods agreeable*, and I close. Next to an affectionate *family*, an agreeable *neighborhood* and good *society* become objects of desire, because calculated to promote happiness. A contentious, tattling neighborhood, where each is backbiting his neighbor, or indulging unkind feelings, is exceedingly annoying, besides souring the temper and lowering the tone of moral feeling. The amount and prevalence of neighborhood scandal, is really surprising; nor are religious denominations *wholly* exempt from its contaminating and unholy influence. This ought not so to be. So far from it, the relations of neighborhoods *should* be of the most friendly and accommodating character. Let village scandal be *frowned down* by every respectable citizen, and let tattlers be regarded as quite as bad as the one slandered. They are usually even worse, and slander others because they know that they *themselves* are guilty, and in order to screen their own faults by charging them upon their neighbors. Disregard them, therefore, and let their spleen, as it enters one ear, pass out at the other.

One of the best means of *promoting* good feelings among neighbors is, to manifest and excite *public spirit*, to form literary and other *societies*, be free to *borrow*, and glad to *lend*, (but always prompt to return, and to pay damages,) and, above all, to *form associations* or *clubs*, for the purchase of such articles as are required in families. Thus: let a dozen or more heads of families unite in purchasing a cargo of coal, a piece of broadcloth, an assortment of pieces of muslin, or calico, or cambric, or silk, or a hogshead of sugar, &c., each paying his share for what he takes after they are divided; and this, besides saving nearly half their expense, will excite a *help-one-another* feeling, and bind them together in the bonds of fellowship. Let the members of each family make frequent visits, and, especially, let the "*upper-crust*"—the aristocrats, those who are *too good* to mingle with or marry the rest of mankind—*live on their pride*; that is, let them *alone*, and they will soon see their error and be induced to unite in endeavors to promote good feeling and become useful members of society.

That this work may make more and better wives and husbands, and also improve the *social* and *domestic* condition of man, is the object of its publication, and the ardent prayer of its Author.

THE
AMERICAN PHRENOLOGICAL JOURNAL
AND
MISCELLANY.
(NEW SERIES.)

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No 1.

ARTICLE I.

MY PROPOSED COURSE.

In assuming the Editorship of the AMERICAN PHRENOLOGICAL JOURNAL, the public will doubtless expect a statement of the proposed manner of conducting it. My experience in lecturing upon, and practising, Phrenology for the last ten years, in most of the cities and villages, and in many of the country towns in the Union, has made me fully acquainted with one predominant characteristic of our age and nation, namely, a desire for **FACTS**. I have found nothing else to be half as interesting or instructive, or convincing. Phrenology shows *why* this is. It shows that the exercise of the reflective faculties without the perceptive, is comparatively valueless; and that perceptive intellect must prepare the way, by collecting and treasuring up a vast number and variety of *facts*, before the reflective faculties *can* draw correct conclusions. By all the abstract reasonings of the metaphysicians, by all the therefores and wherefores of logicians, it sets very little store, and even rebukes the merely speculative reasonings of Phrenologists themselves. Indeed, the science itself consists mainly in a compilation of coincidences between the cerebral developements of individuals and their intellectual and moral qualities, as evinced in feeling and action. Reasoning is good in its proper place—and that place is *after* the facts have been collected—but unless founded on these “stubborn things,” and supported and enforced by them, it must fall, “like the baseless fabric of a vision.” It was *mainly* to

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furnish a medium for recording and circulating these constantly occurring phrenological facts, that this Journal* was established, and that I have sacrificed so much in its support.

Since the publication of "Phrenology Proved, Illustrated, and Applied," all my time and energies have been consumed in augmenting my cabinet, and in defraying the expenses of this Journal, so that I have had no opportunity to commit to paper those numerous and exceedingly interesting coincidences between character and developments which have been constantly flowing in upon me, and which have been so long accumulating, that many of them are liable to be lost forever. I found the hundred pages in my work which are occupied in giving the phrenological developements of distinguished men, accompanied with a brief description of their lives and characters, to constitute the most interesting portion of it, and I intended long ago to have published a work devoted exclusively to this subject, in which to give the results of examinations, but the expenses of the Journal have thus far allowed no time to prepare, or capital, to publish them. After months of deliberation, and with unfeigned diffidence as to my ability to edit the Journal, I have finally resolved to give the results of those examinations and observations to the public through its pages, accompanied with such suggestions and directions as may be valuable and important to the amateur. I design to render it highly *practical*, and to adapt to the *million*, in doing which, I shall make free use of the developemnts and characters of all persons noted for peculiar or striking qualities. I deem this due to the science and demanded by the public, and have been long persuaded that the phrenological developments of a man, reveal more of his true character, than all the biographies that can be written. *Phrenological* biography is far superior than any other biography, and is destined eventually to become the only clear, certain, and satisfactory method of estimating character and talents.

In founding this Journal, I hoped to have been able to give a much greater number and variety of cuts than its receipts

The present Editor of the Phrenological Journal was its originator and founder

thus far have enabled me to prepare,* but as the prospects of the fourth volume are daily brightening and its subscription list rapidly increasing, besides several hundred dollars already pledged in its support, I hope to be able to publish a much greater number and variety of cuts than heretofore, accompanied with a brief statement of the characters of those represented.

After mature deliberation I am fully convinced that *miniature* engravings and cuts, are comparatively valueless, because the reader, not knowing exactly how much some parts have been enlarged and other diminished, has nothing *certain* and tangible to rest upon. This science requires, and the student needs, an *exact* representation of their originals.— This can be done *only* by making its cuts the *size of LIFE*.— But such cuts will be expensive. This expense should of right be borne by those who are benefitted by them. I therefore make an appeal to subscribers, Do you wish each number to contain cuts or portraits of heads accurately drawn, and *the size of life*? and will you pay for this improvement, not by increasing the price of single subscriptions, but by augmenting their *number*? Rather than discontinue the Journal, and even

* One cause of its expenses having so far exceeded its receipts, has been, not a lack of paying subscribers, but a want, in making the original contracts, of that shrewd, pecuniary, bargaining, acquisitive talent,—that economy in little matters of expense, bordering on closeness—which is indispensable to a publisher; another is paying the highest prices merely for the *name* of its publisher, for printing, stereotyping, writing, editing, &c., &c.; a third, neglecting to see that subscribers paid fully and punctually, besides entering too many on its *free* list, and disdaining to employ those humbug methods in obtaining subscribers to which many publications are almost entirely indebted for a livelihood. Subscribers must come to *me*, for I have not impudence enough to urge subscriptions upon them. But as the heavy expenses of the stereotyping will now cease, and also the salaries of publishers, writers, editor, &c., and as I shall adhere rigidly to the *cash* system of sending out no copies until *paid for*, I hope to be able to expend more upon cuts and other like improvements. In point of mechanical execution, this volume will be far superior to the preceding, the type having been cast expressly for it.

to improve it, I am willing to sacrifice hundreds of dollars annually, but not *thousands* as I have thus far been compelled to do. By way of submitting this matter to a *cash* test—the main modern standard of valuation—I intend to publish in the next number, a correct portrait of the head of a Chinese, the size of life, drawn to measurement from a bust taken from his head, and, therefore, representing exactly the shape and size of the original, and of his phrenological developments. And when the subscription list approximates towards a thousand, I will give one or more such portraits in every number; so that former subscribers who wish to secure to themselves and the public the full benefits of this proposed improvement, and obtain the next thing to a cabinet of actual busts and casts, have only to procure an additional subscriber each; and in proportion to the number of subscribers obtained, will be the increased value of the work to each. These portraits will also furnish admirable illustrations of the doctrines of the Temperaments and the Physiology, than which no subjects are more important, or less understood.

My means of furnishing the *originals* for these drawings, are not equalled in this country, if in any other; and the advantages of my extensive cabinet, in collecting which I have expended several thousand dollars, and the value of which is yet little known, will then be transferred to the pages of the Journal, and to the libraries of subscribers, and spread over the Union. Phrenological Biographies of Clay, Webster, Adams, Preston, of eminent Lawyers, Jurists, Divines, and others, accompanied with their phrenological developments, accurately represented by portraits the size of life, cannot fail to be *pre-eminently* interesting and instructive; and I hope subscribers will enable me to bring them before the public.

From my experience and standing in *practical* phrenology, the public have the means of judging whether they may safely rely upon my examinations and statements as to the *size* of organs, and my inferences as to the accompanying characteristics; and from articles that have occasionally appeared in the Journal under my signature, and also from my works upon Phrenology, great numbers of which are already before the public, the reader will be able to decide upon my ability to edit the Journal.

I shall endeavor to render my *style* clear and forcible, rather than finished or elegant. The *graces* of style may do well when used in a subordinate degree, but are too apt to so gild over, and cover up the points of ideas, as to prevent their penetrating the mind, and leaving a distinct and lasting impression, or exciting action. A prevailing error of modern writers is, their substituting beauty of style for strength of thought—their laboring to produce a finished composition, to the comparative neglect of their *subject matter*. The former will never carry home a lasting conviction of the truth or importance of Phrenology, nor are they what the present state of the science demands. My own organization leads me to prefer the condensed and pointed, to the flowing or Johnsonian, and to sacrifice the merely beautiful and ornamental upon the altar of the *plain* and *useful*. Aware that I am less polished and finished than the modern taste, especially of our cities and large towns, demands, or that my Ideality was not large, it was with much reluctance that I undertook to edit the Journal, but I shall now prosecute it with boldness and energy.—I shall *narrate* rather than argue, and communicate my ideas in a plain, clear, direct, condensed, and common style, rather than attempt to round off the periods, or polish up the sentences, regarding my *subject matter* more than my manner. From my extensive intercourse with the mass of American minds, I believe them to be thoroughly *practical*. They do not require deep, profound, labored, learned, or lengthy essays, but something short, plain, to the point, and that they can understand at a glance. They drive directly at their objects, comparatively regardless of mere outside appearances. To this leading characteristic of our age and nation, I shall endeavor to adapt the Journal.*

Above all, I shall endeavor to be *exact* in my statements. Exaggeration and hyperbole are not necessary. They are even positively injurious, to true science. Naked truth, unvarnished *facts*, exactly as they occur, are what is *mainly* required.

* It is said that Webster was once asked upon what he most relied to make those deep and lasting impressions for which he is so justly celebrated, to which he replied, "On clothing my ideas in plain, common words of *Saxon* origin."

These the reader shall have. He may place *full reliance* upon every description of either character or development given in the Journal. As often as practicable, I shall give measurements, but I shall have occasion elsewhere to show that an accurate eye is far preferable to any measuring instrument.

A knowledge of Physiology, and with it, of those conditions of the body which are productive of given states of the mind, and also of the influences of various kinds of food, drink, climates, temperatures, habits, &c., upon the intellect and moral manifestations, is probably more needed, if not more sought for, at this time, than any other species of information. To ignorance on these subjects, may be traced most of the physical evils, pains, and sufferings, as well as moral maladies and vices, which now so afflict mankind, and their remedy is to be found only in the dissemination of correct physiological and phrenological facts and principles. To give these, will be a leading object of this Journal.

Opponents will be let pretty much alone, partly because few of them are worth noticing, but mainly because to show *what Phrenology is*, constitutes not only the most unanswerable refutation of their objections, but by far the most convincing proof of its truth. Argument and discussion seldom convince or convert men. They only excite Combateness, Firmness, and Self-Esteem, and thereby render them still more tenacious of their errors. Let unbelievers mostly alone, and they will often convince themselves, whereas arguing *against* them, generally drives them farther from the end desired. Phrenology shows *why* this is. It shows that men should be influenced by appeals, not to their animal nature, but to their moral and intellectual powers, whose province it is to hold the helm of action and belief. And surely the advocates of *such* a science, should conciliate, not denounce, unbelievers. I shall therefore answer no opponent for the sake of victory, but only where replies will enable me the better to present my own facts and evidences. When I have been thoroughly provoked by misrepresentation and injustice—when it would seem that every principle of right and justice, if not of self-defence demanded severity and sarcasm, acting upon this principle,

I have often abstained from rebuke because I wished to *practice* the science I profess.

Nor shall fear or favor ever deter me from exposing the false doctrines and erroneous practices of the age, however popular or fashionable they may have become. A thousand customs exist diametrically opposite to the dictates of Phrenology. No true phrenologist can refrain from shedding the tear of pity over the self-induced evils and miseries of mankind, or help feeling indignant at his perversions and distortions of the high ends and noble gifts of his nature. The causes and the remedy of these evils, Phrenology clearly points out. Society *must* be reformed, and this science, under God, is destined to become the pioneer in this great and good work. To undertake this reform is hazardous, because it pre-supposes opposition to the existing order of things, which always brings down the vengeance of those who are opposed, upon the heads of the innovators. To fall in with those evils, and to aid in riveting their chains, is the politic course, their opposition, is worse than a mere thankless task; but if I ever sacrifice truth upon the altar of interest, if I ever fail fearlessly to expose evils even though in high places, and clothed in the garb of religion too, "let my right hand forget its cunning, and my tongue cleave to the roof of my mouth." If this Journal must not show up existing evils in bold relief, and point to their true remedy, if cannot tell the *whole* truth without fear or favor, if it cannot maintain its existence without temporizing with wrong and evading the right, it is not worth supporting. Phrenology is pre-eminently a *moral* and *philanthropic* science, though generally regarded in the opposite light. It clearly exposes the wrong, and beautifully unfolds the right, pointing to the true pole-star of happiness and virtue, both public and private. A knowledge of it lays the axe of reform at the root of those evils and vices that have bees engrafted upon society, and to be imbued with its true spirit, is to use this axe in cutting away these evils. But woe to the user of this axe! If I were obliged to obtain my living by the income of this Journal, I should be compelled to temporize; but, thank heaven, I am not. I am abundantly able and willing to pursue an independent course, unawed, uninfluenced by frown or favor,

by patronage or the want of it. I write, not to please, but to *benefit*, mankind, relying for my reward upon the consciousness of doing *good*, and doing *right*. The tone of my lectures in this respect, especially within the last two years, will be found to be a sample of my manner of conducting the Journal. May Benevolence be my prompter, Conscientiousness my law-giver, and Intellect my guide.

ARTICLE II.

NATIONAL HEADS—CHINESE.

Among all the subjects interesting and instructive to the Phrenologist, none is probably more so than the examination of NATIONAL HEADS. Nations, as well as individuals, have distinctly marked qualities of mind and feeling which characterize them as nations; and although the individuals composing each nation may differ from each other in their *shades* of character, just as the leaves of a given tree differ from other leaves on the same tree, still each will bear the type of his nation clearly stamped upon his phrenological developments, by which he can be as readily distinguished from individuals of any other nation, as the leaves of the maple or hickory can be distinguished from those of other trees. Scarcely any where can we find stronger evidence of the truth of Phrenology, than that afforded by a comparison of these national heads. For instance, the French head presents large Approbativeness and small Self-Esteem, which corresponds with their extreme sensitiveness to every thing touching their national and individual honor, with their love of the fashionable, and their being the arbiters, of the fashions of the civilized world, their national gaiety, their love of pomp, titles, &c.

The English have large Firmness, Self-Esteem, and Combativeness, which give resolution and firmness. Hence that indomitable perseverance, that resistless energy which bears down every thing before it, subduing, or laying under contribution, most of the nations of the world, and making even the

elements their servants. By stepping across the British lines into the territory of our Canadian neighbors, we find their phrenological developments different materially from our own, although their language, origin, and manners are much the same. Even the heads of northern men compared with those of southern, of the inhabitants of the east compared with those of the west, although of the same *genus*, differ so materially in their *species* as to be readily distinguishable from each other. It is not my purpose here to inquire *why* heads growing south of Mason and Dixon's line, differ so essentially from a Bay State Yankee, or a real down easter, but simply to state the **FACT**, and show *wherein* the heads of nations differ, and how perfectly their national developments harmonize with their national characters.

I intend to give a series of articles on this interesting subject, and shall commence with the **CHINESE**. Till of late, little has been known of this most extraordinary people. A few years ago, I took the bust of a Chinese for my cabinet. His temperament was peculiar to himself, differing from all the others I have taken; being a compound of sanguine and lymphatic. He was thick-set, square-built, broad-shouldered, large chested, and compactly organized throughout. His hair was very abundant, coarse, stiff, and dense, indicating a coarse, animal temperament. His motions were quick, and his step elastic. His flesh was unusually dense and firm; but his nervous or mental organization was quite inferior to his vital or physical developments. His head was moderate in size, and round rather than long or high. His leading organs were Amativeness, Adhesiveness, Inhabitiveness, Acquisitiveness, Secretiveness, Approbativeness, Conscientiousness, Veneration, Benevolence, Constructiveness, Individuality, Eventuality, and Language, which were all very large. Marvellousness and Hope were large; while Self-Esteem, Combativeness, Destructiveness, and Causality were moderate or small. The head as a whole did not evince much power, though integrity, good feeling, and a love of physical pleasures were strongly indicated upon it. This cast may be seen in our cabinet.

A short time since, I was deeply interested in a visit to "*Dunn's Chinese Collection*," which, besides containing a great number and variety of rich and gorgeous costumes, of splendid

and magnificent drapery, of mechanical implements and other "things" illustrative of the manners and customs of the country, derives its chief interest, especially to the Phrenologist, from its painted and modelled *figures*, said to be accurate copies of their originals, taken from living Chinese, in their actual dresses, occupations, &c. Some were admiring the slippers, from three to four inches in length, worn by the Chinese ladies of fashion; examining their beautifully embroidered robes and gorgeous dresses; and others still were attentively surveying their mechanical, household, and other implements whilst we found ourselves riveted involuntarily to the contemplation of their physiological and phrenological developments, as indices of their *minds* and *morals*. Go where he will, see what or whom he may, the Phrenologist has within himself a mental feast, a repast of mind on mind, of which others know nothing. Always has the study of *mind* deeply interested mankind. But physiognomy, the facial angle, metaphysics, ethics, and all the other forms in which mind has been studied, are shorn of their interest and utility when compared with the study of mind through Phrenology. Hence it was the *phrenological developments* of these Chinese strangers, that first and mainly interested us.

The leading feature that arrested our attention, was the fact that each cast, class, and occupation, had an organization peculiar to itself. This was no more than we expected. We have long desired to visit the eastern world to witness the extent of this uniformity. Their physiology differs totally from that of all the other nations of which we have seen specimens.

In the Oriental Museum, in Salem, Mass., we saw a modelled stature, and in Dunn's Chinese Collection, a painting of Hoqua, the richest of the Chinese merchants, who could pay the enormous sum of \$100,000 for the title of Mandarin of the first class, and \$50,000 for defraying the expenses of his daughter's wedding. He is very tall, being over six feet, and has the best temperament we saw in the collection, it being bilious-nervous. Corpulency is much admired, as is also long and delicate fingers; the former indicating a predominance of the vital, or of the sanguine-lymphatic, temperament, and the latter, the absence of the motive or bilious temperament.

The half open eyes of the Chinese, their sleepy, or at least

dull and heavy, countenances, their apparently indolent postures, and other similar evidences, proclaim them to be an ease-loving people; yet they are far from being idle. They evidently lack that energy, that intensity of feeling, and that vigor of mind, which characterize the Anglo-Saxon race. Every thing indicates that they take the world easily, and enjoy animal life, yet have little strength of mind, or force of intellect and feeling, but much of the kind, good, soft, amiable, and pleasure-loving. The bilious temperament is wanting, as is evinced by their plump, oval forms, flat and moderately sized noses, which are broad at their base, and the want of energy and expression in their countenances. They seem to have none of those lines and prominence of features, none of that distinctness of muscle which characterize our own race, and which always accompany the bilious or energetic temperament.

Their diet, love of animal indulgence in eating, &c., lead to the same conclusion. Says the Catalogue of Dunn's Collection: "The wealthier Chinese are much addicted to gastronomic pleasures, and are as delicate in their tastes as any other epicures; but pinching poverty makes the mass as little fastidious as can well be conceived. They make little use of beef or mutton, owing to the scarcity of pasturage. Of animal food, the most universal is pork. Their maxim is, 'The scholar forsakes not his books, nor the poor man his pig.' Immense quantities of fish are consumed. Ducks are reared in large numbers, and wild fowls, of various species, are abundant. The flesh of dogs, cats, rats, and mice, enters into the bill of fare of the Chinese poor. The larvæ of the sphinx-moth and a grub bred in the sugar-cane, are much relished, as also sharks' fins, the flesh of wild horses, the sea-slug, and a soup made of a species of birds'-nests. At an imperial feast given to the last British embassy, a soup concocted of mare's milk and blood was among the dishes!

"Of vegetables they have a large variety, not needful to mention. Rice is the most esteemed and the most abundant. Certain sailors once asked Gutzlaff whether the western barbarians used rice, and as he was rather slow in replying, they exclaimed, 'O, the sterile regions of barbarians, which produce

not the necessaries of life: strange that the inhabitants have not long ago died of hunger! ”

This physical temperament, though unfavorable to the development of mind as such, or to deep, philosophizing, originating intellect, is favorable to the exercise of perceptive intellect, and of the feelings.

(To be continued.)

ARTICLE III.

PRACTICAL PHRENOLOGY—NO. 1.

DIRECTIONS FOR MAKING EXAMINATIONS, WITH RULES FOR FINDING THE ORGANS.

It is so much easier for men to reason than observe, to speculate than inquire for truth at the shrine of *experiment*, that even Phrenology, this matter-of-fact science, although founded exclusively upon observation, is in danger of becoming more hypothetical than practical. Most of its writers deal too much in the abstract and argumentative. They reason ably, and perhaps correctly, upon its various applications to law, politics, medicine, insanity, education, religion, &c., yet scarcely one in a thousand of its believers or advocates know how to institute phrenological *experiments*, or make correct observations upon character and talents. If one half the time now spent in *arguing* its merits, were but occupied in learning the location of its organs, and in applying it in practice, its opponents would be silenced or converted, and the science progress much more rapidly and certainly than it now does.

The object of this series of articles will be to teach learners how to *examine heads*, and to induct beginners into the *experimental* part of the science. This is the *one* great desideratum. *Here* it is that most works and writers fail, yet this is the *very* point of all others, to the attainment of which the learner's attention should be *mainly* directed. Success or failure *here*, is *fundamental*. It is upon *this* point that I propose to give

instruction. I shall endeavor to point out as clearly as possible, the physical and cerebral conditions and indications of given intellectual and moral manifestations; and to give rules by which the uninstructed may learn the location of the organs, and their appearances when large and small, and be enabled to make successful observation. They will contain the results of long and varied experience in the practical *application* of Phrenology to the delineation of character and talents.

Upon the value and importance of a *practical* knowledge of Phrenology, it is needless here to dwell. That it exceeds that of any other science or knowledge, if not of *all* others combined, is self-evident. Considered merely as a matter of *amusement*, it excels all the museums and theatres, all the operas and parties, all the romances, games of chance, fashionable resorts, and all the other contrivances for amusement, put together. Its study and application possess all their capacity to afford recreation, without any of their evils; combining the highest gratification with the greatest benefit which the human mind is capable of experiencing. In short, no other class of experiments throughout nature, are equally interesting, or instructive, as all who witness or make them, testify by their devotion to the science.

"But," says one, "*obtaining* this practical knowledge is quite as *difficult* as it is valuable. None but those who devote their entire *lives* to this one thing, can ever excel in it. This, few are able to do." This objection is founded in error. It is granted that to learn, so as to apply, *all* the phrenological conditions, does indeed require a vast amount of study, with a most rare and fortunate organization; but who knows *all* of *any* science? Only the mere threshold, even of Astronomy and Mathematics, has yet been entered. Their *full* extent, the human mind can *never* fathom. So with Phrenology; and yet to *begin* its study, is by no means difficult. No labored preparation, no profound knowledge of Latin or Greek, nor even of Anatomy, is indispensable, though their assistance is valuable. No committing of rules, no tedious study of first principles, is demanded. Only two simple requisitions are necessary; the first, to know the function of a single faculty, and the second,

to ascertain the location of its organ. These learned, he can begin his examinations at once; and always afterwards, whenever he sees either, can observe the concomitance of the other. If in addition to this, he can learn the function of a second faculty, and then of a third, and the location of their organs, so much the better. He can then combine the relative influences of each, and watch their effects upon the characters and talents of their possessors. Unlike Mathematics and most of the other sciences, he is not obliged to have comprehended all that precedes. He can begin anywhere, and stop wherever he pleases, without losing the knowledge obtained. And what is most fortunate, the impressions made by these experiments are so much more vivid and lasting than those made by almost any other mental operation, that they can seldom be effaced, besides the pleasure attendant upon the mere making of them. If you do not possess the developments requisite for excelling in practical Phrenology, this deficiency only affords an additional motive for prosecuting a study which is better calculated to discipline the mind, improve the memory, and increase defective organs, than any other study or mental exercise whatever.

But to proceed with our rules. They are, 1st, make your *first* observation upon the *Physiology*, which involves also the Temperaments. However important a knowledge of these may be to amateurs, our restricted limits forbid its being presented; but I intend to publish in the Journal a series of articles on the influences of the various Temperaments and organizations upon the mental manifestations, showing what forms and general aspects of body accompany given dispositions and talents, illustrated by appropriate cuts, probably the size of life. I allude here to but *one* physiological condition, and to that, because it lays at the very *foundation* of all phrenological and physiological observation; probably never before mentioned. It is this.

There is one general type which pervades both the body and mind of every individual. The entire man, both mentally and physically, is cast in one and the same mould throughout. That there exist a harmony and proportion of parts, a common resemblance of every portion of the *body* to every other, and

in short, a unity of construction throughout, is apparent to all. It is in harmony with this principle that, from the length of the neck, or of any bone or part of the body, anatomy predicts with accuracy that of any other portion. Thus, if the face is long, the fingers, hands, arms, all the limbs, and all the bones of the body, will also be long. Indeed, everything appertaining to the person will be extended, the individual tall, and the phrenological organs also long instead of broad. This construction denotes great activity. But when the face is broad, the whole person will be built upon the broad principle; the shoulders will be wide, the chest deep, and the person short, thick-set, square-built, &c. The phrenological organs will also be broad, and the head wide rather than high, which denotes strength, power of endurance, animal vigor, long life, and a love of ease and physical pleasure, rather than a tendency to spontaneous action.

Not only is there this common resemblance of every portion of the *body* to every other portion, but it also extends to the *mind*, so that the cast, contour, or leading characteristics even of the intellect and feelings, may be learned from those of the body. Thus, if the features of the face be irregular, projecting, or homely, not only will every portion of the body partake of this irregular and projecting characteristic, but the phrenological organs will be unevenly developed, and the head be peculiar in shape; full of protuberances and depressions, or hills and hollows, and the mind, feelings, and character equally uneven, peculiar, and eccentric. He will present many strong and weak points; be "*sui generis*;" lack uniformity and consistency of character, opinion, and conduct; be likely to be driven back and forth by strong currents and counter currents of excitement; and to be the subject of many changes, incidents, vicissitudes, and remarkable events. His ideas and expressions will depart from the common order. In short, he will do and say many singular things. But if his features be regular and in no way marked or striking, he will be likely to have good common sense and judgment, and few excesses or defects; to "hold the *even* tenor of his way," and like a round ball, to roll smoothly along the floor of life. When the nose is sharp, pointed, and angular, not only will the whole body be built upon the same principle of angularity, and the cheek bones

and all the bones and joints be angular, the teeth sharp, and consequently liable to early decay, and the voice sharp, high, and shrill, but the phrenological developments also will be angular; which always indicates and accompanies sharp and intense feelings; positive likes and dislikes; strong prepossessions and prejudices; a susceptibility of exquisite enjoyments and the keenest suffering; eager desires, with correspondingly vigorous efforts to gratify them, which gives efficiency; a clear active mind; quick perceptions; a fiery, irritable temper, with fervidness in all the mental operations. This explains the proverb, that "a sharp nose indicates a scold," yet it equally indicates a spontaneous flow of *all* the feelings, good as well as bad, together with a liability to be governed more by impulses than by "sober second thoughts." If the face be cast in the mould of beauty, not only will the form of the whole body be also exquisite and perfect, and the manners graceful, polished, and refined, but even the mind and feelings will also partake of the same exquisiteness which characterizes the body. Beauty is *not* merely "skin deep." It extends even to the inner man, and pervades the whole being.* But if the features are coarse and hard favored, not only will the skin and hair be also coarse, but the feelings, expressions, and actions, partaking of the same rough characteristics, will be unpolished, severe, and harsh, and the voice heavy and coarse: but when either the hair or skin is fine, the other will be also fine; and the feelings fine, exquisite, refined and delicate. The voice will also be fine and soft; its tones tender, touching, thrilling, and pathetic, as well as full of feeling.

In like manner also, the manners, walk, carriage, mode of expression, chirography, and in short, every look, word, and action, will bear the same impress which characterizes the construction of the body. Hence, a truly great man never has a

* Men's opinions as to what and who are beautiful, vary as their phrenological developments differ. On this point, that is, on the application of Phrenology to various kinds of criticism, I have some remarks in store. If to the doctrine presented in the text, it should be objected that beauty of face is often coupled with a sour temper, I reply, that this is not true of *real* beauty, unless accompanied with physical disease, and that the preceding remarks on sharp noses will clear up this point.

pretty face, because exquisiteness belongs to a directly opposite species of organization.* But he will have bold, prominent, strongly marked features, and look so singularly that his face once seen, will never be forgotten. The impress of greatness will be stamped upon every feature of his face, upon every expression of his voice and countenance, upon his walk, his look, his every action. Webster is a Webster in his *walk*, his *looks*, and features, as well as in his speeches; his body and mind *both* being cast in the same mould of greatness. Men great in *one particular line*, have a remarkable or peculiar conformation, walk, countenance, manner of thinking, action, and expression, being odd and eccentric, and differing from the common run of people throughout, and are usually homely.

So, also, mean, or ugly, or cunning, or roguish persons, will have a mean, or hateful, or low-lived, or down-cast look, walk, and expression, which expose the construction of their minds. A fashionable dandy, whose walk is mincing, artificial, Miss Nancy-nincy, and as though he was treading upon eggs; who employs the minuet step of the dancing room; who bows, and scrapes, and simpers; who is extra-polite, and attends to *little* matters, is of small calibre; dances in a peck measure; and is as incapable of a great thought, or act, or feeling, as a lilliputian. He is contracted throughout, and hollow at that, having but little sense. But whoever walks fast, and goes straight ahead, bearing down whatever is in his way, is forcible and energetic, carrying every thing before him. His mental operations are rapid and efficient. He feels, talks, and acts just as he walks—right straight ahead, directly at his mark. Governed by this same law, those who eat fast, also work fast, think fast, feel fast, talk fast, and accomplish much in a short time. But whoever eats slowly, is lazy; dull of comprehension and feeling; stupid, sleepy, slow-moulded in both mind and body; and only half feels, or thinks, or desires, or acts, and hence effects but little.

This principle explains why it is that a prominent nose indicates mental power. Not that a projecting nose *causes* talents, nor talents cause a large nose; but *both* originate from a

Hence, for a man to be called “pretty,” “handsome,” “beautiful,” “delicate looking,” &c., is a doubtful compliment.

vigorous organization. The Bilious Temperament gives prominence to every feature, and to the nose among the rest, and also, a vigorous and powerful brain, which gives the talent. This same principle holds good in its other applications to the other forms of the nose, and to all the features, and indeed to *all* the physiognomical signs.

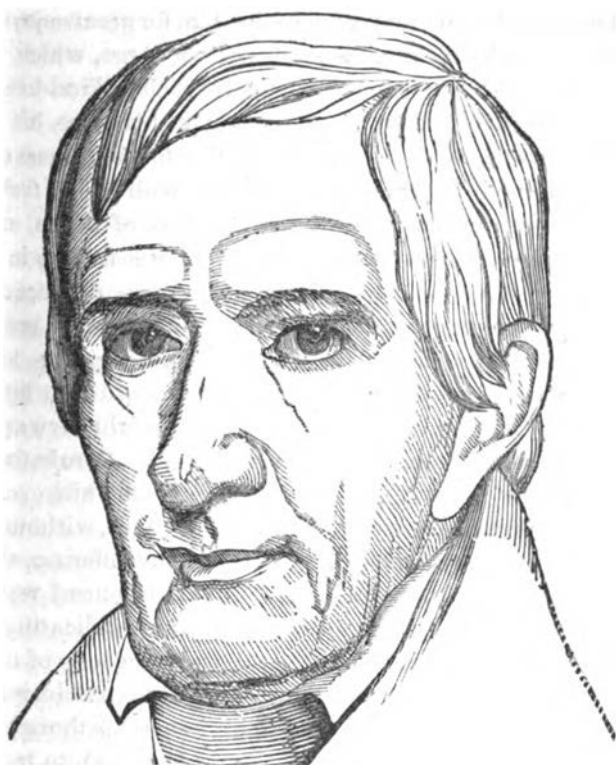
This doctrine is not Physiognomy. It is pure Phrenology, in connexion with Physiology, or rather with the organization. We predicate nothing on the lines of the face, and make no use of the signs of Lavater, but are governed solely by the *Phrenological developments*. True, we employ these physiognomical signs to *ascertain* these developments. They reveal the stamp, or mould in which the entire man, phrenological developments included, is cast. In this world, mind is unquestionably dependent upon organization. Its action is modified by that organization, and the conditions and qualities of the character and talents can be learned from those of this organization. This principle explains the relations which the eye bears to the mind, showing *why* and *how* this organ becomes "the window of the soul." Let the student of Phrenology but observe this type of the organization, and see what is the general principle upon which both the mind and body of any person are constructed, and he will have a key which unlocks all about him, even though it may be dark or hidden. He will be upon the right track, which, followed out in its applications to the particular developments of the organs, will place him in possession of whatever is primary or fundamental about the person. And we put it to every reader, whether this one rule does not form a far shorter and better basis even for physiognomical observations, than all the lines, angles, and rules of Lavater put together. This constitutes the *root* and *trunk*, they the branches only, of the tree—man.

This subject is closely allied to that of the *natural language* of the faculties, which teaches those postures and positions into which the organs, when large and active, throw the head and body, they being always in the line of the acting organs. This highly interesting and instructive subject, reveals the predominant characteristics at a passing glance, even at a distance, and we hope our patronage may be sufficient to enable us to bring

it fully before our readers, amply illustrated by appropriate cuts of the whole persons of men noted for predominant qualities, showing their posture, hold of the head, contour of expression, &c.

ARTICLE IV.

PHRENOLOGICAL DEVELOPMENTS OF WILLIAM HENRY HARRISON,
LATE PRESIDENT OF THE UNITED STATES.



The following is taken from the Phrenological Almanac for 1842, edited by Mr. L. N. Fowler, who kindly loaned us the cut.

The head of the late President Harrison was rather large and very active. He had a predominance of the Nervous-

Bilious Temperament, with a full development of the Sanguine. His whole organization was well adapted to endurance, both physical and mental. His constitution was naturally strong and vigorous, bearing the indications of his having originated from a healthy and long-lived family. There was great consistency and uniformity between his bodily and mental powers, each sympathizing with, and aiding, the other. His head was strongly marked, being very high and long, but comparatively narrow. His leading mental qualities grew out of his strong social feelings, moral sentiments, and observing intellect—the selfish faculties as a class, having but a limited influence.

His social organs were all very large, rendering him strongly attached to his friends, and capacitating him for great enjoyment in social and domestic life. Benevolence was large, which, with his strong social feelings, made him fond of society, kind-hearted, and hospitable, and, with moderate Acquisitiveness, his own happiness would be secured by promoting the happiness of his friends. Inhabitiveness was large, which with strong feelings created strong domestic attachments, a love of home, and of dwelling in one place. Of the strength of this faculty in Gen. Harrison, we have sufficient evidence in his heroic defence of the western frontier against the aggressions of the wily savages. Cautiousness was larger than Secretiveness, giving him a great amount of prudence and forethought, with but little art or cunning; and also more frankness and straight-forwardness of conduct, than either tact or management. Combativeness was large, and Destructiveness only full, giving him courage without severity; energy and force of character, without recklessness of conduct or indifference as to human suffering, always avoiding, if possible, the infliction of pain. His head was very fully developed in the coronal-occipital region, indicating great ambition, a high sense of character, and a strong love of liberty. Approbativeness was larger than Self-esteem, rendering him very affable, polite, and disposed to exchange his thoughts and feelings in a common, familiar manner, rather than to manifest a haughty, distant, and aristocratical spirit. His Conscientiousness, Benevolence, and Veneration were all large, and had a great influence on his character, giving him a clear and strong sense of justice, joined with much devotional feeling and regard

for things sacred, with great kindness, sympathy, and humanity towards objects in want and distress. The organs in the side of the head, Acquisitiveness, Constructiveness, and Ideality, were not large, and had not a marked influence on his character. His Mirthfulness was only fair, giving him considerable humor and hilarity, but not much wit or sarcasm. His intellectual faculties were naturally strong and well balanced. His perceptive intellect was better developed than the reflective. He possessed sound judgment, good common sense, and excellent business talents, qualifying him for almost any station in life. Such were the phrenological developments and character of the late William Henry Harrison—a truly great and good man.

ARTICLE V.

EXAMINATION OF A COLORED SERVANT GIRL.

A short time since, Mrs. H., of Philadelphia, brought her servant-girl to my office for examination. The moment I touched her head, I discovered great Secretiveness and Acquisitiveness, and exclaimed, "Cunning as a fox, and also light-fingered; yet she is too conscientious to retain what she has stolen, or to carry out her deceptions. I have rarely seen such large Conscientiousness, combined with so much Secretiveness and Acquisitiveness. Hence, question her closely, and she will tell the whole truth, and restore the stolen property. Such is her combination, that every thing depends upon her education and treatment. She is very bad, and yet very good. Only manage rightly"—"Ah, that's the very point," said Mrs. H.; "that is just what I came for. Do pray tell me, if possible, how I *can* manage her, for she gives me a world of trouble. She will steal every thing she can lay her hands upon, and is one of the most cunning and deceptive creatures I ever saw." I replied, "Her large Conscientiousness gives you one sure hold upon her, and her intellect another. Reason with her and she will understand and feel its force, and if you impress upon her a sense of right and guilt, she will repent and reform; but

as Firmness is only moderate, she will not *stay* reformed. She wishes and intends to do better, but yields to temptation. Bear with her errors and aid her in correcting them, for her intentions are better than her *actions*. Press her Conscientiousness, and you will get along with her; but blaming, or scolding, or chastisement, will only make her worse. When she has done wrong, wait till she becomes cool, and talk to her not reproachfully, nor as though she had forfeited all claims to a good character, but encouragingly, as though she might and should do better. She should be reasoned with, not commanded. By these means you will reform her, and once reformed, she will make an excellent servant, for she has great physical strength, and is able to do much; and also Benevolence, so that she can be made willing. So strong is her Love of Approbation, that she is very anxious to preserve her character; therefore do not talk to her as though she had lost it, nor accuse her, nor throw her faults continually into her face, but be good to her, appeal to her sense of right, to her *gratitude*, of which she has much, and you will conquer her deceitful and pilfering habits. All the rest is right.

Mrs. H. knew something of Phrenology, and replied that she had pursued much the same course as that recommended, "but," said she, "I find her character so *contradictory* that I do not know what to make of, or to do with, her. She will steal and lie with a brazen face, deny, in the most positive terms, what is true, and is the pest of the neighborhood, but when I sit down and talk with her, tell her how wrong her conduct, and how wicked it is to falsify and take what belongs to others, she will cry like a child; promise to reform, and seem full of repentance, and then she will go and do the same things over again. But she is better now than she has been. You have described her exactly as she is."

Turning to the girl, I told her that she could and should mend her ways; that she would steal and lie, and that as she grew up, every body would look at her head and see by it just what she was; but if she would only continue to do right, her head would improve. As I talked, the tears flowed freely down her cheeks. She promised reform, and felt encouraged in her

efforts to do right, and to subdue her bad habits and propensities.

This case suggests two things; first, that a phrenological examination affords the very best method to be found, of telling any one of their faults, because they are told, not by one who is prejudiced, or who has reiterated the fault, accompanied with reproaches, for the thousandth time, till the reproof only irritates to madness; but it is told *scientifically*—told with authority, and it *must* be so. Secondly, we should make more allowances for people than we are accustomed to do. This girl's Conscientiousness was large, and she *desired* to do right, but her Secretiveness and Acquisitiveness often overcame her good will, and her weaker Firmness and Self-esteem, left her a prey to her easily besetting sins; and then her wounded Conscientiousness and Approbativeness would torment her with poignant compunctions of remorse and shame. Many, when they would do good, find evil present with them. Towards such we should exercise forbearance and forgiveness, virtues now-a-days quite too rare, even among so called *Christians*.

TO PHRENOLOGISTS.

The spirit of Phrenology is a spirit of *Benevolence*. It desires to *better* the condition of mankind, and is generally guided by correct principles. This is one main cause of the devotion of its disciples. Looking with the optics of Phrenology, they for the first time discover many defects in our social system, many things to be wrong, many evils to be corrected. These same optics also show them the *causes* and the *remedy* of these evils. Phrenology opens the eyes of the intellect and expands the pulsations of the heart. It creates a new current of feeling, and opens up new and rich mines of ideas, invigorating all the mental operations. Those who have intellectual powers capable of comprehending its sublime principles and their ultimate bearings, and with them moral feeling enough to imbibe its true spirit—and these are few—feel that a new sun has dawned upon them, and desire that its rays might enlighten and cheer all mankind. They prize it above all price, and describe it as above all description. It teaches forbearance and inculcates charity. It calls forth all the latent energies of intellect, and opens new fountains of feeling. It creates new springs of action, new objects of desire and pursuit, new motives of conduct, and those of great power. Its mines of subject matter for reflection and contemplation, are exhaustless, and its treasures rich beyond all comparison or description.

It is not surprising, therefore, that our card of March last, stating that this Journal, unless better supported, must be discontinued, called forth responses like the letter of "Albert," (see vol. III., No. 8, p. 258,) and like the following, extracted from a letter to the Editor from E. A. Smith, of Erwinton, S. C. :

"I received your notice that unless some greater efforts were made by the friends of the Journal, it must cease with the present volume. If you resolve to continue the Journal for another year, upon reaching Augusta, I will purchase a draft for \$50, and forward it to the publisher in support of the next volume, and will then seek to procure as many subscribers as I can. I am willing to try and continue the above amount for three years, provided it is needed, and the Journal sustains its character. I would regret exceedingly to see the work cease."

C. Townson, Esq., of Ann Arbor, remarks as follows: "I can assure you that, *next to my religion*, I consider Phrenology dearer to me than any thing this side of heaven. It is my idol, and it is difficult for me to pursue it as I wish to, unaided by books and busts." * * I shall send you \$10 in a few days, for seven more copies of the Journal."

Nor are these isolated cases. Many others have expressed similar feelings, and, what is mainly needed, have accompanied them with energetic and successful *efforts* to obtain subscribers. Two practical phrenologists have pledged themselves to obtain one hundred subscribers each. L. N. Fowler, as many more: and others, seven, ten, and twenty, each. This encourages me greatly, and the more so when it is remembered that the receipts of this volume will decide the fate of the Journal. One thing is now needed, namely, *EFFORT* on the part of Phrenologists to obtain subscribers. And this effort must be *voluntary*, and put on account of the good *cause* in which we and they are embarked. *You*, ye lovers of this benign science, to you *alone*, the appeal is made. All that I can do, I will do, and your co-operation must effect a balance, or the Journal must cease. And you must do it for *this volume*. Sustain this volume, and you place the Journal on a *permanent* foundation. Neglect this, the crisis in its affairs, and all is lost. No other can soon be started. Can you hand down to posterity a precious boon? Will any other thing diffuse as much light, at *the very* light needed! Will any other agent of human improvement or reform be half as efficient? What else is capable of affording moral or intellectual *gratification* even? Shall "Master Humphreys' Clock" be devoured by the hundred thousand? Shall those whose main merit is love tales and "ladies' fashions," so destructive to health and virtue, and others whose only recommendation is pious news (lies) and blackguardism, be circulated by tens of thousands? Shall the "Divine Fanny" command thousands of dollars per night, shall countless thousands be expended yearly upon theatres and circuses, and even upon monkey shows and other similar extravagancies, shall a Phrenological Journal, acknowledged to have been most ably conducted, receive only the small pittance of a few hundred dollars, not enough to pay its Editor? We hope not. Its present prospects are bright. Every true-hearted Phrenologist will say no, not by words, but by *deeds*. With you the issue is left. And be it remembered, that the exertions alone *during this volume*, are to decide the eventful question of its continuance or its final failure.

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No. 2.

ARTICLE I.

NATIONAL HEADS, NO. 2—CHINESE.

(Continued from page 12.)

Since writing our first article on this subject, we have taken the bust of another Chinese, a lithographic drawing of which, the size of life, will be found in the present number. Every part is drawn to measurements, and therefore perfectly accurate. The likeness is excellent. The cast was taken from the head of the Chinese who came to this country accompanied by Dr. Parker, Missionary to China. He is one of their *literati*, having been a teacher, and his developments harmonize admirably with this occupation. He understands and speaks English tolerably well, and appears to be quite active and intelligent. To the questions, "Do the Chinese walk much?" he replied, "Yes, very much; more than the Americans." "Do they ride much?" "Only a little, very little." "How many miles do they usually walk in a day?" "Fifty to sixty." His walk and manners are certainly easy and graceful to a degree rarely seen in this country. He appeared to be a natural gentleman, a true son of nature, evincing good taste, and good breeding in every thing.

His Temperament is Nervous-Bilious, or Mental-Motive, which is better adapted to a literary occupation than any other. He moves with perfect ease; seems to walk almost without effort; has a firm, elastic muscle; is rather tall and slim, being about five feet, eleven inches, and weighs about 135 pounds. His hair is long, black, straight, and rather coarse and stiff, and his constitution excellent.

The organs most fully developed are, 1st, the Selfish Sentiments, or Self-Esteem, Approbativeness, Firmness, and Cautiousness; his head running far upwards and backwards in this direction; (see fig. 13 on the drawing,) 2d, the Perceptive Faculties, of which Individuality, Eventuality, and Language are very large; and, 3d, large social organs, especially Adhesiveness and Philoprogenitiveness; the head projecting far back behind the ears. The greatest elongation of the head is from the perceptive faculties to Self-esteem, the former of which give memory and literary talent, and the latter, ambition, dignity, and elevation of character, with an aspiring disposition. Benevolence and Veneration are large, but the side organs, or selfish propensities, are small. Nearly all the organs over the middle line of the head, or those from Individuality over Benevolence to Philoprogenitiveness, are large or very large, and the head high and long, but narrow between the ears; evincing much goodness, high moral feeling, and superior talents for acquiring and retaining knowledge, with but little selfishness, little force of character. His head is only moderate in size; it being $21\frac{1}{2}$ inches around Individuality and Philoprogenitiveness, and the forehead low, narrow, and retreating. Comparison is fairly developed, but Causality is pitifully small; evincing but little depth or originality of intellect, or power of thought. His very large Language enables him to learn his own and foreign languages, and to converse, speak, and write with facility. Small Causality, and a moderate sized brain, takes limited views of subjects; whilst Concentrativeness and Firmness, with perceptive intellect, give perseverance and application, especially in literary pursuits. His predominant Self-esteem and Approbativeness, added to this combination, give unbounded ambition, particularly in literary pursuits; together with that pride and self-conceit which characterize the inhabitants of the celestial Empire. His large Veneration and Imitation enable him to imitate to the life the manner of bowing, kneeling, &c., required of those who approach the Emperor. His imitation of it was regarded as most perfect, it being profound and humiliating in the extreme, yet perfectly graceful.

In all the modeled busts in "Dunn's Chinese Collection," and in the Oriental Museum in Salem, Mass., as well as in all

the paintings of the Chinese, together with both the busts in the Editor's collection, the organs of Individuality, Eventuality, and Language were very large, and Causality small. They form a *leading* characteristic of the Chinese. If this were not the case, how could they recollect the immense number of words in their language? The following extract will show how perfectly these developments harmonize with the character of their literature, and with their intellectual tastes and acquirements.

"*The Education and Literature of China.* This is, beyond comparison, the most interesting and instructive point of view in which the Chinese can be contemplated. We cannot, indeed, praise the *kind* of education practised in China. The studies are confined to one unvaried routine, and to deviate in the smallest degree from the prescribed track, would be regarded as something worse than mere eccentricity, (Veneration large.) Science, therefore, properly speaking, is not cultivated at all. There is no advancement, no thirsting after fresh achievements of knowledge, no bold and prying investigations into the mysteries of nature, (small Causality.) Chymistry, physiology, astronomy, and natural philosophy, are therefore at a low ebb, (because these studies require more of the bilious temperament, and more Causality, and especially larger heads than they are usually found to possess.) The instruction given in their schools is almost wholly of a moral and political complexion, being designed solely to teach the subjects of the empire their duties. Within the allotted circle all are educated, all must be educated. According to Mr. Davis, a statute was in existence, two thousand years ago, which required that every town and village, down even to a few families, should have a common school; and one work, of a date anterior to the Christian era, speaks of the "*ancient* system of instruction." There are annual examinations in the provinces, and triennial examinations at Peking, which are resorted to by throngs of ambitious students. (Large Approbativeness and Self-esteem, combined with perceptive intellect.) The whole empire is a university, a mighty laboratory of scholars. The happy men who pass successfully through the several ordeals necessary to be undergone, are loaded with distinctions. They are feasted at the expense of the nation; their names and victories are published

throughout the empire; they are courted and caressed; and they become, *ipso facto*, eligible to all the offices within the gift of the sovereign. All this is that the emperor may "pluck out the true talent" of the land, and employ it in the administration of the government. The fourteen thousand civil mandarins are, almost without exception, the *beaux esprits*—the best scholars—of the realm. Educated talent here enjoys its just consideration. All other titles to respect, all other qualifications for office, are held as naught compared with this. This undoubtedly, in connexion with the rigid doctrine of responsibility, [Conscientiousness,] is the true secret of the greatness and prosperity, the stability and repose of the Celestial Empire. For, as Dr. Milne truly remarks, they are the ambitious who generally overturn governments; but in China there is a road open to the ambitious, without the dreadful alternative of revolutionizing the country. All that is required of a man is that he should give some proof of the possession of superior abilities; not an unreasonable requisition certainly.

"The Chinese are a reading people, [Individuality, Eventuality, and Language large,] and the number of their published works is very considerable. In the departments of morals, history, biography, the drama, poetry, and romance, there is no lack of writings, "such as they are," [large perceptive faculties.] Of statistical works, the number is also very large. Their novels are said to be, many of them, excellent pictures of the national manners. The plot is often very complex, the incidents natural, and the characters well sustained, [large Individuality, Eventuality and Ideality.] China has had, too, her Augustan age of poetry. It is remarkable that this brilliant epoch in Chinese letters was during the eighth century of our era, when almost the whole of Europe was sunk in gross ignorance and barbarism."—"Catalogue of Dunn's Chinese Collection," pages 12 and 13.

The perfect parallelism between this description of Chinese literature, and their developments, as a nation, is most striking, and forms an irrefutable argument in favor of Phrenology. Their heads show small Causality, and their literature exhibits no new discoveries or inventions; no grasping or application of first principles; and mark, *no progression*. Their education consists wholly in *learning facts*, historical, political, &c.

including languages, &c., and this agrees perfectly with the intellectual organization they are found to possess, namely, very large Individuality, Eventuality, and Language, with large Locality, full Comparison, and small Causality, with a moderately sized brain. Let opponents explain away these remarkable coincidences, or else admit the conclusions to which they lead.

“We speak here not so much of the education received in schools, as of that which consists in an early, constant, vigorous, and efficient *training* of the disposition, manners, judgment, and habits both of thought and conduct. This most efficient department of education is almost wholly overlooked and neglected by us; but it seems to be well understood and faithfully attended to by the Chinese. With us, *instruction* is the chief part of education, with them *training*; let the wise judge between the wisdom of the two methods. The sentiments held to be appropriate to man in society, are imbibed with the milk of infancy, and iterated and reiterated through the whole of subsequent life; the manners considered becoming in adults, (Self-esteem and Approbativeness,) are sedulously imparted in childhood; the habits regarded as conducive to individual advancement, social happiness, and national repose and prosperity, are cultivated with the utmost diligence; and, in short, the whole channel of thought and feeling for each generation, is scooped out by that which preceded it, [large Veneration,] and the stream always fills but rarely overflows its embankments. The greatest pains are taken to acquaint the people with their personal and political duties, wherein they again set us an example worthy of imitation. “Our rights,” is a phrase in everybody’s mouth, but *our duties* engage but a comparatively small share of our thoughts. Volumes are written on the former where pages are on the latter.” —*Catalogue of Dunn’s Chinese Collection, pages 100 and 101.*

This feature of their character is an instructive lesson to us who are content with instructing the intellect, which occupies but a small portion of the brain, whilst that great mass of brain devoted to the feelings—the proper or improper exercise of which, causes most of man’s happiness or misery—is comparatively overlooked.

"Persons are selected for civil office in China with an almost exclusive reference to their talents and education. Strange as it may seem, there is probably no other country on the globe where cultivated talent exercises its legitimate sway to an equal extent. Wealth, and titular nobility, and purchased rank, have their influence, no doubt; but, unless accompanied by personal merit, and, above all, by education, their power is comparatively limited and feeble. The emperor chooses for his officers none but men of the highest attainments and most commanding abilities."—*Catalogue of Dunn's Chinese Collection*, page 6.

How striking the contrast between the ground of preferment there and here. Here rich rascals are honored and toasted, and even above the reach of law; whilst talents and moral worth are allowed to pass unheeded. And our politicians and public officers are selected with scarcely the least reference to talents or fitness, but mainly to serve party and selfish ends. Business talents depend mostly upon these same faculties, aided by Order, Calculation, and Acquisitiveness. Their talents in this respect may be learned from the following extract:

"The merchants and shopkeepers of Canton, are prompt, active, obliging, and able. They can do an immense deal of business in a short time, and all without noise, bustle, or disorder. Their goods are arranged in the most perfect manner, and nothing is ever out of its place, [Order.] These traits assimilate them to the more enterprising of the western nations, and place them in prominent contrast with the rest of the Asiatics. It is confidently asserted, by those who have had the best opportunities of judging, that, as business men, they are in advance of Spanish, Italian, and Portuguese merchants."—*Catalogue of Dunn's Chinese Collection*, p. 26.

ACQUISITIVENESS is large in the bust alluded to on p. 9, and in nearly every specimen in Dunn's and the Salem collections. In accordance with this development, they are noted for their frugality, industry, and economy. They save every thing capable of enriching their lands, even to bones, carcasses, the hair shaven from their heads, &c. The preceding extract referring to their trading habits, evinces large Acquisitiveness, which is confirmed by the following:

"There is a variety of amusing inscriptions on the scrolls hung up in the interior of some of the shops, which serve at the same time to mark the thrifty habits of the traders. A few specimens are subjoined: "Gossiping and long sitting injure business." "Former customers have inspired caution—no credit given," [Cautiousness.] "A small stream always flowing," [Comparison.] "Goods genuine, prices true." "Trade circling like a wheel," [Comparison.]—*Catalogue of Dunn's Chinese Collection*, p. 26.

"Economy should, therefore, be held in estimation. A store is like a stream of water, and moderation and economy are like the dams which confine it, [Acquisitiveness and Comparison.] If the course of the water is not stopped by the dam, the water will be constantly running out, and the channel at length will be dry. If the use of the store is not restricted by moderation and economy, it will be consumed without stint, and at length will be wholly exhausted."—*Ib.* p. 102.

"There can hardly be a doubt that the Chinese manage to get more out of an acre of ground than any other nation, the English alone excepted. It is stated on the authority of Amiot, that the cultivated lands of the country amount to about 596,172,500 English acres. This immense territory is divided into patches of a few acres each, generally owned by the occupants. A rigid economy of soil is practised. With the exception of the royal gardens at Peking, no land in the empire is taken up with parks and pleasure-grounds. Of meadows there are none; of pasture-grounds, scarcely any. The few ruminating animals, scattered thinly over the country, gather a scanty subsistence, as best they may, on mountains and marshes, unfit for cultivation. As wheel carriages are not used, the highways are but a few feet wide, and nothing is thrown away there. No fences are allowed to encumber the soil, no hedges to prey upon its strength. Sepulchres are always on hills too barren for cultivation. A narrow foot-path separates neighboring farms, and porcelain landmarks define more permanently their respective limits. Even the sterile mountains are terraced into fertility, and glow with ripening harvests, intermingled with the brilliant foliage of clustering fruit trees.

But their economizing of the soil is not more rigid, than the methods by which they seek to preserve or to renovate its

strength are new and various. Necessity may here truly be said to have been the mother of invention. Every conceivable substance, possessing any enriching qualities, has been converted into manure. Not only lime, ashes, dung of animals, &c., but hair of all kinds, barber's shavings, horns and bones reduced to powder, soot, night soil, the cakes that remain after the expression of their vegetable oil, the plaster of old kitchens, and all kinds of vegetable and animal refuse, are among the substances used as manures. These are all carefully collected and husbanded, being frequently kept in cisterns constructed for the purpose, or in earthen tubs sunk in the ground, where, covered with straw to prevent evaporation, and diluted with a sufficient quantity of water, they are left to undergo the putrefactive fermentation, after which they are applied to the land.

The Chinese understand well the enriching effects of frequent ploughings.* Horses or oxen are rarely attached to their ploughs; more commonly a small species of buffalo; and oftener still, men and women. Frequently the plough is not used at all, the spade and hoe supplying its place. In the irrigation of their lands, they display great ingenuity, and diligence. Their numerous rivers are here of essential utility.

Rice is their staple grain. They always get two crops a year out of their land; sometimes three. When a third is not raised, the soil is nevertheless, again taxed in the production of pulse, greens, potatoes, and other vegetables. Millet is extensively cultivated. Women labor on the farms equally with the men. A stout and healthy wife is therefore a great desideratum with a Chinaman, and the "working wives of Kiang-see" are said to be held in high estimation throughout the provinces.

Notwithstanding the immensity of labor bestowed on the cultivation of the earth—and the Chinese agriculturists are like ants or bees in respect to both their number and industry—it seems incapable of sustaining the swarming population of the empire. Hence every harbor, lake, river, and stream of whatever description, are literally thronged and darkened by

* Sir Joseph Banks expresses his surprise that this principle is not turned to greater account by the Europeans. Repeated ploughings are almost the only fertilizing process known among the Hindoos.

fishermen, who resort to the most ingenious and novel methods of alluring and entrapping their victims. Nor do they forget or omit to take care that the waters be not, as it were, depopulated by these ceaseless ravages. They take the utmost pains to collect the spawns of fishes, and deposit them in convenient places for breeding."—*Ib.*, pages 31 and 32.

They also exhibit this faculty in a species of gaming :

"Gaming prevails among the lower orders, but so much infamy attaches to gamblers, that government officers and the more respectable of the people are free from this taint. Dominoes, cards, dice, and chess, are favorite games. The venders of fruit often gamble with purchasers in the following manner: A boy wishes a half dozen oranges. The fruit and half the price demanded for it are laid down together. Resource is then had to the dice box. If the urchin throws the highest number, he pockets his money again, and gets the fruit for nothing; if the seller, he in like manner sweeps the stakes, and the disappointed gamester may whistle for oranges, or try his fortune elsewhere."—*Catalogue of Dunn's Chinese Collection*, p. 16

Their Emperors also appeal to the same faculty in the form of premiums, not for excellence in wrestling, &c., but for the best specimens of certain manufactures.

"The deterioration, as well as the high degree of perfection it (the manufacture of porcelain ware,) had then attained, are easily explained. The emperors who flourished about that period encouraged the manufacture by munificent premiums on the most beautiful specimens, and by large annual orders for the finer wares. A premium of 15,000 tael, or more than \$20,000, was bestowed on the manufacturer of the best specimen; 10,000 tael on him who produced the second-best; while third-rate excellence received a reward of 5,000. The emperors no longer bestow any special encouragement, and hence the decline of competition, and consequently of excellence."—*Catalogue of Dunn's Chinese Collection*, p. 45.

(To be concluded in next number.)

ARTICLE II.

PHRENOLOGICAL EXAMINATIONS.

In our introductory article, we alluded to the value and importance of FACTS in proof and illustration of Phrenology, accompanied with a promise to intersperse them throughout the Journal. That promise we now proceed to redeem, by giving an account of some public examinations.

No. 1. On the evening of the 26th of October, we examined the head of Mr. Irish, before a large audience assembled at St. Luke's Buildings, New York city. We ascribed to him very small Marvellousness and Veneration, dwelling with *great emphasis* upon their utter absence, and adding, by way of illustration, that he was *extremely sceptical*; and required *ocular* demonstration before he would believe *any* thing; and hence, that he was liable to regard religious matters as all moon shine. The next day, he called upon us to express his disbelief in the existence of a God, and argued that as we could not see him, and as none of our senses could take cognizance of him, we could not *know* any thing about him, and therefore should *believe* nothing.

We also described him as having small Secretiveness, great Firmness and Self-Esteem, and small Approbativeness, the combination of which gives openness in expressing opinions, even though they are unpopular, together with a defiance of public opinion, and a feeling of "don't care." This he evinces in the unhesitating manner in which he avows his atheistical doctrine, and the utter contempt in which he holds the odium incurred thereby. He even declared his atheism before the audience, as a proof of the truth of Phrenology. We also gave him large Language, Combative-ness, and Comparison, and nothing pleases him more than to argue these points, to the great annoyance of others. To the above combination, we added that as Ideality was small, his manners and expressions were homespun and coarse; which a subsequent acquaintance has fully confirmed. These qualities were so notorious that he was known all over that section of the

city, and to most of the audience, many of whom were convinced of the truth and practicability of Phrenology by this examination.

No. 2. On Thursday evening, Jan. 13, at Clinton Hall, in examining the head of Mr. —, we remarked that Marvellousness and Veneration were almost wholly wanting, but that Benevolence and Conscientiousness were large; hence what little religion he had (if he had any,) consisted in kindness and integrity. The gentleman who nominated him for examination, then stated that he was a noted sceptic, but strictly honest. As Acquisitiveness was also large, we inferred that he was close but honest, requiring every cent, but no more, and refusing what did not belong to him. His friend stated that this was a striking feature of his character.

No 3. On the 28th of October, at the New York Society Library, we gave a lecture on the *evidences* of Phrenology, and dwelt at some length upon the proof drawn from *pathological* facts.* In connection with this subject, and as a lower order of facts of the same class, we stated that the protracted and vigorous exercise of any faculty, often turned the hair covering its organ, grey; and adduced several instances illustrating this point. After the lecture, our brother, L. N. Fowler, in examining the head of Mr. Simpson, of this city, remarked that the organ of Benevolence was not only very large, but covered with grey hairs, whilst the other portions of the head were free from them. From this he inferred that he had experienced a powerful and long continued exercise of this faculty; that he was doubtless then engaged in some philanthropic object; and that his whole life had been marked by the exercise of this faculty.

After the examination, it was stated that though he had formerly been quite wealthy, yet that he had lost his property by being too liberal, especially in giving too much to charitable objects; that he was the originator of the city Orphans' Asylum, and mainly instrumental in bringing about that good work; and that he was devoting all his time and energies to reforming inebriates, in which he was zealous, even to enthusiasm, and *eminently* successful. *To do good* seems to be the main object of his life, as his numerous friends testified.

*Some recent facts of this class will be found detailed in our answer to Dr. Hamilton.

My brother also stated that he was descended from a long lived family, and asked what the *fact* was. He replied that all his grand parents were then alive, (he was above 50,) and two of them above 90 years old. His Order was dwelt upon with much emphasis, as being very large, and the result showed that he possessed the faculty in proportion to the size of the organ, for he was perfectly fastidious on this point. The examiner also remarked upon the great size of the organ of Language, and was afterwards informed that he not only learned spoken languages with much facility, but also was a great talker, and a very fluent speaker. It is needless to add that in all these cases, the examiners were entirely unacquainted with those examined.

No. 4. Mr. P. recently brought a friend to our office, requesting us to make a careful examination, and give him good advice. We proceeded as follows: "You lack self-government; are too hasty and impulsive, and too liable to be carried away by your present feelings, likes, dislikes, and first impressions, &c.; which besides being almost spontaneously active, are too deep rooted to be eradicated. You also speak out what you think and feel, and just as you feel it.

You are too independent for your own good; are too unbending and determined; run square against the beam rather than stoop to avoid it, and are wilful and headstrong in the extreme; besides being too sure that you are in the right. You may ask advice but refuse to follow it; insist upon being *your own* man and master; are too combative, and the more you are opposed or driven, the more obstinate you become.

Within three years, your Combativeness, Destructiveness, and Self-Esteem have been excited much more than before that period. You have had much to contend against; have fought a hard battle with somebody or something; and had much to anger you.

"Stop," said Mr. P., "Mr. F. has now told you just what I brought you here to be told. Have I not warned you a thousand times that you were driving yourself mad by your obstinate refusal to make up with your parents? Mr. F. says these organs are too large and too active. Hence it is you, and not your parents, whose duty it is to yield and conciliate." He then confessed that his difficulty with his parents, whom he

both loved and hated, almost made him deranged, yet he said he would *die* sooner than yield one iota, even though his parents had tried a variety of means to induce him to return.

The data from which we inferred this recent action, was the sharpness of the organs at their head, a point which we shall more fully explain hereafter. Mr. P. regarded the examination throughout as a perfect transcript of his character.

No. 5. At a public examination in Rochester, N. Y., of the Deputy Sheriff of that city, we stated that there had been a change in his circumstances or business within the last three to five years, which had called Self-Esteem and Combativeness into unusual activity. One of the audience called out, "He knows him." We assured the audience that we had never seen him, and knew nothing of his business, which he confirmed. On being asked by one of the audience on what development we founded this remark, we replied, that Combativeness and Self-Esteem were not large, yet were sharp at their heads, which denoted *recent* activity; and that activity through life would have rendered the organs larger and broader. He had been a Deputy Sheriff for three years, and the promptness and resolution which he had evinced, had surprised all who had before witnessed his general modesty and peaceableness. No calling requires the exercise of these organs more than this.

At a public examination in Clinton Hall, January 20th, we remarked the absence of Cautiousness in a gentleman, and inferred that he was rash, and therefore liable to misfortunes. A friend of his stated that we were incorrect, and that he was considered very prudent. We re-asserted the absence of Cautiousness, and staked our reputation on the fact, and then appealed to the young gentleman himself. He said that his friends were always telling him, that his utter recklessness would yet cost him his life. Phrenology often tells a man's character much more accurately than any of his neighbors.

ARTICLE III.

AN INDICATION OF THE ACTIVITY OF A FACULTY.

To the means of ascertaining the activity of any faculty by the sensations of its organ, contained in the following communication, we invite particular attention. The writer's observations strike us with much force, not only as being in harmony with our own observation and experience, but also as analogous to pathological facts, and to the one on page 35, in which the activity of a faculty is found to be accompanied with grey hairs on its organ. If the writer's views are sustained by general observation, as we doubt not they will be, they furnish a direct and easy method of ascertaining the precise location of the organs, as well as a tangible proof of the truth of the science.

"TORONTO, Canada, Dec., 1841.

"The Extra copy of the Phrenological Journal, I intend to distribute or loan to those persons who I think will become subscribers. I am sorry to find, that you have not hitherto met with that support which might reasonably be expected ; but I am led to hope, that as the public mind is becoming more and more convinced of the truth of Phrenology, and more alive to that subject, the friends of the science will at once come forward and support your useful and very ably conducted Journal.

To me it has long been a matter of surprise, that mankind are so loath to investigate a science which, of all other sciences, is calculated to do most good to the human race. I say, loath to investigate ; for it is want of investigation, that makes so many even learned and capacious minds disbelieve the truth of Phrenology. I am thoroughly convinced, that every individual of common sense who disbelieves that noble science, every person who wavers or is undecided in his belief of it, and especially every person who speaks or writes against it, be he who he may, never investigated or studied it. No person who ever considers the subject in a proper manner, can come to the conclusion that Phrenology is not true, or is not a science founded in nature.

Nothing can be more groundless, than the apprehensions of some sincere Christians, that Phrenology will or does prove a stumbling-block to our Holy Religion. There is not the least fear of this ever being the case; for in fact, Phrenology, when properly understood, tends to convince the sceptic of, and confirm the believer in, the truths which the Divine Redeemer of mankind hath promulgated. It really points out (by showing that religion is in every respect adapted to our nature, or rather, by showing the perfect adaptation of certain organs of the mind to the principles of the Christian religion, and thereby proving in the most convincing manner its divine origin,) the necessity of an atonement for past guilt, and an exemption from future sin, in order that depraved man may be restored to the image, favor, and enjoyment of God, and the garden of Eden.

Heaven forbid that I, or any other person who believes in Phrenology, should unduly exalt this science, or place it above religion, inestimable and indispensable as religion undoubtedly is to the best interests of man; but I may be allowed to say, that Phrenology is at once the handmaid and companion of true religion. They mutually adorn and support each other; for while the calm deductions of reason, enlightened by a knowledge of Phrenology, regulates the ardor of christian zeal, the warmth of a holy enthusiasm gives a fixed brightness to the otherwise glimmering light of Phrenology. To remain willingly ignorant of a knowledge of the Divine Power, as in part exhibited by Phrenology, is a crime next to that of rejecting a knowledge of the revelation of the Divine will. We should

“Seize upon Truth where’er ’tis found—

Among our friends, among our foes:

On Christian, or on heathen ground,

The flower’s divine, where’er it grows,

Refuse the prickles, and assume the rose.”

In order hereafter that no person of even ordinary mind may be in doubt of the truth of the science of Phrenology, I will now *give him a test* which he will not be able to gainsay or resist; which, in fact, *will force him to believe in its truth*. It is this:—*When any person calls into exercise any organ of the mind more freely than usual, (or indeed, in some cases,*

when in ordinary exercise,) he will experience an itching of the cuticle over that part of the head in which that particular organ of the mind is situated. This itching will occasion him to scratch his head. When he is in the act of doing so, let him hold his fingers on the spots or spot just scratched, and refer to a Phrenological chart, (in which the names, localities, and functions of the different organs are given,) if he does not know the names and location of the organs; and then let him recollect what were his thoughts or actions at the precise moment of the itching of his head. He will, to his surprise at first, find that he has just been scratching that part of his head in which lies the organ or organs by which the mind manifests the very faculties just brought into action, whether it be thought, feeling, or emotion.

Let him also observe other persons when scratching their heads, and reflect upon what those persons, whose actions or words he is noticing, have just said and done; or ask them what is the present subject of their thoughts, (if he can take this liberty,) at the time they are scratching; and if they will tell him candidly, he will have quite sufficient evidence of the truth of Phrenology. By this test, any person of sane mind may daily and hourly be convinced and confirmed in his conviction, of the certainty of the truth, that Phrenology is a science founded upon actual observation, and not, as some say, upon metaphysical supposition.

This itching of the head is easily accounted for. It is well known that the brain, when unduly exercised, presses so hard against the skull, that head-ache is frequently the result. This pressure of the brain upon the skull, of course occasions a slight pressure of the skull upon the sensitive bulbous roots of the hair, which is the *cause* of the tickling sensation felt upon the surface of the skin.

Had the venerated Gall or Spurzheim discovered this simple test, how amazingly would their labor in ascertaining the localities of the different organs of the mind, have been abridged, and how much would their means of observation have been increased, and consequently their noble discoveries have been facilitated!

Yours, &c.

JNO. MOSLEY."

ARTICLE IV.

EXISTING EVILS AND THEIR REMEDY,*—NO. I.

"The times are out of joint ;

O, cursed spite, that ever I was born to set them right again."—*Shakespeare.*

Dissatisfied with the past and present, mankind seem determined to better their condition for the future. Reform, *reform*, REFORM, is emphatically the watchword of the age. Each political party urges its claim to ascendancy, by promising "retrenchment and reform." The financial world is in a most deplorable condition, rotten to its core, and diseased throughout all its ramifications. The product of this disease, is the "hard times," the failures of the rich, and the starvation and destitution of the poor. The condition of the moral world is no better. Christianity requires the pruning knife of reform, to cut off many of her branches engrafted by sensual professors to bear unholy fruit suited to their depraved appetites, and the hoe of truth applied to her weeds of inconsistency and error, that she may again grow luxuriantly, and bear fruit unto righteousness. Hence it is, that so many preachers are crying "lo here," and "lo there;" each declaiming against existing abuses, and proposing his remedy for them. Nothing is stable. The very foundations of society appear to be breaking up. Like the troubled sea, the public mind cannot rest upon any thing, but is demanding change, and effecting reform in every thing. Nor is all this without abundant cause. That numerous evils, and those of a most aggravated character, exist, is self-evident. Long enough has society borne them patiently, and groaned under the torments inflicted by them. She now seems determined to throw off her yoke, to break the chains of her bondage, and to emancipate herself from the

* On p. 404 of "Phrenology Proved, Illustrated and Applied," will be found a note referring to a work then in progress, entitled "Society as it is, compared with society as it should be; or the evils of society and their remedies, by the application of the principles of Phrenology." As many enquiries have been made concerning this work, and as its completion is still delayed, we shall occasionally publish extracts from it in the Journal.

remaining thralldom of the dark ages, and of the still existing oppressions riveted upon her by the old feudal system of lord and serf, of the purse-proud aristocrat, and his cringing, poverty-stricken vassal. Such is the conservative policy of man's nature, and his love of long established usages; such the force of examples set by age and superiority, and so tenacious is his adherence to established usages; that *sight* causes *could* not produce commotions like these, which have shaken the political, financial, and moral worlds, to their very centres. The fact is, that mankind has rendered himself so thoroughly artificial, that but a faint type of his original nature is preserved. His faculties, tastes, &c., have become so unlike their primitive design and constitution, that it would really seem as though "Nature's journeymen had made man." The simplicity and perfection, the beauty and majesty of his original nature, seem to be so thoroughly erased, as to have left only an occasional glimpse of it discernible, and to have substituted glaring monstrosities for perfection itself.

Need we wonder, then, at this struggle for reform and improvement? This restlessness of the public mind, this clashing and commotion of popular feeling, this clamor for change, this breaking away from old land-marks, together with these "hard times," and the physical and moral sufferings with which mankind are afflicted, clearly prove that *something* is wrong, and that this something is radical, deep-laid, and seated in the very foundations of society. Disease has fastened upon the very vitals of public virtue and happiness. Corruption pervades the entire body politic, producing unhappiness in all its individual members. Nor are the *causes* of these diseases hidden. They are apparent; they are powerful; and yet they have hitherto escaped observation. The lame spot, the oversight which has thus far rendered abortive all the attempts of reformers to improve the condition and prospects of mankind, is simply this: Reformers have lost sight of the *primitive* constitution of man; or, at least, have not based their reforms upon it. Though they have seen the evil *fruit*, they have not discovered its root. That root, once exposed, will at once be recognized as such. Improvements and reforms, based upon the nature of man, will, of themselves, and by their own intrinsic merits, carry conviction, and obtain sway. "*Magne*

est veritas, et prevalebit." There is a power in truth by which it commends itself to every man's conscience, and produces a conviction which cannot be effaced. Few, if any, of the changes thus far effected, have struck the *root* of the evil aimed at. The New Harmony plan of Robert Dale Owen, Fanny Wright, & Co., has been tried and failed. Joe Smith's has not succeeded. Andrew Jackson & Co., undertook to mend the currency, but only made matters worse. No better success has attended, or probably will attend, the efforts of the Whigs. None of our "currency-tinkers" have comprehended the true *cause* of our pecuniary embarrassments, and none of our "National Banks," or "Fiscal Agents," are calculated to remove the evil. None of our religionists, with all their divisions, subdivisions, new-school divinity, new lights, &c., &c., have yet hit upon those doctrines and practices which accord fully with the nature of man, or else they would have produced a more general conviction of their correctness, and effected a valuable reform. There is something weak, or rotten, or defective in them all. But the *true* religion, the *best* system of political economy, the *correct* doctrines in regard to banks, the laws of trade, the relations of property, &c., the best system, or rather the only proper method of educating the human mind, together with the only true principles in regard to legislation, civil and criminal jurisprudence, government, matrimony, &c. &c., will each be found to have its counterpart in the doctrines of Phrenology. This science is the mould in which man is cast, and developes the laws in harmony with which he was created. It is man dissected, and exposed fully to view. It therefore embodies the model after which society should be formed. By exhibiting to view what man's true nature is, and thereby showing wherein he has *departed* from his primitive constitution; by engrafting unnatural customs and pernicious practices upon the original stock of his nature; it reveals the true causes of those evils under which he groans, and from which he is struggling to free himself. Every faculty has its *natural* function, the fruit of which is sweet; and hence, when we experience pain, it is easy to trace it to its origin, and see upon what primary faculty it is, that the evil custom has been engrafted.

The object of this series of essays will be, to point out various existing evils and abuses appertaining to property, politics, law, religion, education, the habits and customs of society, &c., &c.; to trace them to the faculties, the abuse, excess, or deficiency of which, produces them; and to point out their remedy, by showing the *legitimate* function and proper exercise of that faculty. Each article will be short, but complete in itself. We shall begin with the relations of property, including the causes and remedy of the "hard times," banks, &c., and shall now and then drop a few hints to the ladies.

The hard times—their causes and remedies. *Their causes* are *not* to be found, as is generally supposed, in the measures of General Jackson in relation to the U. S. Bank; nor in the course pursued by Van Buren; nor by the democratic party; nor by the Whigs; nor has the U. S. Bank caused them; nor any, nor all the other banks of our own or foreign nations; for neither of these causes, nor all combined, are capable of producing a result a hundredth part as great. After the disease has become fairly seated upon the body politic, and fastened upon the vitals of community as a mass, either of these causes might bring this disease to a crisis, yet they could never *create* it. The causes of our present pecuniary embarrassments are not to be found in any of these things, nor in any thing of a similar nature, but in *the people*—in their *excessive love*, and *too eager pursuit of MONEY*.

This point is an important one, and easily rendered self-evident. The violation of every law of nature induces its own penalty; and the kind of penalty is always similar to the nature of the law violated. And what is more, this penalty always flows in the *direct line* of the transgression. The sin for which the nation is now expiating in its suffering caused by pecuniary embarrassment, has its origin, not in the doings of one man, nor set of men, but of the *mass*; and that sin is,

The excessive exercise of Acquisitiveness.—Phrenology fully establishes the doctrine, that the *excessive* exercise of any faculty is productive of evil; and that evil generally affects the objects of the abused faculties. There are certain limits set to the exercise of every faculty. To keep *within* these limits is virtue, and like the river flowing within its banks, it produces happiness; but to exceed them is sin, and like the overflow

ing of that river, carries destruction throughout its course. Thus the over indulgence of Alimentiveness deranges the digestive apparatus, and through it, the whole system, including the mental functions, and besides producing an amount of pain proportioned to the excess, abridges those very pleasures of the palate, the excessive indulgence of which constituted the transgression. This fully established principle of Phrenology applies to every faculty, and to none more than to Acquisitiveness. It also has its prescribed limits, flowing within which, its delightful waters bear on their bosom the means of gratifying almost every other faculty, but overflowing which, it sweeps all our other enjoyments with the besom of destruction.

In the light of this principle, we ask what is *the* ruling passion of our age and nation? What pursuit consumes the largest proportion of man's time, and constitutes his chief object of desire? What does he value most, both as a means and as an end? LOVE OF MONEY; and for the correctness of this answer, we appeal to every observer of men and manners. Does he not regard wealth as his highest good, as the philosopher's stone, the alpha and omega of life, the one only thing needful, the all in all of his existence? If the whole brain were merged into this single organ; if all man's happiness were derived from dollars and cents; if he could experience no enjoyments from any other source; then this universal scrambling after money, this climbing of each over the heads of all, this working, and manoeuvring, and trading, and cheating, just to *make money*, to make it *any way* and *every way*, so that one but MAKE MONEY; would be all right, but could not be more excessive. But man has *other* faculties to gratify—other and higher ends to attain. As the organ of Acquisitiveness occupies but a small portion of the brain, so this faculty should consume only a proportionate amount of our time and feelings. Beyond this, it thwarts itself, besides cutting off other sources of pleasure.

In our next, we shall run out the application of this principle more in detail, show *how* the hard times have been caused by it, and point out their remedy.

(To be continued.)

ARTICLE V.

THE PHRENOLOGICAL ORGANS EXCITED BY MEANS OF ANIMAL
MAGNETISM.

To decide whether Animal Magnetism be true or false, without examining the *facts* in the case, is highly unphilosophical. Phrenology has taught us the valuable lessons, never to admit or deny *any* thing, without *proof*; and to follow *FACTS* wherever they may conduct us. We have seen so many make fools of themselves, by condemning Phrenology without a hearing, just because it appeared unreasonable to them, that we have determined to hold ourself open to conviction upon *all* subjects, however improbable they may seem. We do not say that animal magnetism is true or false; because, though we have seen a few, yet we have not seen a sufficient number and variety of *experiments*, upon which to base a philosophical belief. Those that we have seen, have been, without exception, in its favor, and have determined us to look into the matter. Accordingly, in connexion with a few scientific gentlemen of this city, we have had several sittings of the lady referred to in this article, with special reference to the excitement of the phrenological faculties. A report of the results of one of these, we give below. We were present, and ourself pointed out the particular organs magnetized, and can therefore vouch for the correctness of this portion of the experiments. We also witnessed the results, and saw the manifestations of the patient's mind and feelings, and assure our readers that the report is *correct*, as far as language could express it. Words, however, are not adequate to describe the beauty and force with which some of the faculties, and especially their combinations, were exhibited. We took full notes of other sittings, which we shall give in our next. If these experiments are to be relied upon, they certainly furnish the best means of deciding upon the precise location of the several organs, and the primary functions of their faculties; because the latter are exhibited with a power and energy which we have never before witnessed in real life. These experiments, if they prove uniformly successful, besides proving to a demonstration, and in a short-hand

and unanswerable manner, the truth of Phrenology, will serve to test new discoveries and establish old ones, to aid in making additional ones. They form a new era in phrenological science, and are well worthy the special attention of Phrenologists. For five years, we have been in the habit of remarking, that, if true, Animal Magnetism could and should be applied to the excitement of particular faculties, and we are glad, that application has at last been made.

Should any of our patrons think us unwise in thus admitting this subject into the Journal, we reply, that we should deem ourself untrue to Phrenology, and unfaithful to our readers, to suppress facts like those quoted below, and like those we have in reserve. We dare not suppress them, for TRUTH requires their publication. We shall simply narrate the unvarnished *facts* in the case, and leave our readers to judge for themselves. Many have tried to dissuade us from publishing these facts, because, say they, Phrenology has enough to struggle with now, without heaping upon it the odium attached to Animal Magnetism. We reply, that we give *facts* just as they have occurred, and are not answerable for the use that may be made of them. We expect, that those of our editorial brethren who live by feasting the whims of the public, rather than by defending *truth*, will sneer; but they will only sneer at the *operations of nature—the works of God*.

Dr. Buchanan has also succeeded in producing a similar excitement of particular organs, by friction. We shall take an early opportunity to lay his observations before our readers. Whether the introductory remarks of Rev. Mr. Sunderland, who drew up the following report, in reference to the precedence of discovering a method of exciting particular faculties, are true or not, we do not know, but should be happy to publish any thing from Dr. B. in reply.

We have been credibly informed, that Dr. Caldwell is a firm believer in Animal Magnetism, and has succeeded in magnetizing; and that the same is true of Dr. Nott, President of Union College. It is also said that Spurzheim was also a believer in it. Let it be tested, and stand or fall accordingly.

"INTERESTING PHENOMENA."

"Since our last number, we have seen an account of what purports to be Dr. Buchanan's discoveries in 'Neurology,' in

Louisville, Ky.; and also, an account of what are called "**Experiments in Cerebral Physiology**," of the same kind, made by a Mr. Purkitt, in Newark, N. J., quite recently. These experiments, of Mr. Purkitt, *were made upon the same patient*, of whom the following is written. And yet these accounts inform us, that Dr. B. and Mr. P. declare themselves as having nothing to do with what is called *mesmerism*! But, they might just as well tell us, that they have nothing to do with Phrenology, or the brain. The truth is, they are afraid of the stigma which has been cast upon this name, and hence these disclaimers.

We have yet to learn, that these experiments upon the *separate organs* of the brain were ever heard of or thought of, till they were performed at the New York Museum, in this city, some six months since, a full account of which was published in our columns soon after. That Dr. B. saw these accounts is quite probable, as our paper is taken in Louisville, and we sent a few numbers to him, containing those accounts. Those of our readers who have seen the articles concerning Dr. Buchanan's experiments, will notice, that in one most essential respect, the facts detailed below, exceed all that has ever been known or done before, of this kind with the separate cerebral organs. We refer to the fact, of Mr. Peale's having not only excited different organs when the patient was wide awake, but to his having done it when the patient was asleep, *without touching the organs excited at all!!* As far as we know, nothing of the kind was ever before heard of, or attempted by any one.

The following are details of what we saw and heard in company with Dr. H. H. Sherwood, and Mr. O. S. Fowler, and others, on the 31st of December last, and also, on the 4th, 6th, and 7th, of January, 1842. In reading this account, bear in mind:—1. That the patient has been perfectly blind from birth. 2. The organs to be excited were designated by Mr. Fowler and myself, generally without speaking. 3. Frequently, and always when requested, the organs were excited without touching the head. 4. When the organs were excited, no one spoke till the patient had spoken. and manifested the bent, or state of her mind. 5. In every instance, the *natural lan*

guage of the organs, by the action of the head, was most striking.

6. In the account which follows, we have made a plain statement of the facts as they occurred, reserving inferences for another number of our paper.

Combativeness.—These organs were excited in a few seconds. The head of the patient was immediately thrown back, alternately over the left and right shoulders. The features were distorted, and she gnashed her teeth, exclaiming, 'I am mad!' 'Yes, I am mad.' These and similar exclamations were continued, till the excitement was removed from the organs. When asked with whom she was mad, she mentioned various individuals, and assigned different trivial causes; one had not called to see her; another had neglected to do so and so.

Tune.—This was excited in connection with Combativeness. Before a word was spoken, she commenced singing, and stopped now and then, and exclaimed as before, 'I am mad, I am so mad.' She was led to the piano, and commenced singing 'the Maniac.' We can truly affirm, that it never fell to our lot to hear any piece of music sung or played as this was done. Every note of the piano spoke madness, and the motions of her head, and the distortions of her features, were so true to the feeling of real madness, that any person, not knowing the circumstances, would have at once supposed it a case of real insanity.

Mirthfulness.—Before one word had been spoken by any one, and instantly on the passes being made, the patient commenced a fit of immoderate laughter. The scene which ensued beggars description. She was now literally laughing mad! Laughing and exclaiming all the while, 'I am mad;' 'Yes, I am mad,' 'I am mad.'

Veneration, was next excited in connection with the other organs, before named, except music. The first thing she said, and before any one had spoken, was uttered with a loud laugh, 'I want to go to church;' and continued, 'O! I am so mad, and yet, I want to go to church! Do send for Mr. McCauley, and let us have service here! I am mad, I am mad;' and laughing all the while. The excitement was now removed from the coronal region of the head, and Destructiveness was called into action. In an instant she seized her clothes and hands with

her teeth, with the greatest violence, and would, apparently, have bitten her own hand, had she not been restrained from doing it. A linen handkerchief was given her, which she tore into shreds in a moment. Her features and gestures were now terrific. Indeed, she gave every appearance of real insanity and madness. The teeth were often shut with violence; the fists clenched, and thrown about as if in the act of striking; the breathing became much quickened, and the entire system was convulsed with violent rage. This was continued for some minutes.

The excitement was now removed from all these organs, and the patient remained merely asleep. I asked her about what she had just been saying and doing; but she declared that she had not the least recollection of any thing of the kind, and would not believe that she had felt any thing like madness or anger against any one.

Alimentiveness.—These organs were no sooner excited, than the patient attempted to bite her own hand, declaring herself starving with hunger. A cracker and piece of cake were given her, which she devoured instantly. These organs were allayed, and *Imitation* and *Mirthfulness* were excited. Before a word had been spoken by any one, she commenced laughing, and *imitating* the mewling of a cat, and moving her hands as if mimicking some one. A number of persons were referred to, whom she mimicked to the life, and laughed during the process most heartily. Nothing could exceed the aptness with which she imitated the tones, conversation, manners, and gestures of certain persons. To describe these exercises, would of course be impossible. But no candid mind could witness them and resist the conviction, that they were not and could not be affected.

Caution.—The fingers of the operator were passed over these organs a few times, and the patient laid hold of his arm, exclaiming, 'O, I shall fall—I am *afraid* I shall fall. Don't let them hurt me,' etc. And she expressed great fear, lest a man who is said to have murdered his wife, in this city, on new year's day, should come and murder her also.

Philoprogenitiveness.—This organ was no sooner excited, than the head was thrown directly back a number of times,

and she cried out for a little child she had recently seen, expressing, at the same time, the most intense love for it. A roll of cloth was given her, which she caressed with the greatest fondness, as she did, also, a babe which was put into her lap.

Causality—On the excitement of these organs, the patient immediately asked ‘*Why* cannot I go to Boston?’ It had lately been proposed to her, by Mr. Hill, an actor in Boston, to come there. A number of questions were asked by her, without any assistance from any person present, in which she used the words ‘*Why*,’ ‘*because*,’ etc. These organs were excited a number of times, and various conversations were had with her, involving their exercise, which were intensely interesting. On being asked why she could not remember the exercises above referred to, she said she supposed it was because those organs had been put into an unnatural state.

And here the reader will notice the striking resemblance between these states of this patient’s brain and insanity. Persons generally remember little or nothing of what takes place in a state of mental derangement. The reasons are plain. Insanity is caused by an over excited or diseased state of particular organs; and in such states, the mind does not take perfect cognizance of its own exercises.

Self-Esteem.—This organ was excited without touching the patient’s head in any way, and while she was in conversation with another person. She was sitting in a stooping posture, with the head bowed upon the breast; but on making the passes, she instantly raised herself, and stuck her head back in a peculiar position, which we know not how to describe. The following conversation now ensued. We give her precise words, taken down at the time:—

Question. Mary, do you wish to go to Boston with Mr. Hill? Answer. ‘*No!* Do you think *I* [with a most significant emphasis on *I*] would go to Boston to be mesmerized by an actor?’ Q. But you know that mesmerism is quite popular there, and the people would think much of you. A. ‘But *I* shall not go after them. If they want to see this subject, they must come to *me*. I shall not stoop for the praise of any one; if I cannot *command* it, I shall not have it.’

Love of Approbation being excited in connection with Self-Esteem, the conversation was continued :—

Q. How do you feel now, Mary? A. 'Very well, sir, what feelings should I have?' Q. Why, you should feel humble. A. '*I am* humble, sufficiently. I cannot humble myself. I think *I am* very good.' This was said with a peculiar kink of the neck and head. Q. Would you be willing to become a servant to Queen Victoria? 'No, indeed, I would not.' Q. Why, do you think you are as good as she is? A. '*I am* better than any of you. Yes, indeed I am!' Q. In what respects? A. '*My* mental attainments make me superior.' Q. Mr. Hill wants you to come to Boston very much. A. '*I shall not go!* I go to Boston to be mesmerized by an actor? No! NO!! I think too much of *myself* for that.' Q. What have you to be proud of? A. '*My* talents.' Q. Do you love to have persons think well of you? A. 'Certainly! They have no reason to think ill of *me*.' Q. Would you be willing to give up mesmerism to gain the good opinion of any? A. 'No, indeed! Do you think *I* would stoop to gain the praise of men? I like praise as well as any person; but I shall not go after it. No! esteem yourself if you wish to be esteemed.' Q. Well, I think you are right. A. 'You'll find I am right if you reflect upon it.' Q. Wouldn't you go to Boston if you could be popular there? A. 'No; let the people of Boston come. New York, if they wish to see me. Boston is not equal to *my* city. No; I shall not go to Boston to gain praise. I told you, that unless I command praise, I will not receive it. There is no *dignity* in my going after praise. I prefer New York to Boston because *I* have lived in it.' *Love of Approbation* was now still more excited, when the questions and answers were as follows:—Q. Do you love to be caressed? If you go to Boston they will think well of you. A. 'Well, I certainly think I ought to go. I would go and be mesmerized by an actor if I could gain praise by it. I like to be thought well of.' Q. They say your gown looks well. A. 'That I like. O! I am very fond of dress.'

Other answers were given equally striking, showing the natural and excited language of Self-Esteem and Approbateness; but the above is sufficient, surely, to demonstrate not merely the locality of these organs, but also, what we are to

expect, when we find them large, or much larger, in proportion, than the other organs; also, how persons appear when they are diseased, as in cases of insanity.

The excitement having been removed from the last named organs, the passes were made over the organs of number, upon which the patient instantly commenced counting the folds in her sleeve. Then she took hold of her hair, and attempted to count that, and seemed quite impatient because she could not count fast enough. This organ in her head is quite small; but when excited, she seems raving with a desire to count every thing and any thing which presents itself to her mind.

Benevolence.—The head immediately fell forward on the excitement of this organ, and she expressed deep concern for a poor man whom she had seen during the day. She wanted to help him; and, also, for a member of the family who was sick, she expressed much feeling and pity.

In connection with this, *Veneration, Marvellousness, and Hope* were excited. The countenance immediately assumed a most placid and inimitable calmness. Not a word was spoken; but, in silent admiration, the spectators stood and gazed for some time upon the wonderful phenomena, which gave so clear an illustration of the human mind, and the power of those organs by which its faculties are manifested. The answers she gave to our questions, involving the exercises of these organs, were expressed in tones which corresponded exactly with her looks. She expressed a great desire to go to church. She felt no doubt but that God's providence had been exercised over her in the minutest affairs of her life, ever since her birth. And as we have repeatedly seen those organs brought into action while the other portions of the brain were dormant, we have been most solemnly impressed with a sense of the wisdom and goodness of God displayed in this constitution of the human mind, in thus appropriating a sufficient portion of the brain to the exercise of the Christian graces, and the knowledge of Himself, by which man is distinguished from all the other creatures he has made."—*New York Watchman.*

ARTICLE VI.

PRACTICAL PHRENOLOGY—NO. 2.

Directions for making Examinations, with rules for finding the Organs.

In our first article on this subject, we showed that there exists a oneness, a harmony of construction, between every portion of the body, and every other portion, the phrenological organs included; that this principle of unity applies also to the mind, so that the general characteristics of the body and those of the mind, harmonize with each other; that *prominence* of features indicates strongly marked points of character; that beauty and proportion of body indicate a well-balanced character and fine feelings; that coarse hair accompanies coarseness of the fibres of the brain, together with coarse, harsh feelings; but that a delicately organized body indicates and accompanies delicacy of feeling, &c.; in short that there is a unity of character running through the whole person, mentally and physically. Our second rule is:

*Observe what regions of the head are most developed. The general shape of the head reveals the leading cast of character. There are wide heads and long heads, high heads and flat heads; heads that are smooth and nearly round, apparently without developments, and those that are singular in shape, and full of protuberances and depressions. A cursory glance of the eye will show what portion is most developed, and this will indicate the character. Thus, if the head is long and narrow, the side or selfish organs are feeble, the affections strong, and probably powers of observation great. This form of head indicates warm-hearted attachments, and a readiness to sacrifice much upon the altar of friendship; a strong susceptibility of connubial and parental love; openness of character, and a disposition to sacrifice his own interests in order to make friends and family happy. If the head is nearly round at the base, almost as broad as it is long, and short or conical on the top, you may look out for a selfish, narrow-minded man, who will be your friend just as long as he can *make any* thing out of you, and oblige you provided you *pay* him well for it. He *may* be honest, but do not trust him. Deliver him*

from temptation, by not giving him an opportunity to wrong you. Such a man will bear watching; still Conscientiousness may keep him from doing wrong. If one with such a head is in a really suffering condition, help him, but expect to receive evil for good. His gratitude, like the morning cloud and early dew, will pass away with the favor; and the next want he has, he will fly to you, and if you do not gratify it, you make him your enemy. Because you have helped him once, he thinks you are in duty bound to do so again and again.

There is one form of the head to which we wish to call special attention; and in order effectually to rivet that attention, we will relate the following anecdote. In August, 1839, in going from Danville to Williamsport, Pa., we invited Judge Lewis, probably the most talented and literary man in central Pennsylvania, to take a seat in our carriage. As we came in sight of one of the taverns on the road, Judge L. pointed out the landlord, and wished us to take special notice of his head. His hat remained on, but we saw that his head widened very fast from the outer arch of the eye-brows to the top of the ears. We shook our head, and turning to Judge Lewis, said "we would not trust him out of sight; for he is selfish and dishonest in the extreme. Acquisitiveness is particularly developed, and his whole organization is animal." He was particularly kind and polite to the Judge, offering him wine and refreshments, seeming as though he could not do too much. After watering our horses, we started on; but his wide animal head engrossed our attention so deeply, that we looked at *him* more than at our horses, and drove against his sign-post, breaking a trace. Here his kindness was renewed. He brought a thong and repaired the breakage, but refused compensation. "And what think you *now*?" said the Judge. "As before; all animal. A real cheat and knave, notwithstanding his kindness. So wide a head *cannot* be on an honest man's shoulders." And so it proved. For above twenty years, he received counterfeit money from Canada, and dealt it out to a gang whose only business consisted in passing counterfeit money, robbing, &c. His house was a general rendezvous for rogues; yet for twenty years he was too cunning to let himself be caught. At last, tardy justice overtook him. He was arraigned before Judge Lewis, convicted, and sentenced to ten

years imprisonment. He served three years; and by the indefatigable exertions of his wife, was pardoned and liberated. The moment we drove up, she came rushing out to greet the Judge, presenting a large, high, and prominent forehead; and the Judge remarked that the superior abilities she evinced in conducting the trial of her husband, and in her efforts to release him, excited the admiration and astonishment of all. Her head was high, and well proportioned.

Observe it when and where you will: those whose heads widen rapidly from the outer angle of the eyes to the tip of the ears, are bad at heart; mean in money matters; dishonest when they can be; miserly; and will say and do almost any thing for money. Many of the Jews have this shaped head, and they have always been noted as an acquisitive nation. Abraham amassed immense hoards of live stock, then the principal kind of property; and Jacob artfully employed Secretiveness, Acquisitiveness and Intellect, to get most of Laban's flocks into his possession, and then dissolved partnership. But more of this when we come to speak of the national peculiarities of the Jews. We say, beware of those heads that are short from the ears forward, and that widen rapidly as you pass backwards from the eyes to the ears. Acquisitiveness prevails; Secretiveness and Alimentiveness aid it, and bury all that is great and noble in the grave of sordid selfishness.

But if the head be high, and long on the top, or long from the root of the nose over Firmness to the occiput, the disposition will be fine; the feelings high, virtuous, and ennobling; the moral sentiments predominant; and the character a desirable one. One with such a head may have blemishes, but they will be like the transient cloud, momentarily hiding the effulgence of the moon, but lasting only for a moment, when it will resume its wonted serenity. Trust such; make friends of them; confide your interests to their care; do them favors, for you will thereby only cast your bread upon the waters to reap twenty fold. Yet few of this organization require favors; and those few will receive aid only when compelled by dire necessity, and then they will not ask for it. Such a head seldom swears; and yet it may, or may not, be pious; but it will respect things divine, and always lead a moral, virtuous life.

It only remains for us to describe smooth heads, and the forehead. Moderate or small smooth heads, have but little in them, and that little is likely to stay there ; but smooth, large, and active heads, denote a strong mind ; one that is well balanced, consistent, judicious, and calculated to take correct views of subjects, and to act *rightly*. Go to such heads for advice. Mark their general conduct, and take pattern from it. You will find them always just about the same, evincing good feeling, good judgment, and strong common sense. They will do well as public men, and exert a good influence in society. They may not be distinguished for talents ; yet they will fill a more important station in life than either they or their neighbors imagine. They are well calculated to enjoy life, and to promote the happiness of others. They possess that balance of character which, in another place, we shall show to constitute the most favorable development or condition for enjoyment and virtue.

The form of the forehead reveals much of the true character, as well as the talents. Thus, according to our first article, pp. 15 to 18, we show that unevenness, or singularity, or projection, in *one* part of the body, indicates projection in every part, together with unevenly developed organs, which shows that some qualities are very strong, and others weak. The shape of the forehead, besides giving a clue to the whole character, reveals in a special manner the *talents*. A "villainously low forehead" indicates a want of intellectuality, a stupidity, with obtuseness of mind, a dislike of study, and feeble powers of comprehension, whereas, a high, bold, towering, ample forehead, other things being equal, indicates strength of intellect, power of thought, and a love of intellectual pursuits. Many are deceived by a *retreating* forehead, thinking it indicates a want of intellectuality. This is by no means always the case. A forehead may be retreating from two causes: first, small intellectual developments; and secondly, from a predominance of the perceptive faculties.

The rule given by Geo. Combe for determining the size of the intellectual lobe, is this:—Erect a perpendicular line from the most prominent point in the zygomatic arch, (that bone which commences just in front of the ear, and runs forward towards the eye,) and the amount of brain *forward* of that bone

indicates the size of the intellectual lobe. This is the best, and indeed the only true method of ascertaining the amount of brain devoted to the intellect. The old rule of measuring from the *ear* forward, besides including a part of the propensities, is very imperfect, on account of the organs sometimes being short and broad, and sometimes slim, and long in proportion to their breadth.

There are *three* forms of the forehead, each of which indicates a distinct species of talent. First, a predominance of the *perceptive* organs. This may be known by two signs; 1st, a long, heavy arch over the eyes; 2d, by the projection of the eye-brows over the eyes, or, what amounts to much the same thing, a deep sunken eye, with a large socket. This development indicates a talent for judging of matter, and for operating upon the material world; for deciding upon the value of goods, and the best means of effecting physical ends. Combined with Acquisitiveness, it gives accurate judgment of the value of property, land, live stock, &c.; of what property is most likely to improve, as well as of the feasibility of given investments, and the shortest, surest road to wealth. Such men as Astor, Girard, and all those who have made their fortunes by their own talents, have this development. Combined with Constructiveness, it gives a love of machinery; a talent for judging correctly in reference to machines, inventions, mechanical works, architecture, public works, contracts, &c.; &c.: as well as a taste and talent for applying mechanical means to mechanical ends. Great inventors, such as Fulton, Whitney, Winans, Bennet, &c., have this development. It is usually large in first rate engineers and contractors on public works. Cuvier, the great French Naturalist, Professor Eaton, the distinguished Botanist, Prof. Edward Hitchcock, the Geologist, President Day, the great Mathematician, Herschell, the distinguished Astronomer, Stevens, the great English Engineer, and all men of this class, have this development. With the nervous or mental temperament, it constitutes the truly scientific form of head; gives a love of natural science, and particularly of the *exact* sciences, as contra-distinguished from *polite* literature. Secondly; the *literary* form of forehead. This consists in a prominence from the root of the nose *upwards*, through the center of the forehead to where the hair usually appears;

showing Individuality, Eventuality, and Comparison, to be large or very large. Whilst large perceptive organs give a talent for studying *physical* nature, and judging of *matter* and its conditions, qualities, &c., this gives a love of reading; a talent for making correct observations on men and things; for collecting facts and storing the mind with those kinds of knowledge selected by the other faculties; together with a taste for literary pursuits; especially if the *mental* temperament predominates. Such men will give you information in their line; be intelligent; well read according to their opportunities; and best adapted to professional life. They will be discriminating; express themselves clearly; be fond of attending lectures, forming literary societies, or taking an active part in conducting them, &c.; and usually very fond of travelling, in order to gratify their insatiable love of *seeing*. They will be smart rather than great, and able to show off their talents to advantage; to tell all they know, and converse intelligibly upon matters and things in general. If either of the three mentioned forms of forehead is preferable to the others, this is the one.

The only remaining form of forehead is that in which the *reflective* faculties predominate. This may be known by a high and wide forehead; one that is perpendicular, and has a square appearance at the upper part. This indicates a thinking, reasoning cast of mind; a desire to look into the *causes* of things; a faculty of adapting means to ends; for contriving and creating resources, inventing, and effecting much with scanty means. What is commonly known as good *judgment* depends upon this organization. It gives depth and strength of intellect, and the higher kind of mind, yet not brilliancy, nor what is called smartness, which depend upon the form of head last described. This class of faculties is less likely to be called out than most others, and hence men having strong minds and great originality and penetration, often pass through life like a lion in a cage, without an opportunity of showing their intellectual strength. Such are great only on great occasions, yet placed in situations calculated to call out their powers, and they will be found adequate to the emergency, and the natural leaders of those whose perceptive faculties prevail. Reasoning intellect oversees and directs, whilst perceptive intellect executes.

A hollow, or depression, in the centre of the forehead, indicates a defective memory of details and smaller matters; whilst a depression extending through the middle of the forehead from side to side, indicates a treacherous memory of details, names, dates, incidents, every-day occurrences, &c.

In our next number, we shall take up the separate organs; show how to apply the hands to the head; and describe the forms and appearances of the head which indicate the size of given organs.

MISCELLANY.

The number of Lecturers on Phrenology who do honor to the science by placing it on high moral ground, is so few compared with those whose quackery, dishonesty, or infidelity, disgrace it, that we feel bound in duty to the science and our readers, to recommend the truly deserving. Mr. D. G. Derby has been lecturing in the towns on the Hudson with marked success, placing Phrenology upon high moral ground, and commanding for it the respect of the intelligent. His object evidently is, to do good by promulgating the principles of this benign science, rather than to make money. It gives us pleasure to extend to such the right hand of fellowship. He appears to be thoroughly imbued with the true spirit of Phrenology, blended with the spirit of philanthropy. Let believers aid him in securing audiences, and enquirers and disbelievers go and hear him.

Each of our next three numbers will contain a lithographic drawing, the size of life, executed in the style of the one accompanying this number. We are determined at least to make a thorough *trial* of this plan, and hope our readers will be so well pleased with it, as to be induced to make an effort to have it continued throughout the volume.

We suspended the Journal three months in order to commence and close this and subsequent volumes *with the year*.

We learn from good authority that Geo. Combe contemplates revisiting this country in the spring, not to lecture, but for the improvement of his health.

We have received several communications and works, notices of which are reserved for future numbers. A review of *Dr. Hamilton* will be commenced in our next.

THE
AMERICAN PHRENOLOGICAL JOURNAL
AND
MISCELLANY.

(NEW SERIES.)

Vol. IV.

March 1, 1842.

No. 3.

ARTICLE I.

NATIONAL HEADS, NO. 3—CHINESE.

(Continued from page 33.)

CONSTRUCTIVENESS is large in nearly every specimen in both the collections alluded to, and also in both the busts. It is particularly large in the tinker and the cobbler. Its manifestation in the Chinese character, will be seen from the following quotations:

“Lamps and Lanterns.—These depend from the ceiling in all parts of the saloon, and are of almost every imaginable form and size. In scarcely any thing do the taste (Ideality) and ingenuity (Constructiveness) of the Chinese appear to better advantage, than in the manufacture of these curious and characteristic articles. They are made of horn, silk, glass, paper, and sometimes of a netting of fine thread, overspread with a thick coating of varnish. The frame work is often carved in the richest manner; the silk which covers it is elegantly embroidered or painted with landscapes, representing nature in her gayest moods; and the various decorations lavished upon them are in a corresponding style. As a national ornament peculiar to the Chinese, the lantern does not give place to any thing found in any other country.”—*Dunn’s Catalogue of Chinese Collection, page 74.*

“The fine arts in China are undoubtedly far from having reached the perfection that belongs to them in the enlightened nations of Christendom; yet an examination of the paintings in this Collection, will satisfy every candid mind, that great

injustice has been done to Chinese artists, in the notions hitherto entertained respecting their want of ability and skill. They paint insects, birds, fishes, fruits, flowers, and the like, with great correctness and beauty; (Form, Constructiveness, and Imitation;) and the brilliancy and variety of their colors cannot be surpassed. (Color.) They group with considerable taste and effect; (Comparison;) and their perspective, a department of the art in which they have been thought totally deficient, is often very good. Shading they do not well understand, and they positively object to the introduction of shadows in pictures."—*Ib.*, p. 77.

"Whoever attentively examines the immense collection of Chinese curiosities, of which we have given but a comparatively meager sketch, will need no further proof of the ingenuity of the Chinese in arts and manufactures. In several branches of labor, both agricultural and mechanical, which evidently originated with themselves, they have never been surpassed; and in some, they are unequalled by any other people. Without any claims to be considered a scientific nation, the various contrivances by which they economize labor, and force nature to become their handmaid, are many of them equally simple, ingenious, and efficient. (Perceptive faculties large.) The three inventions and discoveries which, in their results, have contributed more powerfully than all other causes combined to give to modern society its peculiar form and fashioning, and which are destined, instrumentally, to carry forward, to its utmost limit of perfection, the civilization of the human race, first started into being in the Celestial Empire; and, whatever mortification the statement may inflict upon our vanity, there is much reason to suppose, that those who, throughout Christendom, are generally considered as the inventors of the art of printing, the composition of gunpowder, and the magnetic needle and mariner's compass, received their first promptings, and had their genius quickened into activity, by information flowing, through different channels, from the springs of Eastern Asia."—*Ib.*, p. 105.

"The figures are modelled out of a peculiar species of clay, admirably adapted for the purpose. They are highly creditable to the taste and ingenuity of the Chinese, who, though not good sculptors, are excellent modelers, (Perceptive faculties

and Imitation,) and they afford specimens of a style of art altogether novel to an American.”—*Ib.*, p. 33.

As the following quotation throws light on their Physiology and Temperament, it will be read with interest.

“The attentive observer will have noticed a remarkable sameness of features and expression running through the whole collection, though all are accurate likenesses of originals, most of whom are now living. High cheek bones, flat noses, small black eyes, a yellowish complexion, and a rather dull, heavy expression of countenance, are the general characteristics. Chinese physical nature is said to be cast, as it were, in the same mould, throughout the whole empire, notwithstanding its various provinces differ so widely in soil and climate. And this characteristic sameness extends to the mind as well as body. The phenomenon has been ingeniously explained by the author of ‘Egypt and Mohammed Ali,’ who traces it to despotism as its primary cause; for he reasons, that the multitude, all reduced to the same level, urged by the same wants, engaged in the same pursuits, actuated by the same passions, through a long succession of ages, necessarily assimilate, both mentally and physically. Corpulency, and small, delicate, taper fingers, are also much esteemed, as indications of gentility. There is a goodly rotundity of person in most of the figures in this collection; but the attentive observer will be particularly struck with the characteristic smallness and delicacy of the hands.”—*Dunn’s Catalogue of Chinese Collection*, p. 33.

The following quotation shows, that the strong observing faculties of the Chinese have caught a glimpse of Phrenology.

“The Chinese put faith in the external developments of the skull, and are, therefore, to a certain extent, phrenologists. They look for the principal characteristics of a man in his forehead, which evinces intellect, and of a woman on the back of the cranium.”—*Dunn’s Catalogue of Chinese Collection*, p. 34.

This is sound, practical Phrenology; for the leading characteristic of man should be judgment and intellect, indicated by an expansive forehead; whilst that of woman is love, which is indicated by a large occipital development.

APPROBATIVENESS AND SELF-ESTEEM are represented large in all the modelled heads and paintings, as well as in the accom-

panying drawings. The projection of the head upwards and backwards, is immense; and in accordance with these developments, they regard themselves as infinitely superior to all the other inhabitants of the globe.* Their pompous, swelling language is another evidence of their proud and boastful spirit. Their excluding foreigners from the "Celestial Empire," except in a single city, probably originated in the same faculties, and if we may credit the statement of John. Q. Adams, contained in his recently published lecture on China, they require the most humiliating obeisance of foreign ambassadors, which he alleges as the first cause of the war with England. Their love of the gaudy, pompous, and gorgeous, in apparel and equipage, establishes the same conclusion. The following quotation is in point.

"The Chinese government is, nominally at least, patriarchal. The authority of a parent over his children, is the type of the imperial rule. The emperor claims to be the father of his subjects. As such, he exercises supreme, absolute, unchecked power over more than one-third of the human race. He has but to sign the decree, and any one of three hundred and fifty millions of human beings is instantly deprived of rank, possessions, liberty, or life itself. This is a stupendous system, a phenomenon unmatched in the annals of time, and worthy to engage the profound attention of statesmen and philosophers. The subjects of the Macedonian were but as a handful compared with the teeming millions of Eastern Asia; the Roman Empire, when at its widest extent, numbered not more than one-third of the present population of China; and the throne of the Cæsars was, in the power it conferred upon the occupant, but as a little child's elevation, in comparison with that on which the Tartar sits. We can but glance at a few of the details of this system, and the causes which have given it stability.

"At the head of the system stands, of course, the emperor. His titles are, the "Son of Heaven," and the "Ten Thousand Years." Ubiquity is considered as among his attributes; temples are erected to him in every part of the empire; and he is worshipped as a god. Yet he sometimes styles himself 'the

* See a burlesque sample of their style in the letter from the Emperor of China to Dr. Sewall, in Vol. II. page 46, of Phren. Journal.

imperfect man,' and his ordinary dress is far from splendid. While the grand mandarins that compose his court, glitter in gold and diamonds, he appears in a plain and simple garb. Nevertheless, no means are omitted to keep up the *prestige* of his majesty. The outer gate of the imperial palace cannot be passed by any person whatsoever, in a carriage or on horseback. There is a road between Peking and the emperor's summer residence in Tartary, wide, smooth, level, and always cleanly swept, on which no one but himself is permitted to travel. At the palace, a paved walk leads to the principal hall of audience, which is never pressed but by imperial feet. Despatches from the emperor are received in the provinces with prostrations and the burning of incense. The succession is at the absolute disposal of the emperor."—*Dunn's Catalogue of Chinese Collection*, pages 94 and 95.

They are also governed by the highest sense of honor, and keep their word with punctilious exactness. The natural language of their postures, their walk, their courtly, pompous manner, their dignified stateliness, all evince great Self-esteem and Approbativeness; whilst their sedateness and condescension, and especially the fawning sycophancy of inferiors to superiors, evince large Reverence in combination.

The organs located on the sides of the head above and around the ears, or the selfish propensities, are small, as seen in the front portrait, the head being very thin, but very long. This will probably be found to be a leading feature in the Chinese character. It prevails in most of the specimens in Dunn's collection, and in the Oriental museum. In the other bust taken by us, the side head is full, yet Destructiveness is small. Hence their mildness and goodness; the lenity of their laws; and the ease with which a few Englishmen, under every disadvantage, can conquer thousands of Chinese upon their own soil; yet we shall soon see that this last has an additional cause in their small brain. The following extract is in keeping with their small Combativeness and Destructiveness, and predominant moral sentiments.

"Every officer is held to a strict responsibility for the good behavior and fidelity of all who are under him. Letters are held in higher esteem than arms, and the civil officers of course outrank the military. This may be set down to their credit,

as it is certainly a mark of social advancement."—*Dunn's Catalogue of Chinese Collection*, p. 97.

"But, reflecting that they are men from distant lands, and that they have not before been aware that the prohibition of opium is so severe, I cannot bear, in the present plain enforcement of the laws and restrictions, to cut them off without instructive monition."—*Extract from the Edict of the Imperial Chinese Commissioner to Foreigners of all nations*.

The organ of Amativeness is very large in the casts we have, and also in all the specimens contained in the museum. From the following extracts its action seems to be vigorous, yet controlled by the higher sentiments.

"Marriages are promoted by every consideration that can act upon the human mind. The national maxim is, that 'there are three great acts of disregard to parents, and to die without progeny is the chief.' The barrenness of a wife is therefore regarded as a great calamity, and is one of the seven grounds of divorce allowed to a Chinese husband, notwithstanding there would seem to be an all-sufficient remedy in legal concubinage. The six other causes of separation are, adultery, TALKATIVENESS, thieving, ill-temper, and inveterate infirmities."—*Dunn's Catalogue of Chinese Collection*, p. 90.

"The whole policy of the government, and all the tendencies of the empire, that can at all bear upon the matter, are in favor of multiplication. Children are obliged to provide for the old age of their parents; and the want of offspring, who may pay the customary honors at the family tombs, and in the hall of ancestors, is considered the most grievous of calamities. These considerations are vigorous stimulants to marriage, and, coming in aid of the natural instincts of the race, leave fewer bachelors and maids in China than in any other country on the globe. The owners of slaves who do not procure husbands for their females, are liable to prosecution. Three generations, and more, often live under the same roof, and eat at the same board; a system of *clubbing* which, by diminishing the expenses of living, tends strongly to the increase of population."—*Ib.*, p. 104.

"Formerly, in the family of Chang-kungze, nine generations lived together under the same roof. In the family of

Chang-she of Kiang-cheu, seven hundred partook of the same daily repast. Thus ought all those who are of the same name, to bear in remembrance their common ancestry and parentage."—*Ib.*, p. 102.

We subjoin a few of the national texts or maxims which exhibit their character, taste, predilections, and kind of intellect, in the strongest and clearest light, and shall add in parenthesis the faculty which produced each.

"The sixteen discourses of the emperor Yong-tching, on the sixteen sacred institutes of Kang-hy, the most accomplished and virtuous of Chinese sovereigns, are read twice every moon to the whole empire. We subjoin the texts of these discourses.

"1. 'Be strenuous in filial piety and fraternal respect, that you may thus duly perform the social duties. (Adhesiveness and Veneration.) 2. 'Be firmly attached to your kindred and parentage, that your union and concord may be conspicuous.' (Same.) 3. 'Agree with your countrymen and neighbors, in order that disputes and litigation may be prevented.' (Benevolence and the moral faculties predominating over Combative-ness.) 4. 'Attend to your farms and mulberry trees, that you may have sufficient food and clothing.' (Acquisitiveness.) 5. 'Observe moderation and economy, that your property may not be wasted.' (Same.) 6. 'Extend your schools of instruction, that learning may be duly cultivated.' [Eventuality.] 7. 'Reject all false doctrines, in order that you may duly honor true learning.' [Eventuality with Conscientiousness.] 8. 'Declare the laws and their penalties, for a warning to the foolish and ignorant.' [Benevolence and Conscientiousness large, Destructiveness moderate.] 9. 'Let humility and propriety of behavior be duly manifested, for the preservation of good habits and laudable customs.' [Moral sentiments predominant.] 10. Attend each to your proper employments, that the people may be fixed in their purposes.' [Order.] 11. 'Attend to the education of youth, in order to guard them from doing evil.' [Philoprogenitiveness and Conscientiousness.] 12. 'Abstain from false accusing, that the good and honest may be in safety.' [Conscientiousness and Benevolence predominating over Combative-ness and Destructiveness.] 13. 'Dissuade from the concealment of deserters, that others be not involved in their guilt.' [Same with moderate Secretiveness.] 14. 'Duly pay your

taxes and customs, to spare the necessity of enforcing them.' 15. 'Let the tithings and hundreds unite, for the suppression of thieves and robbers.' [Conscientiousness predominating over Acquisitiveness.] 16. 'Reconcile animosities, that your lives be not lightly hazarded.' [Combativeness and Destructiveness moderate.] 'An unlucky word dropped from the tongue, cannot be brought back again by a coach and six horses.' (Secretiveness and Cautiousness large.) 'As the scream of the eagle is heard when she has passed over; so a man's name remains after his death.' (Comparison.) 'Though a tree be a thousand chang* in height, its leaves must fall down, and return to its root.' 'Following virtue is like ascending a steep: following vice like rushing down a precipice.' 'Man perishes in the pursuit of wealth, as a bird meets with destruction in search of its food.' 'The cure of ignorance is study, as meat is that of hunger.' (Comparison.) 'Unsullied poverty is always happy; while impure wealth brings with it many sorrows.' (Conscientiousness.) 'Petty distinctions are injurious to rectitude; quibbling words violate right reason.' 'Those who respect themselves will be honorable; but he who thinks lightly of himself will be held cheap by the world.' (Large Self-Esteem.) 'Virtue is the surest road to longevity; but vice meets with an early doom.'—*Dunn's Catalogue of Chinese Collection*, pages 101 and 76.

In point of size, the heads of the Chinese are truly diminutive when compared with those of the Anglo-Saxons. Some of the Mandarins, however, have a fair development of brain; but taken as a nation, we doubt whether their average volume of brain equals that of children three years old. Hence millions of them flee before a few Englishmen, and that, although the former have their country and a righteous cause upon their side, whilst the latter can bring to their aid only their animal passions and intellect, and their moral sentiments can but revolt at the gross outrages they are perpetrating.

We found Causality sadly deficient in nearly every head, and have thus far looked in vain for its manifestation in character. Indeed, the smallness of the intellectual lobe, as a whole, greatly surprised us. Excepting Individuality, Eventuality, Locality, and Language, their intellectual organs were not a

*A chang is ten Chinese cubits, each fourteen and a half inches.

tenth, probably a fifteenth part as large as in the average American head. Judging from their developments, the majority of them would be pronounced flats. The usual distance from the ear forward was about three inches, and from that to four. Mirthfulness is also small.

We hope that sea captains or others will take pains to secure a number of Chinese skulls, that we may be able to have more accurate and comprehensive data on which to form our estimate of the character of this most interesting and peculiar nation.

THEIR ANIMALS.—We were also gratified to find that the phrenological developments of their animals, birds included, coincided perfectly, like those in other parts of the world, with the principles and facts of Phrenology. Their wild-cat has great Destructiveness and Secretiveness; their graminivorous animals small Destructiveness, and none of them seem to possess reasoning organs, or evince the qualities they impart.

Thus it would seem, that Phrenology is as true on the other side of the globe as on this—that it develops those laws in harmony with which the whole human family are created, including the entire range of the animal kingdom

ARTICLE II.

PATHOLOGICAL FACTS.

The following facts are from the pen of the Rev. Mr. Barlow, Episcopal minister at Flatbush, L. I., and may be implicitly relied on. The first we deem *particularly* interesting and valuable, as showing that Phrenology was as true thousands of years ago as now. How inspiring the thought, that we are prosecuting a science which now governs, always *has* governed, and always will govern the whole human family—all animated nature.

The minuteness and accuracy of the whole history of Josephus, has always been a subject of admiration, and is here strikingly evinced. His description of the deranged function

of Amativeness is particularly happy, and his coupling it with "pain in the *hinder* part of his head," is a striking proof of the truth of Phrenology. Will Dr. Hamilton, or any other Anti, please to "explain away" this coincidence?

Written for the American Phrenological Journal.

DERANGEMENT OF THE ORGAN OF AMATIVENESS.

Having occasion some time ago to recur to the account given in Josephus, of Herod the Great, I was much struck with his description of the illness of that Prince, occasioned by the death of Mariamne, as an instance of the *reversed action of the organ of Amativeness*.

That Jewish Bluebeard, like his royal English antitype, Henry VIII., was remarkable for the strength of the sexual passion, and the furious jealousy and revenge to which it occasionally gave rise. The beautiful and chaste, but indiscreet Mariamne, was the object of his most devoted love. The selfishness of that passion was twice evinced, by his giving private orders for her execution, in the event of his own death, lest she should fall into the hands of Anthony. These orders were betrayed to her, and, together with the death of her brother by Herod's orders, had the effect of alienating her affections from him. This circumstance enabled his mother and sister to effect her ruin. In a sudden paroxysm of jealousy, which they had excited, he caused her to be tried, condemned, and executed. On the subsequent discovery of her innocence, he was seized with the deepest remorse, which was followed by a severe illness. The account of it given by Josephus is as follows.

"But when she was once dead, the King's affections for her were kindled in a more outrageous manner than before, whose old passion for her we have already described; for his love to her was not of a calm nature, nor such as we usually meet with among other husbands; for at its commencement it was of an enthusiastic kind, nor was it by their long cohabitation and free conversation together, brought under his power to manage; but at this time, his love to Mariamne seemed to seize him in such a peculiar manner, as looked like divine vengeance upon him for the taking away of her life; for he would frequently call for her, and frequently lament for her, in a most indecent manner. * * * He was so far conquered by his passion, that he would order his servants to call for Mariamne, as if she were still alive, and could still hear them. * *

At length he forced himself to go into desert places, and there, under the pretence of going a hunting, bitterly afflicted himself; yet he had not borne his grief there many days, before he fell into a most dangerous distemper himself. *He had an inflammation upon him, AND A PAIN IN THE HINDER PART OF HIS HEAD, JOINED WITH MADNESS;* and for the remedies that were used, they did him no good at all, but proved contrary to his case, and so at length brought him to despair."—*Josephus Ant. b. xv, c. vii, 7.*

This was a clear case of the *deranged action of the organ of sexual love*. Deprived of its object, it put on a morbid action, and drove the frantic monarch through the apartments of his palace, calling for the murdered Mariamne. The unconscious sleeper answers not; and the wretched tyrant flees from the halls and chambers which remorse and hopeless love had made a dreary solitude, and seeks a refuge from self reproach in the desert. The aggrieved organ at length becomes acutely inflamed, producing "*pains in the HINDER part of the head, with madness.*" The inflammation extended at length to the neighboring organs of Combativeness and Destructiveness, and made him, as Josephus goes on to inform us, "*readier than ever upon all occasions to inflict punishment upon those that fell under his hand. He also slew the most intimate of his friends.*" They might well suppose him to be smitten by the curse of God, or possessed of the devil. The Phrenologist, however, will find no difficulty in giving a more rational account of the King's distemper.

REVERSED ACTION OF PHILOPROGENITIVENESS.

Several years ago, an intelligent lady related to me the following occurrence. Riding with a party of friends, she had occasion to stop her carriage, and turned to speak to the persons in the carriage behind. Her little girl, who was sitting in front at the instant, fell between the feet of the horse. As she turned, she saw the foot of the horse descending directly upon the head of her child, and apparently in contact with it; and she doubted not that it would be instantly crushed to death. She took up the child, however, unharmed. As the infant fell between his legs, the "half-reasoning" horse had lifted his foot to make room for it; and on putting it down, finding the child under it, he had raised it again, and carefully set it aside, and remained motionless till she was removed.

The lady went on to say, that at the instant she discovered the peril of her child, she felt a sudden and violent pain in the back part of her head, and thought she had received a blow there. The distress continued with great severity for some minutes; and she declared her belief, that had the child been killed, she should have expired upon the spot. The pain continued for several days, but gradually wore away.

I requested her to place her finger upon the spot where she had felt the pain. *She placed it precisely over the organ of PHILOPROGENITIVENESS.* I found that organ excessively developed. The lady knew nothing of Phrenology, nor had that science been a subject of our conversation. This illustration of Phrenological theory was given unconsciously, and seems to me worthy of preservation in your valuable Journal. The violent pain in the organ, I suppose, was produced immediately by a spasm, into which it was thrown by her maternal alarm.

The story affords also a beautiful instance of sagacity in a horse. It is probable that could the skull of the noble brute be examined, the organs of Benevolence and Cautiousness would fully account for the singular preservation of the child.

TIME.

An interesting little girl with whom I was acquainted several years ago, has the organ of Time remarkably large; so much so as to take somewhat from the grace of an otherwise beautiful forehead. The force of the organ is evinced by her great fondness for music, and her singular proficiency on the Piano Forte. While yet in early infancy, her mother, who is a skillful performer, found that she could at pleasure soothe her by a lively strain on the instrument; and on suddenly changing to a plaintive air, the little creature, to use her own expression, "put up its lip, and began to cry." This, I suppose, is not unusual, but what follows seems to me to be very much so. While yet scarcely able to speak intelligibly she noticed the blunders of her mother's pupils, and imitating the signs of displeasure which she had observed in her parent, would cry out "Stop! dat's wrong." When I last saw her she was about nine years of age. She could tell by the ear alone, what key of the instrument was struck. You might strike at random, one, two, three, or four notes at a time, and she would instantly tell the

octave and the keys struck, whether black or white, whether the sounds were concords or discords. I have often seen the experiment tried while her eyes were blindfolded, or her face turned from the instrument; but the answer was almost invariably—I don't know, but I may say without qualification—invariably accurate. This faculty may be more common than I suppose, but I have never met with it in any other person.

To the above we subjoin the following case of the derangement of the social organs, and their cure by applying a blister to them. In this case, reducing the inflammation of the deranged *organs*, removed the deranged function. This principle has been often applied with success to the cure of monomania, and doubtless *might* be so applied as to cure nearly all. No other class of human beings suffers more, or is more deserving of our pity; and since Phrenology can be so effectually applied to their relief, it is the solemn duty of all who have the care of these poor unfortunates, to study it so as to *apply it to the cure of mental derangement*.—ED.

PHILADELPHIA, NOV. 1, 1841.

Dear Sir:—About two years ago, a gentleman in a state of mental derangement was placed under my care, in conjunction with an eminent physician of this city. The subject to which his mental hallucinations were more particularly directed, was the fear that his family, and especially his children, would be reduced to poverty and distress, through his (supposed) inability to provide them an adequate support.

After a continuance of more than two months in a course of treatment deemed most appropriate for his disease, without any apparent advantage, it was decided to shave the inferior portion of the posterior part of the head, and apply a large blister, extending also to the superior portion of the neck. The blister drew well—was attended by a good deal of inflammation, and an almost immediate abatement of the mental disease followed, so that, in the course of a month, the gentleman was quite well.

Should you think the above statement of facts of any importance in the illustration of your Phrenological views, you are at liberty to use them for that purpose.

Yours, &c.

THOS. T. SMILEY.

O. S. FOWLER, Esq.

ARTICLE III.

EXISTING EVILS AND THEIR REMEDY.—No. 2.

In our former article on this subject, we showed that various evils exist in society, and that Phrenology points out their cause and remedy; and concluded by stating that our pecuniary embarrassment, commonly called "hard times," was caused by that inordinate scrambling after money which characterizes the present age. We stated the general principle, that the excessive action of any faculty, always brings derangement and evil in the objects secured by that faculty; and in the light of this principle, showed the cause of our pecuniary embarrassment to be the excessive action of Acquisitiveness. We now proceed to illustrate the action of this principle still farther, and to show *how* this cause has brought about this result.

An inventory of the failures that have occurred since 1836, will show that *traders* are almost the *only* bankrupts, and that those who trade most are *most likely to fail*. Farmers, mechanics, and laborers, who rely upon their daily earnings for support, never fail. They *cannot* fail, unless in consequence of crediting those who cannot or do not pay them.

Again: One hundred failures overtake the rich, where one occurs to those in medium circumstances; and this one will generally be found to have been induced by the failure or dishonesty of some rich man, who failed because he spent more money than he earned. Riches naturally beget extravagance, and extravagance induces bankruptcy. The *rich* are the ones that *do* suffer, the ones that *should* suffer most from the hard times; because they violate the laws of nature most by their excessive indulgence of Acquisitiveness. The prayer of Agur, "Give me neither poverty nor riches," is founded in the nature of man, and that nature is the medium principle here presented. This neither-poverty-nor-riches condition, is the true one to which man is adapted; because it furnishes him the means of satisfying the actual demands of his physical, intellectual, and moral nature, but does not allow him to create, and then attempt to satisfy merely artificial wants, which invariably re-

sult in evil. Whoever violates this law of nature by stepping over this medium line in regard to property, is almost sure to be thrown as much farther to the other side of it. Nature is always true to herself, and if she cannot secure *voluntary* obedience to her laws, she compels obedience, or at least prevents disobedience. How many, found too rich in the evening, has she leveled in the morning, aye, worse than leveled, by loading them with a debt of thousands, without one cent even to live upon. They are only punished according to their transgressions, and *by* those transgressions. And yet our silly legislators must spend months of time, and tens of thousands of money, to enact the "Bankrupt law," in order to shield these violators of nature's laws from the punishment brought upon bankrupts by their excessive love of gain. We predict that this law will not only fail to do good, but be a blighting curse to our country. The evil can be cured only by obviating its *cause*. They had far better enact laws prohibiting the amassing of wealth beyond a certain sum.

In these strictures, we would not be understood as reflecting upon *all* who fail. Such is the relation of men to their fellow men, that they sometimes suffer for the sins of others, because of their connexion with them. But we cannot break in upon our discussion of general principles in their wholesale operation, just to insert minor qualifications incident to their application.

Again: Why is it that immense wealth can never be accumulated to any great extent, nor long retained, in a single family? If the father becomes very rich, it is only that his sons may ruin themselves in squandering his property. And if his children do not scatter it to the winds, and make themselves, soul and body, most miserable in so doing, his grand-children most surely will. If he has no children, but leaves it to relations, or like Stephen Girard, bequeaths it to the public, that public will be cursed by it, as the city of Philadelphia is now cursed by the immense Girard estate. How long since the Girard Bank failed? How many thousands of the laboring poor of that devoted city, have been reduced almost to a state of starvation by this failure, and through it indirectly by the property of Girard? The rich have also suffered much; the city has been molested by a lawless mob; and the money of the whole

state depreciated. In all our lectures in that city for the last three years, whenever we have given the analysis of Acquisitiveness, we have introduced the train of remark we are now presenting, and forewarned them that they would soon suffer severely in consequence of that bequest. We even doubt whether the Orphan's Asylum—to build and endow which he left millions of money—will ever be completed. At all events, we prophesy evil to the city in consequence. Already has it introduced corruption and foul play into a city government till now proverbial for its integrity; and as long as it remains in the hands of the city authorities, so long will it continue to be a bone of contention between opposing political parties; a bait to allure selfish politicians to bribe the people in order to obtain city offices, so that they may fatten on the Girard spoils; and thereby a curse to the whole city. It is liable even to cause the bankruptcy of the city itself, for the same reason that the children of the rich become poor, namely, because every thing connected with the excessive exercise of Acquisitiveness, produces evil to all concerned.

But *why* all this evil to the inheritors and possessors of riches? Because they have violated the laws of nature, and she sets her face against them. But *how* does she baffle the miser, and impoverish the rich? By giving their inheritors small Acquisitiveness. But how is *this* caused? By its not being *exercised*. It is almost invariably small in the children of the rich, because their every want is supplied, so that they have nothing to call it into action, and thereby enlarge it. Meanwhile, a thousand artificial wants have been generated, injurious and extravagant habits formed, and animal desires kindled, which soon squander any amount of inherited money, leaving them dissipated, unable and unwilling to work, and vastly more wretched than those always poor. The book of Revelation has pronounced a deep wo upon those who "*hasten to be rich*," and this wo is reiterated in the book of nature. This *medium* condition of wealth which we advocate, is the only one for enjoyment, so far as property can effect it. Both the excessive indulgence, and also the deficient exercise of Acquisitiveness, are fraught with evil. The rich are almost of necessity miserable. Ninety-nine in every hundred will be found to lead a life more wretched than poverty could make

them. Having nothing to do, they either become nervous, peevish, and melancholy, or else give themselves up to those indulgencies which produce suffering. Almost always they are unhappy in their parental or matrimonial relations, or else rendered miserable through fear of losing their property. Let Acquisitiveness be duly exercised and gratified in *making* money, and then let the other faculties also be gratified in procuring with it the means of their gratification—and man's enjoyment is doubled; but let this faculty occupy the time and engross the attention required by the other faculties, and not only will it cut off the stream of pleasure flowing from their exercise, but it will even embitter its own cup, thus doubling the punishment of amassing wealth.

But let us bring our remarks to a bearing still more plain and direct. One leading function of Acquisitiveness is *trading*. It exchanges commodities between man and man, clime and clime, to *make money*. It opens stores, builds houses to live in and rent, creates banks, buys lands, houses, goods, &c., to sell again, and is the main instigator of speculation, &c. Its excessive action, therefore, produces *over-trading*, besides grasping at large profits. This has induced too many of our inhabitants to engage in mercantile and trading employments, causing a surplus of landlords, agents, importers, and speculators, both in the productions for the market, and in nearly every article of consumption. All these must not only live, but must get *rich*, not by their own *earnings*, but by their *profits*, which must of course be large. No one ever thinks of buying to sell again, unless he can make at least thirty-three per cent., whilst they endeavor to make from fifty to five hundred. This accumulates wealth in the hands of the few, but proportionably impoverishes the many, reducing their means of producing even the *necessaries* of life. Not a dollar of money, not a single item of property, possesses ubiquity. Consequently, every cent amassed by the Astors, Girards, Barings, Rothschilds, and other rich capitalists, abstracts a proportionate amount from what remains to be shared by the community, besides inducing that extravagance which injures the rich few, and that abject poverty which grinds the face of the poor many. Thus it is, that the large profits induced by over-trading, raise the

price of every thing consumed by the community, which redoubles the distress of the poor, who are doubtless as capable of enjoying life as those into whose hands this wealth falls.

Let us apply this principle in detail. Molasses in the West Indies costs about fifteen cents per gallon. A cent or two per gallon, will pay all charges of transportation, except duties—which we shall hereafter show ought never to be levied on any thing—and the balance of from sixty-two and a half cents up to that of one dollar, (a price often paid in the western country,) is mostly profit paid to importers and sellers. Thus the poor consumer pays from *four to eight times* its original cost, besides the profits of the Jamaica manufacturer. If this is true of an article the consumption of which is so enormous, is not the profit on other articles the consumption of which is less, and the facility of monopoly greater, liable to be still more enormous? True, a part of this enormous profit should be deducted on account of rent; but our enormous rents are induced by this self-same over-trading, or excessive Acquisitiveness, already shown to be the cause of our hard times.

A still better illustration of this principle is found in the fur trade. The original cost of the fur for a fifteen dollar cap or muff, is a mere trifle, and the profits enormous. These profits have accumulated the immense wealth of John Jacob Astor, Henry Brevoort, Robert Stewart, and others, besides all they and their families have spent. But who *pays* all this? Those who wear furs, use Buffalo robes, &c. Let these profits be less, and furs would be cheaper, and those who use them would have the same comfort in wearing them, but spend less time and labor in paying for them; whilst the fur traders themselves would be more happy, because less wealthy, and thus mankind benefitted, their expenses reduced, and the hard times proportionably softened.

This principle shows *how* it happens, that the country is always in debt to cities, and especially to New York. The vast surplus productions of the west, all its grain, cattle, beef, pork, &c., all the cotton, rice and sugar of the south; the rich mines of coal, iron, lead, &c., and all the manufactures of the north, are not equal to these profits; otherwise they would pay off the debt of the country to the city, which would equalize the value of country and city money, and thereby banish the

hard times. But because these surplus productions do not equal the trade of the cities, country *money* must be brought to the city to pay the balance. This gluts the city with country money, which causes its depreciation. Brokers take advantage of this depreciation, and make large profits out of it, besides paying high rents at almost every corner. They live and fatten *solely* on the *losses* of their patrons, or rather *victims*. If there were no brokers, our currency would be better than it now is; and if the city trade were not greater than all the productions and manufactures of the country, brokers would have to be in the country; because the difference of exchange would be in its favor.

Similar remarks apply to the difference of exchange between England and this country. We buy more of them than our products will pay for. The difference must be made up in gold and silver, which every little while drains our banks, and deranges the currency. We must import less, or produce more, or suffer from hard times.

These remarks unfold the *primary* cause of the hard times, of which over-trading is only secondary. Both city and country *consume more than they earn*. The plain fact is, that society is loaded down with a most oppressive burden of **ARTIFICIAL WANTS**. These induce that excessive trading which causes our pecuniary embarrassment. Nature's wants are few, and *not expensive*; but modern refinement has created a hundred expensive and merely artificial wants, to one engrafted upon our original nature. It is the *gratification of these unnecessary desires*, which has induced these hard times, and their *retrenchment alone* can cure them. They cause the community as a whole to *buy* more than they can *pay for*—to import more than they export—to *spend* more than they earn, and make the laboring classes mere slaves to the wealthy, just to support them in idleness, and to administer to their unnatural wants and appetites.

If a family consumes thirty dollars worth of tea and coffee per year—articles which do no one any good, but invariably injure the drinker—that family is thirty dollars the poorer for indulging in this purely artificial luxury. True, the merchant is the richer by his profits, which, as just seen, is one direct cause of our hard times, by inducing the excessive riches of

the rich, and the abject poverty of the poor. The original cost of this tea and coffee, including all expenses, was probably less than five dollars; the balance is clear profit—a curse to those profited, an injury to the community, and thirty dollars out of pocket to the family consuming it. Above \$3,000,000 worth of coffee alone is consumed annually in the United States; no inconsiderable item in causing and perpetuating the hard times.

Our novel readers must get up a ball to Boz, at an expense of from \$75,000 to \$80,000, including tickets, dresses, “fixings,” &c., &c., which, with all the balls and parties in the Union, add another item to the account. True, they stimulate trade, but this only augments the evil.

The fashions, in all their ever varying forms, are immensely expensive, powerfully stimulate trade, and thereby increase the hardness of the times. The bonnets, dresses, &c., of the ladies, must be changed every six months, not because they are worn out, but because the *fashion* has changed. So with a thousand other things unnecessary in themselves, but demanded by fashion alone. If, Quaker-like, one permanent form or fashion of bonnet, dress, hat, coat, carriage, &c., were deemed sufficient, as it certainly is, how great the saving of time and money, and the consequent *softening* of the “hard times!” This principle applies with equal force to the use of tobacco, wine, all alcoholic drinks, building, many expensive articles of food, house-hold furniture, equipage, and a thousand things now deemed indispensable. Man’s purely *artificial* wants are almost innumerable, highly injurious, and immensely expensive, causing a proportionate amount of trade, and proportionably rendering the hard times worse. Nor can this pecuniary derangement be obviated by any system of banking, or kind or amount of money. Their *cause* is OVER TRADING, which is caused by man’s ARTIFICIAL WANTS; and their cure can be effected *only* by ABRIDGING these wants. Man has shamefully departed from the simplicity of his nature; and our pecuniary embarrassment is one of the punishments flowing in the direct line of the transgression, and naturally calculated to remedy it, by cutting off the means of unnecessary gratification.

But we have not yet probed this subject quite to the bottom, yet hope to do so in future numbers.

ARTICLE IV.

SUPPOSED DISCOVERY IN PHRENOLOGY IN CONJUNCTION WITH
MAGNETISM.

In our last we promised to give our readers the results of experiments then in progress of exciting and benumbing particular faculties. If these experiments can be relied upon, they have led to some valuable and important improvements in regard both to Phrenology and Physiology. We do not presume to think or believe for our readers, but if they could see what we have seen, they would think this subject worth serious investigation. We do not regard these supposed discoveries as fully established, because we have not made a sufficient number and variety of experiments on different subjects, and hence state them as only probable. There are two indubitable proofs that these experiments are *natural*, not hypocritical: 1st. The *natural language, in every instance, was perfect*. Not all the actors in Christendom could imitate the natural language of Causality, Mirthfulness, Self-Esteem, Firmness, Combativeness, Philoprogenitiveness, &c., when each was excited, with anything like the perfection of our patient. The tones of the voice, the expressions of the countenance, and the wording of every sentence accompanying the excitement of each organ, bore internal evidence, that they were the promptings of nature, not put on by art. We certainly never saw so heavenly a countenance as that of our magnetized patient, when her moral faculties were all highly excited, and the propensities put to sleep. "O, this is Heaven!" she exclaimed; and in tones and language the most touching, she continued: "O can't I be here *always*? *Must* I go back again to earth? O do let me stay in this state always! Not an evil thought troubles me! O I am perfectly, *perfectly* happy!" But no sooner was Acquisitiveness also excited, than she exclaimed, "O I want some money—I *must have* it; and yet, what do I want of money? It is wrong to think about money when I am in this heavenly state of mind; yet I can't help it; I *must have* some money; I wish it was not wrong to steal;" and then reproached herself for mingling wicked thoughts with her heavenly aspirations, and also us for taking off her mind from contemplating God

and holy things. But no sooner was Conscientiousness put to sleep, (her Veneration and Marvellousness still left excited,) than she craved money with indescribable eagerness; and when it was given to her, she grasped it with inexpressible delight, and then talked about going to church and saying prayers; and when Secretiveness also was excited, she laid plans to steal and rob, asserting that it was not wrong to rob Astor, because he had more money than he knew how to use, and she was a poor needy girl. But she *whispered* all this to the one with whom she was put into communication, telling him not "*to tell*." We certainly never saw the faculties so powerfully and perfectly exhibited, either singly or in combination, as they have been manifested during these examinations. We proposed to devote several pages of this number to a detailed statement of them, taken from our notes, but must defer it. We have room only to allude to some

SUPPOSED DISCOVERIES, in which the second leading point of interest to us is brought to light. This point involves the beautiful *philosophy* contained in these experiments, and also their perfect harmony with well known facts. This point appears in two aspects: 1st. Showing *how* it is that the several organs give their different expressions to the face; and 2d., carrying out that same principle of grouping which is evinced in the location of the organs. Men have always known that all the passions, such as anger, love, cunning, pride, decision, kindness, piety, fear, reflection, &c., were expressed in the countenance; but no one has ever discovered the *rationale* of this, or shown *how* it was done. As all effects have their legitimate *causes*, also their *means*, through the instrumentality of which they are effected, these expressions must have both their *causes* and *instruments* by which these passions are expressed. These, we think, we have discovered. It appears that every organ of the body and brain has a certain magnetic connexion with the face, or a place there for its indication. For want of a better name, we will call these places and connexions the *poles* of the organs. Thus the poles of the heart are in the chin, by exciting which the heart labors, and is raised to so violent a state of action as to *prevent* the circulation of the blood, and to all appearance, would cause death in a few seconds. The poles of the lungs are in each cheek—just where the hectic flush appears in con-

sumption. Hence the inflammation of the lungs excites these poles, producing that rosy redness of cheek which indicates and accompanies lung-fever. In the name of philosophy, we ask if this coincidence does not indicate truth, and is not in harmony with nature? And beyond a doubt, this discovery, if founded in truth, will soon be employed in the cure of consumptive complaints, lung fevers, asthma, &c. The poles of the stomach are found to join Alimentiveness on its inner side. This shows *how* it is, that the excitement of the stomach by hunger, disease, &c., excites Alimentiveness, and through it Combativeness, Destructiveness, &c. In other words, it shows *why* hunger produces a desire to *eat*, rather than to worship, or be kind—*why* the morbid and inflamed condition of the stomach, brought on by over-eating, (a disease called dyspepsia, liver-complaint, &c.,) produces a craving, insatiable appetite; the inflammation of the stomach being felt at its poles adjoining Alimentiveness, and thereby exciting this organ, and creating a desire for food; and also *why* and *how* hunger produces irritability, ill temper, &c., rather than kindness, or penitence, &c.; these poles of the stomach being close by Combativeness and Destructiveness, which partake of the excitement of the stomach through these poles. All the other organs of the body are found to have their poles in the face, and in all probability, when dormant, can be excited and cooled off when inflamed, merely by magnetizing their poles, or by putting them to sleep.

Each of the *phrenological organs*, also, is found to have its poles in the face, and to transmit their expressions to the countenance through these poles. Thus, the poles of Self-Esteem are between the mouth and nose, about an inch and a quarter apart, and about half an inch below the outer portions of the nose. Hence its action produces that curl of the upper lip which expresses scorn, contempt, pride, and self-sufficiency.

The poles of Firmness are about half an inch apart, near the edge of the upper lip, and in the hollow between the nose and mouth. Hence its action produces that compression of the upper lip which is said to indicate decision of character; and hence, encouraging another to be firm, is expressed by the saying, "Now keep a *stiff upper lip*;" also, "That man carries a stiff upper lip," is in harmony with this supposed discovery.

The poles of Mirthfulness are just within and above the corners of the mouth, and hence its action, as when a joke is

given and laughter excited, draws the mouth *outward* and *upward*. The poles of Approbativeness are mostly horizontal with the corners of the mouth, a little above them, and about a quarter of an inch towards the lower part of the ears. Hence its action produces a smile similar to that of Mirthfulness, as when a person is commended, or does or says something to elicit praise. Vain persons in their smiles say, "Am I not smart? Have I not said a witty thing?"

Philoprogenitiveness has its poles in the upper lip, about half an inch from the corners of the mouth; and hence mothers give their most affectionate kisses to their babes out of the *sides* of their mouth instead of the *middle*. The poles of Amativeness are in the upper lip, about three-fourths of an inch apart, just above its edge, and nearly half an inch each side of the middle of it; whilst the poles of Adhesiveness are between the two last mentioned. The poles of the reasoning organs are just below the edge of the lower lip, and those of the moral organs still further down, between the lower lip and chin.

This brings us to the second point of interest connected with this portion of our subject, namely, that the *poles* of the organs are *grouped in the face*, much as the organs themselves are grouped in the *head*: that is, the poles of organs that are most likely to aid and accompany another, are located near each other. Thus, it is a leading principle of Phrenology, that the moral and reasoning faculties should co-operate in directing and governing the actions of all the other faculties, and in controlling nearly all the doings of life; and in accordance with this principle, the poles of these organs are near neighbors, just as are the organs themselves.

In conclusion, we beg our readers not to dismiss this subject with a sneer, nor treat it like a humbug, as Animal Magnetism has generally been treated; for it is not impossible, that on a careful examination, they *may* find, that they have been "entertaining angels unawares." It *may* be true; and if so, good will certainly come out of it. Phrenologists should be the last to dismiss *any* matter unexamined which appeals to *experiment*.

We also think we have discovered several new organs; but want of space compels us to omit their presentation in this number. We intend soon to lay before our readers similar discoveries made by Dr. Buchanan, of Louisville, Ky.

N. B.—Since the last four pages were put in type, we have determined to add another twelve pages to the Journal department, which will enable us briefly to allude to some additional discoveries.

Another interesting discovery consists in the *duality* of the organs. Most of them, probably all, are *double*, both in organ and function. Thus, Causality is supposed to have two functions and two *pairs* of organs; lower Causality planning, adapting means to ends, contriving, inventing, and acting on *matter*, whilst upper Causality reasons, manufactures ideas, thinks, investigates the *laws* of things, especially of *mind*, morals, &c. Lower Comparison compares *physical* things, whilst its upper portion compares *ideas*, discriminates, and creates a logical, metaphysical, analytical cast of mind. Lower Philoprogenitiveness is fond of pets, upper, of one's own children. Lower Adhesiveness is "union for life," that disposition which makes lovers, husbands and wives who love each other, &c., wish to be always together, and shrink from bestowing their affections upon another; whilst upper Adhesiveness exercises the function usually assigned to it—that of pure friendship. Upper Inhabitiveness creates a love of one's homestead, father's house, or his own dwelling as a place, and disturbs his sleep taken abroad; whilst its lower and outward portion creates a love of country, patriotism, &c. Upper Self-Esteem creates love of dominion, and gives dignity and weight to character; whilst its lower portion creates willfulness, self-determination, or that much disputed article "*the will*." The back part of Firmness produces a set, determined, persevering course; whilst its front portion always operates in conjunction with Conscientiousness; creating *moral* decision, a determination to do what is *right* in spite of consequences, and *because* it is right.* The back part of Veneration adores God, especially in his works, and also creates a desire for religious worship; whilst its front portion respects *men*, and produces deference to superiors. The frontal portion of Benevolence produces kindness, active benevolence, a desire to do good, an

*Our magnetized oracle pronounced these organs to be *particularly* strong in our head. Whether they are so in character, each reader will be able to judge for himself before the close of this volume.

obliging disposition, &c.; but its back portion produces sympathy for distress, pity, &c., but does not prompt to *active* benevolence, especially not to *giving*. Posterior Marvellousness trusts in Divine Providence, and reposes under the protection of the Almighty, creating that essential element of true piety called *Faith*, trust in God, &c.; whilst its lower anterior portion believes in witches, ghosts, marvellous tales, &c., and wonders at every thing. When we excited this organ, the magnetized patient exclaimed, "O my! did you ever hear that whilst Mr. E. was preaching, his church and congregation ascended up into heaven, and the city hall sunk right down into the ground?" We answered no. She replied, "Hain't you? Why I have, and believe it, too: Don't you?" The inner portion of Mirthfulness towards Causality *makes* fun, and helps Causality ascertain the truth by detecting the absurdity and ridiculousness of error; whilst its external portion creates the disposition to laugh. Tune is also double, one portion giving the ability to *learn* and *perform* tunes, the other portion delights in the harmonious, melodious, &c. We assure our readers that we have a rich banquet of philosophical and phrenological fact and philosophy, which we are sure will delight and expand every reflecting mind. Every supposed discovery thus far is beautiful—indescribably beautiful and philosophical, accounting for, and according with the well known facts and phenomena of mind so perfectly, that no reflecting person can close his eyes upon its truth. If any of our readers are doubtful as to this matter, let them come to New York, and we will soon *show* them what we describe, and show them, too, the utter impossibility of collusion or deception. No one, so far as we know, who has seen them, doubts their reality.

We shall still prosecute our inquiries and investigations, and make experiments on other subjects, and as fast as we become well nigh certain of the truth of successive discoveries, shall give them publicity. We shall also, in a short time, prepare and publish in connection with the Journal, plates or engravings, the size of life, in which each organ, new and old, will be properly located and described, which, of itself, will, we trust, equal in value the price of our subscription.

Since we have incidentally broached this subject, our readers will allow us to add that our pay subscribers for this year

already out-number those of last, and continue to come in more and more rapidly. This delights and encourages us beyond measure—not because of the *money* received, but because it unfolds a bud of promise as to the continuance of the Journal and to the propagation of this heaven-born science. Phrenology is taking *deep* root, and leavening the entire *mass* of the American mind. Its doctrines will soon take a general and permanent effect, and produce reform, delivering man from that thralldom of pernicious customs and incorrect opinions in which he is now involved, dispelling the clouds of darkness that now hang over his virtue and happiness, and ushering in the dawn of that glorious era,

“Which kings and prophets waited for,
And *sought*, but never *found*.”

ARTICLE V.

“Lecture on Phrenology, by Frank H. Hamilton M. D., Professor of the theory and practice of Surgery in Geneva Medical College, and the Vermont Academy of Medicine. Delivered before the Rochester Athenaeum, Feb. 9th, 1841. By request.”

REVIEW.

A Mr. Juror was once summoned to attend Court, but as he died before its sitting, his neighbor Mr. Simple, was commissioned to state to the court the reason of his non-appearance. Accordingly, when Mr. Juror's name was called, Mr. S. arose and said, “May it please your honor, I have *twenty-one* reasons why Mr. J. does not appear in court. The first is that he is *dead*—the second”—“That *one* will do,” said the Judge, interrupting him. “One *such* reason is quite sufficient.”

To the thousand and one minor points contained in Dr. Hamilton's lecture against Phrenology, we shall make no reply, partly because it will weaken the force of our *main* arguments, but chiefly because the following quotation brings the whole matter in discussion to one single issue.

“This constitutes, as we are now prepared to show, the very essence of phrenology; or that essentially which distinguishes it from all other doctrines of the mind. It is not that ‘the men-

tal faculties are innate'—that 'the brain is the organ of the mind'—that 'size, other things being equal, is the measure of power,' nor indeed, that the *form* of the skull, and of course, the contained mass, will, to no inconsiderable degree, prove the index of the character and propensities of the individual, and even mark national differences and difference of habits, &c., among animals; but it is, *'that the mind possesses distinct faculties, and the brain (cerebrum) is composed of distinct organs, and that each mental faculty is manifested through a distinct cerebral organ.'*

"That this is really the 'vexed question,' and that alone which distinguishes this philosophy from the philosophy of other modern schools, we have already shown, by proving their assent to the first three propositions, while it will be seen that the two remaining propositions are mere dependencies upon the one now under consideration. We propose to show, also, that they themselves, as well as others, declare this to constitute the great and leading principle of their science. The foundation of this doctrine is, that the brain is not a single organ but is composed of as many nervous systems as there are primary and original faculties of the mind.' Dung. Phys. v. 1. p. 263. Again, Fow. phr. p. 10. 'The mind consists of a plurality of innate and independent faculties.' 'In the general argument in proof of phrenology, this proposition is all important and even fundamental. It is indeed the test and touchstone of the truth of the science. If this proposition should be disproved, phrenology would fall like the baseless fabric of a vision and leave not a wreck behind.' p. 17."

On this point *alone*, we join issue; in it our whole discussion centres. Defeated here, we quit the field disgraced, and abandon Phrenology; but if we fully establish this point, namely, that the mind is a plurality of powers, and the brain of organs, he, by his own showing, becomes the vanquished. Let this point become established, and the last fourteen pages, of his lecture go for nothing; because they are exclusively occupied in stating the *difficulties* and objections which *he supposes* appertain, not to the *truth* of the science, but wholly to its practical *application*. Now if this "vexed question" is once settled in our favor, that is, if Phrenology is found to be *true*, the *difficulties* that surround it, the objections drawn from anatomy, the sciences, &c., &c., become of little account. Do not difficulties surround *every* science? And are they not doubled and quadrupled in relation to the very science he practices, and upon which he lectures? So also his first eight pages are taken up in admitting the first three principles of the science.

Admirably has the learned doctor opened up his subject, and, what none of his "illustrious predecessors" have done, having had the sagacity and candor to place this "vexed question" in its true light, he darts off in a tangent form what he himself has just laid down as the only point at issue, namely, whether the brain be a single organ or a plurality of organs, to make war, not upon this "vexed question" itself, but upon the *arguments* adduced in its support. Throughout his entire lecture, he has not brought one single argument, nor but one seeming fact, either against the science itself, or against this "vexed question;" thus leaving both just where he found them. To overthrow the *arguments* adduced in support of any doctrine, is by no means to overthrow the *doctrine itself*. Having, as he vainly supposes, demolished these arguments, he stops short, and that at the very point where truth, and with it every principle of reason, require him to proceed and show the palpable inconsistency of the *science itself*, not of the arguments of its supporters, and its contrariety to the well known laws and operations of nature, as well as the truth, beauty and harmony with nature, of his boasted doctrine of the *unity* of the brain. These points, the only ones at issue, he has left *wholly untouched*; and thereby signally failed to secure the "key stone" of his argumentative arch. Now *why* this glaring omission? Why consume his whole lecture without even once touching that very question which, on page 8th, he says constitutes the very essence of Phrenology? Let his inability to overthrow it, answer; and let it also account for his arguing *against the phrenological arguments*, and *not against Phrenology*.

A knowing lawyer having a bad cause, wisely contents himself with picking minor flaws in the arguments of the opposing counsel, without adducing any of his own, because he has none; all the arguments in the case being *against* him. And if a second rate lawyer, even with a bad cause, cannot make a plea as plausible and valid as that of Dr. H., he is only third rate. The confessedly superior talents of Dr. H., with *truth* upon his side, and a good cause as clearly stated as he stated this, would have annihilated Phrenology by showing its one doctrine of a plurality of the mental faculties and the brain, to be utterly incompatible with all well known facts, and estab-

lished principles bearing on this point. Instead of contenting himself with acting merely on the *defensive*, simply protecting his own one-organ-and-one-faculty territory against the depredations of Phrenology, why does he not make war upon his enemy's camp, by showing the fallacy, not of their *arguments*, but of their leading *principles*? Why not show *how* and *wherein* our main doctrine of the plurality of the mental powers and cerebral organs is absurd, and inconsistent *in itself*? Simply because he *could* not.

We have dwelt the longer upon this *omission* of Dr. H., because it lies at the very *basis* of our discussion, and saps the entire superstructure of his whole lecture; nor does a strictly logical answer to it require another word, either in our own defence, or his exposition. Still the cause of truth and of Phrenology requires us to go farther, and render our one strong hold invulnerable. But before we offer our evidences of its truth, we must still farther clear our coast by quoting and refuting his *negative* arguments, or rather *cavils*.

"We now come directly to the arguments by which they endeavor to sustain their fundamental principle,—the plurality of the organs,—in which we shall follow Dr. Spurzheim. But we should remark, that while Dr. Spurzheim proceeds at once to prove the plurality of the *organs*, he passes over as granted or assumed, the antecedent and most essential proposition, that the *faculties* are multiplex."

But Dr. H. will see that to establish the plurality of *either* the organs or the faculties, presupposes and necessarily implies the plurality of the other. To suppose that the mind consists of a plurality of powers, and yet that each power uses the whole brain *in succession*, is a palpable absurdity. Throughout all the operations of nature, we find a distinct instrument or organ for every class of functions, and also that every distinct class of functions is exercised by its particular organ. Thus, instead of our seeing, hearing, tasting, smelling and feeling, all by means of one and the same apparatus, *each* is performed separately by its appropriate instrument. This arrangement is universal, and the plain inference is that the truth of each is inseparable from, and established by, that of the other. The two together, constitute the *very* essence and substance, both the foundation and the superstructure, as also the characteristic feature, of Phrenology. Establish *either*, and you

hereby establish the other, and with it the truth of phrenological science; overthrow either, and you thereby overthrow the other, burying the entire science in the fall; so that it was unnecessary for Dr. H. to establish more than one, and no matter which, the other following as a matter of course.

Dr. H. continues: "His *second* argument is "analogy," which might at once be wholly rejected as illogical and unsound; since, by all reasoners it is considered but slippery testimony, and as capable of proving one thing as well as another."

If a child should ask this anti-analogy Dr. where a certain apple grew, his reply that it grew on an apple-tree, would be highly "illogical and unsound," because he did not *see* it growing there, and has no possible reason to suppose it did, except its "analogy" to other apples which he has seen growing there; and "all reasoners" (Dr. H. of course included) consider this purely *analogical* evidence that the apple grew on an apple-tree and not in a potatoe-hill, "as but slippery testimony, and wholly reject it as illogical and unsound." Hence the child's question must remain unanswered, and so must all questions of a similar nature, and *all* our knowledge derived from comparing things that we have not seen with those we have seen, must be rejected; which would cut off two-thirds of all the knowledge we possess, and correctly regarded as *certain*.

Should this anti-analogist find a tooth, let him not be so "unsound and illogical" as to infer from its analogy to other teeth (for he has no *other* ground for making any inference whatever about it,) that it was made for mastication rather than for walking, nor that it belonged to an animal of the size, habits, &c., denoted by the tooth; because all these illogical (?) inferences are founded solely upon its "*analogy*" to *other* teeth known to belong to animals having certain characteristics. Let him be consistent, and of necessity reject *all the splendid discoveries and inferences of Cuvier*, the greatest comparative anatomist known, who by having any of the bones of any animal whose natural history he did not know, could tell, from their "analogy" to similar bones of animals whose natural history he did know, the natural history, food, and other habits of the animal in question, with as much certainty as if it were alive before him; because these inferences, even

though they strike the human mind as perfectly conclusive, "are wholly rejected by all reasoners, as illogical and unsound." Before ascertaining by repeated experiments in every case, he must not infer that a particular horse will not eat meat; nor a dog oats; nor a tiger foliage; nor man tobacco; because each of these inferences, with thousands of similar ones about which we feel as certain as about the sun's rising, are founded solely upon the analogy between one horse, dog, tiger, &c., and others, and what one will or will not do compared with others. Unless he *saw* a particular potatoe growing, how does he know it did *not* grow in an animal, or on a tree, instead of in the ground? Its "*analogy*" to other potatoes known to have grown in the ground, reveals all that is known as to where it grew, or from what it sprung. How do we know that a certain man, of the origin of whose existence we know nothing, "was born of woman" instead of growing on a tree like fruit? His analogy to others thus born, alone answers, and answers truly.

Dr. H. and all 'reasoners' are bound to 'wholly reject as illogical and unsound' all the magnificent discoveries in astronomy, because founded solely upon the analogy of matter on this earth to matter every where else—of worlds revolving to an apple falling. Not the shadow of an argument founded on any other basis, can be adduced in support of Sir Isaac Newton's Principia, except that based upon "analogy," which is such "slippery testimony" that its adoption by "all reasoners" only shows how much more Dr. Hamilton knows than all the *reasoning* world besides.

And then, too, the entire Baconian system, after revolutionizing the literature of the world, bringing truth out of chaos, and substituting the inductive, or the only *true* method of arriving at correct conclusions in place of the scholastic jargon of the dark ages, must be "wholly rejected," because it is *only* from the concurring and converging testimony of numberless *analogous* facts that we draw the therefore that *other* analogous facts are governed by the same law. But this testimony is too slippery to be relied upon, and "*as* capable of proving one thing *as* well *as* another."

Dropping our "reductio ad absurdum," we boldly assert that all real "analogy" is an unerring guide to truth. The distrust

with which it is received, has been occasioned by seeming analogies having been substituted for real. Thus, when one thing is shown to be analogous to a second in a given particular, a plausible but fallacious argument is often drawn from some *other* point in the second which has no analogous point in the first. Analogy is only the uniformity, the resemblance, the sameness of character appertaining to phenomena having a common cause. Causation is their *fountain*; analogy the *uniformity* of the stream flowing therefrom.

The argument from analogy which Dr. H. ridicules, is simply this: As each of the five senses of sight, taste, smell, hearing, and sensation is a distinct mental faculty, yet is manifested, not by means of the brain *as a whole*, but by means of a particular *part* of it, called its organ, so in like manner each of the other classes of the mental operations, such as kindness, resistance, appetite, reason, &c., is also manifested by means of its particular organ in the brain. We will quote Dr. H.'s statement and refutation of this phrenological argument, as a sample of the injustice done to our arguments by his manner of stating them:

“‘The five external senses,’ says Spurzheim, ‘are separate and independent of each other,’ and each has, says the phrenologist, its appropriate organ within the brain, as ‘color’ for the sense of sight, ‘tune’ for the sense of hearing, &c. Why then, according to fair analogy, have not ‘firmness,’ ‘veneration,’ &c., each an *external* sense like the eye or ear through which their appropriate sensations or perceptions may be conveyed? Why, in short, should ‘color,’ ‘tune,’ &c., have an *external* organ of sense and not each of the thirty-three other faculties? Thus analogy is seen to prove as much or more against phrenology, as in its favor.”

We call upon Dr. H. to show *what* standard Phrenologist has ever advocated any such doctrine that “Color is for the sense of sight,” “Tune, for that of hearing,” &c. Do not *all* Phrenologists regard Color as separate and distinct from sight, and Tune from hearing? Do they not expressly declare that many whose sight is perfect, cannot distinguish colors, and that others whose hearing is perfect, cannot tell one tune from another? We grant that sight *assists* Color, and hearing, Tune, just as Ideality or Imitation assists Tune, or Combateness or Self-Esteem aid Firmness in producing perseverance, but in no

other way. , He first *misrepresents* our analogy, and then ridicules *his own* misrepresentation. Does he think to refute, not Phrenology, for this he no where attempts to refute—but its argument drawn from analogy by *such* flimsy “analogy,” such unfair ridicule? Lest we should be accused of misrepresenting Dr. H., we have in this instance, as in many others, quoted all he says on this point, and appeal whether he has fairly stated, or at all invalidated our argument from “analogy.” If not, and if our analogical argument be correct, it alone establishes the truth of Phrenology. “One such reason is quite sufficient.”

“*Fourth.*—‘Every one has his peculiar gift;’ and this, it is asserted by Phrenologists, can only be explained by ascribing to each gift a distinct organ.” *p.* 10.

This argument, fairly stated, is this: Some have certain talents or propensities strong, others weak. One has a genius for poetry, but is poor in mathematics; some will steal, others care nothing for money; some have powerful memories, others are forgetful; and so of other talents and propensities. Now since the brain is the organ of all these mental powers, if it be a *unity*, acting *in turn* upon these various subjects, it must act upon *all* subjects with *equal* power, which is not the case. Hence this endless *diversity* of human character can be explained *only* by supposing the mind to be a *plurality* of faculties, and the brain of organs; some vigorous, others feeble, corresponding with these “peculiar gifts” and propensities. This argument has lost most of its force by the feeble manner in which Dr. H. states it, but his reply is still more feeble.

This doctrine, founded on the Doctor’s “we believe,” if true, would annihilate the whole doctrine of the hereditary descent of any quality, mental or physical, from parents to children; a doctrine established beyond all dispute. Nay more. By leaving our offspring without any congenital influence, it leaves them just as liable to become wild beasts, or even trees or stones, or, more properly, to be any thing and every thing as chance might dictate, as to become men and women having fixed mental and physical constitutions. Man’s *primary* powers are caused *wholly* by education, or else wholly by parentage; for in this matter, there is no co-partnership. If by the latter, Dr. Nott can just as well educate a chesnut sprout to become an

oak tree, as to educate all his pupils to become "braves," or can educate a horse to amputate a limb as scientifically as Dr. Hamilton can. Dr. Nott can educate a dog to understand mathematics, or a fish to live on land, just as much as he can educate a child with large Cautiousness and small Combative-ness to become courageous; because each has a fixed nature derived from parentage. If Dr. Hamilton's hypothesis that *education* makes all the difference, both in the *kinds* and *degrees* of talents, propensities, tastes, &c., be correct, then parentage does *nothing*, not even so much as to impart primary qualities, or original capabilities, which completely sets aside the whole influence of parentage, or in other words, nullifies the doctrine of the hereditary descent of both mental and physical qualities from parents to children—a doctrine *seen* and *felt* to be true by every observing parent—a doctrine supported by too many unequivocal *FACTS* to be set aside by Dr. Hamilton's "we believe," or Dr. Mudie's mere assertion, or Dr. Nott's naked declaration. The saying "*Poeta nascitur non fit*"—"a poet must be *BORN*, not made"—embodies the experience and observation of past ages and all mankind, establishing the phrenological doctrine that, as parentage imparts to children a general build of body and expression of countenance resembling their parents, so it also gives certain forms of head or cerebral developments like those of their parents, which determine the general type of the character, talents, propensities, &c. Education may modify, increase, diminish, improve and direct this type, but cannot *create* or radically change it. Was it *education* that made Patrick Henry the greatest orator of his age? Was not his *whole* education such as to *unfit* him to become eloquent? But he was descended on his mother's side from the Robinson family, so celebrated for the classical elegance and beauty of their histories, and their felicitous style of composition, and from an eloquent father. Was it *education* that made Gera Colburn a mathematical wonder at six years old? O we forget. Perhaps he saw "a pin fall in the cradle." p. 10. Was it *education* that made a Benjamin West so celebrated a painter, when he never attended a drawing school, and his parents whipped him at home, and his teacher at school for indulging his propensity to draw before he *was* seven years old?

But why lower down our argument by citing detailed cases, or direct the reader's mind from the one idea we wish now to enforce, namely, that the Deity has established certain hereditary relations between children and their parents, by which the mental as well as physical qualities of the latter are transmitted to the former, and appear prior to all education, and even in the very "teeth" of it? Shall the whole world stand corrected by the Doctor's "*we believe*," and his "even the falling of a pin while yet in the cradle *may*," yes, and it may *not*; but *our* may is backed by millions of facts to his—*none*. *Our* doctrine imposes upon parents a double responsibility, first as parents, secondly as educators of their children; *us*, as educators only. *Our's* renders the child doubly dear to its parents, because *bone of THEIR* bone, flesh of *their* flesh, mind and tastes of *their* mind and tastes, whilst his leaves us to love children as children only, but *not* as *our own* children. We leave "all reasoners" to decide how far Dr. H. has shown that hereditary influence does *not* exist, and even if he has, does this prove the brain to be a unity, and the mind a single faculty---the only "vexed question," whilst we leave you, parents, and especially *mothers*, to decide which doctrine is true, which the law of nature, which accords with your own experience, whether the phrenological doctrine that you impart to your offspring certain *primary faculties*, some stronger than others, which, at least in part, (however little decides the question in our favor,) determines their tastes, talents, aptitudes, capabilities, desires, propensities and predispositions, or Dr. Hamilton's long-ago-exploded hypothesis that "*we believe*" the human mind to be a blank, on which "education and accidental circumstances" write *all the varieties and degrees* of character and talents among men, leaving it destitute of all original inherent character of its own.*

* We shall soon publish an able article, composed mainly of *historical facts* of distinguished men and women, showing that strongly marked qualities are hereditary, and not caused by education, nor by seeing "pins fall in the cradle."



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ARTICLE I.

"Lecture on Phrenology, by Frank H. Hamilton M. D., Professor of the theory and practice of Surgery in Geneva Medical College, and the Vermont Academy of Medicine. Delivered before the Rochester Athenaeum, Feb. 9th, 1841. By request."

REVIEW.

(Continued from page 87.)

He continues: "*Fifth*. 'Study of the same subject, too long protracted, causes fatigue; by changing this, we may still continue our labors.' This assertion is no doubt true; yet we need not invoke phrenology for a satisfactory explanation. A subject long studied loses its novelty and interest;" (why?) "and it requires, therefore," [wherefore? *why* requires?]" "a much greater effort of mind to continue our attention; and if persisted in, the brain becomes over-burdened; we are then relieved by any novel study;" (but *why* does a novel study give relief?) "which possesses for a while more interest." (But *why* possess more interest? Dr. H. says the *want* of interest was caused by "the brain becoming overburdened and fatigued." Then *why* or *how* should *re*-burdening it by additional exercise give relief? *Why*, when a man becomes tired by carrying a load, would he be "relieved" by carrying another on the top of it? *Why* when a man is tired out by walking east, does it "relieve" him to walk back again? Can't you tell, Dr.? Let us tell you. A parrot scholar once went to college, and got along well in Euclid, by committing every proposition to memory verbatim. Whilst flippantly rattling off a committed proposition which he had not brains enough to understand, as he

got to the "*therefore*" of it, Dr. Nott, or some other professor, asked him, *wherefore*? Pretty Polly had to sit down. So Dr. H. tells us that a novel study, although it re-taxes a brain already "over loaded," *relieves* it; but does not tell us *how* or *why* this relief is caused, or why *another* study becomes a *novel* one. It is as though he had argued, If you carry a pail of *water* in your left hand till it is "overburdened and fatigued," carrying *another* pail of sand back again in the *same* hand, will *relieve* it, *because it is* NOVEL. However, as this argument is only drawn from "*analogy*," Dr. H. will, of course, "*wholly* reject it as illogical and unsound."

But if *we* are asked *why* and *how* a change of studies gives relief, we answer, for the same reason that when you have carried a heavy weight in the *right* hand till it is "fatigued," you experience relief by taking it into the left, to which hand it is a "*novelty*." (Another illogical (?) analogy,) "and when that is "overburdened," by swinging it upon the back, &c. Observe, reader, the beauty with which *Phrenology* accounts for this relief, by maintaining that one part of the brain reasons, another performs music, another studies mathematics, and *therefore*, (aye, and there is a *wherefore* to *this* therefore,) when Causality is fatigued by thinking, our turning to music calls a fresh organ into exercise, just as changing your load from the right hand to the left, calls a set of fresh muscles into action.

"Monomania, or hallucination upon a particular subject while the mind is sane upon all others, proves incontestibly," say they, "that each organ has its appropriate function; and is wholly inconsistent with the doctrine of the unity of the brain." Let us examine—A man has long and deeply dwelt upon the subject of religion until it becomes to him a matter of paramount and intense interest; his brain" (as a whole of course,) "has acquired a morbid and feverish irritability, so that the slightest mental agitation," (of whatever kind, of course,) "produces a rush of blood to the head, and positive derangement. Now speak to this man upon the subject of politics; he answers you correctly and talks sanely—he is cool, calm and rational." [Why?] "Introduce any other subject—his profession or trade, and still he manifests no excitement, nor sign of derangement. He has no interest in all these matters and his brain" [as a whole of course,] "remains sound. But speak to him on the subject of religion—no matter how cautiously, and you touch the string to which all his feelings vibrate; cerebral congestion immediately ensues, and he talks with all the wild-

ness of a confirmed maniac." [But *why* a maniac when "his brain remained sound," but the second before? *Why* does religion produce instantaneous madness, and a rush of blood to the head? In short has Dr. H. given us one solitary reason why the brain is sound one instant and congested the next, but sound the third, or *why* religion excites him, and other things do not. Dr. H. gives us a therefore without a *wherefore*. He continues:] "It is now clear," [as mud] "that he is only a monomaniac when the subject of his monomania is before him, and that it is the whole mind and not a portion which is then deranged." But how much clearer the phrenological explanation that the non-continued over-exercise of one organ renders it inflamed, and morbidly susceptible of excitement, whilst the other organs may be healthy, so that when you converse with him on any subject that excites a healthy organ, he is perfectly sane, but the moment you introduce religion, you excite a diseased, inflamed, congested *organ*, which produces the *mono* part of the mania. When this parrot scholar was asked for his *wherefore*, he was obliged to set down. So when we ask Dr. H. *wherefore* or *how* introducing religion causes his brain to become inflamed in an instant, and *how* changing the subject restores his brain to a perfectly healthy state the next instant, he too must set down, and sit there forever.

That the reader may see whether the Doctor has clearly stated, or at all refuted, this incontestible argument in proof of the plurality of the mental faculties and cerebral organs, we quote the six lines embodying it from our "Practical Phrenology," p. 7. "SIXTH. Insane persons are often deranged *only* upon a *single* subject, whilst they are sane upon every other. Now, were the mind a *single* power, and the brain a unity, sanity upon one subject, and insanity upon another, could not co-exist; whereas, were it a plurality of powers, and the brain, of organs, a given organ, and with it its power, might be deranged, whilst the others remained in a healthy state." One such proof of this "vexed question," "is quite sufficient."

Dr. Hamilton himself being judge, we ask whether we have not quoted the strongest passages (we mean the least weak) of his lecture, and we appeal to the reader whether he has invalidated our leading principle in the least, or adduced the *first* proof that the brain is a unity?

The reader will observe that one of Dr. Hamilton's "*positive*" objections is the merely *negative* argument that Phrenologists have not demonstrated lines of separation between the organs. However, says he, it matters little, for there may be difference of function in the brain, just as there is in the different parts of the spinal column, *without* your being able to demonstrate a difference of structure. That is, as anatomists know that the spinal marrow performs several functions, yet have been unable to demonstrate lines of separation between the different parts performing them, so there may be a difference in the functions of different parts of the brain without any perceptible difference of structure between the different organs.

We now come to his "pathological facts," or his

"Unkindest cut of all,"

which he and his friends regard as his strong point, his great battering-ram. We quote them entire, and shall answer them thoroughly.

"The following case was published in the "American Medical Intelligencer" for April, 1837, a work edited by Prof. Duglison. Dr. G. W. Boerstler, of Lancaster, Ohio, was the surgeon in the case and made the post mortem examination in presence of Drs. Edwards, Ohr, and Newcomer. The manner in which the report is drawn up, is in itself sufficient evidence of his competency to make the examination.* A boy had been kicked by a horse, and his skull fractured. There was no compression, save by the fractured pieces, which were readily removed. The boy's faculties were not destroyed, but there was some intellectual confusion from the time of the injury, during the operation, and for two hours after; *from which time he recovered every faculty of the mind, and they continued vigorous for six weeks, and to within one hour of his death, which took place on the forty-third day.*" * * The space of the skull, previously occupied by the right anterior and middle lobes of the cerebrum, presented a *perfect cavity*, the hollow of which was filled with some sero-puru-

*On p. 5. of his lecture, Dr. H. after admitting "that the brain is the organ of the mind," says, "and this no person of common intelligence at the present day pretends to deny;" and yet this same highly "competent" Dr. B. denies it; for, in commenting on this case, he says, that it not only explodes the Phrenological doctrine, but also that it *equally* overthrows the doctrine that the brain is the organ of the mind. [See Medical Library, Vol. I., No. I.] Ergo, according to Dr. Hamilton's own showing, the "competent" Dr. B. has not "common intelligence."

lent matter; the lobes having been destroyed by suppuration: the third lobe was much disorganized. The left hemisphere was in a state of *ramollissement* down to the corpus callosum. It was so much softened, that the slightest touch would remove portions; and, with the aid of a sponge, I wiped away its substance to near the corpus callosum, when it began to be firmer, but presented more the appearance of a homogeneous mass, than of regular organization. The chiasm of the optic nerves, as well as their entire tract, was so soft as to yield to a slight touch with the handle of the scalpel, and the olfactory were in the same condition. The corpus callosum, thalami nervorum opti-
corum, and tubercula quadrigemina, presented no pathological condition. The cerebellum and medulla oblongata were in a physiological state. The spinal column was not examined. This boy was remarkably intelligent. In my daily visits, I held frequent conversations with him; and in all my observations, I could not discover the slightest derangement of his intellectual faculties—no dullness of sensibility, no obtuseness of perception, no impairment of judgment, no want of memory, and, so far as mind is concerned, he gave no evidence of disease. His vision, audition, and voice were unimpaired.”

The trite proverb that “*Too much* of a good thing is worse than nothing,” applies with emphasis to this report. The statement that “the chiasm of the optic nerves, as well as their entire tract, was so soft as to yield to a slight touch,” whilst the lad’s “vision was unimpaired,” refutes itself, and nullifies the whole force of this fact. (?) As well might Dr. B. tell the scientific world that a boy in Ohio could see without eyes or optic nerves, or breathe without lungs. Natural Philosophy fully proves that, though the eye collects and adjusts the rays of light, yet that *vision* is performed *by the optic nerve alone*. Who believes that any body *ever* retained their *vision unimpaired*, after the *nerves* of vision were thoroughly disorganized? No one; not even Dr. Hamilton! The very statement is preposterous! Then why should Phrenologists believe the *other* equally absurd part of the report, namely, that his “perception,” “judgment,” “memory,” and “mind” remained “unimpaired,” after the entire brain, except a small portion in one corner, was *equally* disorganized? The report renders it self-evident that the brain and the optic nerve were both in precisely the same condition: the former “so much softened that the slightest touch would remove portions;” the latter, “so soft as to yield to a slight touch.” Hence, if Dr. B.’s assertion that “the

brain was so much softened as to yield to a slight touch," overthrows Phrenology, his assertion that "the optic nerves were so soft as to yield to a slight touch" whilst his "vision remained unimpaired," *equally* overthrows the established and admitted principles of vision. But since Dr. H. asserts the former, if *after* this, he ever believes or teaches the optic nerves to be the instruments of vision, he does not believe that part of Dr. B.'s report relating to the optic nerves; nor will any but bigoted anti-Phrenologists believe the other part. Even Dr. Hamilton does not believe that very part relating to the boy's retaining his intellectual powers *after* the disorganization of most of his brain; for, on page 3 of his lecture, he distinctly admits that the "brain is the organ of the mind;" yet here argues that it may be *disorganized*, and most of it abstracted, whilst the boy's intellectual faculties remained "unimpaired." [See "Phrenology Proved," &c., p. 337.]

This report must be received or rejected *as a whole*. Shall then, the whole literary world, shall even natural Philosophy herself, bow and stand corrected by Dr. B.'s report; or shall we rather conclude that both the brain *and* the optic nerves were thus softened *after* death, and *before* dissection? Or shall this new discovery that the optic nerves are no longer the instrument of vision, or, if they are, that their being all disorganized does not impair the vision, and also that men can think, remember, judge, &c., without brains, or with their brains decayed by suppuration, as well as *with* them in a sound state, or shall we regard Dr. B.'s report as erroneous? Had he omitted the last sentence quoted, his report would have been less self-contradictory; but as it is, the report refutes itself.

After asserting that this fact (?) overthrows Phrenology, Dr. B. adds that it *equally* overthrows the doctrine that the brain is the organ of the mind; a doctrine which Dr. H. admits, and says no man of ordinary intelligence denies. page 4 Yet here he denies it, or at least, says that a boy in Ohio could think, remember, judge, &c., with most of his brain matterated or softened! Those who argue against truth, should have excellent memories in order not to contradict themselves. If the mind's eye of Dr. H. had been half open, and that half not blinded by prejudice, he must have seen that this fact (?) does not touch Phrenology *as such*—does not militate against

its one distinctive, characteristic feature, as stated by Dr. H. on p. 8, and quoted on p. 86 and 87, namely, whether the brain be a plurality of organs, but only against the doctrine that the brain *as a whole* exercises the mental functions as a whole. Even these *great* men like Dr.'s H. and B. will *sometimes* commit and copy palpable absurdities—will occasionally put dead flies in their ointment.

Prof. Worcester, of Cincinnati, once asked Dr. Mussey whether he would be willing to stake his reputation on this report of Dr. B.'s? "No! no! it contradicts itself," was his reply. Dr. H. continues:

"Prof. Mussey, of Cincinnati, related to us some years since, a case which came under his observation. An adult had lost, in consequence of a severe injury, and consequent sloughing of the parts, most or many of the perceptive organs on *each side*: yet by examination, he learned that he retained the faculties peculiar to these organs as well as ever. In this case, there could be no deception; for the frontal bone in front of the destroyed organ, had also sloughed, and a deep and wide cavern was left, into which the fingers might be introduced. We are happy to hear from Prof. Mussey, that he intends soon to give a paper to the public on the subject of phrenology; in which, we presume, the particulars of this interesting case will be more minutely detailed. He is a distinguished scholar, and has proved himself an able antagonist of phrenology.—We shall look for this article with much impatience."

It will be time enough for Phrenologists to answer this case, *after* Dr. M. reports it, which will not probably be very soon, unless he makes greater progress in anti-Phrenology than he has done for the last four years. Why did he omit to give his accustomed lecture against Phrenology to his last class at Fairfield? *Perhaps* he has become convinced that there *may* be some truth in Phrenology, and hence, being a conscientious advocate of truth, fears to oppose it. "Go thou and do likewise."

But the following is the most plausible point in Dr. Hamilton's whole lecture:

"For the particulars of the following case, which we have taken the liberty considerably to abridge, we are indebted to the politeness of Erastus Cushing, M. D., of Cleveland, Ohio, who was himself the attending physician, and made the post mortem examination. In the autumn of 1839, Miss E. Atkins, of Cleveland, a young lady of high intellectual accomplishments, while passing from her chamber into the hall adjoining,

made a misstep, and was precipitated down a flight of stairs. She was taken up insensible, and died three days after.

"Twenty-four hours after death, an examination was made in the presence of Drs. Terry, James L. Ackley, Hutchinson, Cangan, Mendenhall, and Cushing, all of Cleveland. Removing the scalp, an extensive fracture was found traversing the left parietal bone, obliquely upwards and backwards across the sagittal suture. The calvarium being next elevated, the skull was seen to be less than half its usual thickness; while the dura mater was much thickened. The surface of the brain appeared a little more vascular than natural. A firm prominent point now presented itself between the hemispheres of the brain, pressing so firmly against the upper part of the os frontis, as that it had become perforated by absorption, for the space of one inch in length, and 3-8 in width, the periosteum alone remaining entire. Examining farther, this was ascertained to be a bony tumor, situated nearly in the centre, but inclining a little more to the right than left, extending from the top to the base of the skull, and depressing considerably the right orbital plate of the frontal bone; of an irregular cuboidal shape, and occupying nearly all of the anterior third of the cavity of the cranium. Its exact weight was one pound and six drachmas, apothecary. Dr. Cushing describes it as being no where attached to the skull, and only in one point to the dura mater, 'between the bifurcation of the optic nerves.' It seemed, however, to 'arise from, and be incorporated with, the substance of the brain,' from which it was with difficulty separated. Prof. A. W. Ackley, of Willoughby College, Ohio, to whom the tumor was immediately handed, made a section through the center with a saw, and states in a letter to me on the subject, 'on careful examination, I have no doubt it was an osseous transformation of the substance of the brain, increasing in density from the surface to the center.' Here, then, was a total destruction of the perceptive and intellectual organs, as well as some of the sentiments—benevolence, &c. The following, however, will show that her mind retained nearly its wonted power and integrity, until the day of the accident, three days before her death.

"She had been occasionally ill during the last three years; during which time her sight had been gradually failing, and at length she became totally blind; her right eye being slightly protruded. Her occasional attacks of illness, were evidently the consequence of the pressure of this tumor; being attended with more or less stupor, pain in the forehead, &c. From these, however, she always soon recovered by proper treatment, and her mind in the intervals possessed nearly its usual accuracy and vigor, and seemed only to lack in *quickness* or readiness of conception, 'although,' says Dr. Cushing,

‘it was in the end correct.’ A few days before her death, she sung a favorite hymn, (time and tune,) and had no other difficulty than that of indistinct articulation, which arose from the partially paralyzed state of the muscles and mouth.’

What right has Dr. H. to attribute her “difficulty” in singing to “the partially paralyzed state of the muscles of the mouth” rather than to the partial paralysis of the phrenological organ of Tune? As these muscles were not dissected, *we* have as undoubted a right to attribute it to the *latter*, as he to the former. The report itself renders it self-evident, first, that her *organ* of Tune was impaired, and secondly, that her singing was indistinct; which converts the case, *as he reports it*, into a *phrenological* fact. The report itself asserts that Time and Tune on the *left* side, were *not* destroyed, though obviously injured, and that she sung with difficulty.

Dr. H. says, there “was a *total* destruction of the intellectual-organs, by a tumor *nearly* in the centre, yet inclining a little more to the right than left.” Its effecting a “*total*” destruction of the intellectual lobe, yet being *partly on one side*, is like having a “*total*” eclipse of the moon *partly on one side*, or having a *part* equal to the whole—another dead fly—a real Irish bull.

Mark what follows: “Here then, was a *total* destruction of the intellectual lobe by a tremor situated *nearly* in the centre.” *How* “nearly”? “Nearly” an inch would be “nearly in the centre,” yet “nearly” an inch would give Phrenology “*nearly*” all the leeway required; for her *mind* retained only “*nearly*” its wonted power and integrity;” and these *two* nearlys “nearly” overthrow the whole force of this only “*nearly*” anti-phrenological fact. A “nearly” fact is no fact at all. Until Dr. H. brings forward a *whole* fact, in which not “nearly in the centre, yet a little more to the right than left,” but the *entire* organ *on both sides* is destroyed, whilst the corresponding faculty retains its power, he only “nearly” hits the mark where “a miss is as good as a mile.”

These remarks apply equally to the balance of this self-contradicting story. The report says that “*nearly*” all her intellectual organs were removed or abstracted, “yet a little more to the right side than left;” and also, that “her mind in the intervals possessed” only “nearly its wonted accuracy and

vigor, and seemed to lack" (mark, reader, her *mind and brain both lacked*) "in quickness, or readiness of comprehension," (poor thing, how could she comprehend quickly with her intellectual lobe nearly absorbed,) "being attended with more or less stupor." (No wonder.)

Comment is unnecessary. From being a "young lady of *high* intellectual accomplishments," she became "dull of comprehension, attended with stupor" and "*lacked* vigor of mind;" her intellectual faculties becoming impaired by this injury of her intellectual *organs*, and "nearly" in the same *proportion*.

Having shown from the report itself that this case bears in *favor* of Phrenology, we do not assert, but merely suggest, that her "falling down stairs" *might* have been caused by the tumor's injuring her organs of Locality and Weight. How much of the *faculty* of Causality, Language, Mirthfulness, Eventuality, &c., she possessed, report "saith not;" and yet "this is *really* the vexed question."

As Dr. H. is so poorly off for facts of the *right kind*, we will help him to one. Prof. Horner, of Philadelphia, in his *Anatomy*, states that a patient of his lost nearly all of his anterior or intellectual lobe by suppuration, including the perceptive organs *on both sides*, yet retained his intellectual *faculties* to the last. Dr. H. annually exhibits this brain, preserved in spirits, to his class, as a refutation of Phrenology. Year after year, his students triumphantly pointed us to this brain as *conclusive* against the science. At last, accompanied by Rev. S W. Fuller, Prof. J. Bryant, and several other literary gentlemen, we accepted an invitation to examine it. Dr. Horner placed it before us in a highly dignified and positive manner, at the same time taking down his work on *Anatomy* and beginning to read from it his report of the case. When he came to that part of it in which he says, "The Phrenological organs of all the perceptive faculties, and most of the intellectual, *on both sides*, were destroyed by suppuration," we said, stop Dr., and pointed out the lobe of each of the perceptive faculties, and Causality as being entire *on one side*. "Oh, but," interrupted the Dr., "see what the *book* says"! We replied, "Really, Dr., you must indeed excuse us for believing *our own eyes* in preference to *your book*."

Although this brain was dissected twenty-eight hours after

a lingering illness, which allowed decay to progress to its utmost limits before dissolution, and though it has, of course, decayed some since, yet when we pointed out to all present *one* lobe of *each* of the intellectual organs, except Comparison and Eventuality, Dr. Horner rebuts the testimony of our own eyes, by referring to "what his *book* says." We presume that this is the case alluded to by Dr. Hamilton on the authority of Dr. Mussey.

We asked Dr. Horner whether he closely examined the boy's mind to ascertain whether he actually retained the *faculties* of Causality, Eventuality, Comparison, Locality, &c. He answered, "Oh, no! The boy was *too weak* for that," (very likely,) "but I did not discover their absence." We replied, significantly, "Doctor, no fact is of any avail against Phrenology, unless it is ascertained, to a certainty, that a phrenological *organ* is wholly wanting *on both sides*, and its faculty palpably manifested: in *this* case, we have *neither*."

(To be continued.)

ARTICLE II

EXAMINATION OF A RELIGIOUS CHEAT.

Our world is full of anomalies and self-contradictions. We have learned fools and foolish wise men; honest infidels and cheating Christians; ignorant men endowed with superior talents, and others who are geniuses in one department, but perfect tyros in another. One man has a remarkable talent for making money but no mechanical ingenuity, and no literary taste or talent; whilst another can neither make money, nor use it to advantage, but is devoted to books. Even Daniel Webster, with all his intellectual greatness, is said to be destitute of economy in money matters.

But the most remarkable of these self-contradictions, occur in those who are governed by their propensities at one time, and by their religious feeling at another. These are our praying rascals; our conscientious cheats; our Sunday Christians

but week day sinners. This subject will be best illustrated, as well as accounted for, by the following fact :—

In August, 1841, at one of our public double-test examinations in Utica, N. Y., which examinations were made by both ourself and brother L. N. Fowler, Mr. N. was selected. We saw the physical, animal temperament to be predominant, combined with strong animal propensities, and also with large Veneration. We were nonplused, for in point of relative size, the propensities and moral organs were about equal. In this case, of course, education, occupation, and circumstances, mainly determine the conduct. If they incline to the side of virtue and religion, the conduct is biased in that direction ; but if to the side of vice, they turn the scale in the opposite direction. Applying this principle to Mr. N., we asked if he was a professor of religion, and when answered in the affirmative, we proceeded to describe him as a conscientious, praying, honorable man, yet as very fond of money, and very close mouthed, though too conscientious to be a hypocrite. This information as to his religious profession, misled us ; for, though he was a professor, yet the influences of religion reached only to his *feelings*, but did not control his *conduct*. Like a scale evenly balanced, he was good and bad by turns ; and, as his Temperament was very fervid, he was like Jeremiah's grapes—the good very good, but the bad so very bad that they could not be eaten. Six times he had been converted and received into the church, and six times excommunicated for his gross immoralities. By attending church on the Sabbath, his Veneration would be wrought up to so high a pitch that he would pray in the most fervent manner, weep over his sins, repenting them from the very bottom of his heart, and pray most devoutly for grace to enable him to overcome them ; and the next morning, cheat the first man he could find that would believe his plausible falsehoods. He resorted to every artifice and stratagem imaginable, in order to take in his neighbors. His falsehoods were so plausible, and uttered with such perfect assurance, and his deceptions so cunningly devised, that he would cheat his neighbors time after time, and yet the next Sunday be as pious, and, at the evening prayer meeting, as penitent as before. Nor was this hypocritical. He *felt* it all. The fact was this. His Temperament was of the most ar-

dent and excitable kind, and, therefore, all his feelings were strong to excess. Hence, when his Veneration was excited by the voice of prayer and praise, he, too, poured out his soul in penitence and supplication before his God. But, when again in business, his religious paroxysm subsided, and, his Acquisitiveness and Secretiveness excited, he would cheat and lie with a relish, and for the sake of the pleasure afforded thereby. The case of the colored servant girl, mentioned on page 21, is similar in this particular. We have a vast many Mr. N.'s in society. They may not carry their duplicity and knavery to great lengths; but, they will be very pious from Saturday night to Monday morning, and yet sell a poor article for a good one, knowing it not to be what they positively declare it to be; entice you to buy even against your will, and then sell your property under the hammer for not a tenth of its true value, and have a proxy on the spot to bid it in, and still visit the sanctuary and partake of the sacrament the next Sabbath. Their brethren in the church account them hypocritical, yet they are not so; and "the world" take occasion, from these inconsistencies, to reproach Christianity.

It is generally thought that no man can be truly pious, without being perfectly honest. This is by no means the case. A Shylock may worship his God just as fervently and as sincerely as though he were honest; and, "*vice versa*," a man *may* be perfectly honest without having a spark of true piety. The fact is that honesty is exercised by one class of developments, and piety, by another; and hence, one man may have the developments of a pious man combined with powerful propensities, each ruling him by turns, according to the amount of excitement placed before them; while another may be perfectly upright, yet never be imbued with gratitude or praise to God.

Men have so little charity for each other, that they allow *one* sin to hide a multitude of virtues. They generally regard the man who does *one bad* act as bad throughout and utterly wicked, and make little or no allowances for extenuating circumstances, but condemn by the wholesale, considering him "that sinneth in *one* point as guilty of *all*." Censorious man! Open the book of Phrenology. Read in it a lesson of forbear-

ance, if not of forgiveness. Look mainly at his *virtues*. And, when you see a neighbor, in an unguarded hour, overcome by a passion against which he is struggling with might and main, do not throw into the shade all his former good works, but rather let them become a mantle of *charity* to hide his faults. Instead of condemning and neglecting him on account of a temporary indulgence of his animal feelings, try to aid him in doing better, remembering that *you, too*, may have failings of which you are not aware.

One extenuating circumstance in Mr. N.'s case, was his occupation. It was that of a butcher—almost of necessity a dishonest one. Meats are expensive, and unless sold immediately, spoil. Their profits also are great, so that Acquisitiveness on the one hand, and Cautiousness on the other, both excited to the highest pitch, tempted him, and tempt *all* butchers, to sell out at all events; and, this wear and tear of Conscientiousness, blunts its sensibilities, though naturally keen.

We will just add, that Phrenology furnishes the only true and satisfactory explanation of these and other similar intellectual and moral anomalies. Piety depends upon one class of developments, and honesty upon another. One may have the former and not the latter, and, therefore, be a pious rascal; while another will have the latter and not the former, and thus be an honest infidel. So of the various kinds of talent; and, this beautiful solution of a moral problem, hitherto unsolved, is a strong evidence that it develops the laws of mind.

ARTICLE III.

THE PHRENOLOGICAL DEVELOPMENTS AND CHARACTER OF A NOTORIOUS THIEF AND PROBABLE MURDERESS.

In August, 1841, we were waited upon by Dr. Wilson Jewell, Jno. B. Jewell, his brother, and Dr. J. D. Smiley, (the latter mentioned on p. 73,) who requested our opinion of the phrenological developments and character of a skull which they brought. Taking it in hand, we proceeded as follows:

This was unquestionably the skull of a *female*. It is low and wide, which indicates a *decided* predominance of the animal propensities, with but feeble moral sentiments to control them. Only one moral organ is large enough to have any perceptible influence upon her conduct, and that is Benevolence. Hence, she was kind-hearted towards those she liked, but a most violent, bitter, and implacable enemy. Her two largest organs were Amativeness and Acquisitiveness, which, being uncontrolled by the moral sentiments, would render her liable to become licentious, and an *inveterate thief*. Her predominant Amativeness with her feeble Conscientiousness, would predispose to its mere animal indulgence, and render her liable to be a harlot. Her predominant and uncontrolled Acquisitiveness, would naturally induce a thievish disposition, which her large Secretiveness would conceal most artfully. She would steal every thing on which she could lay her hands. There was no end to her stratagems and deceptions.

She was also proud, arbitrary, domineering, haughty, and imperious; would bear no reproof; always justify herself; most revengeful when provoked; and capable of almost any act of revenge, means for which she never lacked. She was obstinate, incorrigible, impervious to conviction, implacable, and destitute of moral principle, yet noble-minded, good-hearted, a true and warm-hearted friend; and would fight for the poor and oppressed. She had great command of words; was probably profane, and had good practical talents which her predominant propensities converted to selfish ends. Her leading qualities were thievishness, licentiousness, revenge, kindness, friendship, and cunning. Her defects were, smaller Cautiousness, Conscientiousness, and Marvellousness

The gentlemen named above, and Mr. Samuel Smith, of Eng., are our witnesses that immediately on the presentation of the skull, we gave the above description in the order stated; and, turning to our desk, wrote it out on the spot. The description of character previously drawn up, was presented; but, as we, in connexion with our brother, L. N. Fowler, had a public lecture on Phrenology at Temperance Hall, that evening, we requested that they might be withdrawn, and presented before the audience. We said nothing to our brother about it; for, we wished to hear *his* opinion, and also to test practical Phrenology. The skull was accordingly brought forward by the standing committee appointed to select subjects for examination, viz: John Evans and George Simpson, both extensively known in Philadelphia, who kindly gave us their certificates that my brother gave the following description of the skull, presented by Dr. Jewell through them. These are the notes taken during the examination.

From the indications of this skull, I judge it to be that of a female, possessing an active mind—quick and vivid sensations, excitable, but a slim development of Conscientiousness, with strong selfish and social propensities, and large firmness, but small moral sentiments. I should think she was in danger of perverting the animal with the social propensities, both of which are large. Hers was an active intellect, showing smartness, and shrewdness, and tact, (the result of an active mind and fair perceptive talent)—a strong tendency to licentiousness, and too much *will* to admit of amiableness. Benevolence was her only moral organ capable of influencing her character. She was capable of being cunning. Acquisitiveness is very strong; and, if a criminal, she was undoubtedly a thief.

This was given in our absence. We were then re-called, and repeated as above, what we had said and written in the morning, and called for the reading of the written character prepared by Dr. Jewell, the owner of the skull. This written description of her real character we shall give in our next, accompanied with another engraving.

Both engravings were accurately drawn the size of life, from measurement, and represent the real form of the skull itself, which Dr. J. kindly presented to us. We will, at any time, gladly show it to those who wish to see it, or furnish fac-simile casts, for phrenological collections.

In our next, we shall give the relative size of the developments according to our scale of numbering (from 1 to 7); call the readers attention to those *forms* of the skull which indicate this relative size; and, also publish the written description of the character and disposition of the individual, thereby furnishing not only an indubitable proof of the truth and practicability of Phrenology, but also what forms of skull and head indicate certain qualities, showing how to examine heads and skulls. This will also serve to settle accurately the location of Acquisitiveness, about which there has been some dispute.

ARTICLE IV.

ON THE INCREASE OF ORGANS BY THE EXERCISE OF THEIR FACULTIES.

One of the most important principles of Phrenology, is contained in its doctrine of the increase of the organs by the exercise of their faculties. This principle, besides cutting down at one fell blow the objections that Phrenology leads to fatalism and materialism, holds out the star of promise to those who aspire after self-improvement. It also shows parents and teachers how to mould and form the opening minds and morals of children in accordance with that standard of intellectual and moral excellence which Phrenology develops—an object of the highest possible moment.

This principle of the increase of organs was a favorite Doctrine of Spurzheim, and is equally so with ourself; though we regretted to hear Geo. Combe, in his lectures in Philadelphia, maintain that the form of the skull could not be materially changed after thirty—a doctrine overthrown by a multitude of facts of the most direct and unequivocal character. For a full presentation of this subject, and its bearing on “education and self-improvement,” we refer the reader to the other department of the Journal, p. 48.

The history of this fact is as follows: Our worthy friend J. G. Forman, was mentioning the case in our office a few days ago, when we at once determined to send our artist to

take a mask. Mr. F. kindly volunteered to accompany him. At our second glance at the mask, we were forcibly struck with the fact, that just those organs which employ the eye in the exercise of their functions, and those *only*, namely, Individuality, Form, Size, Locality, and Color, were much larger upon the side *opposite* the seeing eye, than over it—a point not before observed, and *the* point of the fact. This single fact speaks *volumes*, and if the friends of the science do not appreciate the facilities afforded by the existence of a Phrenological Journal in which to record, and through which to disseminate facts like this, and that like Herod the great, and others, they do not look at this matter in the same light that we do. *As long as we live* we hope to see this medium sustained, and shall do *all* that *one man can* do for its support.—Ed.

For the American Phrenological Journal.

MR. EDITOR:—As one of the objects of the Phrenological Journal is to collect facts in physiology, and preserve from oblivion the many interesting cases that occur in the progress of Phrenology towards that perfection which it is ultimately destined to attain, I beg the privilege of communicating the following. It came under my observation during a visit to the State Prison, at Sing Sing, and confirms, in the most striking manner, the discoveries which Phrenologists have made in the physiology of the brain.

A female convict, Margaret Cain, among others, was brought in for examination. Her forehead presented a remarkable appearance in the region of the perceptive faculties, amounting to a deformity. The organs of Form, Size, and Locality, were extensively developed in the left hemisphere of the brain, while the same organs in the opposite hemisphere, presented a marked deficiency. The left eyebrow, in the region of these organs, projected nearly half an inch beyond the other.

It appeared on inquiry, that early in July last, Dr. Post, of New York, had performed several operations in the prison for Strabismus, and this convict had been one of his subjects. Previous to this operation, the left eye had been turned in towards the nose so far as to prevent its use from infancy; and, the other eye, alone, had been exercised in the sense of vision.

Now let it be borne in mind, that the perceptive faculties are

principally exercised through the medium of the eyes,—particularly the organs of Form, Size, and Locality, and it proves, beyond a doubt, the principle that exercise will enlarge, and neglect diminish any of the phrenological organs, in the same manner that the muscles or any other organ of the body may be enlarged or diminished by the same means. In judging of the form, size, proportion and position of objects, the impressions are made upon the eye and conveyed by the optic nerve to their appropriate organs in the brain. In this case, one of the eyes had never performed its functions, and those organs in the opposite hemisphere of the brain, with which it held communication, have remained small, as in infancy, from a want of natural and regular exercise: the other had always conveyed its impressions regularly to the brain, and those organs with which it communicated, had become very much enlarged.

In addition to this, the case proves what is, perhaps, already established, that the organs in one hemisphere of the brain effect the opposite side of the body; and that the optic nerves cross each other, instead of being united in the centre. Hence, in this convict the right eye had always performed the office of seeing, and the organs in the opposite hemisphere had attained their natural size, whilst the others remained small. It is remarkable that the greatest difference existed between those organs that are most exercised through the eye. The organs of Order and Number were nearly alike in both hemispheres, and could be exercised without the aid of seeing.

May it not also account for the fact, hitherto unaccountable, that the impression of external objects upon the retina of the eye are reversed or upside down, and yet when conveyed to the brain we see them as they are? The optic nerves in crossing each other may restore the object to its proper position, and present it to the mind as it is.

I deem all facts of this nature of the highest importance to the cause of science, and feel gratified that the Journal is in hands that will enable it to collect and preserve from oblivion facts and experiments that would otherwise be lost to the scientific world.

Yours, &c.,

J. G. FORMAN.

Peekskill, March, 1842.

ARTICLE V.

EXISTING EVILS AND THEIR REMEDY.—No. 3.

Our last article closed with stating the *main* and *primary cause* of our pecuniary embarrassment to be *over-trading*, which results from, and is induced by, our having too many *ARTIFICIAL WANTS*; and, their remedy to be found *only* in *abridging* these wants. In this article, which our limited space in this number necessarily abridges, we shall simply allude to a collateral *branch* of this tree of evil, namely, the *retail* system. The number of retail stores, groceries, druggeries, groggeries, confectioneries, &c., is *immense*, and the number of clerks, &c., employed in them, much greater. The enormous rents of the former, and the compensation of the latter, must be paid by the *consumer*, and out of the prices at *retail* above those at *wholesale*. This system operates with great severity, *particularly* upon the *poor*, who usually buy a little at a time, and, therefore, pay most for it. Take your stand in a city grocery store, on a Saturday evening, and hear a little girl call for a three cent candle, (which is eighteen cents per pound, though the price per pound is about fourteen, and by the box only ten cents, or scarcely above one half, and still cheaper and better when made in the family); a boy call for a pound of sugar, a servant for half a pint of milk, or a cent's worth of vinegar, or half a pint of molasses, a tippler for a pint or dram of liquor, &c., and he will see that they pay in cash double and triple their price by the quantity. If they would lay in their year's supply of sugar, molasses, &c., when the new crop reaches the market,—if they would buy a year's stock of vegetables, grain, flour, fruit, meats, &c., at the time of their growth or production,—purchase dry goods by the *piece*, and to *wear*, not to flutter in the fashions, and make garments and many other things in the family which they now purchase at stores, and lay in family supplies at wholesale, they would require to purchase comparatively little, and that little at half price. The surplus moneys, thus saved, would soon diminish our pecuniary embarrassment, and the surplus *time* now lost by consumers in going and waiting for them,

and by sellers in doing them up and selling at retail, would be quite as profitably spent in moral and intellectual culture. And, what is still more, in order to do a press of business on a fair day, or on some special occasion, most stores have more clerks than permanent business, who must be closely confined *in doors*, to the ruin of their health, just to wait for such occasional customers as may chance to purchase a yard of tape, or a paper of pins, or a penny's worth of needles, or a brass thimble.

It is true that the *wages* of clerks, are often saved by employing *apprentices* ; but, to save *time*, and especially the time of *lads*, is far more important than to save the wages of adults ; for, the former need their time for growth, and for improving their minds and morals. And, what is nearly as bad, all that is saved by the labor of apprentices, instead of being deducted from the price of goods, is added to the coffers of the owner, to augment the extravagance and luxury, and consequent misery, of his family.

We appeal whether the amount of time and money which might be saved by having fewer stores, groceries, and purchasing by the quantity, selling sugar by the *barrel* instead of by the pound, &c., would not be immense, and might not be far more profitably spent than now in doubling and tripling the price of every article consumed.

The mistaken opinion every where prevails, that the greater the number of stores, the cheaper the goods. But the truth is the reverse ; for, the greater the number of stores, the more rent and clerk hire must be paid, and paid *solely* by the *increased* price of the goods, besides the greater number of owners to be made rich out of the *profit*, that is, out of the *losses* of *consumers*.

If to this it be objected that a multiplicity of dealers prevents monopoly, we reply by referring to the fable of the fox entangled in the brambles. When a friend kindly offered to drive away the flies that were sucking his blood, he replied, "by no means, for if these few, now almost satiated, be driven off, larger swarms of hungry ones will succeed, and rob me of every drop of blood remaining in my veins."

Besides, whole-salcing is conducted upon far more honora-

ble principles than the retailing, which is only another name for bantering, jewing, bargaining about cents, or rather *pence*, so as to get the odd half cent, &c. The palpable dishonesty resorted to by retailers, is too well known to require comment.

In conclusion, then, we say to young men wishing to make for themselves fortunes of ill health, as well as trouble and vexation attendant upon bankruptcy, or, what is far worse upon pecuniary embarrassment,—to turn merchants; and to those whose means are too limited to allow of their paying more for articles than is absolutely necessary, we say, purchase *necessaries only*, and them *by the quantity*, and, as often as practicable, *directly from the producer*. Have more or less land attached to your dwelling, so as to raise as many of your eatables as may be; encourage *domestic economy, and domestic manufacturers*, so as to live mainly *within yourself*, buy but little, and pay for it *down*.

In our next, we shall discuss the banking and the credit system; both being of the same genus, if not species.

MISCELLANY.

Animal Magnetism and Phrenology.—Having already laid before our readers some of the *results* of those experiments made at our scientific investigations, we shall, in our next, commence a more detailed account of them, in which we feel sure our readers will take a lively interest. We shall state *nothing but facts* upon which our readers may place *implicit* reliance.

In reference to Magnetism, independent of Phrenology, we have little to say, except that many of the literary savans of both the old and the new world, admit its truth; among whom are Lord Brougham, Charles Dickens, Dr. Elliotson, Dr. Nott, Pres. of Union College, Dr. Charles Caldwell, &c.; and George Combe, in his "Tour" speaks of it rather favorably. In short, the public are waking up to examine and believe at least its *facts*. Combining it with Phrenology, will shed new light upon both, and open a new field of physiological investigation.

The Rev. La Roy Sunderland will soon publish a work devoted to this subject, in connexion with Phrenology, Physiology, &c., which we cordially recommend to our readers. We have every confidence in its

editor, and predict a most valuable accession to both Physiology and Phrenology, from this source. It will be published in monthly numbers of 24 pages each, royal octavo. Price \$2 per year, in advance. Those who wish to subscribe, will incur no risk in ordering it; direct orders to 138 Fulton st., N. Y. They will, without doubt, get double the value of their money. We will try to find room for his prospectus hereafter

Phrenology in England.—Our English correspondent, M. B. SAMPSON, whose name is familiar to former readers of the Journal, has communicated the following interesting intelligence concerning Phrenology in England:

"In June next, the Phrenological Association hold another session in London. The meeting last year did much good; and I trust that for the future we shall be able to act with increased effect. In 1843 we meet at Edinburgh, and I look forward to that occasion as one which will tend most completely to arouse the public mind. I subjoin a list of our committee as it is at present constituted. Last year the science sustained a loss in the death of one of our members, Lord Douglass Holyburton.

Committee—Henry G. Atkinson, Esq. F. G. S., Dr. Barlow, Thos. H. Bastard, Esq., Fras. B. Beamish, Esq., Richard Beamish, Esq., F. R. S., Dr. Browne, H. B. Churchill, Esq., Geo. Combe, Esq., Dr. Conolly, Dr. A. Cox, Richard Cull, Esq., James Deville, Esq., Dr. Elliotson, F. R. S., Professor Evanson, M. R. I. A., John J. Hawkins, Esq., William Hering, Esq., Sir Geo. Mackenzie, Bart., F. R. S., L. & E., Dr. Moore, Robert Maugham, Esq., M. B. Sampson, Esq., James Simpson, Esq., Samuel Solly, Esq., F. R. S., J. Soper Streeter, Esq., Edmond S. Symes, Esq., Walter R. Trevelyan, Esq., F. R. S. E., Charles A. Tulk, Esq., F. R. S., Erasmus Wilson, Esq.

M. B. SAMPSON, Esq., Clapham New Park, Surrey, Honorary Sec'y."

Will Mr. S. have the kindness to send a full report of these meetings for insertion in the Journal? Should not American Phrenologists send a delegation?

The New York Lunatic Asylum, at Utica.—No Phrenologist, and few unprejudiced men of science, require to be informed that a knowledge and application of Phrenology is *indispensable* to the successful treatment of the *insane*. Their malady—the most grievous that exists, because it effects the *mind*—is caused *solely* by a derangement of the *brain*, and can be cured only by restoring this disordered brain to healthy action. And what is still more, Phrenology shows that different portions of the brain, perform different functions, and therefore, that *mon-*

omania, the most common form of insanity, is caused by one of these portions, or one organ, being inflamed, and can be cured only by reducing this inflammation. Now, Phrenology points to the precise portion, the disorder of which causes this grievous affliction; and, thereby, shows just *where* to apply the remedy. What has given Dr. Woodward his marked success in this department? The application of Phrenology. Without some thorough Phrenologist within its walls, this institution will be hardly worth supporting; with one, its good will be incalculably augmented. Ten years will not pass, before the *absence* of this knowledge will be regarded as an unpardonable omission. Let Phrenologists look to this matter, and speak out in a voice that shall be *heard* and obeyed; for, it is the voice of *reason*, dictated by philanthropy.

The accession from this source to our stock of phrenological knowledge, of precisely the kind wanted, would also be invaluable. Will Dr. M'Caul look to this matter? Will Amos Dean help him?

An illustration of Comparison, Mirthfulness, Approbativeness and Self-Esteem.—A foppish, swelling, senseless dandy, who had lately managed to get himself elected a squire, dressed in the top of the fashion, and strutting egregiously, smoking a cigar, met Prof. Bascom riding on a fine horse in a dignified and imposing manner, whom he accosted as follows:

"How is it, Prof. Bascom, that you mount yourself in this splendid style, on so superb an animal? Why do you not imitate your Lord and Master who was humble enough to be seen riding on an ass?"

Bascom replied, "Because I can get no asses; for they have taken them all to make *squires* of"!

Dr. Caldwell has recently published a work on *Animal Magnetism*, in which he is said to have placed this matter upon an immoveable basis, and demonstrated the existence of Clairvoyance by facts which cannot be set aside nor rebutted.

"THE SOCIAL MONITOR."—The second and third numbers of this excellent Monthly, published at Boston, are before us. We like its tone and spirit. It is calculated to do good, especially in elevating the character of woman, and in promulgating the true social and domestic principles of our nature. We cordially recommend it, and may occasionally quote from it. It takes grounds in reference to marriages similar to those embodied in our pamphlet on "Phrenology applied to Matrimony," which is to be published in connexion with the Journal. [See prospectus on the cover.]!

THE
AMERICAN PHRENOLOGICAL JOURNAL
AND
MISCELLANY.
(NEW SERIES.)

Vol. IV.

May, 1842.

No. 5.

ARTICLE I.

"Lecture on Phrenology, by Frank H. Hamilton M. D., Professor of the theory and practice of Surgery in Geneva Medical College, and the Vermont Academy of Medicine. Delivered before the Rochester Athenaeum, Feb. 9th, 1841. By request."

REVIEW.

(Continued from page 107.)

Having now followed Dr. Hamilton through—not his arguments *against* Phrenology, for, as stated on p. 10, he confines his whole lecture to an attempted *refutation* of the phrenological arguments; excepting his cavils drawn from "Anatomy," which, as he truly says, "affords no argument in its favor, while it furnishes *some* against it" (and a mighty little "some" it is, too,)—we drop our refutation of *his* refutation, and "put the main question," viz: whether the mind be a *single* power, and the brain a unity; or, whether the mind consists of a *plurality* of powers and the brain of organs, each faculty exercising a distinct function by means of its particular organ? Not that the *mind itself* is a plurality, but that it requires each of these faculties *collectively* to constitute a mind, just as it requires all the bodily organs, *as a whole*, to constitute a body, or all the Divine attributes *collectively*, to constitute the Deity.

In settling this question, we need not adduce profound arguments, or deep and abstract reasons, but have only to inquire at the shrine of *nature*, and follow the *plain* indication of every day facts. As in the physical, so in the mental world, "*Straws* show which way the wind blows." Neither is it ne-

cessary to adduce our "*twenty one* reasons," nor a million of facts; for, *one* class of facts, directly in *point*, will either establish or refute it. No matter how short or how simple our proof, so that it is *conclusive*.

We shall then select *two* classes or ranges of facts, each exactly to the point, and either as conclusive in settling this really "vexed question" as the *death* of Mr. Juror was conclusive that he could not appear in court. Our first is "*PATHOLOGICAL facts*;" our second, *comparative* Phrenology.

The evidence of pathological facts as to whether the brain be a plurality of organs, each organ performing distinct functions, is of a class too positive, too decisive, too directly *in point* to be mistaken or evaded. It is precisely the kind of proof required to *demonstrate* the point at issue. It being admitted by all, "that the brain is the organ of the mind," it is plain that *if* it be a *unity*, its inflammation or injury will effect the mind *as a whole*—will effect *all* the mental functions *equally* and *similarly*. But if it be a *plurality* of organs, each exercising different functions, the inference is equally plain, that when any of these *organs* are effected, its *function* will be *equally* and *similarly* affected. Thus, if any organ be inflamed, its function will be morbidly excited; but if any organ be destroyed on both sides, its function cannot be manifested. To *surgical facts* I make my appeal, and will abide their decision.

What then are the *facts* in the case? In order that there may be no mistake, I shall give *names* and *dates*, and refer to *living witnesses* for the truth of every fact stated, *in all its particulars*; so that every reader may satisfy himself, by return of mail, of the truth of them *all*; and so that neither Dr. H., nor I, can "escape detection in error;" (p. 27,) nor evade the inevitable conclusion to which they may bring us both.

To give even a synopsis of the almost endless number and variety of this class of facts, and touching nearly every organ, would prolong this discussion beyond its proposed limits. Still I shall give quite enough to satisfy any candid, reflecting mind, and quite as many as Dr. H. can "explain" away, (see page 5.)

At my lecture for the benefit of the orphans in Rochester, in giving a general view of the proof in favor of Phrenology, I stated one pathological fact as a sample of this class of evidence in its support.

As I descended the stairs, Mr. Hitchcock, of Rochester, asked me "where a wound should be located in order to cause a disposition to *laugh*." "On the organ of Mirthfulness, of course," said I. He answered, "And where is that organ located?" Removing his cap, I placed my finger upon the organ of Mirthfulness. "There it is," said I. "And there," said he, "is the scar—your finger is now upon it—the wound of which caused me to laugh so immoderately that I could hardly contain myself, and that too, when I was dangerously ill of the wound."

The *pith* of this fact is this. In telling him where a wound *should* be located to cause laughter, I put my finger *upon the very scar* of the wound which *did* cause this laughter, and I refer to Mr. Hitchcock himself, a man of high intellectual and moral worth in Rochester, as a witness to my having stated the case, in every particular exactly as it occurred, and that the scar is on the *organ of Mirthfulness*. The wound was made by a sharp instrument, which perforated the scull, and punctured, and thereby inflamed, the organ of Mirthfulness. This caused his disposition to perceive things in a ludicrous light, and then to laugh at them. I have in writing Mr. H's. statement of the case, and intend to publish it.

The particulars of another most interesting case, were related me by Dr. L. Skinner, of Lockport, N. Y., at which Dr. Webster was present, who now has in his possession the brain of which mention is made, preserved in spirit.

Dr. S. said, that, during an extensive practice of twenty years, he had known Mrs. F., a lady noted for her modesty, propriety, kindness, and purity of feeling, being also fond of her bible. Her health gradually declined, till, four years ago, she evinced alienation of mind in the form of hysteria, and in 1839, showed decided signs of mental derangement. Nothing was right with her. She was peevish, found fault with every body and every thing, but most with her best friends. At length, she became outrageous; would break things, tear her clothes, and doomed every thing to destruction. Meanwhile,

her memory became very good, particularly of what occurred when she was a girl. Her religious feelings became also excited. She talked much on religious subjects, prayed much, and with great apparent devotion—sent for different clergymen, but was not satisfied with any, and denounced others for a want of piety.

As the disease progressed, her religious feelings diminished, that inflammation of veneration which produced her religious zeal having disorganized this organ. She became profane, and, at length, called herself Jesus Christ, and pretended to be familiar with the Deity, and would order him to do this, and not to do that. From being highly filial and obedient to parents, she became insolent, dictatorial, and regarded herself as a being infinitely above them, and called them by the most indecent names imaginable. Her conversation now became so improper and vulgar, as to shock the most hardened. No woman, however much they had before loved her, would stay with her. She took every opportunity to expose her person to men, invited them to her bed by looks the most lascivious and inviting, says Dr. S. K., that I ever saw or imagined; her every word, look, and action being the personification of Amateness. She pretended to be General Wadsworth, an immensely rich land-holder in Geneseo, and would present one man with one farm, and another with another, accompanying each with a sly, loving wink and innuendo. Her musical talents, naturally fair, were augmented by her disease. Before this attack, she had never been known to make poetry, but during the first part of it, she became highly poetical, and would go on for hours with rhymes, poetical effusions, sallies of wit, &c., into which she wove much of the spirit of poesy. She talked much, but *reasoning* power was absent. Still she remembered every thing she had ever read or heard with perfect precision and minuteness, refreshing the memories of all with things which they had long since forgotten.

Dr. Webster, on dissecting her heart, lungs, &c., not finding them sufficiently diseased to account for these phenomena, said: "Gentlemen, we now turn to her head, and if Phrenology be true, her *reasoning* organs should be diseased." On removing the top of her skull, a deep abscess, the size of a common hen's egg, was found, embracing Causality, Mirthfulness,

Ideality, and Veneration, on the *right* side. The base of the brain was inflamed, and the cerebellum in particular, gorged with blood.

The above is a *verbatim* transcript of notes taken as the narrative fell from the lips of Dr. Skinner. Dr. McKenzie, of Lockport, who was expelled from near Hamilton, U. C., by the Tories, at the time of the Canadian insurrection, was the first to name the fact to me. Dr. Sherman was also referred to by Dr. Skinner, as cognizant of these facts. I have also seen her brain, which is now in Dr. Webster's office. It shows a diseased condition of nearly all the moral organs. Thus we see that her *faculties* of religion and Ideality, were the first to be excited, and these organs the main seat of the abscess. This abscess was caused by their inflammation. As this inflammation extended to her perceptive organs, her various kinds of memory, (the functions of these organs,) became wonderfully vivid and retentive, and as it extended backward to Self-Esteem and Approbativeness, and downward to Destructiveness, she became proud, domineering, and violent in her anger. As her Veneration became exhausted by its inflammation, she became profane, and reason departed as the abscess appeared, while the inflammation receded to the cerebellum, which it reached last. This being found gorged with blood, produced her amative manifestation.

I desire that this fact may stand, not upon my *own* authority, but upon that of Dr. I. Skinner, so long and favorably known in Lockport, and who, from being a doubter as to the truth of Phrenology, became a thorough convert. Even Dr. Webster, when he removed the top of the scull, and saw the abscess just where, but a minute before, he had said it *should* be in case Phrenology was true, exclaimed, "Gentlemen, this science at least deserves a careful investigation." If Dr. Hamilton has not seen pathological phrenological facts, it is not because they have not occurred in *his immediate vicinity*, but, because his eyes have been hermetically *sealed* against them.

Another pathological fact occurred in Rochester, and will be found reported by Dr. Ried, under his own signature, on page 325 of the American Phren. Jour., vol. 3.

Still another was related to me at Merchin's drug-store, Lockport. One of their clerks, in descending a rope, fell, and coming into the store after the fall, he often put his finger upon *Eventuality*, saying, "I feel a dark spot here." This he repeated many times over, and when asked if he had fallen or hurt himself, answered "no;" for, he had forgotten the fall. He remembered the names and places (Locality still active) of medicines in the store, yet forgot *facts*. This my informant discovered, and with a view of farther testing it, asked him when he was going to Chicago, to which place he had just completed arrangements to go. "I going to Chicago," said he. "I did not know it." Nor could his engagement to go be brought to his recollection. At short intervals, the same question was put, and the same answer returned. He was referred to his letters as establishing this point. On looking at their superscriptions, he would say, "That's from the old man,—that's from my sweet-heart,—that, from mother;" and so of the others, recollecting from whom they came by the handwriting, (Form unimpaired,) yet, on starting to go for anything he would frequently forget what he wished to do or to obtain. About 11 o'clock at night, my informant, returning from the circus, knocked at the back door. The wounded man asked, "Who is there?" The name being given, he was requested to open the door. "Yes," said he, but instantly forgot it. For nearly one hour my informant continued to rattle at the door; the wounded man, though willing to open it, would start, but forgot his errand. The "dark spot" was in the *organ* of *Eventuality*, and *this faculty* alone was darkened. For interesting additional particulars, and for the truth of the above, I refer to the gentlemen who in 1841, were connected with Morchin's Apothecary store, upper village, Lockport; and to the physician in Lockport who attended him, who kindly gave me a written statement of this interesting case.

In Watertown, Jefferson Co., N. Y., I examined the head of a man from an adjoining town, whose Amativeness was very large, (I having marked it 7 or at the top of my scale,) and who, for several years, and without cause, had been extremely jealous of his wife. After the examination, he stated that his neighbors called him crazy, and asked my opinion of it. "Then, sir," said I, "it is in reference to the organ of Amative-

ness, which is very large, and shows signs of great activity." He invited me to visit B., where he lived, to examine the head of his wife. I found no indications of a bad head, or of an unfaithful wife, and plainly told him so. He then called at my rooms, and asked me what I really thought about his being crazy on that point. I replied, that *his* answer to a question I would put, would fully settle *his* question. "Have you any pain in any part of your head?" "Yes," said he. "When I feel the worst, or the most distracted by my suspicions, I feel a pain in the *back* part of my head, here," said he, grasping his organs of Amativeness. "There, sir, is not the least doubt but this organ is morbidly alive;" or, in other words, that he was deranged on the organ of Amativeness, which was the sole cause of his jealousy. I pointed out the location of the organ, he attested that this was the seat of his pain, and requested me to give him a certificate to that effect, which he wished to show to his wife, in order to effect a reconciliation. I gave it, adducing the pain in his cerebellum as an indubitable proof of it. I obtained his permission to publish the fact, but not his name, except in answer to private inquiries, which I should be ready to do as a confirmation of the truth of the above fact. My brother, L. N. Fowler, is also acquainted with this fact. In describing the pain to my brother, he said that when he felt the worst, his head became heated, and sweat profusely in that part, and that hard bunches would often appear. He told me that no man and wife ever loved each other better, or enjoyed married life more than himself and wife, for the first four years after marriage; that since then they both had been most miserable. The very excess of his affliction, induced that inflamed state of Amativeness which caused his jealousy. It might be added, that jealousy [is to Amativeness what *sympathy* for distress is to Benevolence.

In 1838, a young gentleman from Del. Co., Pa., called on me for a phrenological examination. I found Veneration to be very large and active; his head high and long, and Marvellousness also fully developed. I told him he would take his *chief* delight in adoring his God, and also could often brave the hand of Providence in the events of his life. He then stated that, for about a year and a half, he had experienced a most

excruciating pain in the *top* of his head—that his mind had been deeply and constantly exercised upon *religious* subjects, that when his mind was *most* troubled on that subject, the pain in the *top* of his head was most severe, and that he had called mainly to inquire what he could do to obtain relief. I directed him to wet his head frequently, especially upon the top, and to divert his mind as much as possible from religious subjects by keeping it pre-occupied with other things.

(To be continued.)

ARTICLE II.

PRACTICAL PHRENOLOGY—NO. 3.

Directions for making Examinations, with rules for finding the Organs.

Making those general observations mentioned in the last article under this caption, is comparatively easy, but finding the *particular organs*, has always been considered so very difficult as to deter the majority of believers in the science, from making phrenological observations upon heads. This difficulty is much less than is generally supposed. The main difficulty is not in *finding* the organs, but in *knowing how* to find them in *starting* right: and my extensive practice will doubtless enable me to throw out some valuable suggestions on this subject, in doing which, I advance my third rule; namely:

Apply the *balls* instead of the ends of your fingers, to the head. Your object is to get a knowledge of the *surface* of the head; and, to do this, you must *feel* that surface. Applying the *ends* of the fingers to the head, obliges you to feel too small a portion of it at a time to observe the *relative* development of the organs. But feeling with the *balls* of the fingers, enables you to feel two or three organs at a time, and thus to calculate the relative size of each one.

Thus, if you wish to ascertain the size of Firmness, place the joint next to the end of the second finger, about upon the

middle of the organ, and the part of this finger next to the end, will tell you the size and shape of the *farther* end of Firmness; and the portion next to the hand, will inform you as to that portion of the organ next to you; while the first finger will tell you the size and shape of one side of Firmness, and the third finger, of the side. A similar course should be pursued in reference to each of the other organs you may wish to observe. When the two lobes of an organ are not united, as are those of Firmness, and each of the organs on the *middle* line of the head, apply one hand to the lobe of an organ on the right side of the head, and the other to that on the left side.

Some of the organs may be observed by a different process. Thus, besides the method already pointed out, there are two others for observing Combativeness. One consists in standing nearly by the side of the person observed, and placing the thumb upon Combativeness on one side, and extending the second or largest finger to the other organ of Combativeness. Another consists in putting your left hand upon the forehead, with a view of steadying the head, and the ends of the first, second, and third fingers upon Combativeness on the opposite side of the head.

I repeat; let your *first* effort be to *learn how to feel*—to learn how to apply your fingers to the head, so as to obtain at once a clear, distinct impresssion of the *surface* and *shape* of the head. In teaching private classes practical Phrenology, I invariably devote one whole lesson to *teaching them how to feel*. The next rule is,

Find a few of the principal organs first, as land-marks from which to calculate the geography and distance of the adjoining ones. This is comparatively easy, and of immense advantage. Amateur Phrenologists, eager to grasp the whole science at once, try to catch a cursory glimpse of the location of every organ almost at the same sitting. Passing too rapidly from one to another distinctly to recollect any, they lose their only partially formed, cloudy impressions, and then throw the whole thing up in disgust. The error lays *in them*, not in Phrenology, nor in the inherent appertaining to finding the location of organs. Begin right, proceed gradually, and then keep every point gained by frequently reviewing it and

applying it to finding the organs gone over in the heads of those around, and you will experience little difficulty.

The fable of breaking the bundle of sticks, applies well to this point. The *whole* bundle could not be broken *at once* ; but, each stick, taken singly, the whole bundle was soon and easily broken. Take one organ at a time. Break that first and alone. Pay no attention to any other organ till you have learned this one so thoroughly and fully that you can place your finger exactly upon it, at any time and in any head. Trying to find too many at a time confuses you, and is to your progress in practical Phrenology, what running so fast as to fall down, is to your progress in a race. Better go too slow than too fast.

When you have learned how always to find one organ, then take another, then another, and another, as fast as you *thoroughly* learn *each*, but no faster. And take *prominent* organs to begin upon; those that are large, and easily found, such as Combativeuess, Firmness, Benevolence, Cautiousness, Causality, &c. When you have learned these, it is easy to calculate the location and distance of surrounding organs from their proximity and relative position to those already ascertained. Drive down your stakes first. Draw your outline, and, when that is accurate fill up the minor points in the sketch.

I have said that to find these leading organs, is comparatively easy. I will show you *how* to find them. First take the *natural* land-marks of the head as your starting points, such as the opening of the ear, the root of the nose, the crown of your head, &c., and draw the lines hereafter to be mentioned, *from* these starting points. Thus, to find Firmness, draw a perpendicular line, when the head is erect, from the opening of each ear to the top of the head. These lines will meet on the forepart of Firmness; the main body of this organ being *back* of this point and on the middle of the back and upper part of the head. It is almost always large in men, and mostly prominent, that is, projecting beyond the surrounding organs.

In giving these practical lessons, just alluded to, after teaching them how to feel, and then requiring them to find the most prominent organs, as just described, I require them to begin at the root of the nose, or else at Philoprogenitiveness, (Parent-

iveness is a better name, and will often be used in its stead,) and find the organs in the *middle* line of the head. They are then prepared to find the row of organs on each side of this row, and have the geography of this, the most difficult portion of the head.

In the next article on this subject, I shall enter into this subject still more minutely, and also give some valuable suggestions relative to the *shape* of the organs, and the direction in which they run. The discovery of many new organs, as alluded to on p. 81, in connexion with Animal Magnetism, will considerably increase the difficulty of finding the organs, yet that difficulty will be mainly obviated by following the directions given above, and by remembering that these divisions of organs only make a family of two or three, where only one was supposed to exist, and by finding the *family first*, and the particular organs composing that family, afterward. By the term family, is meant the group of Combativeness, for example, which as far as we have been able to ascertain, probably consists of Resistance, Dissatisfaction, and physical Courage. But more of this subject in the proper connexion, and after the results are rendered more certain and satisfactory.

ARTICLE III.

ON THE TRAINING OF THE INFANT MIND. AN APPEAL TO WOMAN.

Although the following communication contains no *direct* reference to Phrenology; yet, it was written by one of the oldest and most zealous Phrenologists in America, and touches a point in education seldom adverted to, yet a point which is to education precisely what the foundation is to the superstructure. Most gladly, therefore, is a place given to it in the Journal, because of its intrinsic value, and because it shows just where, and by whom, education should be commenced. This communication harmonizes perfectly with my own views, as will be seen by comparing it with p. 67 of the work on Education, and what follows to Causality, published in this and

the preceding Numbers. This, shows *when* to begin it, namely, *from birth*, that, shows *how* to begin it, mainly, by *showing* hem *things first*. In the subsequent portions of this work, when I come to apply Phrenology to the training of the *feelings and propensities*, I shall show *how* to conduct *this* department of infantile education. My remarks thus far, were penned and printed before this communication was received, or they might have been extended.

I am gratified to find this one point—the duty of *parents*, and especially of *mothers*, to educate their *own* children, properly presented—a point urged in the last Number of the Journal, but reserved to be still more fully urged hereafter. It is high time that the almost universal opinion or notion of parents that nothing can be done by way of educating children till they are three years old or thereabouts, that is, till they are old enough to go to school, and then that all responsibility of parents to educate their children devolves upon the *teacher*, be exploded.

But the greatest evil connected with this course is, that good children must of necessity associate with those that are bad—that they hear bad language and learn immoral practices—that the very fountain head of happiness is thus poisoned, and their pure minds stained, and impregnated with the seeds of corruption and vice. Parents feel this evil, but know not how to avoid it. This is the way. Let *parents* become the *moral*, and the *intellectual*, teachers of their *own* children. But more of this in the connexion alluded to above.—Ed.

For the American Phrenological Journal.

Again another improvement in steam! another improvement in a paddle wheel!! another invention by Erickson, or some one else!!! The wits of the most ingenious, and most cunning of mankind, it would appear, are ever at work, almost without sleeping, to carry invention and discovery still farther and farther.

And for what end is this never-ending, this same distracting tale? Why, to make one man more rich than a thousand others. But will riches make that one man more happy than any one of the thousand, *unless he spend them benevolently*? Could we look into the heart of the selfish rich man, I fear we should

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opposite p. 168

THE

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Vol. IV.

June, 1842.

No. 6.

ARTICLE I.

"Lecture on Phrenology, by Frank H. Hamilton, M. D., Professor of the theory and practice of Surgery in Geneva Medical College, and the Vermont Academy of Medicine. Delivered before the Rochester Athenaeum, Feb. 9th, 1841. By request."

REVIEW.

(Continued from page 128.)

- Dr. O. K. Sammis, of Philadelphia, related a case that came under his practice last fall. A child of about two years old, took a violent cold, and appeared to experience the keenest of pains between the ears, the head at that part being very sore. Meanwhile, the child was most violent in temper, and on the slightest provocation, would throw itself furiously upon the floor, and strike, bite, scream, beat the floor, even with his head, and showed more rage and violence than he ever saw in any other child in his life. This violence was followed by a copious discharge from the ears, and a subsiding of its anger. Before the attack, the child was well disposed, and also was a good child after it. In other words, both the *organ* and the *faculty* of Destructiveness were inflamed and restored together.

A few days ago, a friend of mine, Mr. Francis, book-binder, in William st., near Fulton, New York, invited me to visit a lady of his acquaintance, who resides in Bleecker st., near Wesleyan place, this city, who, from being gay and fashionable, had, of late, by attending a series of Methodist meetings, become deeply exercised upon the subject of religion, and who had been much afflicted with swellings and sores on the *top* of her head. In conversing with her upon the state of her feelings, she stated to me that her religious exercises had

been of the most painful character, and to a degree greater than she ever imagined the human mind could experience. She knew and felt the importance of becoming religious, yet loved worldly pleasures and the amusements of fashion, parties, &c., too well to give them up. This struggle continued till she finally despaired of salvation, imagining that she had resisted these divine influences till it was too late to be saved. Her mind remained in this awful state for nearly a week, finding fault with the Deity, and indulging despair. Her distress of mind even banished sleep from her eyes. At length, she experienced relief; and soon after, a lump or gathering appeared upon the organ of Marvellousness on the *left* side of the head, and encroaching somewhat upon Hope, accompanied with numbness, and a dull heavy pain in the whole of the top of her head. This lump gathered and broke. Another followed, and at the time of the visit, a third was gathering upon *Veneration*. She stated that when the top of her head was thus numb, she would be dull and stupid in her religious feelings, and could not account for it.

I told her that she had induced the attack by over-exercising the religious organs, which had inflamed them, and caused the pain and ulceration, and directed recreation, exercise, and abstinence from all stimulants, tea and coffee included, the latter to lessen the inflammation of the whole system, and the former to divert the blood from her head to her muscles, and to wet the top of her head in *cold water*. At this she evinced surprise, because she said when she felt the worst, her head was so hot on the top that she wet it in cold water to soothe the pain, and her *physician* had attributed these gatherings to this wetting of the head. What a simpleton! Wetting her hands would have produced these ulcers just as quick! This shows how successfully Phrenology may be applied to the cure of mental diseases, and that no physician should be ignorant of it. A *phrenological* physician would have cured her head in the outset.

The point of this fact is this. Her excited religious feelings heated her *organs* of Marvellousness and Veneration, so as to inflame and disease them. This disease finally formed three abscesses exactly upon the *organs* brought especially into action in a Methodist revival, through which it passed off.

If Dr. Hamilton or any other one doubts any portion of this report of the case, he is referred to Mr. Francis, or I will accompany him to No. 20 Bleecker st., where he will find *every particular* of this case exactly as it is here reported. Perhaps Dr. H. would be glad to accompany me there in order to "*explain*" it away, or bring up the case in some of his lectures against Phrenology.

The fact that this young lady's grand-mother is now a religious lunatic, affords additional proof that these ulcers were produced by the excessive action of her religious feelings; or that the *mental* derangement, and the *physical* disease, of Venereal, were *cause* and *effect*, being *hereditary*.

Lawyer Plympton, of Boston, related to me a case in which the *organ* of Tune, and with it the musical *feeling*, were both preter-naturally excited, and in which the excessive disposition to sing was cured by reducing the heat and inflammation of Tune, which were very apparent. I received a written statement of the case from Mr. P., and reserved it for publication in this connection, but find it misplaced, and have written for another; which, when received, will be published in the Journal.

Scarcely a month passes in which some fact of this kind is not related to me; and, averaging the three and a half years of the existence of the Phrenological Journal, two new, original pathological facts have been recorded in it every month. No. 1, Vol. I, contains one, reported by Dr. Miller, of Washington, D. C., physician to President Harrison, at his death. A boy received a kick from a horse, above his eye, which inflamed the *organ* of Tune, and excited an uncontrollable desire to *sing*; which diminished as he grew better. In No. 5, Vol. I, a case of a very interesting character is given, in which the organ of Destructiveness was powerfully excited, even to fury and raging madness, accompanied with a most excruciating pain *between the ears*. In the same volume, another similar fact is reported by a lawyer, of a negro boy at the South, who became outrageous and violent, and complained of a severe pain around his ears. Vol. II, also contains a report from Dr. Monker, of Waterville, N. Y. of a pious, good man, who became highly excited upon religious subjects, and finally a religious lunatic, and whose brain, on dis-

section, was gorged with blood on the *top alone*—those *organs* being inflamed, the *functions* of which were deranged.

The same volume, I think in the July No., contains a communication from myself, in which are a dozen or more facts, of a class quite as positive as any introduced into this reply, and accompanied by references to witnesses of them *now alive*. To repeat them here, or even to give a synopsis of them, is not necessary; and yet it is necessary for Dr. H. to “explain” them away, or else admit the truth of Phrenology. The one reported by Dr. Reid, of Rochester, in Vol. III, is also quite to the point, besides showing that these facts can occur, even at Dr. Hamilton’s own door, and he not know them.

What Dr. Hamilton says by way of explaining away the fact reported by Dr. McClellan, of Philadelphia, would have been less conclusive, if the full force of that fact had been given exactly as it transpired. The subject, Thomas Richardson, received a blow on Self-Esteem, which caused a bony tumor to form, and develop itself internally, as well as externally, crowding down upon the back part of Firmness, the whole of Self-Esteem, and also Concentrativeness, as will be seen on the cut that accompanied it, or on the bust now in my collection; and in describing the state of his mind, Mr. R. perfectly describes the effects produced by small Self-Esteem and Concentrativeness.

The facts given in No. 3 of the present volume, in relation to Herod the Great, to the sudden and powerful excitement of Philoprogenitiveness in a mother by the imminent danger of her child, and the accompanying pain in this organ, and of the curing of a deranged state of the domestic feelings, by blistering the domestic *organs*, reported by Dr. Smiley, of Philadelphia, are of a character too forcible, too unequivocal, to be denied or evaded, even by the logical ingenuity of Dr. Hamilton. And what is more, my main motive in answering Dr. H., and especially in giving my reply in the Journal, was to present such new pathological facts as have accumulated on my hands within a year, as well as to present the facts and arguments in support of Phrenology drawn from the whole animal kingdom.

But all these pathological facts are only as a “drop in the bucket,” compared with the whole that have been published.

"Gall on the cerebellum," a work which every physician should peruse, is literally *full* of them. So is the Edinburgh Phrenological Journal; and so are the works of Gall and Spurzheim. If Dr. H. has not read these works, he certainly is not prepared to write against Phrenology; but if he has read them, he is bound to refute them. Has Dr. H. ever read the statement of Baron Larey, surgeon general of Bonaparte's army, who lays it down as a general rule, that all soldiers who have been wounded in the cerebellum, are incapable of becoming parents? If not, it is high time he had; and if he has, I call on him to explain it away.

But more. Even "*out of thine own mouth* do I condemn thee." On p. 13, he says, "We once attended a patient, with a temporary derangement, who fancied there were three fires in his brain, all singing together, and each an octave above the other; and he was constantly trying to catch the notes with his own voice; which case, if allowed to prove any thing, would locate the organ of Tune in the *top* of the head, for that was the seat of the pain." Here is a plain case of the deranged *function* of Marvellousness, accompanied with pain in the top of his head, where the organ of Marvellousness is located. Strange that Dr. H. should have adduced so plain a case in proof of Phrenology, as an argument *against* it.

Let the reader now pause and contrast the evidences *for* the science, drawn from these pathological facts, with the lame, self-contradictory, and puny answer to them of Dr. H., and with the pretended facts adduced by him against it, and judge for himself which carries the stamp of truth indelibly branded upon its front. And let him also remember that all those here presented and alluded to, are but a *few* of the unnumbered thousands daily transpiring in all parts of the country, or even of those recorded in phrenological works. Let him open his eyes upon surgical facts affecting the head, that occur around him, and he will need no farther proof that Phrenology is true, and also that Dr. H. either knows but little, at least upon this subject, or else misrepresents what he does know.

I repeat that the bearing of these facts is positive and conclusive, as much so as the death of Mr. Juror was positive evidence that he could not appear in court. And what is more,

all that Dr. H. has said on this subject, has only tended to prove it to be invulnerable, and to be founded in the nature of mind, and supported by all the facts that bear upon this subject. Were I in Dr. Hamilton's place, I certainly should feel ashamed of my position in relation to these pathological facts.

(To be continued.)

ARTICLE II.

EXISTING EVILS AND THEIR REMEDY.—No. 4.

THE CREDIT AND BANKING SYSTEMS, both essentially the same, appeal to and excite *Acquisitiveness and Hope mainly*—organs already too large in the American head and character; and, therefore, they should *not* be stimulated. But it is the organ of *Hope in particular*, that they excite most—an organ altogether too large, especially in the Northern States. The difference in the development of this organ between the United States and Canada, or between this country and England, is really astonishing, and coincides with the difference in the enterprise, the bold, venturesome, and almost chimerical spirit of our citizens, compared with the methodical, prosing spirit of the English. There is also something in our very atmosphere highly bracing and buoyant, sufficient, with only average Hope, to create a due share of enterprise; but, with *large Hope*, almost to ruin us. Now add to all this the prodigious stimulus of the credit and banking systems, added to Hope and Acquisitiveness combined, and I ask whether it is not abundantly sufficient to account for and cause the excessive speculations of 1835 and '38—the mulberry fever, the western fever, and the speculations in merino sheep. To this development mainly, may be traced the pecuniary embarrassments that now afflict us. It builds our banks, and then brings crowding thousands to their counters, with unnumbered "*sixty days from date*," thereby rendering a man in moderate circumstances suddenly rich, and, money being abundant, disposed to pay more for things than they are worth. Not that the value of the *thing bought* has fallen, but the

value of *money* has been depreciated by its abundance. When the value of this money is brought back to its proper level, you have the dilemma in which we now find ourselves—the prices of things, and the value of the dollar *both* increased, which is a *double* disparity. There are three aspects in which the banking and credit system should be viewed.

1. That the basis of our currency should *not* be gold and silver, the value of which fluctuates with their scarcity or abundance, thereby destroying the *uniformity* of the currency, which is its most essential quality;

2. That no institution for *furnishing* a currency, should itself be a money making institution; from fear both of its being corrupted, and making over-issues; and,

3. The principle of loaning money upon interest is wrong, and will soon destroy *any* currency, however sound, because every fifteen or twenty years, according to the rate of interest, it doubles itself; so that any money making institution, however sound or honorably conducted, will soon swallow up, and lock up in its vaults, double the money it disburses.

1. In maintaining that *gold* and *silver* should *not* be the *basis* of any currency, and that the silver dollar should *not* give the value to the paper dollar, I attack an idea usually entertained as the *only* basis of currency, the *only* standard valuation. Still, I think this point can be rendered self-evident at once, and by a *single remark*, which is this: If *specie* is the standard of valuation, every dollar in paper must have its dollar in specie in the banks, or it is good for nothing; for if there are \$100 in paper to \$33 in specie, (which is the proportion of specie usually required for the bills,) then the other \$66, or *two-thirds* of the paper money, are valueless, and worth no more per pound than *other* paper rags. Can anything be more clear than this? And yet, what bank can afford to have just as many dollars in specie in its vaults as it has *paper* dollars in circulation? Not one: for then, what would pay rent, clerk-hire, the salary of officers, &c.? Just in proportion to the issue of bills *over* the amount of silver in the vaults, will be the depreciation, the utter want of value in the bills. Acquisitiveness and Conscientiousness require the *full* amount of value *in specie*, in case specie is the *only* basis of the currency; which would effectually and for ever pre-

vent every bank from going into operation ; for, what possible object could be gained by getting up a bank, or what possible mode is left of defraying expenses ?

It is clear, then, that the *basis* of valuation should not be the precious metals, unless bank bills are excluded from circulation, and specie *alone* used in making payments, which would be very inconvenient. But is there nothing *else* that can furnish this basis, or impart value to paper issues ? Certainly there is ; for, *any* thing, *every* thing that Acquisitiveness regards as *property*, will satisfy it, and thereby afford a proper basis of valuation and circulation. Hence, landed property, all the staple productions, all the *necessaries* of life, will satisfy this organ, and afford value to bank bills.

Thus, a bank pledges for the redemption of a thousand dollars of its notes, a house and lot, fully worth, in all emergencies, that thousand dollars. The holder of these bills presents them at its counter, and requires their equivalent. The bank has not the silver, but offers the house. If he does not want the house, some other person does, and will give him what he does want for his bills, and take the house. In this way, the face of the bill is good to its full amount, and the bank *cannot* be drained, or rendered bankrupt, because this house cannot be shipped across the Atlantic, as specie can, which, by rendering it scarce, increases its value, and drains the banks, even of the 33 per cent of specie in their vaults, thus rendering their *whole* issue valueless. Meanwhile, the stockholders, have pocketed, and probably squandered, the profits and stock both, and the bill-holders alone suffer. Just as long as *specie* is the basis of valuation, whenever our *imports* exceed our exports, (which is all the time,) the balance will be paid in bills ; these presented at the counters of the banks, and the specie drawn and shipped, (because our bills will not pass in other countries,) leaving the banks drained, and consequently compelled to break, or else to contract their issues, either of which injures the holders ; the former, by rendering the notes valueless ; the latter, by rendering the money market tight ; and deranging the business of the country.

If there could be no *other* basis to impart value to bank notes, the banking system must either fall itself, or else canse

the country to fall, probably both ; but there are other bases, and they should be resorted to. They are,

Real estate, the products of labor, such as dry goods, iron, wooden, earthen and other wares ; manufactures, grains, eatables, and all the products of industry, and necessities of life. But to this one proviso, special attention should be paid, namely, to see that, under *all* circumstances, the guarantee, or the security for the payment of the notes, should be *ample*, and even more than abundant, so that, at *all* events, the bills may be worth their full face.

But, as long as specie, that slippery, movable article, so liable to take to itself wings and fly away, is regarded as the basis of valuation, just so long the value of money will fluctuate, and the currency lack uniformity and stability, which are the main requisites of a *good* currency ; banks will fail ; brokers fatten on the losses of the people ; and the people be cheated out of their laborious earnings.

So long, also, will bankers themselves fatten on their over-issues and enormous profits, and either revel in luxurious extravagance, thereby ruining themselves and families, or fraud will be used, banks robbed, legislatures bought and sold, party ends secured by their influence, and a speculating, selfish, harpy-like, and cheating spirit engendered among the people. I regard the banking system as it is now conducted, as all rotten—as a public curse, as legalized swindling in its worst form, and on a scale of millions at a sweep, and utterly unworthy the confidence of the people. And yet it is so thoroughly fastened upon the very vitals of this people, that it *cannot* soon be shaken off, or remodelled, but will continue for years to plunder the people, curse the rich, and rob the poor.

One way of avoiding a part of their baleful influences, is, trading upon the *cash* principle. Trading on *credit*, is analogous to drawing money from banks ; and, though not as bad in some things, yet it is worse in others. Thus, a young man starting in business, especially if Hope be large, will buy more than he can pay for ; and, when his notes become due, he is pressed for that money which, when flush, he expended too freely. He makes a sacrifice to raise it ; and, after struggling along for a time, breaks, being rendered desperate and misan-

thropic by his failure, his happiness destroyed, if not seeds of dishonesty engendered. Now if he had *paid down* for what he bought, and sold *for cash* at a small advance, all would have gone on smoothly; the comforts of life, instead of rushing upon him so fast as to destroy their value, would have accumulated *gradually* and every one duly appreciated; no bad debts would have disturbed his equanimity; no protests would have impaired his own credit, and a happy state of mind would have taken the place of that chagrin, and mortification, and ill-feeling which has been continually rankling in his bosom. Doing a *cash* business, besides relieving note-givers from all anxiety as to paying their notes, would cheapen every thing we buy at least one-third. Business men who trust, always add a certain per cent for bad debts; so that those who *do* pay, are compelled to pay, not only for their *own* goods, but also for those who do *not* pay. Doing a cash business will obviate all this. Has the reader never observed how much cheaper *cash* stores are than credit stores? Then patronise them. *Purchase* nothing till you can *pay* for it: rather do without it till you can pay.

It was upon this principle that the Journal was first established, and I intended it should have been rigidly enforced, but clerks who did the business of the second and third years, gradually yielded this point, till thousands of dollars are now standing on its books, of which I never expect to realize a dollar. This was one of the means of cramping it, and, but for my bringing in large supplies of money, from my practice of Phrenology, would have broken it. This fact determined me *not to send out another copy till it was paid for*, however responsible the applicant. The *cash* system is the only *correct* system of doing business, either of buying or of selling. "No trust," and "here's one thing and there's tother," prevent those fluctuations in the scarcity of money from materially affecting a *cash* business. It will also effectually prevent extravagance, and immediately relieve our pecuniary embarrassments. It prevents Hope from cheating you with "six months from date" I can pay this with ease, and allows Acquisitiveness no opportunity for becoming dissatisfied with losses, and for calling Combativeness, Destructiveness, and Cautiousness, so effectually and continually into action, as

thoroughly to sour the temper, engender suspicion and jealousy, even of friends, and a loss of both public and private confidence. "Short settlements make long friends," is a pithy proverb, embodying this *cash* principle, and expressing the experience of the whole past.

ARTICLE III.

DISCOVERIES BY DR. BUCHANAN.

In October last, too late for insertion in the first No., Dr. Buchanan sent to the Journal a paper containing an account of some important discoveries in Phrenology and Physiology. Subsequent numbers have alluded to them, but the space devoted to Journal matter is really too circumscribed to publish matters of real importance as fast as they appear. That part of Dr. B.'s communication in which he replies to Mr. Sunderland, and complains of his not publishing a similar communication, is omitted; because Mr. S. published that communication since Dr. B. wrote this, so that it is unnecessary for the Journal to do it. Besides, though it is proper to award merit to whom merit is due, yet the true philosopher and Phrenologist will think less of the discoverer than of the glorious truths discovered. But one self-evident remark is this: Mr. S. makes his discoveries *by the aid of Animal Magnetism*; while Dr. B. has made his by some other process, which he has not thus far seen fit to reveal. Philosophy hardly sanctions keeping any thing of importance a secret.

The communication mentioned by Dr. B. as in progress for the English Phrenological Journal, will be cheerfully admitted into the *American Phrenological Journal*.

"LOUISVILLE, Ky., April 22d, 1842.

To the editor of the American Phrenological Journal :

The last three numbers of the Phren. Journal have just been placed in my hands, by Prof. Caldwell. Not having seen it for some months, I was induced to suppose it had been discontinued. As you invite a reply from me to Mr. Sunderland's remarks, I change the destination of this and address

it to you. I have prepared a communication about three times as long as the present, for the Edinburgh Phrenological Journal, setting forth my discoveries in general terms more extensively—a copy of which I will send you for the Phren. Journal as soon as I have leisure. Have I not some right to complain that you should have omitted all notice of my discoveries which were *published last fall*?

When discoveries of such magnitude came into my possession, I felt eager to establish them immediately, by crossing the Atlantic and giving demonstrations in London and Paris. The propriety of perfecting my discoveries as far as possible, has induced me to remain thus long engaged in their prosecution, and preparing for the press an exposition of what I have done. During this time some newspaper notices have appeared in reference to my experiments; but, the greater part of what I have been doing is entirely unknown to the public. I felt assured that while thus remaining in comparative obscurity, others would undertake such operations as I have been engaged in; but, regarding the discovery of cerebral excitability as a trivial matter compared with the science arising from it, I felt willing that others should attract the public attention to their own operations in this way, if any should be attempted, and directed my efforts to improving instead of propagating the science.

Hence, it is not yet known to the scientific world, that discoveries have been made which show what are the psychological and what are the physiological functions of the brain, to such an extent as to make it requisite to substitute the term **NEUROLOGY**, (science of the nervous substance,) for **Phrenology**, (science of the mind.) Were the functions of the brain exclusively mental, the term **Phrenology** would be sufficient; but the corporeal are fully as important as the mental functions which it manifests. *Neurology* is the only admissible term for this department of science, as *Cephalology* and *Cerebrology*, being new and uncouth terms, would be incorrect; for the mass of nervous matter within and without the cranium is concerned in the manifestations of mind and life. **Neurology** is indeed a comprehensive term, and in its fullest range of meaning as applied to man, is almost as comprehensive as **Anthropology**.

To this science I have invited public attention, and the investigation of the scientific. Having given demonstrations before the Board of Managers of the Medical Institute of Louisville, that body, satisfied of the reality of the new science, adopted a resolution requesting three of the professors of the Institute to investigate the subject, and report upon the facts and utility of Neurology. One of the gentlemen appointed having been too closely engaged, during the session, in the duties of the anatomical department, the investigation has not yet commenced.

What Neurology is as I have taught it, will soon be illustrated by a small work which I am now preparing for the press, giving the outlines of the new science, and especially of its psychological portion. The results of my labors, while they elucidate physiology and revolutionize the details of Phrenology, throw a brilliant light upon Animal Magnetism. To this subject I must now allude, in consequence of the following paragraph in your editorial article :

“ These accounts inform us that Dr. B. and Mr. P. declare themselves as having nothing to do with what is called Mesmerism. But they might just as well tell us that they have nothing to do with Phrenology or the brain. The truth is, they are afraid of the stigma which has been cast upon this name, and hence their disclaimers.”

My name is here associated with that of Mr. P., of whom I know nothing beyond the statement of the newspapers, which represents him as repeating my experiments. Answering for myself, I would remark that I have not been engaged in making my Neurological experiments upon subjects in a magnetic or somnolent condition, but solely upon persons in their natural condition.

Those who know me will not suspect me of thus endeavoring to avoid any *stigma* which an unenlightened and tyrannical public sentiment may affix upon the votaries of science for seeking prohibited knowledge. I honor the cultivators of Animal Magnetism as the intrepid leaders and benefactors of their race; and, had I not a particular line of investigation for myself, leading to more important results, I would be actively engaged in the daily investigation of that subject. Let me beg to be held responsible for my own language alone, and not for what may be said about me. Let me say to you

what I have been repeatedly compelled to say in "defining my position."

While ignorant scoffers, (disregarding the very meaning of the word Neurology, and probably ignorant of its etymology,) would assert that it was nothing but the old story of Animal Magnetism, Clairvoyance, &c.; others would assert that it was totally unlike and distinct—(both confounding the *science* of Neurology with *experiments* by which it was demonstrated,) and others, by a singular combination of skepticism and credulity, were led to adopt the laughable theory that I produced these results by the mere power of my will, controlling every one whom I touched or approached! and compelling them to feel such emotions as I willed them to experience!!

Such notions being afloat, I have been compelled to express myself frequently in public and in private, in something like the following manner: Neurology is a comprehensive science, including all the phenomena of mind and body. The Animal Magnetists are engaged in cultivating one department of this science, which is next in wonders; their results, although they seem incredible, are established by unanswerable testimony, and must, therefore, be received. The experiments which I am performing are different, as they are simply designed to illustrate the ordinary or normal functions, and the pathology of the human mind and body. My operations aim at utility by explaining the machinery of life and the powers of each organ; those of Animal Magnetism, develop extraordinary or transcendental powers by the joint influence of two or more individuals. The phenomena thus developed are mysterious and wonderful; indeed we seem in a fair way to realize through these operations, that "truth is strange—stranger than fiction."

The present is indeed an important era. About fifty years since, the revolution commenced which is now in progress. Instead of the Mental Philosophy of former days, which was separated from Physiology, and was therefore a crude, inaccurate, and useless system, Dr. Gall gave us the science of Phrenology, in which Mental Philosophy, connecting itself with the congenial science of Physiology, became rational and *useful*. This constituted the first GREAT era of Anthropology.

In the present day, Phrenology, blending into a perfect

union with the *whole* of Physiology, and extending its jurisdiction over the phenomena of Animal Magnetism, comes forth with dignity, a demonstrable certainty, and an importance which before were unknown, and bids fair, under the title of *Neurology*, to originate greater blessings to mankind than were ever anticipated by its illustrious founder, Dr. Gall.

To all who engage in this great work I would say, the field is ample enough for a million of laborers; and should our countrymen take the head and maintain it as we have begun, we may make the amplest return for the stores of medical and philosophical knowledge which we have derived from the land of our ancestors.

JAMES R. BUCHANAN.

P. S. Please to correct the mistake of saying that I excite the organs by *friction*—I have *never* excited an organ by *friction*. I believe I sent you the proper documents respecting my discoveries last fall, and was surprised at not having heard from you. It is my design to visit the East very soon.

J. R. B.

ARTICLE IV.

THE MENTAL QUALITIES IN PART HEREDITARY, NOT ENTIRELY ACQUIRED.

No Phrenologist disputes the proposition that genius and talents are, in part, the result of *cultivation*; but they *do* maintain that they are in part *hereditary*. They maintain that, as the form of the *face* is hereditary, inasmuch as children resemble their parents, so the form of the *head* also is hereditary, and this in part determines the phrenological developments, and the characteristics of mind and feelings. Neither parentage nor education, *independently* of each other, produce intellectual greatness, or moral worth. The two require to be united.

Doubtless every reader of the Journal has heard of Elihu Burritt, the learned blacksmith; and also heard that, in one of his lectures, he maintains that talents and moral qualities are all *acquired*, and *not* influenced by parentage—that *every man can* become as great and learned as *any man ever has*

been or ever *will* be. This doctrine is unquestionably erroneous; and, as it is at war with a leading doctrine of Phrenology, namely, that certain forms of the head, and with them certain developments are hereditary, the injurious tendency of his lecture should be counteracted. It is, therefore, that the accompanying letter addressed to him, is inserted in the Journal. It is the second of a series on that subject; the first of which being introductory, and not bearing so directly upon the one point under discussion, is omitted. The last will be found particularly interesting and instructive, as it contains the parental histories of a great number of distinguished men, showing that causes in operation before their birth, exert an influence upon their subsequent characters.

In passing, it may be added, that the phrenological developments of Mr. B. are most remarkable. His Individuality, Eventuality, Form, and Locality—the very faculties he evinces in a degree so astonishing—are far more fully developed than in any other head in our collection. Language is also large, but he learns to *read* languages rather than to *speak* them, the former requiring the faculties just named, the latter, that of Language. The reader is invited to call and examine his bust, for it is a literal wonder—a phrenological prodigy.

The readers of the Journal will not have forgotten that its prospectus advertised a work on hereditary influences by the Editor, to be commenced as soon as the present work on Education, and another on Matrimony, are completed.—ED.

{ NEW YORK, Dec. 2d, 1842.
 { No. 1 Bond Street.

MR. ELIHU BURRITT,—You, my dear sir, gave your experience as a “*per contra*” to all the “*vagaries*” in the world about “*native genius*.” Now, this was taking for *granted* the very thing that ought to have been *proved*! Or, as logicians say, it was “*begging the question*.”

Now, dear sir, permit me to say, as an offset to your statement on this subject, that I have known scores of young men, who have spent more time (diligently, too) in acquiring a very imperfect knowledge of *two* languages, than yourself, if I am rightly informed, in acquiring a knowledge of *fifty* and *two*!!

But leaving your own case for the present; I wish to inquire

concerning your numerous, and interesting historical facts, whether your conclusions were found legitimately in your premises; or, whether your conclusions were not always broader than your premises, and therefore *illogical*! Pardon me if I here give an instance of your facts, and your deduction from those facts, (as I understand you,) in a syllogistical form.

"Demosthenes was not born an orator; for, he made his first appearance before the public, as a rude, uncouth stammerer; and, it was not until he used the most untiring zeal, and persevering industry, that he became an orator:

But every man is, (being thus defective at first,) possessed of the same powers for improvement as was Demosthenes;

Therefore, every man may, by the same perseverance, become a Demosthenes in oratory!"

There are, in this syllogism two things *assumed*, which are the very things that ought to have been first proved, unless *admitted*, as *self-evident*! First; it is *virtually* assumed that every man has the same material to work upon: and, secondly; it is *formally* assumed that he has the same powers with which to improve and refine that material; but these are the very things *not* admitted as self-evident; ergo, they need to be proved. And should either of them be *disproved*, or even *not* proved, the syllogism falls to the ground. Let us illustrate.

The beautiful columns of the Custom House, being originally shapeless masses of rock, required immense labor and toil to give them their present form and polish. But all rock, (being thus shapeless,) is capable of receiving the same amount of labor;

Therefore all rock may be converted into like beautiful columns.

You will see that this conclusion is illogical, because not found in the premises; unless you assume *virtually*, as before, that all rock is, in *quality*, the same; then, indeed, we should admit that the conclusion was found in the premises; but the premises being untrue, the conclusion is fallacious.

I believe that *all* men are susceptible of improvement, and that many, in the retired shades of private life, are susceptible of the highest state of mental cultivation: and, believing this, I rejoice at every effort that is made to call them forth from

obscurity and nothingness. I admire both the truth and the poetry of the following familiar lines from Gray's elegy in a country churchyard.

"Perhaps in this neglected spot is laid
 Some heart once pregnant with celestial fire!
 Hands, that the rod of empire might have sway'd,
 Or wak'd to ecstasy the living lyre!
 Some village Hampden, who, with dauntless breast,
 The little tyrant of his fields withstood,
 Some mute inglorious Milton here may rest,
 Some Cromwell, guiltless of his country's blood!
 Full many a gem of purest ray serene
 The dark unfathom'd caves of ocean bear!
 Full many a flower is born to blush unseen,
 And waste its sweetness on the desert air!"

To return to Demosthenes: let us inquire how much of *native* talent he possessed, and how much he owed to *art* and *culture*? He certainly had all the elements of oratory to begin with! He had, if you please, the marble in the quarry. He had a wonderful memory; (not quite equal, perhaps, to Themistocles, who could call by name every man in Athens,) he had a large development of Language, giving him great command of words; for, a jumbled rapidity of enunciation was his chief defect. At the time he was hissed from the stage he had the most vivid imagination, as all his speeches demonstrate; or as the Phrenologist would say, "large Ideality—Causality and Comparison prominent—an uncommon development of the perceptive faculties, giving him the keenest insight into the designs of his country's foes—he had large Benevolence, inciting to great exertions for his country's good—he had Firmness which sustained him under all mortifications and trials, except that of the battle field; here it failed him, for he had little Combativeness—and to crown all, he had large Hope, which painted the glittering rainbow of promise on the bright visions of the future, and told him if he failed *to-day*, he would succeed *to-morrow*!"

I have thus spoken of him, in a phrenological style, not because I wish to take any thing for *granted*, that is *not granted*, or to make a draught upon the credulity of any one, but as a matter of taste. I adopted this style, in which to set

forth the *well-known* traits of his mind and character! And now, what were his defects. He was a stammerer, and had an uncouth shrug of his shoulder! He was the block of marble, but needed *polishing*—and for this he went to his cave.

Most respectfully yours, &c.,

M. S. CLAPP.

E. BURRITT, A. M.

ARTICLE V.

HINTS TO PHRENOLOGICAL SOCIETIES.—No. 1.

Few associations for the study or propagation of Phrenology, have long maintained their interest, or even their existence. The Boston Phrenological Society gave up the ghost long ago, but not till after societies in Philadelphia, Baltimore, and many other places had expired. Indeed, I know of but a single phrenological society now in active operation; and that is in Philadelphia. What is the New York Phrenological Society now doing? What has become of the London and Edinburgh societies? Asleep, all!

Why this death of most, and lethargy of all the rest? Is it want of interest in their *subject matter*? Far from it; so far, that probably no subject is more interesting or instructive, or that, properly conducted, would elicit more attention.

The value and importance of these associations, are too self-evident to require proof. It is really a matter of surprise that, notwithstanding all the continually increasing interest manifested in regard to Phrenology, so few associations for prosecuting this delightful and most profitable study, have been formed. Among the advantages they afford, is, that at a trifling expense to each, facilities in the way of books, specimens, casts, &c., can be collected, which no one individual of the society could afford, much less each member. Another is, that each learns for all; and by communicating to the others what he has learned, each of the others is in possession of the knowledge which would have cost each separately much hard labor. This, like lighting one candle by another, ren-

ders none the poorer, but all the richer. Another is derived from that laudable emulation to promote the interests of the society, which an association generally inspires; and another still, from that powerful *combination* of intellect with friendship, which quickens both by action.

What, then, can be the *cause* of their so generally falling through: that is, of their failing to excite an interest sufficient to keep them alive? In what consists these errors, evils, or omissions, which produce their dissolution? *In their organization and management.* I will specify a few.

1st. They are *too philosophical.* They lack *matter-of-fact*, and are too speculative. They consume their time by reading prosy *essays*, instead of *examining heads.*

I said I knew but one active phrenological society that did much, and the course there adopted is the course here presented. In 1839, vigorous efforts were made in Philadelphia, to start a respectable society, but it failed; and on its ruins arose one, the *main* object of which is to *examine heads.* To facilitate this, each member invites a friend or child, whose character he knows, and each marks off the numbers which he thinks express the relative size of his organs, and then they compare notes and declare off the real character. Any one known to be remarkable for music, or mechanics, or mimicry, or any peculiarity of character or talent, is brought in, and the *interest* thereby kept up to the highest pitch. There is a certain something in the very nature of *FACTS* so *thrilling*, so *soul-stirring*, that the human mind is eager to *see* and *experience* them, and *this*, *this ALONE*, will keep a society, aye, *any* society, together. Give its members *FACTS* to feed upon, and so far from requiring a *fine* to bring them together, they will pant for the delightful time of meeting to arrive. But give them prosy *essays* of a speculative inferential character, and they require a thong to whip them to the meeting.

2d. Let the by-laws and regulations be as few, brief, and simple as possible. The fact is, that very few of either are required. Presidents and vice presidents are hardly necessary; and as to secretaries, let each member keep the "proceedings" in his head, as recommended in my work on education, and the improvement of the memory. As to a treasurer, and an annual tax to support the society, let the money be raised

mainly by *voluntary* presents or by subscriptions for specific objects, and laid out at once. *No compulsion, no fines, no punishments* should ever be resorted to: for if members will not do their duty *voluntarily*, they cannot be *made* to do it. Let all the punishment inflicted be, the interest lost by their non-attendance; and let the only inducement to attend be, the pleasure and profit derived from such attendance. This formal *organization*, this electing officers, is mostly "in my eye;" and does not add a feather to the interest or value of the society, but detracts from both; for then, in the absence of their officers, the society is obliged to wait or disband.

One other suggestion as to funds. Let each member, from the abundance of his means, and according to his own taste, make *presents* to the society. Thus: Mr. A. likes Combe's Constitution of Man, and buys and presents it to the society. B. likes Fowler's Phrenology, or Fowler on Matrimony, and buys and presents it. C. subscribes for the American Phrenological Journal, which he loans or presents to the society, and D. presents Gall's works, or Spurzheim on Education, &c. Another says: "what a striking proof of Phrenology is afforded by the skull of Patty Cannon! Gentlemen of the society, I present you with a cast," and the society record the donor's name upon it. In this way you will need few funds, no officers, no formal organization as such, and will be able, at all times, to keep up and extend the interest, value, and utility of the science.

Another suggestion, analogous to the one already presented, in relation to exhibiting facts, and making observations. The Washingtonian Temperance society have hit upon just the *best* plan in the world to interest and instruct a phrenological society. Let each member, during the week, make all the observations he can, and note them down, (in his head of course, for the reader knows that I reject written notes,) and at their weekly meetings, tell, in familiar language, and conversational style, his *experience*, what he has *seen*, &c., and if that does not stir up and draw out the members, they are dead indeed.

As already implied, every association requires a library of nearly all the works on Phrenology published. See how much *less expensive* this course is; for if fifty Phrenologists in

a village should each purchase a library for himself, the expense would be fifty times as great as to have one library for the use of all. And then, too, it brings into powerful action some strong elements of our nature, especially Friendship and Benevolence, combined with intellect. Probably no ties of Friendship are stronger than those based on *intellectual* associations. Literary friends are the best of friends. ~

But a *cabinet of phrenological specimens*, is even *more* important. It affords members something to *see*, and something to *learn*. Thus: let the cast of Patty Cannon be one of the number. An account of this notorious character is found in the Phrenological Journal: and the catalogue accompanying the specimens gives, (or should give in a table,) the size of all her principal organs, both large and small, so that with a phrenological bust you are informed in what portion of the head to look for Acquisitiveness, or Destructiveness, or Marvellousness, and in the catalogue, you are told that such and such organs are small, full, very large, &c., as the case may be. Here, then, you have materials for a week's study on one specimen; but when you have it, you have it for life; and after you have gone over a few specimens, organ by organ, thoroughly, you will be able to go over the others with facility and delight.

Most societies and individuals, regard these specimens as very expensive. Far otherwise. Twenty-five dollars will furnish a choice and invaluable collection of nearly a hundred of the most striking specimens, at prices ranging from 25 to 37½ cents each. Some will exceed that price, but not many.

In my next, I shall specify some of the best specimens by which to prove, illustrate, or learn Phrenology, accompanied with a short description of the leading characteristics, and relative size of the principal organs, and before closing this series of articles, give a *table*, like that in my work, showing the relative size of each organ in each specimen.

MISCELLANY.

I, my, and me, vs. *we, our, and us*.—As *we, our, and us*, are plural, they signify more than one, while *I, my, and me*, designate *one* person—the one using them. Now, as this Journal is edited by *one* person, the use of *we, our, and us, and ourself*, (what kind of grammar is *our-self*?) besides conveying an erroneous impression, is palpably incorrect. Though custom is allowed to make law, yet it cannot render that proper which is in its very nature improper, or make two of one. Hereafter, therefore, the Journal will be conducted in the singular number. If an apology for this departure from common usage be deemed necessary, or if it be censured as savoring of self-esteem, the answer is that it is **RIGHT**—apology enough for those possessing Conscientiousness.

The above was written for an early number of the Journal, but laid aside, until a practical evil grew out of the use of *we* and *our*, namely, a complaint that the editor arrogated to *himself* the discoveries published in relation to the connexion of Animal Magnetism with Phrenology. The "*we*" there used, was intended to refer to those scientific gentlemen who engaged in making these experiments, namely, Rev. Le Roy Sunderland, Dr. Sherwood, and myself. The editor never once thought of claiming them as *his*. Mr. Sunderland first made this application of Magnetism to Phrenology, and proposed to Dr. Sherwood and myself to join him.

A farther account of the results of these scientific experiments has been postponed for two reasons; first, because the space devoted to the Journal matter is too circumscribed; and, secondly, because these experiments are not yet sufficiently matured. They have been tried, with success, all over the country, and in regard to their truth, not the shadow of a doubt remains; and yet it is still uncertain how many new organs really exist. Thus far, nearly every supposed discovery harmonizes both with what I knew to be wanting in Phrenology, and with observations made since, or rather, with a comparison of the new organs with the characters of those in whom they have been found large and small. At all events, the Journal will soon give the results produced by exciting the several organs, both old and new, though preparing the cuts alluded to in former numbers, will take a longer time than was supposed.

The Magnet.—The first number of this periodical, dated for June, edited and published by Rev. Le Roy Sunderland, has been laid on

the Editor's table, but too late for a suitable notice, as our space was previously appropriated. Of the importance of its subject matter—Animal Magnetism—and its connexion with Phrenology, Physiology, and terrestrial and solar magnetism, there cannot be a doubt; and the same is true of the ability of its editor to conduct it. Price \$2 per year, or 18 $\frac{3}{4}$ cents per number. Each number contains 24 royal octavo pages, and the present is illustrated with cuts, showing the electro-magnetic currents, phases, and phenomena. A more extended notice may be expected.

Uncle Sam on Phrenology, is the title of a neat little work on Phrenology, issued by the Harpers, and written by "Uncle Sam." Its design and execution are excellent. The author deserves the thanks of the public for this contribution to the science—that is, for having presented the principles and facts of the science in so lucid and popular, and, withal, *humorous* and entertaining a manner. If the work does not have an extensive circulation, it will not meet its deserts. This, also, was received late, and will be noticed more fully hereafter.

Mrs. Gove's Physiological Lectures to Women.—Though the Editor has not seen this work as yet, it is highly spoken of as just the thing required to reform woman. Of all others, woman should know and obey the laws of Physiology, both herself and in educating children. A more extended notice of this work will appear hereafter.

Dr. Burdell, Chamber-st., near Broadway, has re-published the writings of the justly celebrated Lewis Carnaro; a full account of which will be given hereafter. The work is invaluable.

Comparison.—The best stock in which a man can invest, is the stock of a farm; the best shares are *plough*-shares; and the best banks, are the fertile banks of rural streams. The more they are broken, the better dividends they pay.

One cup of molasses will catch more flies than a barrel of vinegar. This trite comparison beautifully illustrates the influence on our fellow-men of a predominance of the moral faculties over the propensities. As a means of managing men, governing children, &c., kindness is infinitely more efficient than force.

find an answer little expected by the thousand, and incredible to most of them.

We send expedition after expedition to prove the existence of a Passage, of an Island, or a Continent in regions inaccessible for one useful purpose, and large sums of money are expended, and ships and lives are lost in the search. And what are the results? Honor to the nation which sends them forth, and honor to those who heroically face such dangers. Nor are these expeditions without their advantages also: nor do I complain of them in the abstract. But when I see the efforts thus made in search of unknown regions of this material world of ours; and when I look at the almost total neglect of the *infant minds* of our children, not among the poor and the ignorant only, but among the children of the educated classes also, and see the fearful increase of vice and crime consequent upon this neglect; and when I compare the amount of mental power and of treasure employed upon the first mentioned class of pursuits, and the almost universal neglect of *INFANT* training; I can truly say my soul is sorrowful. When I pass along the streets of our towns and see the great numbers of idle and ragged children, aye, and some also of those expensively dressed, left wholly to the uncontrolled power of their own natural feelings, propensities, and passions, I am not only sorrowful, but sickened at the sight.

When I see Colleges and Universities built and endowed at vast expense for the education of youth, and even of manhood—for the mere purpose, almost, of cultivating the *understanding*, or rather the *intellect* only, leaving the *feelings* to grow as they please; or, if influenced at all, as frequently so toward evil as in the direction of reform, I contrast the conduct of our cultivators of the human mind with the practice of the cultivators of the earth. Who among the latter now thinks of sowing the seed before he prepares the soil with the utmost care, expense, and labor. But turn where I will, I see the infant mind left in its development, for the first and second years, and even longer, to the influences of chance, or to the evil influence of ignorant, selfish, superstitious, or vicious servants. And much as I have ever regarded with respectful affection the female sex, yet I must declare, that, I have known many mothers, even among the educated classes, who were

wholly unfit to guide, as they ought, the minds of their infants; and, I see daily the most melancholy instances of pernicious treatment on the part of some, who yet love their offspring dearly, but whose minds have never been properly instructed in this most important of all their duties.

I have written the word "reform" in the last paragraph, without reflection, else I could not have written it. Instead, however, of expunging it, I will declare how much my aversion towards it is growing. For fifty years I have kept a watchful eye upon reform and reformers, and so small has been the good which I have seen produced by the latter, that I have been at length almost convinced that *reform* will never do much good; for, I fear that vice and crime are everywhere outrunning improvement, and I believe that nine-tenths of the world's reformers are among those most needing reform themselves, and are, therefore, the authors of evil much more than those they pretend to reform.

But I now desire to see raised up, in our day and generation, a race of *formers*! Let the *INFANT* mind be *formed*, and it will rarely need *reform*. "Train up a child in the way he should go, and when he is old he will not depart from it." This most true and excellent command of the Scriptures, is little understood, and still less wisely obeyed. For fifty years have I watched with anxious care the treatment of the infant children of the high and of the low; of the rich and of the poor, in Europe and in America, and if I could show forth its real character, and could make the minds of men rightly to appreciate it in all its consequences, I would rouse the world to instant energy in applying every needful means to the right training of every infant born into the world, whether he were the child of a Prince, a Peer, or a Peasant. I am convinced that thus, in a single generation, would more blessings and happiness be conferred on the human family, than if the longitude were discovered, and perpetual motion, and the philosopher's stone, or than ten thousand new discoveries in steam could ever confer upon mankind.

Without infant improvement, your schools, your Colleges, your Universities will be ever striving against the stream; a stream too powerful for them adequately to master. It is in

fact a stream to which, in many instances, they add a fearful power through the teacher's ignorance of the material, and of the state of the material which he labors to improve: and thus many pupils, with highly cultivated intellects, but with unsubdued or ill regulated passions, are sent forth among their fellow men to be a scourge and a curse to them.

We make a display of Schools, of Colleges, and Universities for our boys, and we have expensive Governesses and Boarding Schools for our girls, while for our infants, we have ignorant, perhaps passionate, perhaps vicious servant-maids, under whose ignorance the child is, at best, left to the indulgence of its own feelings; or, under whose passions it becomes a tyrant when it can tyrannise, and also a slave to its own passions; or, in the view of whose vices it is itself corrupted. And then, forsooth, the Teachers in the Schools, and the Colleges, and the Universities are expected to *Reform* all this ruin, while some, even of themselves, were never yet sufficiently reformed and fitted for such service. In truth, what constitutes the right training of the feelings, has hitherto formed but a small part of their teaching. They know how difficult a task it generally is, and they chiefly confine themselves to cultivating the intellect, leaving the moral sentiments very much at rest, and the propensities almost entirely without care or efficient control.

I will not call on you, parents, to "turn ye" for your own improvement; for, I fear I should often call in vain; your habits being now deep rooted; but I call on you to turn to your beloved infants, and pray to the Almighty to enable you to keep them from the ways of the destroyer. Upon you, mothers, do I most earnestly call to turn your hearts, your souls, your every affection upon your innocent offspring while they are yet in the cradle, and fit them for the School, and the College, and the University, and the Governess, and be assured that you will be abundantly rewarded and blessed by the Great Lord and Father of all, whose ears are ever open to all who devoutly and fervently pray to him.

Would that I could sound an Archangel's trumpet, and rivet the attention of every human being to that one great duty, that highest and most holy of all duties, the training of the

infant mind. Our blessed Savior took little children in his arms and blessed them, and said, "Of such is the kingdom of heaven." But we are not careful enough to keep them in His fold, but often leave them to stray away and fall into the sinful ways of the world. I would proclaim to the world that without efficient INFANT training, *even from the day of birth*, all the Schools and Teachers on earth can do little to improve mind, but that upon woman, chiefly, must depend the future happiness of our race, which never can be secured in this world, without the right application of the means of *infant education*.

"Oh, Mothers! much from you, your God expects!

The rising generation look to you,

For man would only ruin them—you can save!

Oh, win them as they lisp upon your knees,

To love each other; tell them God is love!

Instruct them not to covet others' toys.

Oh! teach them to forgive, and set, yourselves

The example, by avoiding harsh rebukes,

And such severity as only makes

[Eye-servants. Gentleness in you will teach,

Far better than a thousand homilies,

The beauty of a gentle spirit! Fruit

Is not the produce of one day; the sun

Must often beam upon its downy cheek,

The dews of heaven often water it,

Before the peach has changed its bitter taste

And crude appearance, for the glowing hue,

The mellow flavor of its ripening hour.

And thus with patient, persevering care,

Should you assist the Holy Spirit's part

To change the evil tempers of the young,

And wrong propensities. It was a woman

Brought sin into the world! It was a woman

Who bore a Savior to redeem that world!

Oh, then, let patience have a perfect work,


And, as to her man owes his sinful birth,

Let woman be the Spirit's instrument

To give a new and better birth to man!"

CORMAC.

MISCELLANY.

 The lithographic drawing of the "Thief and probable murderess," prepared for this number, is unavoidably postponed in consequence of the printer's losing that part of the manuscript which embraced her character, as given by Dr. Jewell. It will appear in our next No.

Removal.—My own and brother's Office and Cabinet, together with the publication office of the Journal, are removed to 131 Nassau street, the next store below our former one. Our present rooms being larger, and every way better, a much greater number and variety of specimens are now exhibited than heretofore. We invite students of Phrenology to call and see our collection, which is always free to visitors, and we think *well* worthy at least a cursory visit, if not of close study. Nearly every organ will here be found in several stages of development, with the accompanying *character*. We intend soon to publish a catalogue of our principal specimens, the most interesting of which will be introduced into the Journal, and both the *character* and the *developments* stated together, and compared. We think this is just what is required by the student of Phrenology. We have long labored to prepare such a collection for the public, and at great expense, which we hope they will appreciate, and avail themselves of its advantages.

Notice of Mr. L. N. Fowler's Lectures in Lowell, Massachusetts.—The following notice and synopsis of the Lecture of Mr. L. N. Fowler, are copied from the Lowell Courier. If other lectures are reported they also will be published. He is truly an *excellent* lecturer, because he *feels* his subject, and presents it in a clear and forcible manner, employing plain language, the expression of which is often beautiful. He has only to be *heard* to be appreciated. His examinations also are excellent. To say that he has not a superior as a correct and successful examiner is but saying that to which probably every phrenologist in the country who knows him, will cordially respond.

"Phrenology.—Mr. Fowler's Lectures.—Thinking that many of our readers will be interested in the subject matter of Mr. Fowler's Lectures, delivered at the City Hall, we intend furnishing a short analysis of them, as they are given. His first lecture, last Saturday evening, we suppose, was in a measure a preparatory one, laying down some of the broad principles which must be borne in mind while entering with him into the minute details of his science. He appears to be fully impressed with the great importance of the subject, and must be qualified, from his extensive and thorough acquaintance with its most difficult practical bearings and applications, to give his audience clear and definite information, regarding Phrenology, and the many theatres

for its useful and successful application. He first established that it was highly necessary to devote a portion of our time to the study of ourselves. That all the principles existing in the **PHYSICAL** world—in the **MENTAL** world, and the **MORAL** life, not only existed in ourselves, but *centred* there, and that in order to obtain a real knowledge of them, it would only be necessary to study our own varied organization. The knowledge thus obtained must be correct; nature never giving utterance to falsehood; and he pronounced it to be incumbent upon all, an actual moral duty, to do all that in their power lies, towards disseminating these truths, throughout the world, until *all* were governed (nations in their political conduct—associations in the establishment of institutions, and every individual in his daily social intercourse) by a due regard to the **LAWS** of **MIND**. After briefly enumerating the foundation principles of Phrenology, he branched off and dwelt more particularly upon the **PHYSIOLOGICAL LAWS**. Physiology was the most important *physical science* that could be studied; as a knowledge and obedience of its laws were so ultimately connected with our health and actual existence, that in order to enjoy a sound state of mind, it was absolutely necessary rigidly to observe the restrictions of Physical Law.

“The most important principles of Physiology to be understood as connected with Phrenology, were the Temperaments, or general conditions of the body, upon which in a great measure, both mental and physical activity depended. These were divided under three general heads: 1st. The **VITAL** or **SANGUINE**, which is manifested by the internal organs, such as the heart, lungs, liver, digestive apparatus, &c., these being the most important organs connected with man’s existence. Vital power is great, and life is prolonged in proportion as these organs are large and healthy. They are ultimately connected in their exercise, with the base of the brain, where are located the faculties which have to do with supplying the bodily wants, and are, therefore, termed the animal properties; the connection thus existing between this particular part of the brain, and those organs to whose nature the function of these faculties existing in the basilar region, are adapted, is another beautiful illustration of the harmony which exists throughout all correct natural phenomena. This temperament should be subdivided into three divisions, showing the distinct influence of the blood, lungs, and digestive powers. It is the first temperament which develops itself in organic life, and containing as it does within itself the inherent qualities necessary to existence, its possession ensures us health and long life—aside from accidents. Nature, from the fact that it is the first temperament she gives our children, intimates in strong and forcible terms, the necessity of its being encouraged in them. From this, a strong argument in favor of early physical education was adduced. The habit of shutting children

up in school-houses all their younger days, retarding the growth of this temperament, and prematurely cultivating that of the nervous, was highly reprobated. If we followed out the order of nature, the school-house for our children, at least until the age of 12, would be the open air, and their studies that of climbing the hill, traversing the woods, anon wielding the axe, the hoe. Their spelling book would be the different gradations of manual exercise, and their teacher would be the promptings of a healthy and joyous animal nature. This temperament, when strongly developed, or not combined with a proper degree of the others, and not regulated, tends to an excess of animal enjoyments, and of the lower class.

The next temperament considered, was the *MOTIVE* or *BILIOUS*, which is manifested through the bones and muscles, or the frame-work of man—the house tenanted by the internal organs. The perfection of this temperament depends much upon the former one; the body increasing through the nourishment derived from the food we eat and the air we breathe. This temperament, when fully developed, gives strength and powers of endurance, and leads to boldness and indefatigability of action. The great reason why there are so many poor, weak, frail, and imperfect bodies carried about in society, is, because the functions of these two temperaments are not sufficiently understood and complied with; and, it is from the same cause that society is deprived of the brightest and most useful ornaments, in the infancy and prime of life; exhibiting the paramount importance of parents, studying these *natural* laws, and applying their principles to the rearing of their children.

The third and last temperament is the *MENTAL*, which is manifested through the nervous system, giving sensation, susceptibility, and is the highest state of physical organization. It is very nearly connected with mental action, and disposes to thought and acquiring knowledge—to mental activity. It conveys to the brain and mind the condition of the body; it is the last temperament designed by nature to be cultivated or exercised; and, one radical error prevalent in society, to a great extent, is the *stress* and particular attention that is paid to the early cultivation of this temperament, contrary to physical law; and, it is the cause of myriads of premature deaths. The mental temperament is necessary to elevation and perfection of character.

These temperaments are very rarely found purely alone in any person, although one of them may take the lead. Their influence upon the mind is a general one, giving predilections for different kinds of business and intellectual pursuits. The vital temperament has to do with the physical world and enjoyments. The mental temperament is connected with mind and mental enjoyments. The bilious may be exhibited with either, giving strength to both. The lecture was completed by a very

interesting exposition of the different kinds and proportions of the temperaments required to give a prospect of success in the various pursuits of life—as a mechanic, clerk, merchant, farmer, and the separate branches of literature and science, including the professional. The different temperaments and their combinations were exhibited to the audience by a great variety of drawings of eminent persons, possessing them in different degrees, and shown by their lives and stations. At the close of the lecture descriptions of the characters of two individuals were given from their cranial developments, which were pronounced by their friends to be very correct.

Subject of the next lecture—Analysis of the passions, and education, socially, of children.

IMPORTANCE OF PHRENOLOGY IN CONDUCTING EDUCATION.—The following is the opinion of a successful teacher on the application of Phrenology to the education and government of children.

“On the — of November, I commenced my school, and after giving those present a short address, proceeded at once to business. *No rod or rule*—those relics of atrocious barbarity—are admitted in the government and discipline; nothing but the pure quintessence of Phrenology, guides me. I find it to be better than ten thousand whips and bludgeons.

Strange, cruelly strange, that people possessing common sense will leave the simplest, natural corrective for any abuse or error which may exist in any department of life, and cling with a tenacity without parallel, to the only modes, most odious, most repulsive. And why thus?—Simply, and solely, and only, because *they* were so educated, (what a beautiful system!) and because *men* (and sometimes women, too,) were wont to gratify their bloody propensities; having no regard for the triumph of intellect—satisfied themselves with displays of physical chivalry. But I do “thank God,” yes, “and take courage” that the dawn of a brighter day has burst upon my vision—that a new era has been introduced with its glorious enlightened reform; and that barbarity is to be succeeded, nay, *superseded* by truth and wisdom.

The deputy Superintendent has visited my school; said he liked it well, and the good order which prevailed. After gaining such information as the law requires, and making such inspection as is deemed necessary, he gave us a short address and left. I spent the evening with him, and acknowledged my utmost confidence in Phrenology. He asked what was my guide of government and discipline in school. I told him the much despised system of Phrenology. I have several times since been told that he has said, “There is not that man in the county of — who has the discipline in school that — has, and yet he says he does it all by Phrenology.” Now, so far am I from receiving this as flattery,

that I cheerfully credit the whole to the *Bump-science*; and say to others that they may be as successful as I have been. "Truth is mighty and will prevail."

† I have one boy in my school who, I am satisfied, will come to a horrid end, and I have arrived at this conclusion from a slight knowledge of the *bumps*. He is a lad of about ten years of age, and withal a smart fellow, but his organization is such—no fault to find with the Great Architect—that I am fearful of consequences. His very large Hope, very large Combativeness and Destructiveness, towering Firmness and Self-Esteem, with small Conscientiousness, and the moral organs very inactive, large Causality, together with his excessive Amativeness and Acquisitiveness, and added to all these, his temperament the best adapted in the world to pervert the whole man, and you have the boy as he is.

None but Phrenologists know how to meet and manage every case that presents itself to their view. May a Divine Providence so direct that he may find a home among those who know how to mete out correction for the best, to treat and educate him as he ought to be, and then I shall have some hope. (See the Editor's work on Education.)

Metaphysical reasoning, or Chop-Logic.—A sailor, hankering after his morning dram, but not having the wherewithal to pay for it, entered a grocery and liquor store, corner of Canal and Lawrence sts., and called for three cents worth of crackers, which were handed him. He handed them back, saying, "I guess I'll take a glass of liquor for them." The exchange was made, and the liquor drank, when the sailor began to put out. "Stop, stop," said the man of the grocery, "and pay for your liquor." "I *have* paid for that." "How?" "In crackers," was the answer. "Then pay for your *crackers*," said the landlord. "No, indeed, for *you've* got them. Why should I pay for what I have not got?" The sailor's arguing in proof of his point, was just about as conclusive as that of the old school metaphysicians about the nature and faculties of the mind, and quite analogous to that of Dr. Hamilton's *therefore* without any *wherefore*, p. 98, and like Dr. Horner's "O, but, see what the book says," p. 106.

Mr. J. G. Foreman. This youthful Phrenologist promises fair to be a valuable accession to the advocates of Phrenology. Though young, still he has attained an enviable reputation, both as a lecturer and examiner, and has a happy faculty of gaining converts to this good cause. He puts in *practice* one of the leading principles of this science, namely, a predominance of the moral sentiments and intellect. This is true of his *head*, also, as well as of his character. He *reasons* closely and forcibly, especially upon the various applications of Phren-

ology to education, morals, &c. Phrenologists can hardly take a more effectual method of promoting the interests of the science, and to gratify their own intellectual and moral faculties, as well as social organs, than by lending him their aid in securing audiences. They need not fear countenancing a quack, for the ground he takes is high, and his manner of supporting it, dignified, and calculated to impart respect to the science. May success attend him, and prosperity crown his labors in this cause of God and humanity.

Practical Phrenology. This series of articles has been suspended for the two preceding Numbers; first, from a press of other valuable matter; secondly, because but little farther progress can well be made without a cut, the size of life, on which all the organs are accurately marked; this cut we are now preparing, or, rather, several cuts showing the location of the organs in several views, the back, side, top and front, which, in the editor's humble judgment, will be much more valuable than any cuts of the kind which have recently, if ever, been published. They will be continued in the next No., and the cuts introduced in the July and following Nos. They will, doubtless, be *highly* interesting and instructive.

That portion of the work on "Education and Self Improvement" which relates to the cultivation of the Memory, the *Intellectual Education of Children*, and Strengthening of the intellect, will be published on the first of MAY as an *extra* of the Journal. It will contain 48 pp., and be furnished at 12½ cts. single copy, or \$1 00 per dozen, and \$6 00 per hundred. They are held at this uncommonly low price, because their author regards them as *pre-eminently interesting and instructive*—as *just the thing* required to reform and perfect education, and to guide those in pursuit of a good memory and a vigorous intellect, to a successful result. Subscribers and their friends who wish to obtain them, can forward the money by mail *free of expense*, by getting an accommodating P. M. to sign and *frank* their letters; it being an *extra*, and therefore on business appertaining to the Journal. Will not the friends of the science exert themselves to benefit the Journal, themselves, and the public, by spreading them far and wide? Can they obtain more value for less money? or do more good with less exertion?

A story illustrating large Hope.

"Hope springs eternal in the human breast,
Man never is, but always TO BE blessed."—*Pope.*

The influence of hope on the feelings and actions, is wonderful, and its effect upon the happiness or misery of its possessor, greater than most people suppose. It lights up the future with the glow of anti-

pation, often rejoicing in the hope of things even more than in their fruition, besides consoling its happy possessor under affliction, by

"There's a better day a coming ;"

or, "It is always darkest just before day ;" or, "It's a long lane that has no turn ;" or, "It's an ill wind that blows no one any good ;" or as an old simpleton once said on the death of his wife, "Though my wife be dead, yet my darter Peggy, she be well clothed." The following story, though not very dignified, beautifully illustrates the workings of this faculty in "making the best of misfortune."

A little boy came running in to his father, eager to tell him that their sheep had three lambs ; "O, *has* she !" said the father, "I'm *very* glad of it ; because now we can have her for a show, and every body will flock to see such a curiosity." "Oh, but," interrupted the boy, "one is dead." "Well, no matter for that, because now she can take the better care of the other two, and make them fat and nice," said the father. "Yes, but there's two dead," replied the boy. "Well, what of that ?" said the father, "I'm glad on't, for now she can take still better care of the other one, and make it just as fat as pork." "But, father, all three's dead," said the boy, half stifled with sorrow. "Oh well, no matter, I'm glad of it, because now the old sheep herself will get fat enough for mutton next fall. I'm glad of it, for they want worth raising, I'll warrant." "Yes, but father, the old sheep is dead too," said the boy. "Oh well, no matter, for she was always a poor old thing any how."

"*An address before the Graduates of the Eradelpia Society, of Miami University, August, 1841, by Thos. Millikin, of Hamilton, Ohio,*" has been received. It contains some remarks in relation to the value and influence of labor that I deem worthy not only of a place in the Journal, but in the hearts of every student in christendom. If our students and literati labored *more*, they would be sick *less*, and perform a vastly great eramount of intellectual effort. We regard with unqualified approbation, the main *principle* brought to bear in our "*manual labor*" institutions. It is founded in a fundamental principle of physiology, namely, that of exercising the *whole* man, body as well mind, *daily*. From this address we extract the following detached quotations :

"The dignity of labor is displayed first in giving *unwavering force of will*."

"Effort, long continued and unrelaxing, alone will check his desultory career. Difficulty and resistance will arouse and concentrate the energies. Patient toil, by its undivided attention—its silent sufferings—its deep and thorough convictions, and its almost miraculous conquests,

gives a masculine tone and force to the will, which it could never acquire in the lap of luxury and repose."

"Force of will is greater than genius itself."

"Napoleon was indebted for much of his success to those hardy spirits whom his sagacity had raised from the ranks to be leaders of his armies. They were not the pensioned and effeminate followers of Courts; but children of necessity, the groundwork of whose character had been laid amid suffering and toil. The history of American Statesmen, is but a record of the triumphs of Labor. Reared amid toil, difficulty, and misfortune, they acquired a power over the feelings, a self-reliance—an untiring patience, and decision of purpose which secured success."

"*Labor gives independence of character.* No opinion has ever gone forth more fatally erroneous, than that the tendency of toil is to tame and degrade the spirit. It is an opinion venerable only for its antiquity."

"There is something in the very nature of labor, that teaches Freedom. Its chief characteristic is *self-reliance*. It cultivates a generous self-confidence, which scorns to live by efforts not its own. It gives man an extended idea of his own exhaustless energies—his individual worth—and his relative weight in the transactions of Society."

"*Labor cultivates integrity.* A state of inaction is the great source of corruption. The stagnant pool sends forth noisome vapors which breed pestilence in Society; and the atmosphere restrained, in its circulation, becomes poisonous. So when human energies are unemployed they become the sources in which are fostered, and from which are sent forth polluted streams of vice and misery."

"The associations of toil are pure and just."

"The man of labor is peculiarly the depository of virtue. With him does she make an abiding home upon earth."

"The Swiss reared to toil in his bleak and inhospitable mountains, and the Italian, wallowing in dissipation amid his luxuriant vales, present an admirable contrast which is full of instruction. The one in his "home of eagles," is a pattern of human dignity in physical structure, hardy resolution, indomitable courage, and incorruptible honesty. The other weak, puerile, crafty—a coward in spirit, yet unparalleled in crime—the alternate minion of every power of Europe, yet the friend of none—unworthy descendant of his own ancestors, the iron men of the Heroic age. Hence, too, the active habits and enterprising zeal of her thrifty population, have given a glory to New England as enduring as her own indented shores, and granite hills."

A recipe for prolonging life. Keep your animal machine going, but so as not to wear it out. Let it wear itself out.

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No. 7

ARTICLE I.

"Lecture on Phrenology, by Frank H. Hamilton M. D., Professor of the theory and practice of Surgery in Geneva Medical College, and the Vermont Academy of Medicine. Delivered before the Rochester Athenaeum, Feb. 9th, 1841. By request."

REVIEW.

(Continued from page 150.)

It is not because Dr. Hamilton's attack upon Phrenology *merits* so much notice, that these strictures on it are continued, but because it affords so excellent an opportunity to present the *facts* and principles of Phrenology in a light more clear and forcible than they could otherwise be presented. It was the intention of the editor not to extend this reply beyond two additional numbers, and not to continue that part of it relating to **PATHOLOGICAL FACTS**; but, since the last No. was issued, several additional facts of this class have been sent to the Journal, which, independent of all reply to Dr. H., are worthy an insertion; and, as they bear on that subject, they are inserted in this connexion. An additional motive for inserting them in this reply is, that as many pathological facts as possible, may be placed in a body so that they may be referred to the more readily. The gentlemen from whom these reports come, may be relied on for veracity and ability, Mr. Forman being an excellent phrenologist and a highly worthy young man, and Dr. Buttolph being a physician of considerable eminence, and *particularly* interested in studying *partial insanity* in connexion with Phrenology. The third

volume of the Journal contains another pathological fact from his pen.

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For the Phrenological Journal.

PATHOLOGICAL FACT.

Mr. Editor :—While lecturing in Ridgefield, Ct., the following pathological fact came under my observation. It is a valuable illustration of the principles of phrenology, and as such I think you will deem it worthy of a place in the Phrenological Journal.

At the close of my first lecture, a gentleman was brought forward as a subject for a blindfold examination, and test of the science. The first remark made was—"This gentleman has received an injury of the brain in the region of Cautiousness and Conscientiousness." The description of character was then concluded with other remarks, which many of the audience testified to, as substantially correct; and, the next day the gentleman called on me and gave the following account of the accident and injury that had occurred to his brain.

He first gave his name as Rufus H. Pickett, and, as I afterward ascertained, is well known in that region as a cabinet-maker. Several years ago he was engaged with some other men in clearing the timber from a piece of land; and, in felling the trees, was struck by the branches of one on the head, and knocked senseless to the ground. He was carried home in this condition, and remained totally unconscious for a period of some weeks. His friends had lost all hopes of his recovery; but continued to use all their exertions, with the aid of physicians, in keeping his head properly dressed, and endeavoring to restore him to consciousness. At the end of this period he came to himself, and the first thing he recollected was the falling of the tree, and the voices of his fellow-workmen calling to him to get out of the way. To him it seemed as though the accident had just happened, and he wondered that he should be in the house and upon a bed. The whole number of weeks to him was but "a point of time, a moment's space." He saw his friends around him, and heard them conversing: but what was his astonishment on finding himself unable to speak! He beckoned to them, and felt conscious of what he

wanted to express ; but could not utter a word. Finally they brought him a slate and pencil, and he felt confident that he could write what he wanted to say ; but taking the pencil in his hand, the words that he wanted to use had taken their flight, and he gave it up in despair. In this state he remained nearly two weeks longer, without being able to hold communication with his friends. He saw every thing that was passing around him : heard the clock strike in the adjoining room, and was perfectly conscious of time and place ; but he had lost the power of using language.

One morning, however, he observed that the clock did not strike as usual ; and wishing to communicate it to his family, he pointed to the door of the room where the clock was kept, and waved his hand backward and forward to indicate the motion of the pendulum ; but they could not understand him. Anxious to have it wound up and running, he sprang out of the bed, and in his excitement and impatience at not being able to make them understand, ran to the door of the room, and opening it, pointed to the clock. From this time his power of language began gradually to recover, but has never acquired the fluency it possessed previous to the injury. Even now he hesitates for words, and expresses himself with the greatest difficulty ; and, in giving this detailed account of his own case, I was obliged to sit for hours, and listen with the greatest degree of patience to obtain the facts.

In the region of Cautiousness and Conscientiousness there was a deep furrow in the skull, and he stated voluntarily that previous to the accident he had been remarkable for his caution and high sense of justice ; but since his recovery had become a stranger to fear, and had lost that nice sense of right that formerly governed his actions. To his present reckless character in some things, many of his neighbors testified from their own observations.

In addition to the injury of Cautiousness and Conscientiousness, it is evident from the manner in which the accident occurred, and the facts in the case, that the organ of Language received a severe injury also. If we bear in mind the situation of this organ, over the super orbiter plate, (the plate on which the anterior lobe of the brain rests, above the eyes,) and the act that the blow was received on the top of the head, we see

at once that this organ must have suffered more than the surrounding ones, from the concussion that took place in the brain;] and this accordingly was the fact. After the other faculties had partially recovered from the shock, Language remained for a considerable length of time unable to perform its functions.

From this interesting case we draw a beautiful illustration of the principles maintained by phrenologists, namely; that the brain is the organ of the mind, and that when it is rendered incapable of performing its functions, by accident or injury in such a manner as to produce a pressure upon its substance, the action of the mind, as far as the present world is concerned, ceases. A brain, mutilated and injured in its organization can no more manifest mind in a harmonious manner, than a musical instrument with its strings broken and destroyed can be made to produce music; and for the same reason. Both depend on certain necessary conditions: one is the organ or instrument of the mind; the other of music. And yet notwithstanding this plain and simple proposition we find such men as Doctors Sewall, Hamilton and others, in the warmth of their opposition to phrenology, endeavoring to overthrow it by citing a few doubtful cases that bear the evidence on their very face of having been incorrectly reported; and that if true would not only overthrow phrenology, but the whole physiology of the brain, even to the functions of the nerves of the external senses. But from time immemorial, even intellectual men, in pursuing the object of their opposition, have become so intent upon its overthrow as to involve themselves in difficulties, and lose sight of many important truths, which in their more reflective moments they would not have failed to discover.

In prospect of the period when phrenology will be recognised as the only true science of mind; and when facts in its support will become more and more abundant, I subscribe myself your fellow-laborer in the cause of truth.

J. G. FORMAN.

WESTCHESTER, Pa., May, 1842.

Friend Fowler,—I submit the statement of the following case to your inspection, and request that you make such use of it as you may judge the interest of the science of phrenology may dictate.

Master C., aged eight years, early in March last, received a blow from one of the swiftly revolving woollen knives of a flax machine, which produced an extensive and complicated wound of the face. The lad came in contact with the machine while in motion, and received a lacerated wound, commencing under the middle of the chin, and extending toward the left side in the direction of the lower jaw, backward half its length, where it severed the bone, with the loss of a molar tooth, and numerous splinters of bone requiring removal. The wound of the flesh extended upwards to a point three-fourths of an inch above the external angle of the eye. In its course, the duct of the parotid gland, the muscles, blood-vessels, and nerves of the face were rent asunder, and the molar, or cheek-bone raised, fractured, and somewhat displaced, so that the eye was considerably depressed. The wound of the bone involved the external angle of the eye, and to a point as high as the centre of the brow above; the flesh wound extending still farther, as before stated.

After the wound was cleansed from splinters of bone, wood and lacerated fragments of flesh, such dressings were applied as the nature of the case indicated, but which it is not my object here to detail. The boy has nearly recovered, but of course with the deformity occasioned by the extensive scar of the wound, and the paralysis of the muscles of that side of the face.

The point that I conceived might be of interest to you, was, that for some days after the injury, during the feverish excitement that followed it, the patient had an almost irresistible desire to sing, the paroxysms continuing for an hour or more at a time. He did not attempt to sing a variety of words, but only applied musical sounds to the words *diddle, diddle, &c.* His mother informed me that he was not at all inclined to grieve before the receipt of the injury; neither has he been since the period of feverish excitement alluded to.

Respectfully yours,

SHARON, Ct., May, 1842.

H. A. BUTTOLPH, M. D.

NEW FAIRFIELD, Conn., June 8, 1842.

Dear Sir,—I can no longer entertain the shadow of a doubt in relation to the derangement or diseased action of the various faculties of the mind in consequence of over-excitement or

exercise of their respective organs. Mr. T. Parsels, of this town, has for several weeks past complained of having a most violent pain in the coronal region of his head. Knowing he had recently connected himself with the church, and that of late he had been very thoughtful upon religious subjects, I concluded it was probable an undue excitement of these organs had created the pain in his head; inasmuch as he had made use of the usual remedies for headache proceeding from a disordered stomach. He also said it was entirely different from common headaches. I then asked him if religion were not the chief subject of his thoughts while awake. He answered, he could scarcely think of any thing else, that he had been uncommonly exercised in his mind on this class of subjects for the last two months—had dreamed of hearing a voice that waked him from sleep, when at once the Savior clothed in white appeared before him, and conversed with him. I asked if he experienced any pain after this vision. "He said the pain was very severe across the top of his head." I then placed my fingers on the organ of Marvellousness and asked if the greatest pain were not there. He said it was. He has at other times within a few weeks dreamed of seeing the Saviour, and always experiences the same violent pain in the organs of Marvellousness and Veneration. I observed in particular that these organs were much warmer than other portions of the head. Veneration, however, is smaller than Marvellousness, and the pain is much more severe in the latter than in the former. Conscientiousness and Cautiousness are large, and this combination, I apprehend, produces his occasional doubts and fears of being lost, &c. I advised him to keep his mind from dwelling upon this class of subjects as much as possible for the present, and to work moderately: then if it did not subside to apply a blister, which I thought would reduce the excitement, and he would soon be well.

I am no doctor, these are *simply* my views of the subject, and accord, I believe, with many similar instances recorded in your most valuable Journal. Please to give me your opinion, and oblige yours, &c.

B. J. GRAY.

O. S. FOWLER, A. B.

On p. 147, a case reported by lawyer Plympton, of Boston, is referred to, the particulars of which are as follows. A lady

of his acquaintance related to him a remarkable manifestation of the *singing* propensity in her daughter, a girl about ten years old; who will be designated as Harriet. During a temporary illness she became very *musical*, so much so as to annoy her mother, who frequently requested her to "stop singing." "Well, Harriet *will* stop," was the girl's reply, but involuntarily she struck up her favorite tune, and continued to sing more and louder, till again interrupted by her mother with a still more emphatic request to "*stop singing*," which was followed, as before, with the reply, "Well, Harriet *WILL* stop." Harriet *tried* to stop, but without effect, for this singing propensity was *involuntary* and *irresistible*. It continued to increase upon her till the mother, finding that she *could* not prevent her daughter's singing, sent for the family physician, who was utterly unable to stop it, or even to divine its cause, all being utterly ignorant of Phrenology. At length the girl's *temples* were discovered to be heated, and throbbing violently. In describing the location of the heated portion to Mr. Plympton, the mother pointed to the phrenological organ of *Time* saying that the doctor thought *this* portion was the hottest, while *she* thought "it was the hottest *here*"—pointing exactly to the location of *TUNE*. Measures were immediately taken to reduce this inflammation, and as this heat diminished the singing *propensity* decreased, and finally died away, after a paroxysm of nearly twenty-four hours. I call upon Dr. H. to explain this patho-phrenological fact, or else impeach its validity. If he wishes, I will accompany him to the mother and child and physician, and thus give him ample *opportunity* to condemn Phrenology or himself, which ever way the fact may be found to bear. The testimony of Mr. Plympton is unimpeachable.

By mere accident the true cause of the phenomenon was discovered without a knowledge of Phrenology, and this discovery led to the application of the remedy; yet, how essentially would a knowledge of Phrenology aid every physician almost daily? Yet Dr. Hamilton's pupils enter their profession deeply *prejudiced* against this science. One of his pupils recently entered a village in central N. Y., full of anti-phrenology, and even lectured against it. How will that pupil, ten years hence, feel towards his preceptor for thus leading him astray?

Other pathological facts are suppressed for want of room ; for, however important or interesting, they must not be allowed to engross the space demanded by other departments of the science. In the next No. in continuation of this reply, the facts drawn from COMPARATIVE Phrenology will be presented amply illustrated by cuts.

(To be continued.)

ARTICLE II.

The following is one among thousands showing that phrenology has only to be *examined* in order to be believed. I never knew but one anti-phrenologist who ever examined the subject, and he became an anti simply because he hated Dr. Caldwell, and *opposed* phrenology for no other reason than to injure Dr. C. This Dr. S. confessed to me with his own mouth, and a precious confession for the science it is too. It was a *five dollar bill* that made Dr. S. an anti-phrenologist. *This I can prove.*

EDITOR.

At the time the writer of this article commenced lecturing upon Phrenology in S., Ms. (1834,) much ridicule was thrown upon the science by those who would not *comprehend*, or could not *reason*. The subject was then *new* to most people in this region ; and, while some good-natured, well-intentioned—perhaps *pious* blue-stockings, were *instructed* to utter the cry of infidelity—heresy—Fatalism—Materialism, &c. without probably knowing the just definition, tendency, or bearing, of any of the words in question, *others* were content with *ridiculing* arguments they could not *refute* or *answer* in any other manner. While the candor and good sense of *some* led them to take up the subject *seriously*, and investigate in earnest its claims to originality and truth.

Among those who occasionally threw off scintillations of wit, and indulged in remarks of a satirical nature, at the expense of Phrenology, was the Rev. S. Deane,* a Unitarian clergyman of acknowledged talents, and considerable critical

* Now deceased.

acumen. He had not, at that time, however, given the subject a candid hearing, and probably had imbibed some erroneous notions respecting it from the misrepresentations and caricatures of its opponents, which at that period certainly did not much resemble the laconic description of angel visits—

“Few and far between.”

It was about this time too, that the wisdom of Solomon was personified in the Rev. Mr. Hedge, of Cambridge, in his attack on Phrenology in the “Christian Examiner,”* an article we doubt (had it been deferred to the present time,) whether he would now risk his reputation in publishing, independent of the consideration that he was subsequently “handled without gloves,” and “literally used up” by his antagonists! But his case is not an *isolated* one; for, we believe that most anti-phrenologists, who had any reputation to lose, are now heartily ashamed of the stand they took against the newly discovered science.

But to our subject. Mr. Deane was of a somewhat nervous temperament, and in this case, at least, was too hasty in his conclusions. He had made up his mind to lecture against it. But lest he should fight as “one who beateth the air,” he thought it most prudent, in order to overturn the whole fabric and raze the foundations thereof, that he should truly acquaint himself with the principles upon which it is based, and the facts by which it is supported. Accordingly he procured the works of Dr. Spurzheim, and commenced reading them. It was characteristic of the man, that whatever he thought *worth* reading, he read with *attention*. While going through these works the writer saw him daily, and could but mark the change that had come over his feelings on the subject. During this process he had, with much ingenuity, carved a wooden bust, and laid down the organs as well as he was able. Still the opinion in community was, that he would lecture against it; and, whenever the question was put to him his answers were evasive and unsatisfactory. From the moment I discovered that he was unwilling to risk the attack, merely from the garbled versions and mis-statements of anti-phrenologists;

* A Unitarian periodical of acknowledged merit, and conducted with great ability.

from the moment I was assured that he felt the necessity of going to the fountain head for information, I felt the conviction strong as "moral certainty," flash across my mind, that the evidence which would be presented to his superior powers of discrimination, would be fatal to the hopes of those who anticipated that Phrenology would "*be killed!*"

The evening at length arrived on which Phrenology was to *die!* The building was capacious—the audience was very large. A veiled bust, the workmanship of the lecturer, stood before him. Curiosity was "on tiptoe." One individual, apparently more anxious than the rest, stepped up towards the speaker, and in true Yankee phraseology—half *interrogative* and half *negative*—said, "You don't believe any thing in it, do you?" "I will let you know directly"—was the laconic answer. "But you don't *really* believe any thing about it, *do you?*" was the second salutation. "I shall let you know *how much* I believe directly," was again the reply. "*Directly*" soon came, and with it also came an able exposition and *defence* of Phrenology! It did not appear to him, "the hallucination of a moon-struck imagination!" Here were justice, candor, truth. He was afterward solicited to repeat the lecture before different societies, but declining health forbid the exercise.

In the obituary pronounced at his interment, allusion was made to the wonderful elasticity and buoyancy of his mind in undertaking the investigation of a new science when oppressed by disease. It proves how earnestly he coveted truth—how solicitous he was to do it homage. Nor can I conceive it at all singular, that a mind *constituted like his* should feel solicitude in searching out new truths, although "the lamp of life was glimmering in its socket." For this truth threw new light upon *theology*, moral philosophy, physical and mental education. Yes, Phrenology has disclosed truths which claim, and which will *receive* the everlasting gratitude of every true philosopher, philanthropist, and Christian! Truths which time nor talents can ever shake, but which, like pure gold, will shine the brighter the more they are used!

ALPHA.

ARTICLE III.

THE MENTAL QUALITIES IN PART HEREDITARY, NOT ENTIRELY ACQUIRED.

MR. E. BURRITT,

Dear Sir,—Bear with me this once, and I shall, I trust, have delivered myself fully on the subject of your lecture.

In the mean time it grieves me, even to *attempt* to tear out a corner-stone from that beautiful superstructure which it was the labor of your address to rear. There was no one of your applauding auditors who was more delighted than myself with the eloquent indignation in which you uttered that saying. "*Nascitur non fit*," is "a lie !" Now, friend Burritt, I do not believe that it is *wholly* "a lie ;" but that it is a sentiment liable to great *abuse*, you most clearly showed ; yet I think it can also be as clearly shown that there is *something* of truth in the saying ; and, as prefatory permit me to quote a saying of the Great Teacher while he was upon the earth—a sentence which I think contains a philosophical truism of universal application to the vegetable, animal, and intellectual kingdoms, as well as to man's moral nature, to which it was originally applied. Suffer me here to give a rather free, yet *just* translation of the original, instead of the common version. "A flourishing (or healthy) tree cannot bring forth diseased fruit ;" (literally *rotten* fruit) "neither can a diseased tree bring forth *fair* fruit." Luke vi., 43.

That this rule obtains throughout the vegetable kingdom universally, surely needs no proof. That in like manner it obtains in the animal kingdom, is also fully evident. The offspring of the diseased and weak, through all the ranks of the brute creation, partakes of those infirmities ; while the offspring of the vigorous and robust inherit in like manner. "Like produces like," is the philosophical adage ; and as true in regard to *quality* as kind. Need I offer any proof that this is a true of *man* as of the inferior animal creation ? Ask of the physicians a list of those diseases which they call hereditary.

All those diseases called chronic are of those character.

A volume might be filled with such facts as that concerning James I. of England, viz ; that all his days he suffered excessively from nervous excitability, constant forebodings, and the most

absurd timidity when anything sudden or unexpected came upon him ; and *all* (doubtless) because his embryo existence was convulsed by the assassination of Cardinal Rizzio in the presence of the agonizing queen-mother.

I now assume the position, that the mental qualities and propensities of our race, are as certainly transmissible as physical qualities or accidents.

To begin just around me ; the people reared in the city, clinging to city life like the oyster to his native rock, whilst the people of the country regard the city as the next thing to the penitentiary.

A man born here would rather be a fourth-rate lawyer, or a half-starved physician, or a pauper dentist in this city, than attain to honorable independence in the country ; whilst on the other hand, nothing but an inordinate desire either for wealth or display, could ever bribe a man of the country to take up his residence in the city.

Probably I should add, that a man of *great benevolence* might be led to adopt a city life, from the conviction that he could do more good there, as he might thereby have access to such a multitude of people.

The Laplander, from age to age, has the same exalted opinion of his own inhospitable region ; and while he feeds on the flesh and milk of his reindeer, and clothes himself with its skin, he thinks himself the happiest being on earth ; and so does the African, reposing all day long under his native cocoa or palm.

Consider, I pray you, the *uniformly meek* and patient submission of the colored race, under the most *cruel* wrong and oppression ; then turn and consider the equally uniform character of the aboriginal inhabitants of this country—fierce, vengeful, and untameable, and sure you cannot doubt that mental qualities are hereditary ! Look also at the uniformity of Spanish and Portuguese character—dark and suspicious, sullen and vindictive : then turn to merry, versatile, licentious France ; then cast a look on England, profound, dignified, and aristocratic, from sire to son, and you will surely say mental qualities are hereditary.

Again, take the denomination of Friends, and what a contrast do they usually present to those around them. 'Tis true,

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ARTICLE I.

EXISTING EVILS AND THEIR REMEDY, NO 5.

THE EXCHANGE SYSTEM is closely allied to the *cash* system, remarks on which closed our last article on this subject. It is not *money* that we want, but the *necessaries and comforts of life*. Neither gold nor silver, nor bank bills will support life, nor shelter us against rain and snow, nor make us garments, nor warm nor furnish our houses. They are valuable only as a *means* of obtaining what we *do* want. *What they purchase*, is what we want; and, if we can only manage to get these things *without* money, as easily as we now do *with* it, we shall be just as well off as we now are, and even better off to the amount lost by the failure of the bank, and the shave of the brokers. The community can get along with *very little* money, by adopting a

GENERAL EXCHANGE SYSTEM.

To illustrate. Neighbor W. raises a hundred bushels of wheat more than he requires for his own consumption, yet, as his farm is better adapted to grain than esculents, he raises but few potatoes. But Mr. P. raises more potatoes than he can consume, yet has but little *wheat*. Mr. P. says to Mr. W., "I will give you so many bushels of my potatoes for so many bushels of your wheat." "Agreed," says neighbor W., and both are benefited by the exchange, and can make it as well without cash as with it.

But Mr. W. also wants some sugar, dry-goods, &c. Accordingly, he harnesses up his horses, and takes a load of wheat, —not to market to get the *money*, and then go to the store to

buy his goods, but to take his wheat to the *store direct*, and offers Mr. Grocer a given number of bushels of wheat for a year's supply of sugar, and Mr. Drygoods a certain number more for a given amount and quality of articles in his line. Messrs. G. & D., each make the exchange, and deposite the wheat in the storehouse, to be shipped in payment of their dues in, say New York, or any city where they trade. The whole-sale dealer here supports his own family out of these products, and pays the board of his clerks in them, (for those who take boarders may just as well receive a barrel of flour, or a few bushels of potatoes, or fifty pounds of butter, or a barrel of pork or beef, as to receive a certain amount in *money* to be taken and *paid out* for these articles.) The balance may be shipped to the manufacturer of these dry-goods, &c., to feed the operatives employed in their manufacture, and their families. Or, if not to support *those particular* operatives, they may be *again* exchanged to feed some *other* operatives or laborers. A little money may be required, yet, if the people will but create *facilities* for these exchanges, and then practise on this principle *systematically and extensively*, they will show the banks that they *can* get along without their trash, and this will *compel* the banks to give them *good money* or *none*. If there be evils and difficulties connected with the making of these exchanges, there are no *losses* from the failure of banks and the unprincipled shaves of the broker.

The people of the United States need not then pay annually *MILLIONS* of *dollars* in *shaves*; nor the whole union be *prostrated* by that most wretched and despicable currency which now shuts up our manufactories, throws the *honest* laborer out of employ, and introduces that universal distress which now cripples the most prosperous nation under heaven.

Once more: What currency we have should be *uniform*—the same in *all parts* of the nation. We need no brokers, and should have none. But *how to make* this currency uniform, is the grand question at issue. That a gold and silver basis will not and cannot effect this object, is as self-evident as the most ample and extensive *practical experiment* can possibly make it. Nor can a national bank do it, else the United States Bank would have done it. But a union of this general ex-

change system and giving checks, or bank notes, will do it effectually, besides equalizing the value of all the products of the union. It would make wheat, flour, pork, leather, butter, cheese, &c., &c., the same in the western states that they are in New York, minus their transportation only, and effectually destroy these speculations in the necessities of life which starve the poor only to augment the wealth of capitalists, and thereby increase the misery of the rich. If our government were faithful and honest, these exchanges and this money, or the checks founded on them, should be a government concern, and the states be the medium of effecting them. Thus, let property, especially the *staple products* of our country, its flour, wheat, corn, oats, butter, cheese, pork, beef, hides, wool, cotton, lard, tallow, cloths, iron, coal, farming and other utensils, &c., &c., constitute the *basis* of a currency, and give value to the bills issued. Let each state have a state depot, with branches at all points of convenient access, especially on Rail-Roads and canals, where farmers, mechanics, and others could carry and deposite their wares, products, &c., with facility, and either obtain in exchange such other commodities as they want, or else receive a *check*, or *draft*, or bank-bill for the balance. If the precise value of the deposite cannot be agreed upon, let him receive a note for a portion of it, to receive the balance when the article he brings is sold or its prices determined. The only difficulty connected with this arrangement will be to decide upon the *value* of the commodities deposited, but, I see no more difficulty in deciding on their value when they are made the basis of a bank note than when they are taken to a country store, or furnished again for family consumption. This value will be far less difficult to arrange than the discount on an unsound or distant bank note, or even on the *actual* value of a silver dollar. The real value of a silver dollar is now *more than double* what it was in 1836, and fluctuates almost every month, rising and falling with the scarcity or abundance of money. Every other difficulty is trifling, and this would greatly diminish the very same difficulty under which we now labor. Since we must have the difficulty of deciding upon the *price of the dollar*, we may just as well have the *same* difficulty in deciding upon a *dollar's worth* of wheat, flour, pork, cotton, &c.

But look at the *convenience* of this method. The holder of the bills would be perfectly safe, (or could easily be made so,) *and not experience one cent's shave from Maine to Louisiana.* Thus; a farmer in Ohio, wishes to take the Phrenological Journal. He takes two or three bushels of wheat to one of these depots, and receives an order, or a check, or a bank-bill—all one and the same thing in this arrangement—to the amount he deposits, and forwards this bill to me at N. Y., in payment for the Journal. If I want wheat, or butter, or any thing that this check will draw, I go and draw it; if not, I hand it over to my printer on account of wages. If he have a family and wants any of these staples, *he* draws it, if not, he passes it to his landlord, or to some one else, and whoever takes it, has its *value* at command, just as effectually than if he had the silver in his pocket.

The southern planter wants the Journal. He deposits two dollars worth of cotton, or rice, or sugar, or molasses, and forwards his check. I should not then be compelled to go, as I now am, with my foreign bill sent me, to a broker to suffer a loss of from ten to *twenty-five per cent* before I can use that money, and all to fatten a drone of a broker, and fleece me of my just dues. The bill is fully worth its nominal value, and passes readily in any state and hamlet in the union. It is better than silver, because it can be sent by mail, and will draw the necessaries of life. But let the same Ohio farmer or Alabama planter have a two dollar bank bill, as good as gold and silver can make it, and send it on to the Journal, and I must lose on it because it is *uncurrent*. No gold and silver currency can *ever* render the same bill good in all parts of the union, nor can any national bank that can be chartered, ever do it.

And then, how easy to rob a bank, and how much more easy for bank directors and clerks to turn robbers, and pocket the avails of money that is in the hands of the honest working man, only to rob him of the avails of those hard blows by which he *earned* this money. A temptation to dishonesty is inherent in the *very nature* of the present banking system; being inseparable from it until men become honest, which will be—God only knows when. But what chance to rob a depot

such as I propose? A thief could not very well carry off the bank in a peck measure, or his pocket.

But after all, the very *worst* feature of our banking system, is the fact that the *bank directors speculate*, and thereby *expand and contract* the currency. In these hard times, when every thing is down, they buy up great amounts of property. This disbursement of paper-and-ink money, renders money plenty, stimulates speculation, and raises the prices of things far above their real value. When these issues are wanted in gold and silver, only one dollar in three can be redeemed, and crash comes the bank. Bill holders run to heartless brokers and sell these notes for just what their Acquisitiveness without Conscientiousness * pleases to offer, and lose the balance. Or, if the bank does not break, she *suspends*, or else resorts to a species of dishonesty called *financiering* in order to keep up her credit. Meanwhile the property purchased with these issues, has made either the owners of the bank, or else those who borrowed the money from the bank, rich, and proud, and a great deal better than the rest of the world, or than they were before; and, *being* thus extra great and good, that is, being *rich*, they are of course good enough to live on the fat-tast of the land—to roll in luxury and revel in extravagance, and *lord* it over those that *lose* the very money that purchased their extravagances. The *dishonesty* ingendered by the present banking system, and the rage implanted by it in the breasts of man, is ruinous to the public morals and happiness. They open a highway—a broad road to wealth—*without* earning any thing, and thousands throng that road by turning *speculators*, and living on the *profits* of those facilities of trade offered by banks.

But this plan which I propose, gives money to those *only* *who labor*—*who produce*—to those who *earn* it; whereas the present banking system shuts its doors *against* the poor man, and against laboring men. Those who do not *need* money,

* The heads of brokers, whom I have examined, are, as a class, almost destitute of *Conscientiousness*; first, because conscientious men cannot become brokers; and, secondly, any man to be a successful broker, must pocket his conscience; so that it becomes small by *inaction*.

(though they *want* it prodigiously,) and who do not *deserve* money, because they do nothing towards *earning* it, are the very ones that alone can get it. The man who *labors* for a living, or who *produces*—the only man on earth who *deserves*, or should *have* money or its equivalent, is utterly unable to obtain it, first, because he cannot *get* it; secondly, because if he *could* get it, he could not afford to pay the *interest* on it, out of the avails of his labor, over and above supporting himself by that labor.

To this one point, then, let me call the reader's attention—to the fact that the present banking system tends directly and powerfully to augment the wealth of the wealthy, which, in No. 2, p. 74, was shown to be productive of misery to both rich and poor, and that the system I propose, is *as* directly calculated to throw it into the hands of *all*—to *diffuse* and *equalize* property—to set men to *producing* instead of *speculating*—besides encouraging honesty and industry. Is not this plan infinitely superior to the present system? is it not also *feasible* and easy of trial?

I have suggested that *government* should take hold of it. But that they *will* do it, there is no hope. Our government, as a government, is crazy, and blinded at that. It is as effectually deranged, and its primary functions as much perverted as are the faculties of any mad man living. The people have nothing to hope for from government, but every thing to fear. *They must take their own affairs into their own hands.* Government will *never* make a bank, nor create a currency, that will do the people any good. I therefore propose starting a new political party, to be called the *phrenological* party, the object of which shall be to make, and use, and enjoy *our own* money. *I propose a new currency.* I propose that your neighbor Wheat, who want to get the Phrenological Journal for Vol. IV., to take wheat to the amount of two dollars worth, to some forwarding merchant or transportation company, and through him ship it to O. S. Fowler, 131 Nassau st., New York; and on its arrival, I will forward you the Journal—the risk and loss and expense of transportation being yours, and the price of the wheat, or flour, or whatever you send, to be regulated by the price of the article you send, in New York.

Send me any of the staple commodities, any article of general utility and demand, and I will send you the Journal.

I say you paying the transportation. This you can do by an additional supply of the article you send. But, if you lose the price of transportation, you *gain* much more, namely the difference in the price of commodities between your place and New York.

But as it will be very inconvenient to send two dollar's worth of produce at a time, let a combination be formed, and ten or twenty dollars worth be sent at once. But let it be understood that I do not run the risk of transportation, nor pay its freight expenses. Its safety will depend upon the way in which it is sent. In thus throwing myself upon the integrity of my readers, I trust that no one will take an undue advantage of this offer. Yet I fear this but little, because no *dishonest* man will want to take the Journal, and *honest* ones will do the fair thing.

But a still more feasible plan will be, to take your grain, &c., to a miller who ships his flour to New York, and procure an *order* on his agent in N. Y. This order can be *franked*, because on business relating to a periodical, and when drawn here, the Journal will be sent.

In conclusion, I would respectfully suggest the propriety of forming *associations* at the south and west for the systematic *transfer* of these products to New York, with the view of *creating a currency* on this basis. I feel *sure* that, sooner or later, in a greater or less degree, associations analogous to those I have named, will be formed, and a new currency established. Begin this system *right*, and it will soon undermine and demolish the present banking system, give the poor man the *immediate* avails of his labor, and turn all his commodities into *ready cash*, equalize the prices of our staples all over the union, the transportation alone excepted, raise the price of grain at the west, and diminish it in the east; but above all, be the most effectual *tariff* that *can* be adopted, because then, those who sell their manufactures to us, that is, importers, must take their pay in *our money*, and if they draw it, must draw *grain*, or must simply *exchange* manufactures and commodities with us. They now receive payment in bank notes, and *draw and ship specie*, which cripples our banks, and

obliges them to contract their issues, which makes the money-market tight, and deranges both the currency and the manufactures. I appeal to every man of common intelligence, if this is not the MOST effectual *protective* tariff that can be created? and whether it is at all *possible*, so long as our imports exceed our exports, to *prevent* the balance from being drawn in specie from our banks, and they thereby *drained*, and commerce crippled. Foreigners have no confidence in our banks, and require the *specie*, and this will ruin any currency under heaven, even an exclusively gold and silver one. We now have the very worst currency that *can* be. Essentially defective, conducted on principles *fundamentally* erroneous in their very *nature*, because they outrage Acquisitiveness by giving only one-third the face of all the bills out, and that in the best of the banks, and then doubly outraging it in the failure of banks, and in the shaves to the brokers, it would ruin any nation under heaven but our own; and, it would ruin, I mean *ruin* even this nation if its resources were not *inexhaustible*, and its enterprise unbounded. And then, to have even this miserable currency picked all to tatters by our tinkering legislators, adding fuel to those spontaneous flames that are consuming both it and the nation as fast and as far as they *can possibly* be consumed, is too aggravating, too intolerable to be borne. Look at the Pennsylvania Legislature—at one time, sanctioning a suspension; that is, telling the banks that they may cheat and rob the people *by law*, and again telling them, you may issue small notes (if it be proper to issue *any* notes at all, it is certainly as proper to issue *small* ones, and forbidding the issue of small notes, but allowing the issue of large ones, is telling the people, that they shall not take poison in *small* doses, but cramming it down by the *mouthful* at a time,) *provided* you lend the government a proportion of these issues to pay us for making long speeches, passing charters, legalizing suspensions, and compelling the people to take their pay in rags. Let the banks alone as far as legislating for or against them is concerned, and the *people* will regulate this matter themselves, by accepting or rejecting their issues, according as the banks are good or bad, but give the banks *legislative protection* on the one hand, and then force their spurious issues down the throats of the people on the other, and if you do not make the times

as hard as our times now are, it will not be the fault of your *measures*; and, if you do not *ruin* the nation, it will be simply and solely because you *can not*.

In these remarks, I have aimed rather at making out a *general* plan of operation—at giving an *outline* or *skeleton*, than arranging its *details*. These minor arrangements can be made only by a convention, and an interchange of ideas. But cannot even this crude plan be *immediately* adopted and improved by *practice*? It is simple in principle, safe in its operation, and certain in its beneficial results, and, above all, it gives you money without resorting to *lones*, which, in a previous article, p. 150 I showed was injurious by its stimulating Hope and Acquisitiveness—organs already quite too large in the American head.

ARTICLE II.

THE PHRENOLOGICAL DEVELOPMENTS AND CHARACTER OF PRESIDENT TYLER.

When asked to which political party I belong, I uniformly say, “to *neither*.” If questioned still farther, “Then what is your private *opinion* as to the two most prominent parties?” I reply, “I think *both* parties ought to be served as the yankee school-masters were wont to serve two naughty boys, namely, *whip* them, and then send them *home* to be whipped *over* again.” Politics, as now conducted, I scorn and despise. The *reason* of my contempt for them, I will give in the series of articles entitled “Existing evils and their remedy.”

Hence, in speaking of the head and character of Pres. Tyler, I shall not be biased a hair's breadth by party predilections, but shall tell the *truth*, especially as regards his *bumps*—his character, and administration can be judged of by others as well as myself.

In 1835, I examined the head of John Tyler, ex-governor, and then U. S. Senator, of Virginia, and in my work published soon after, gave the following description of him. Governor Tyler of Va., furnishes another striking proof of the truth of

Phrenology. His head is large, his temperament extremely active; (it is the bilious-nervous, or motive-mental, which gives and indicates *strength* of intellect and *power* of feeling, with some brilliancy of talents;) his intellectual organs throughout are developed in an unusual degree; while Benevolence is a *predominant* trait of character. Mirthfulness is also very large." In an accompanying table of developments, some of the organs are marked as follows: Friendship, very large; Approbateness, *moderate*, or only *three*; Self-Esteem, very large; Firmness, very large; Conscientiousness moderate, and exerting but a limited influence upon the character, &c. This would render him comparatively regardless of public opinion, and entirely willing, at the call of his other faculties, to array himself against it, while his predominant Self-Esteem and Firmness would render him self-sufficient; obstinate in prosecuting his purposes; regardless of advice and remonstrance, and determined on taking the responsibility and carrying his points, at all hazards.

I now appeal whether his repeated veto messages do not evince these qualities in the strongest degree? Who but a Gen. Jackson or a John Tyler would *dare* to throw himself across the path of the American Congress—a body that should command respect, at least as the representatives of the will, and personification of the desires, of the most free and enlightened nation on the face of the earth—and say to them, and through them, to every voter in the union, “your will must give place to *mine*. I *veto* your bills. I arrest your progress. I render null and void all your important deliberations?” Who but one possessing that very organization of small Approbateness and towering Self-Esteem and Firmness, which is ascribed to him in my work, would dare to veto *more* than *one* bill? But Tyler has vetoed several in succession. In fact, not one cardinal Whig measure but he has vetoed. If he had vetoed half a dozen bills of minor moment, he would have evinced large Self-Esteem and Firmness, and small Approbateness, but, to veto, one after another, bills regarded by all as of the last moment to the nation, is a confirmation “strong as holy writ” of the coincidence between his character and developments.

But more. For several years, the political struggle between the Whigs and Democrats, has been one almost of life and death. In this struggle, the contest has been on those very questions, the bills of which he has vetoed. The election which elevated him to the vice presidency, had its issue in a national bank which he has vetoed, a protective tariff, which he has resisted; and on those cardinal points between the Whigs and Democrats, on which he has placed himself in opposition to Congress and the nation. Ours is a government of *the people*, not of a dictator; and, every man elected to office, is bound by obligations the most sacred to *obey the voice of the sovereign people*, or resign. The expression of the will of the people, through those very ballot-boxes which elected him to the vice presidency, was too strong, too unequivocal to be mistaken; and yet, he takes the responsibility upon himself of thwarting every important measure of the whig administration.

But still more. He was elected as a *vice president* merely. He owes his veto power, not to the votes of the people, but to the death of president Harrison. This also should render him far more cautious about arraying himself in opposition, or rather in *open hostility* to the congress of the nation and the clearly expressed will of the people, than if he had been elected to the presidency. Since the people have given the administration to the Whigs, it of right *belongs* to them. Be their measures right or wrong, good or bad, the *people* have *chosen* them, and Tyler is bound by every principle of justice, and by a deference to the opinion of the nation, not only not to *thwart* the administration of the whigs, but to *further* their measures all he can, *because he was elected* to further *whig measures*. And here he shows his feeble Conscientiousness. Large Conscientiousness would make any man "*obey or resign*." Unless he could cordially co-operate with all the leading whig measures, he should not have accepted a whig nomination. Having accepted it he should not have proved false to those who elected him. He should have *signed* the bankbill, or else *resigned his office*. High moral feeling, a regard to pure *justice* and to the *rights* both of the people and of the whig party, would have *compelled* him to approve their measures or resign

that power, which he could not conscientiously exercise for the furtherance of those measures to further which he was elected.

I argue thus, not because I approve of the measures of the whigs, not because I advocate a bank, and especially *such* a one as he vetoed, not at all because I am in favor of a high protective tariff, for I am *opposed* to *all* tariff and protection, (first, because poverty and starvation are “nearly” as distressing to the poor laborer in England, as to the manufacturers of the U. S., and all that we do to protect ourselves, only augments their distress, but mainly because the money put into the hands of government by the tariff, *comes* easily and *goes* easily—because a tariff only makes our government officers public spendthrifts; whereas, if this same money were paid by *direct* taxation, it would be no harder to pay it, but the people would look right closely after its expenditure, and put in economical rulers, and reduce the expenses of government *two-thirds* at least;)—but I argue thus to show the utter want of correct moral perception, and regard for the *rights* both of the whigs and of the people. I believe the measures he has vetoed, *should* be vetoed. I believe that if carried out, they would be curses to the nation, still, *he* is not the man who should veto them. It is *his* duty to *sanction* them. The people have deliberately chosen these measures—then let them *have* them. Neither individuals nor nations should be *forced* to do right. They should be *argued* with, and then left to choose for themselves, to *have* their choice, and suffer the consequences. But Tyler’s Benevolence is very large—much larger than Conscientiousness, together with a vigorous intellect—not however the intellect of a Webster, or even of Van Buren,—but enough to see that these measures will prove injurious to the nation. Hence his Benevolence overrules his Conscientiousness. That is, he *does good*, though he *does wrong*.

The minor developments of President Tyler, indicate candor and sincerity, much noble-mindedness and disinterested *goodness*, philanthropy, and patriotism; the strongest friendship, but he is in danger of being too partial to friends in the administration of government where personal considerations should have no voice. He has a devotional, religious tendency; a literary

cast of mind ; good sense and judgment, not an excess of selfishness, great *resistance*, too much of a disposition to rule and dictate, not a little of the aristocratic feeling, none too much republicanism, has not a very well balanced head nor enough *harmony* of character—a quality all-important in a chief-magistrate and eminently characteristic of President Harrison,—and is rather too ardent, impulsive, and liable to be governed by his *feelings* or previously entertained *opinions*, besides having a great deal of kindness and good feeling. His *motives* are better than his *judgment*—though not motives of *moral principle* so much as of benevolence.

I now appeal whether his developments, as given in my work, especially as regards his great Self-Esteem and Firmness, and want of Approbateness and Conscientiousness, are not in striking harmony with his conduct, and especially his *veto*es?

I know indeed that in this article, I have run foul of *both* political parties, for which I expect a severe castigation, but I have followed President Tyler's phrenological *developments* implicitly, and am sure these remarks will commend themselves to every unprejudiced mind, as *true*—politicians and political influence, I neither court nor fear. The readers of the Journal may expect other similar articles on the phrenological developments of other conspicuous public men.

ARTICLE III.

PHRENOLOGY AND BEGGARY—A FACT.

Practicability of Phrenology.

MR. EDITOR:—When a doctrine is so clear that its truth can be demonstrated by a novice, Dr. Gibbons says it ought to be received by all that possess ordinary intelligence. And, that the propositions of Phrenology are susceptible of proof in this way, the following narrative may show.

In the Fall of 1840, one day towards evening, a man called at the residence of the writer, asking alms. As he lifted his old hat in salutation, I was surprised at the remarkable prominence of his forehead, in the region of "Causality." And, in

order to test the pretensions of the new science. I invited him into the house ; and, without acquainting him with my design, asked him what he was doing for a support. He replied that, of late he had been occupied in the invention of a *Marine-Torpedo*, but that, having no friends or means, it was abandoned ; and he was now wandering without any particular destination or business, though he would gladly accept of any employment that would yield him a subsistence.

I remarked that he must have devoted himself to some subject requiring much reflection ; and, on being pressed to disclose the meditations that had most occupied his mind, he started in surprise, as though by some necromancy I had read his very thoughts ; and observed that, he had indeed been much interested in one subject, but, as he was an ignorant, obscure, and a poor man, the progress and result of his deliberations, could not be edifying to others, and they had, therefore, been kept to himself ; while the abstraction of manner, superinduced by the absorbing ardor with which he had pursued his theme, made people think him crazy ; and perhaps was one reason why he had become an outcast and penniless.

He unfolded his little pack, and handed me three duodecimo manuscript volumes, observing, that, as I was the only individual that had ever manifested an interest in his behalf, he hoped I would accept his papers containing the result of his humble researches ; farther remarking in a very touching manner, that as he had no home, business, or friends, nor was possessed of any abilities or accomplishments that could elevate him in society, the books were quite an unnecessary encumbrance in his pilgrimage.

During our conversation he evinced an astonishing familiarity with the Holy Scriptures, and the writings of many commentators. He was conversant with history, and had read many philosophical authors,—and yet he was a beggar !

His head was very large—broad—depressed on the crown, high in front, and the forehead, over the eyes, very protuberant.

May I inquire, sir, whether such a conformation justified me, phrenologically, in conjecturing at once that the poor fellow of whom I have been speaking, was intellectually no

common man?—and was he fitted to write profoundly, as he certainly has done in the three volumes yet in my possession, upon an abstruse question that has long puzzled the philosophers of the world?

His subject proved to be the “Identity of the lost Ten Tribes of Israel, with our North American Indians!”

His style is so logical and forcible, that I have on several public occasions, introduced his work to notice; and it is regarded by many intelligent gentlemen as a most remarkable performance.

With profound respect, yours, &c.,
Professor FOWLER.

R. H.

Williamsburgh, N. Y., 1842.

ARTICLE IV.

PATHOLOGICAL FACTS.

O. S. FOWLER Esq.,—

Dear Sir: We promised to forward to you some pathological facts confirmatory of phrenology; but the pressure of our business has prevented a compliance, till this moment.

The difficulty has existed in the want of proper *vouchers*: without which, we do not ask others to give credence to facts of this nature. But Phrenology does not rest upon one fact merely; for, a lofty pyramid is already raised, and a few more only are necessary to complete its apex when skepticism itself shall be compelled to believe. There are several other facts we intend to ferret out, when we are again in the section of country where they occurred.

While lecturing at South Deerfield about the first of this month, Mrs. Betsey Sprague made to us the following statement, which, at our request, she gave in *writing*, with the privilege of publishing it to the world.

Statement. “My late husband, (Mr. Ephraim Sprague,) for many years after marriage, was a very warm-hearted friend, and a devoted husband. Indeed *no* man *more* than he, was attached to his friends or manifested those traits of char-

acter which are purely friendly. He received a severe blow upon his head, which caused much pain for a time ; but he so far recovered as to be able to attend to his business. After this partial recovery, he frequently manifested an *alienation* of friendship ; and was often *suspicious* that his best friends were his enemies.

For the last five years of his life, he became very *irritable*. Nothing could be done for him to his satisfaction ; and, the would often complain to his hired-men that *I* was his *enemy*.

"As the difficulty increased in his head, his *affections* for me, (of whom before he was *very fond*,) appeared at times to be *entirely* alienated. This caused me much sorrow, and I desired to conceal the fact from my neighbors. I doubled my assiduity to please and comfort him ; yet his *suspicious fears*, *irritability* and *coldness* were frequent. His intellect remained unimpaired till his death, which occurred June 5th, 1840."

From these phenomena we at once concluded, that the organs of Cautiousness, Secretiveness, Combativeness and Adhesiveness, must have been the seat of the cerebral affection.

Mrs. Sprague stated that, a Post Mortem examination was conducted by Dr. S. W. Williams, of this place, (*who is not a Phrenologist*), to whom we were referred for the particulars of the case, which were as follows :

An abstract of the report of the Post Mortem examination of Mr. E. Sprague.

"Upon examining the head, we found the dura-mater adhering more firmly than natural to the skull. This membrane was thin and not injected. The skull itself was very thin.* The right lobe of the cerebrum was healthy. The left was much diseased upon the *top* and *back* part of it, even as far as the falx. An abscess had formed in this place, of the size of a small goose-egg ; or, rather, the brain in this place was much softer than natural, and in that state which the French call *ramollissement*. It contained but little pus. The shape of the softened part was pyramidal, pointing towards the *base* of the cerebrum on that side of the head. All the other parts of the brain were natural."

* A condition which always accompanies great mental action.

"I hereby certify that the above is a correct copy from my statement of the Post Obit. examination of the brain of Ephraim Sprague, of South Deerfield, who died June 5th, 1840.

"STEPHEN W. WILLIAMS."

"*Deerfield, June 20th, 1842.*"

The doctor remarked to us in explanation, that he intended the report to be understood, that the diseased part of the hemisphere was *upward, backward, and outward.*

Thus the diseased part, corresponded with the organs of Cautiousness, Secretiveness, Combativeness, and Adhesiveness, (to which we have alluded) and produced an interruption of the natural manifestation of those faculties.

BUEL & SIZER.

—
"MR. FOWLER :—

"Sir: A Mr. McNaughten, of Wheeling, and myself, were passengers in the stage which changed horses at Fair View, at a Temperance House—we were shown into a room, adjoining the room appropriated to travellers generally, in which there was a lad about 16 years old, laying on a bed with his head tied up. I felt an immediate interest to know the cause, and was informed that a horse had kicked him, some days previous, on the side of the forehead. I desired to see the wound, which was precisely at the point where the organ of Mirthfulness is located. I immediately inferred that, (as in other cases of inflammation of the cerebral organs,) increased action must exist, and predicted the conduct during his illness to the woman in waiting; but, she having just come, as nurse merely stated her belief in the correctness of my observations. That instant the landlord entered, and I repeated what I before had remarked—of his disposition to witty and ludicrous observations, during febrile action—which astonished him as well as Mr. McNaughten. On inquiry, I ascertained that the physician who attended him had never intimated from what his peculiar condition of mind had arisen. The lad was considerably reduced in weight, and, no doubt by depletion, in order to reduce what is deemed a mental derangement from febrile causes; when, in fact, there was naught else than an inflamed condition of one organ to arrest the attention of any one acquainted with the functions of that

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portion of the cerebrum. I was thanked kindly for my observations, and left my compliments to the physician, with a request that what I had stated as the cause of mental eccentricity in the patient, should be communicated to him, with the hope that any course of treatment which might have been adopted would be changed accordingly.

“About 20 years ago, I met in Lexington, Ky., with a mechanic, (I believe a carpenter,) who told me that he had, several years previous, received a severe wound in the left upper part of the forehead, (the scars of which were remaining,) from a piece of scantling falling on it. I think he told me that Dr. Dudley, of that town, had trepanned him, or removed some pieces of bone. What was remarkable in this case, was, that during the state of inflammation that followed, he felt an irresistible degree of joy and playfulness, that his ideas took a remarkably humorous turn, and he felt inclined to sing droll and lively songs, to compose lively poetry, a thing he never before had any talent for, and that he had continued to feel more gay ever since, and that his whole disposition was more cheerful, and inclined to read works of fancy.”

DR. KLENGEL’.

The following is the communication from Mr. Hitchcock, referred to on p. 123 of the Journal.—Ed.

“MR. O. S. FOWLER,—

“Dear Sir: In your lecture last evening, you alluded to an anecdote of myself, and as I did not at the time respond to the request to relate the particulars, I will do so now upon paper, with the remark that you are at liberty to make such use of it as you think proper.

“After your lecture on the evening of the 21st inst., I remarked to you that your anecdote of the man who received an injury in the head, near the organ of Tune, and who, soon after, began to sing, reminded me of a fact with which I was acquainted, concerning a man who received a severe injury in the head, and who found it impossible to suppress an involuntary disposition to laugh. I inquired if this could have been caused by an injury of any particular part of the brain, and if

so, what part. Your answer was 'Mirthfulness,' and to locate which, you placed your finger on my head. I inquired whether you could discover a scar, or the effects of a wound under your finger. You replied 'yes,' and inquired whether it was of myself I had spoken, which was the fact.

"In order to show that my situation at the time was not such as was calculated to excite Mirthfulness, but on the contrary, the very opposite emotion, I will give you the facts as briefly as possible.

"In 1826, myself with another individual were assaulted in a murderous manner by two others; among other wounds I received, was one at or near where phrenologists locate Mirthfulness, (the scar of which you have seen as above stated)—the blow being of such force, (made with a small stone-cutters axe,) as to leave me entirely senseless for some time. After the affray was over, and as the wounded were brought in, (four were severely wounded—one of the four mortally,) one man was led in by two others, his head, arms and hands, were dreadfully bruised and cut, and he was completely drenched in blood; and as he came in he exclaimed, 'I am a dead man, I am a dead man—my head is all split open.' This exclamation, and the manner of it, struck me as ludicrous; and after our wounds had been dressed and we had been removed to our own quarters, this exclamation of my friend would recur to my mind; and, although the surgeon was not without apprehension that our wounds might prove fatal, still I found it impossible to suppress a disposition to laugh immoderately when this idea would recur. I was sensible of the impropriety of mirth at such a time, but finding it impossible to suppress it, I did my best to conceal it from those in attendance upon us, and more especially from my wounded friend who was the cause of it, and who lay in the same room with me. I suffered much during the following evening and night in my endeavors to suppress it and the cause of this strange propensity, notwithstanding which, I lay many hours that night covered up in my bed convulsed with laughter. This state of the mind continued but with diminishing force for more than a week.

"Respectfully,

"J. HITCHCOCK"

Rochester, Jan. 23, 1841.

19*

Ideality and Sublimity.

The husband of a lady in Providence, R. I., informed me that his wife often felt a most intense pain in the temples, and in putting his hand upon her head to show me its location, put it upon IDEALITY AND SUBLIMITY. The following account of her mental and cerebral condition, will show that during the attack of this disease, she suffered extremely from the inflammation of the organs of Ideality and Sublimity, and at the same time experienced an exalted manifestation of the feelings and emotions produced by these faculties. In other words, her *organs* of Ideality and Sublimity and the sentiments of the ideal and sublime, were similarly affected. Ed.

—
Providence, Aug. 26, 1842.

MR. FOWLER:

Sir,—Whatever there is in the following statement that will be useful to you or others, is at your service, with the liberty of making any alterations by way of improvement, which you may deem best. Wishing to oblige, I remain

Respectfully yours, I. G. H. BARSTOW.

During the early part of my life, I do not recollect to have been afflicted with inflammation of the head. I had a great desire to write poetry even before I could write, which I learned to do at the age of seven years. When this inflammation first commenced, it was not violent or of long continuance; but has regularly increased in both, until the present time. It is for the most part confined to the left side of my head, but it sometimes alternates, though never so violent when in the right side. My first warning of its approach is a confusion of thought, and an unnatural depression of spirits. The pulsations of the head increase rapidly. The veins on the side of my head also appear swollen, and resemble in feeling tightly drawn wire. These appearances are attended with very great pain in that region of the head where they occur, and great heat. My hands and feet are cold; indeed there seems little circulation of the blood through the whole system, excepting in the head. I always feel a desire to write, and more especially to write poetry, and was accustomed, formerly, to do so; but the increasing violence of its attacks, so entirely prostrates the strength of my system, as to preclude

all possibility of my doing it now. I sometimes fall into a light slumber, but am always sensible of my distress; and frequently suppose myself wandering amidst beautiful and sublime scenery. All thoughts of real life give place to the ideal. My imagination revels amidst scenes of its own creation until entirely spent; and cannot be aroused sufficiently to write until it has had time to recover itself.

ARTICLE V.

PHRENOLOGY AND ANIMAL MAGNETISM.—NO. 2.

If it be asked what is Animal Magnetism, I reply, it is that spirit, that vital principle, on which life, sensation, enjoyment, suffering, and every function of mind and body depend. And its abundance and character determine the intellectual and moral qualities not only of man, but also of the brute creation, and will doubtless be found to extend to the vegetable kingdom, if not to constitute the main and primary element of all things.

Nor is its *discovery* as recent as is generally supposed. It was unquestionably known to the ancients, and employed in giving those prophetic inspirations and prophecies on which they placed so implicit a reliance.*

*Dr. Sherwood, the author of a new system of medicine, founded on Magnetism, makes the following remarks on this subject. "The state of the human system, called the mesmeric, sleep-waking or somniscient, was long known to the ancient eastern nations, who practised manipulations and employed the magnet in the healing art, like the magnetists of the present day. Travellers in the eastern countries describe paintings found in the temples of Thebes and other ancient cities which represent persons in a sleeping posture, while others are making passes over them. The priests of Chaldea, of Nineveh, of Babylon, of Judea and Jerusalem, and the priests and physicians of ancient Greece and Rome practised magnetism in their temples and in the healing art long before the Christian era. Aristotle informs us that Thales, who lived six hundred years before Christ, ascribed the curative properties in the magnet to a soul with which he supposed it

Many of the fundamental truths of Magnetism are in the mouths of the whole community. Thus "Satan is always near when we are speaking of him," is used to signify that when we are talking or thinking of any person, that person is apt to come right in upon us. In other words every man has a magnetic atmosphere which pervades and precedes him. His spirit desires to see, and is intently engaged in contemplating his friend, or enemy, as the case may be, and this contemplation of this friend or enemy, excites the spirit of that friend or enemy, in consequence of the spirit of the former preceding his bodily presence and exciting the spirit of the latter to think about him.

Again: it is considered injurious for healthy children to sleep with sickly or feeble persons. Magnetism explains this by showing that the healthy magnetism of the well one is communicated to the sickly one, just as when you lay a hot brick between two cold ones, the heat of the one is communicated to the others, and their cold received in return. Whenever I magnetize for any pain and remove it, I feel that pain running up my arms, and often spreading through my whole body. King David employed this principle in choosing a young and healthy woman as the bed-fellow of his declining age. I ask believers in Revelation why this fact was recorded, if not to teach this great truth of Magnetism and Physiology?

"*Gaping is catching*," also expresses the general sentiment to be endowed, and without which he also supposed no kind of motion could take place. Pliny also affirms the magnet to be useful in curing diseases of the eyes, scalds and burns; and Celsus, a philosopher of the first century after Christ, speaks of a physician by the name of Asclepiades who soothed the ravings of the insane by manipulations, and he adds that his manual operations, when continued for some time, produced a degree of sleep or lethargy. They also obtained, from persons in the somniscient state, a knowledge of the past, the present, and the future, which they regarded as perfect, and, on extraordinary occasions, they proclaimed to the world from their temples the knowledge thus obtained. These temples, in which their most distinguished clairvoyants, priests and priestesses were supported by the voluntary contributions of different nations, were plundered and destroyed by the barbarians in after ages, and the art by which that knowledge was obtained, was lost in the dark periods which ensued.

that the state of mind possessed by one is transmitted to those about him, and the *means* or *medium* of that transfer, is Magnetism. This is also the instrument or agent by means of which one individual operates on another in conversation, and a speaker affects an audience.

The speaker is again remagnetized by the audience; for, if he utters a sentiment which the audience like, they send back a hearty response, and he is invigorated and emboldened. But if he says what they dislike, they throw back a dampening embarrassing influence, and he becomes confused.

Nor do I make the declaration without reverence, that the miracles of Christ and his apostles, were made by means of its instrumentality. Christ enquired who had touched him, adding, "for I perceive that virtue has gone out of me." And if there be anything in the predictions of Miller, in regard to the second coming of Christ, that coming will be found to consist in the re-discovery and general belief and practice of the sciences of Animal Magnetism, Phrenology, and Physiology, which bring "glad tidings" to the afflicted children of men, and by which the sick are restored to health, the well guarded against pain, the vicious reformed, the virtuous preserved in their standing, and man presented with the key of his mental and moral nature, by which all the hidden capabilities of that nature may be unlocked. Some most astonishing and immediate cures have been performed by means of Magnetism. Teeth have often been extracted from magnetized persons without their experiencing one particle of pain, and maladies innumerable healed. A few weeks since, L. N. Fowler magnetized a lady in Boston, who, during the magnetic sleep, had a large tumor cut out of her shoulder without experiencing a particle of pain, or indeed knowing that it had been taken from her, until, on being awaked, she was surprised to find it gone. Medicines are given in this state, by merely magnetizing water, and willing it to be any kind of medicine, or to have any specific operation on the system of the magnetized which the magnetizer pleases. A few days ago, I magnetized a person for the first time, and calling for some water, magnetized it and willed it to be a dose of *salts*. A wry face was made up, and the person asked what the matter was. "It

tasts like *salts*," was the reply, and they operated severely the whole night, exactly as a powerful dose of salts would have done. In this way, medicine has often been given for local diseases, to operate on the liver, stomach, bowels, heart, blood, &c., with the happiest results, curing the tooth-ache, or face-ache, relieving the head-ache, and removing the inflammation, pain, and swelling from wounds, sores, &c., is now a common, every-day matter—as familiar to every magnetizer as his dinner.

The magnetizing of the Phrenological organs is also very common, and, as far as I have seen or heard, perfectly satisfactory to every candid person who has witnessed them. But there is one feature in phreno-magnetism, which really deserves attention—and that is producing a *permanent* impression—one that lasts for *days and weeks*. My brother, J. N. Fowler, informs me that he magnetized a lady's Alimentiveness when she was awake, and that, by throwing upon it a powerful charge, her appetite, before very poor, had been so restored that for weeks she had eaten more every day, than before in any one *week*.

Said a lady to me the other day, "Here, magnetize my Acquisitiveness, for I'm going a shopping, and want to get good bargains." I did so, and two hours afterwards, I met her on her return. She complained I had made her walk to town and back for nothing, as she could not find any thing to suit her. Dr. Underhill, of Cleveland, O., well known as a lecturer on Temperance and a magnetizer, stated to me that he threw a powerful charge of magnetism upon the moral sentiments of a perverse, wayward, and ill-tempered Miss of 13, and that the lady of the house, weeks afterwards, remarked to him that since she had been magnetized, a perceptible change had come over her—that from being perverse, and unwilling to do things required about the house, she had become remarkably kind and obedient, and had shown no signs of stealing or lying, to *both* of which she had previously been addicted. I also magnetized a young lady in a similar way, and left her moral sentiments highly charged, and the next day she said that she had never experienced so calm and happy and even heavenly a state of mind as she had ever since she was magnetized. It doubtless continued.

Rev. La Roy Sunderland has restored cases of decided madness, and my brother has materially *benefited* insane patients, nor is the time far distant when the power of "*casting out devils*," which is only another name for curing insanity, will be practiced by good men of the present day, as it was by Christ and his apostles. Now, as then, it requires *good* men, holy men, pure-minded men, men in whom the *moral sentiments* are amply developed, to elevate the moral feelings of those magnetized; for, as is the magnetizer, so is the magnetized. If the former be fierce and fiery in his passions, or bad in disposition, the patient is similarly affected; but if the magnetizer possess high-toned moral feeling, or purity and elevation of character, the magnetized will experience the same cast of mind.

The laying on of the hands of Christ and his apostles, and Jacob's laying his hands upon the *heads* of his grandsons and blessing them, was only the *magnetizing* of their *moral sentiments*. The "*laying on of hands*" by the apostles, was for the *express* purpose of exciting the *moral* sentiments, and these hands were put upon the *moral organs*. Through all nature, every function, every thing done, has some *instrument*, some means, (I do not mean *cause*, but *instrument*,) by the action of which the effect is produced, and Magnetism is the instrument or agent employed by Christ and his apostles by which, their miracles were performed.

These and other points of harmony between Animal Magnetism and what has been observed so long and so universally as to have passed for proverbs, forms one, and that the weaker evidence in favor of its truth. Another and a still stronger is found in the beauty and philosophy with which it explains the *modus operandi* of the animal and mental economy. It shows us *how*—by what *instruments* and *agents* the various physical, intellectual, and moral functions of our nature are performed. Especially does it show how the *face* becomes the mirror of the mind, for every organ in the brain, and all the organs of the body, have a magnetic connexion with the face, by which, when any organ is excited, that portion of the face with which this organ is connected, is also excited so as to give the expression of the acting organ to the

face. And in every point in which I have examined this connexion, it has been in perfect harmony with Physiognomy, and expresses the very passion, or emotion, or mental faculty of the acting organ.*

The NATURAL LANGUAGE of the organs, when the various patients are magnetized, affords incontestable proof that these results are *natural*, not artificial.

Thus, when Self-Esteem was magnetized, the position of the patient, the looks, walk, expression of countenance &c., were inimitable, altogether surpassing any acting or mimicry I ever beheld. When Veneration was magnetized, the expression of countenance, clasped hands, uplifted eye, subdued, devotional-tones of the voice, one and all evinced the true *feeling* of reverence, being too true to nature to be *imitation*. The ravings of Combativeness, the winning smile and manner of Approbativeness, the up-and-down posture of Firmness, the hearty laugh of Mirthfulness, the greedy exhibition of Alimentiveness, &c., when each of these and other organs are excited, are so infinitely superior to all the acting and imitating that I ever saw, that I am constrained to believe them *real*, not feigned.

In the next No. of the Journal, the names and definitions, of the newly discovered organs, together with one of the cuts already promised, will be given.

* Dr. Redfield, of Watertown, N. Y., thinks he has discovered a system of Physiognomy founded on a connexion between the phrenological organs and the various bones and muscles of the face, by which the size of the organs in the head may be correctly inferred from observations made on the face. He says that defence, or Combativeness gives an aquiline nose, or a prominence towards its upper portion, (very large in Tyler,) that Acquisitiveness causes the nose to spread out just below this point; that Amativeness causes the chin to project downward and outward, (very marked in Aaron Burr,) &c. He contemplates publishing his views soon. They strike me as in the main correct, and harmonize, in several important points with the poles of the organs, to which allusion has already been made.

ARTICLE VI.

A CHAPTER OF FACTS.

In compliance with the invitation of several gentlemen of Westchester, Pa., I visited the Co. Jail, for the purpose of examining its inmates. On laying my hand on one of the prisoners, Mr. Barnard Jones, I exclaimed, "Secretiveness predominant. He is dark, scheming and cunning—will not tell the truth. Acquisitiveness and Constructiveness are also very large." This prisoner was convicted of passing counterfeit money. He had been arrested on the same charge before, but by his cunning, fastened the crime on others that were innocent. My last remark was, "You are *too cunning*. Your Secretiveness will get you into difficulty." He replied, "My old teacher used to teach me that 'cunning was better than strength.' I know I am cunning, but man can not get along without it." To his counsel, he denied most pointedly the crime for which he was condemned. His lawyer told him he had better tell the *truth*, as lies only prevented him from cross-examining the witnesses. He then admitted his crime, and acknowledged his having often repeated it.

On placing my hand on the second prisoner's head, John Currey, I started back involuntarily, exclaiming with surprise, "You, sir, are too fond of the women." "I *am* fond of my mother," replied the criminal. "But that's not all," said I. "Your passions are violent, and impulses powerful; and, what is more, you do not *govern* your passions at all, but let them drive right out. Just as you feel you act. Remember to bridle your passions, or you do not know the consequences."

He was convicted of committing a rape of the most flagrant character, on a young girl only 14 years old, and employed so much violence that, for sometime, her life was despaired of. The case was so plain against him, that no defence could be made. He was sentenced to 10 years imprisonment in the Penitentiary. All this when he was *above fifty years old*. It is said that, once becoming enraged at a man, he made at him with a scythe, and came near killing him. On another occasion, he

seized a pitchfork as the nearest weapon of his wrath, evincing in a terrific degree just the qualities ascribed to him by Phrenology. All my remarks were emphatically characteristic of the persons examined.

I also examined in public several prominent characters in the borough, and among others, Dr. Darlington, President of the Westchester Bank, author of an excellent treatise on Botany, and one of their first citizens, both in point of high moral worth, and of literary attainments. I began by describing his high-toned *conscientious scruples* and integrity, remarking that he was a pillar in society, and commanded the entire confidence of all. I also remarked that he had a truly *philosophical* mind, and had the organization which indicated high literary attainments, especially in the *natural sciences*.

Mr. Moses Regensburg was also publicly examined. Of him I remarked that, his organ of Language was very large, adding, "he expresses himself with peculiar grace and eloquence, and has a remarkable memory." "That's a fact," exclaimed Mr. R. I continued, "He has also a wonderful talent for learning languages." "I know 13," replied Mr. R. On other points of his character, and, also, on others publicly examined, Phrenology was equally successful. I described Lawyer Haines as possessing extraordinary *communicating* and oratorical powers, and Mr. H. is distinguished for his eloquence, both in speaking and writing.

MISCELLANY.

The Phrenological Almanac for 1843, edited by L. N. Fowler, and published in the same office with the Journal, is ready for delivery. Its contents this year, are unusually rich, and the illustrative cuts, excellent. First, comes a cut the head of Jonathan Edwards, so eminent for his profound reasoning and his exemplary piety; accompanied with a short sketch of his life and character, together with his phrenological developments. That high and expansive forehead, in connexion with his giant powers of intellect, affords one strong proof that there exists a relation between the size of the intellectual organs, and the powers of the intellect. Washington Irving follows; whose full eyes, and great breadth in the regions of Ideality, Sublimity, and Mirthfulness, show that he also is a living, and a most striking witness that Phrenology is true. Where will the reader find a more ample development of these organs in the head, or of these manifestations in character?

Elder Jacob Knapp is also introduced, and his developments given. Whether they accord with his true character or not, every reader will judge for himself, and whether they will tend to reconcile those conflicting opinions of him which now distract the public mind, remains to be seen.

The likeness of McDonald Clarke, "the mad poet," is excellent, and a worthy tribute to his talents is paid him. With different treatment, this distinguished son of genius would have shown forth as one of the brightest stars in the firmament of American poets; but, the treatment he received really *ruined* him. Indeed, the direct means and procuring cause of his death was some wag's playing upon his hopes and fears in regard to Mary Jones, solely the idol of his heart, and object of his song. Clarke was told that Mary was yet to be his bride. His hopes were thus raised only to be blasted, and the consequent disappointment, increased his cerebral excitement till he was taken to the lunatic asylum, where he soon died. No bust of him was taken.

Portraits of Elias Hicks, the Siamese Twins, Red Jacket, Dr. Caldwell, and some others, accompanied with a short history of their lives, as coinciding with their phrenological developments, together with much other valuable and interesting matter, follow, and render it well worthy the attention of the Amature Phrenologist, and the inquirer after the evidence of the truth of this science.

Price 12½ cts. single copy, 10 per dozen, \$6 per hundred, \$50 per thousand. As it is a periodical, letters ordering it by mail, can be franked, and as it contains only one sheet, the postage will be trifling.

Mr. M. B. Sampson, the able London correspondent of previous volumes of the Journal, has again arrived in this country, on business connected with the "Bank of England." He kindly furnished the Journal with what it has long wanted,—a copy of his work on "Criminal Jurisprudence, considered in relation to mental organization." As soon as the restricted limits of the Journal department can admit a review of it, with quotations, it will be inserted. It is a most able document, and takes just the ground in relation to criminal law, which the Editor has long entertained and advocated, namely, that our criminal code requires *essential modification*, if not a total *revision*. Or, rather, more *moral influence*, and less *physical force* are required. As a general thing, if men will not do right *without* laws, and *because it is wrong*, they will not do right *with* laws, nor from fear of the penitentiary, or the gallows. And if we *relied* upon *moral motives more*, and less on *brute force*, or what is the same thing, on *fines and prisons*, we should have more honesty and safety, and less rascality and crime. That is, if we had fewer courts and lawyers, and more Phrenologists, we should have more virtue and less vice. I will add, that dealing on the *pay down* principle, advocated in No. 6, would destroy above half of our legal business. Phrenology makes great havoc among law and lawyers. A single instance: Mr. A. sued Mr. B. for a debt of \$55. A litigation ensued, an appeal followed, and judgment was finally rendered against Mr. B., so that he had to pay the \$55, added to a bill of costs, amounting to \$361 *besides the lawyers fee*. Phrenology says, *pay down*, and let the security for the payment of a debt be in the honesty of the buyer; and let one dishonest act destroy a man's credit, that is, be a warning to others not to trust him. Let honesty be held in the *highest estimation*, and its absence mark a man as Cain was branded in the forehead.

Strictures on Dr. Epps's "Christian Phrenologist." Mr. Dayton's communication on this subject, is received. It coincides entirely with my own views on this point; still, the limited circulation in this country of Dr. Epps's work, renders the publication of his strictures scarcely necessary. I despise this truckling to existing prejudices, whether religious, social, political, or any other, manifested by some of the English Phrenologists. Phrenology I admire. Christianity I also admire, (not *modern*, Christianity, or rather the modern *perversions* of Christianity, but the Christianity of the *Bible*,) and I think I discover a perfect *similarity* between the two; but, Phrenology shows up some of the notions engrafted upon Christianity by modern sects in a clear and exposing light. It is also destined to do much to *reform* Christianity, or rather modern *bigotry*; but as I intend to sift this mat-

ter thoroughly in the Journal, in the work advertised in the prospectus, entitled "*The Natural Theology of Phrenology, its aspect on, and harmony with Revelation,*" I shall postpone entering upon a direct discussion of that subject till the completion of the works on "*Education*" and "*Hereditary Descent.*"

The natural Language of the faculties.—"Why do you not hold up your head as *I* do?" inquired a proud, empty-headed fop, of a strong minded farmer. "Look at that field of grain," answered the farmer. "All the *valuable* heads *hang down*, like mine; while those that have nothing in them, stand up straight, like yours." Large intellectual organs cause the head to hang down, and bend the body forward.

Testimonials in favor of the practical utility of Phrenology.—Said a gentleman in a conversation upon the merits and benefits of Phrenology, "if I could have obtained a knowledge of Phrenology early in life, for \$20,000 it would have been a most successful investment, even in a *pecuniary* point of view; but, its value in *moral* and *intellectual* points of view, can never be reckoned in dollars and cents."

Said a young man who had nearly ruined himself by dissipation, but was reformed by Phrenology, "I think more of Phrenology than of any thing else. It has already done me more good than all the schooling I ever had, and I would gladly do any thing in my power to support it. I never had any thing interest me so much." These were nearly his words and he appeared to *feel* all he said.

A DREAM.—The following statement in regard to Mrs. Adams, whose husband was murdered by Colt, was marked for insertion in the first No. of Vol. IV, but delayed till now for want of room.

"The following very singular circumstance in connexion with the melancholy murder of Adams by Colt, which may be relied upon as literally true. From the first moment of her husband's disappearance, Mrs. Adams was persuaded that he had been murdered. For two or three days she would give no reason for this belief. At last she communicated to her friends that she had a frightful dream early in the week of his disappearance. She thought she saw the bleeding corpse of her husband, dismembered and packed in a box! and so confident was she that she should never see him more, that it excited her very little when she heard that his body had been so discovered."

The above was copied extensively into most of the papers, and is only one of thousands of similar facts occurring continually. How are they to be explained? Are they imaginary, or are they produced by the intuitive action of one or more faculties? If so, *what* faculty? By *what law* are they produced, or on *what principle* accounted for? These questions may perhaps be answered in the Journal hereafter.

These interesting questions are now answered by the discovery of a new organ, below Causality, that *predicts* future events.

Phrenology in Ann Arbor, Mich.—These remarks were written to preface the quotations from the Ann Arbor paper, which closed the last Journal. If "one sinner destroyeth much good," one able and zealous *phrenologist* can do incalculable good in awakening attention to this science, and spreading its benign truths. Besides procuring above twenty subscribers for the Journal, and creating an extensive sale for Phrenological works in that section of Michigan. Mr. Townson Esq., of Ann Arbor, has awakened an interest in the science which will *never* cease, if it does not leaven the whole of that youthful state with its glorious doctrines. They have formed a vigorous society and have obtained a cabinet and promise much for the future, and the *encouragement* offered by such whole-souled co-operation, is quite as great as the good effected. Cannot Mr. T. furnish a full report of his lectures and labors, and some valuable articles for insertion in the Journal?

DEFINITIONS.—*Politeness.*—Telling white and black lies, and playing, I'm a fool and you're another.

Religion.—"I am more righteous than thou"—going to church to get business; and praying Sundays and cheating week days.

Intellectual Greatness.—Condemning such fooleries as Phrenology, Animal-Magnetism, &c., without knowing anything about them.

Wisdom.—Making one's self miserable.

Philosophy.—Causing nature to square with our theories, and disdaining to be tramelled by observing and obeying her laws.

Beauty.—A small waist and a big bustle.

Symmetry.—A slim, lean, spare-faced, hornet-shaped woman, liberally padded in front, and essentially *hipped*.

Riches.—Making use of other people's money.

Gentleman.—An article made by tailors.

Following the fashions.—Making one's self a fool and hypocrite.

"The chief end of man."—To make money.

Politics.—Lying.

Pickpockets.—Bank officers and brokers.

Benevolence.—Giving a starving drunkard a dram for his last sixpence.

Republicanism.—Twenty-four U. S. sailors rowing one midshipman from the Brooklyn Navy Yard to N. Y. to take an airing.

Gentility.—Refined hoggishness.*

*Chesterfield, the prince of gentility, says, it matters little *what* a man does, but mainly *how* he does it.

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ARTICLE I.

PHRENOLOGY AND ANIMAL MAGNETISM.—NO. 3.

For many years, my practice in examining heads, satisfied me of two things; first, that there was considerable unappropriated space between the organs, and, on *this* account, the organs are not wholly surrounded by those dotted lines which form their boundaries; (see cut on page 54 of the Practical Phrenology;)—the open spaces showing portions of the head unappropriated. That cut was made in 1836, so that I discovered these open spaces between the organs, even at that early date. Secondly, I had also still further observed, that portions allotted to many of the single organs, often contained a distinct protuberance at one part of them, but a depression at the other; and, in my private classes, have often shown the upper portion of Self-Esteem, next to Firmness, to be deficient, while the lower portion contained a marked protuberance; and so of Secretiveness, Acquisitiveness, and several other organs. These observations prepared my own mind for new discoveries in regard to the organs; and, no sooner had an application of Animal Magnetism been made to Phrenology,*

* In 1837, I remarked to Dr. Underhill, in Cleveland, Ohio, that if Animal Magnetism were true, it might be applied to the Phrenological organs; and, nothing but an excessive professional practice, prevented my doing it then. In May last, before any such application had been made, when my brother magnetized Miss Gleason, in Boston, I urged him to magnetize the organs. News of the death of his wife received that same morning, and his preparing to come to New York that day, alone prevented his doing it.

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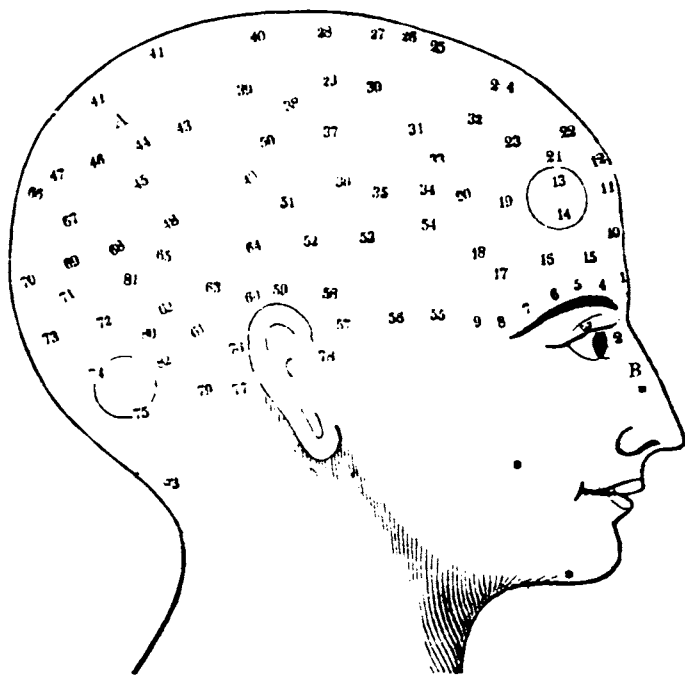
than I eagerly embraced it, not only to test the truth of magnetism in regard to the organs that were fully established, but also, when satisfied on this point, to see which of the doubtful organs stood being tested by magnetism, as well as whether new ones could be discovered. Accordingly, the Rev. La Roy Sunderland, Dr. Sherwood, and myself, instituted a series of Phreno-Magnetic experiments,—a summary of that portion of the results which relate to *Phrenology* is given.

In giving a summary account of the organs supposed to have been discovered, I shall *define* instead of describe, because in this way, the function of the organs can be presented in a manner much more clear and succinct than by *describing* them. Those about which the Author is less certain, will be marked with a star; and, in relation to all of them, he begs leave to make this general remark, that, although he is certain of the truth of Animal Magnetism, and of the existence and location of many new organs, yet his observations have not been as extensive and various as could be wished, and therefore are subject to *revision*. Still, unless his confidence amounted almost to a certainty, this subject would never have found its way, either into the columns of this Journal, or the pages of this Work. These discoveries have induced him to re-number all the organs, beginning with the forehead, and to re-name most of the old ones; the former, because such a course seemed necessary, and the latter, in order to do away with the mere *technicalities* of the science, and apply plain, English names which all understand, in place of those foreign names, with a scientific rather than a practical termination, which Spurzheim, in his misguided zeal to elevate Phrenology to a rank among the sciences, unwisely gave them. I have long been desirous of making this change, and this affords an excellent opportunity to put it in practice.

NAMES, NUMBERS, AND LOCATION OF THE PHRENOLOGICAL ORGANS.

1. **INDIVIDUALITY**—Observation, curiosity to *see things*, the *noticing* faculty.
2. **FORM**—Recollection of things by their *SHAPE*, of countenances, &c.
3. **LANGUAGE**—Three organs: one, for expressing ideas, connected with Ideality; another for merely talking, without saying anything, called garrulity; and a third, for remembering proper names.
4. **SIZE**—Cognizance and judgment] of magnitude, bulk, proportion. large and small, &c.

5. **WEIGHT**—The *balancing* faculty; application of the laws of gravity.
6. **COLOR**—Perception and recollection of colors.
7. **ORDER**—System; arrangement; having a place for things, and things in their places.
8. **NUMBER**—Ability and disposition to *count*.
9. **CALCULATION**—Mental arithmetic; casting accounts *in the head*; *computing* numbers.
10. **EVENTUALITY**—Recollection of *facts, events, occurrences, experiments*, history, news, information, circumstances, business transactions, &c.: two organs—one for remembering the scenes of childhood; the other, for recollecting recent transactions and information.
11. **COMPARISON OF *physical things***—Comparing those things of which the perceptive faculties take cognizance.
12. **COMPARISON OF *Ideas***—Discrimination, power of analyzing, illustrating, criticising, generalizing, reasoning by induction, &c.
13. **CAUSALITY**—Power of thought; reasoning by inference; perception and application of the *laws* of cause and effect; conception of ideas; investigation; philosophical reasoning.
14. **PLANNING**—Adapting means to ends, contrivance; perceiving the shortest, surest way to effect purposes; the committee of ways and means.
15. **LOCALITY**—Two organs: recollecting places, and love of travelling.
16. **TIME**—Recollecting *when* things occurred; keeping time in the head; the *beat* in music, dancing, &c.
17. **TUNE**—Disposition to sing; catching tunes by rote, or by the ear.
18. **MUSICAL HARMONY**—Perception and love of the higher qualities of music.
19. **WIT**—Repartee, perceiving and manufacturing jokes, retorts, ect.; arguing by ridicule.
20. **LAUGHTER**—Merriment; *Laughing easily, much and heartily*.
21. **SUAVITY**—Politeness; disposition to say and do things *agreeably*.
22. **PHYSIOGNOMY**—Discernment of character; reading the characters of men from their countenances, conversation, &c.; managing men.
23. **FLATTERY**—Disposition to *praise*, compliment, &c.
24. **KINDNESS**—Disposition to *do favors, oblige, serve, &c.*; *active benevolence*.
25. **PITY**—Sympathy for the distressed, commiseration.
26. **GRATITUDE**—Grateful for favors received; a thankful, grateful spirit.
27. **DEFERENCE**—Submission to superiors; homage, respect for age and worth; diffidence; independence on the great and learned.
28. **VENERATION**—Devotion; worship of a Supreme Being; religious awe.
29. **FAITH**—Trust in Divine Providence, and following its guidance.
30. **CREDULITY**—Belief in wonders, fish-stories, the strange, novel, &c.
31. **IMITATION**—Ability and disposition to copy, take pattern, draw, imitate the ways of others; do after them; learn by being shown once, &c.
32. **MIMICRY**—Ability to mock, caricature, represent, personify, &c.
33. **SADNESS**—The lonely, sad, sorrowful, bad feeling, without cause.*
34. **TASTE**—Refinement; elegance of manners and expression; neat-



ness of person; disgust of the coarse and vulgar; sense of propriety; gracefulness.

35. IDEALITY—Imagination; fancy; conception of the beautiful; the love of poetry, fiction, &c., and a disposition to make them; reverie.
36. CHEERFULNESS—A contented, joyous, happy, cheerful feeling.
37. HOPE—Expectation; anticipation; enterprise; looking at the bright side of the prospect; hoping against hope; counting chickens before they are hatched; never letting well enough alone.
38. CONSCIENTIOUSNESS—*Justice*; disposition to do *right*; integrity; honesty; fairness; sense of moral obligation; probably two organs, one toward men; the other toward God.
39. FIRMNESS—Decision; perseverance; stability; unity of purpose.
40. SELF-ESTEEM—Self-confidence; self-assurance; ambition to do and be something great, noted, and extraordinary; aspiration after eminence, dignity.
41. SELF-WILL—Love of liberty; disposition to rule one's self; insubordination; unwillingness to serve or obey, or be *under* another; desire to be in business for *ones-self*; assuming the responsibility of our own actions; love of power; a domineering spirit; determination to do as one pleases; and have *this* own way in spite of consequences.
42. REGARD FOR CHARACTER, standing, honor, estimation, a good name, &c.

43. LOVE OF DISPLAY, fashion, style, etiquette ; splendor of equipage, &c.
44. JEALOUSY—Desire to be the *sole* object of regard, affection, praise, &c. ; spirit of rivalry, emulation, &c. ; desire to excel others ; out do all ; be noticed, &c.
45. FRUITFULNESS—This faculty makes the male sure in begetting, and the female go her full time.
- A. MODESTY—Bashfulness ; shame-facedness ; blushing easily.
46. CONTINUITY—Dwelling on and pouring over one thing ; the plodding, prosing, continuous disposition ; patience in examining, collating, comparing, &c.
47. PHYSICAL FEAR—Carefulness, caution as to dangers, losses, ect.
48. MORAL FEAR—Fear of the consequences of doing wrong, offending the Deity, &c.
49. GUARDEDNESS, as to papers, expressions, &c. ; circumspection.
50. COMBINATION—Partnership ; disposition to unite in business. (*)
51. MONEY-MAKING—Trading ; dealing largely ; driving a big business.
52. ECONOMY—frugality ; saving money ; contracting expenses ; hoarding ; husbanding for the future.
53. INGENUITY—Dexterity in using tools, making things, turning off work, making and working machinery, ect : building, slight of hand in all manual operations.
54. SMELL—Love of fragrant odors, and aversion to those that are disagreeable.
55. THIRST—Disposition to drink ; love of the water.
56. APPETITE—Enjoyment of food ; hunger ; relish for food.
- B. TASTE—Love of richly-flavored and highly-seasoned delicacies.
57. SUBLIMITY—Love of the grand, sublime, and terrific in nature, mountain scenery, cataracts, &c.
58. RETRIBUTION—Revenge ; disposition to *punish* or have *satisfaction*.
59. DESTRUCTIVENESS—Disposition to break, destroy, cause pain, hurt, tease, tantalize, deface, &c.
60. ANGER—Resentment ; spirit ; contention.
61. RESISTENCE—Self-defence ; self-protection ; defence of *rights*.
62. COURAGE—Self-possession and coolness in personal danger ; intrepidity ; bravery ; valor.
63. TATTLING—Telling the faults of others ; when ungoverned, slander ; backbiting ; evil-speaking ; town-talk ; gossip.
64. SECRETIVENESS—Management ; artifice ; keeping secrets ; self-restraint ; evasiveness ; reserve.
65. DISLIKE—Aversion ; dissatisfaction ; fault-finding ; peevishness ; grumbling.
66. LOVE OF HOME—Attachment to the domicile of childhood and youth : love of the old homestead—of “father’s house,” ect. ; desire to have a place of our own.
67. PATRIOTISM—Love of country, and a more recent habitation.
68. ADHESIVENESS—Friendship ; love of company ; attachment to friends : the companionable, sociable, cordial, warm-hearted feeling.
69. LOVE OF KEEP-SAKES—Of presents, remembrances, ect.

70. PARENTAL LOVE—Attachment of parents to their own children; desire to caress and pet them.
71. FILIAL LOVE—Love of children to their parents, or those who provide for, watch over, and advise them.
72. CONNUBIAL LOVE—Love of husbands and wives for each other.
73. LOVE OF PETS—Of horses, dogs, stock, ect., and desire to improve the breed; the feeling of the shepherd.
74. CARRESSING—Pure love between the sexes; disposition to hug, kiss, caress, fondle, ect.
75. PHYSICAL LOVE—Animal passion; the sexual impulse, lust.
76. LOVE OF LIFE—Enjoyment of existence; tenacity of life.
77. DREAD OF DEATH—Shrinking from death and annihilation. (*)
78. BUFFOONERY—Low, comical wit; clownish sport; revelry.
79. ORGAN that controls the motion of the limbs. (*)
80. ORGAN OF THE HEART.
81. ORGAN of *Respiration*.
82. ORGAN of *Digestion*.
83. ORGAN OF MOTION—The great center or common pole of all the muscles; desire and ability to *act*, or be *doing* something. (*)

ARTICLE II.

EXISTING EVILS AND THEIR REMEDY. THE CURRENCY.

Since writing the preceding article on this subject, a friend has called my attention to the following remarks from the pen of the great philosopher—Franklin, which are so much in point and so appropos to the present condition of our country, that they will be inserted entire with the addition of such notes as may be deemed necessary to amplify or adapt them to the exigencies of the present time.

“ON PAPER MONEY.

*Remarks and Facts relative to the American Paper money.**

In the Report of the board of trade, dated February 9, 1764, the following reasons are given for *restraining the emission*

* The occasion of the Report, to which this paper is a reply, was as follows. During the war there had been a considerable and an unusual trade to America, in consequence of the great fleets and armies on foot there, and the clandestine dealings with the enemy, who were cut off from their own supplies. This made great debts. The briskness of the trade ceasing with the war, the merchants were anxious for payment, which occasioned some confusion in the colonies, and stirred up a cla-

of paper-bills of credit in America, as a *legal tender*.

1. "That it *carries the gold and silver out* of the province, and so ruins the country; as *experience has shown*, in every colony where it has been practised in any great degree.

2. "That the *merchants* trading to America *have suffered* and lost by it.

3. "That the restriction of it *has had a beneficial effect* in New England.

4. "That every *medium of trade should have an intrinsic value*, which paper-money has not. Gold and silver are therefore the fittest for this medium, as they are an equivalent; which paper never can be.

5. "That *debtors* in the assemblies make paper-money with *fraudulent views*.

6. "That in the middle colonies, where the credit of the paper-money has been best supported, the bills have *never kept to their nominal value* in circulation: but have constantly depreciated to a certain degree, whenever the quantity has been increased."

To consider these reasons in their order; the first is,

1. "*That paper-money carries the gold and silver out of the province and so ruins the country; as experience has shown, in every colony where it has been practiced in any great degree.*"—The opinion, of its ruining the country, seems to be merely speculative, or not otherwise founded than upon misinformation in the matter of fact. The truth is, that the balance of their trade with Britain being greatly against them, the gold and silver are drawn out to pay that balance; and then the necessity of some medium of trade has induced the *mour* in England against paper-money. The board of trade, of which Lord Hillsborough was the chief, joined in this opposition to paper-money, as appears by the report. Dr. Franklin being asked to draw up an answer to the report, wrote the paper given here; adapted to the then condition of the colonies; in relation to which the principles are sound: but in relation to great Britain no more is said than what is accordant with universal experience. When paper was over-issued in lieu of money, bankruptcies followed, and the British creditors suffered accordingly; as they have since suffered through similar causes.

making of paper-money, which could *not* be carried away. (1) Thus, if carrying out all the gold and silver, ruins a country, every colony was ruined before it made paper-money.—But, far from being ruined by it, the colonies that have made use of paper-money have been, and are all in a thriving condition. The debt indeed to Britain has increased, because their numbers, and of course their trade, have increased; for all trade having always a proportion of debt outstanding, which is paid in its turn, while fresh debt is contracted, the proportion of debt naturally increases as the trade increases; but the improvement and increase of estates in the colonies have been in greater proportion than their debt. New England, particularly in 1696, (about the time they began the use of paper-money,) had in all of its four provinces but 130 churches or congregations; in 1760 they were 530. The number of farms and buildings there is increased in proportion to the numbers of people; and the goods exported to them from England in 1750, before the restraint took place, was near five times as much as before they had paper-money. Pennsylvania, before it made any paper-money, was totally stripped of its gold and silver; though they had from time to time, like the neighboring colonies, agreed to take gold and silver coins at higher nominal values, in hopes of drawing money into, and retaining it, for the internal uses of the province. During that weak practice, silver got up by degrees to 8s. 9s. per ounce, and English crowns were called six, seven, and eight shilling pieces, long before paper-money was made. But this practice of increasing the denomination

(1) This single argument, or rather fact, that whenever the balance of our trade with England is against us, (which is all the time,) our gold and silver will be drawn from the banks to pay this balance, affords evidence too clear, too strong to be evaded or denied, that till the balance of trade is in our favor, a currency founded exclusively on gold and silver, must fluctuate, our banks be drained, and business deranged. But adopting the notion suggested in our last, of founding the currency on *products, manufactures, landed-property, &c.*, will render that currency *uniform*. Then if our specie is wanted, let it go, for we can get along just as well without it, but, now when it is wanted, (and this is continually,) our currency is deranged, and our banks obliged either to contract their issues, or else break. This basis would compel them to take our products or else not import, which is just what is wanted.—Ed.

was found not to answer the end. The balance of trade carried out the gold and silver as fast as they were brought in; the merchants raising the price of their goods in proportion to the increased denomination of the money. The difficulties for want of cash were accordingly very great, the chief part of the trade being carried on by the extremely convenient method of barter; when in 1723 paper-money was first made there, which gave new life to business, promoted greatly the settlement of new land (by lending small sums to beginners on easy interest, to be repaid by installments) whereby the province has so greatly increased in inhabitants, that the export from hence thither is now more than ten fold what it then was: and by their trade with foreign colonies, they have been able to obtain great quantities of gold and silver to remit hither in return for manufactures of this country. New York and New Jersey have also increased greatly during this period, with the use of paper-money; so that it does not appear to be of the ruinous nature ascribed to it. And if the inhabitants of those countries are glad to have the use of paper among themselves, that they may thereby be enabled to spare, for remittances hither, the gold and silver they obtain by their commerce with foreigners; one would expect, that no objection against their parting with it could arise here, in the country that receives it. (2)

The 2d reason is, "*That the merchants trading to America have suffered and lost by the paper-money.*"—This may have been the case in particular instances, at particular times and places; as in South Carolina, about 58 years since: when the colony was thought in danger of being destroyed by the Indians and Spaniards; and the British merchants in fear of losing their whole effects there, called precipitately for remittances; and the inhabitants, to get something lodged in safe countries, gave any price in paper-money for bills of exchange; whereby the paper, as compared with bills, or with produce, or other effects fit for exportation, was suddenly and greatly depreciated.

(2) Paper money we must have. It is convenient, and can be rendered even more valuable than the same denomination of silver. The only question is as to its basis—as to in what its value shall consist—whether in the necessaries of life, or in the precious metals.—Ed.

ed. The unsettled state of government for a long time in that province had also its share in depreciating its bills. But since that danger blew over, and the colony has been in the hands of the crown; their currency became fixed, and has so remained to this day. Also in New England, when much greater quantities were issued than were necessary for a medium of trade, to defray the expedition against Louisbourg; and, during the last war in Virginia and North Carolina, when great sums were issued to pay the colony troops, and the war made tobacco a poorer remittance, from the higher price of freight and insurance: in these cases, the merchants trading to those colonies may sometimes have suffered by the sudden and unforeseen rise of exchange. By slow and gradual rises, they seldom suffer; the goods being sold at proportionable prices. But war is a common calamity in all countries, and the merchants that deal with them cannot expect to avoid a share of the losses it sometimes occasions, by effecting public credit. It is hoped, however, that the profits of their subsequent commerce with those colonies may have made them some reparation. And the merchants trading to the middle colonies (New York, New Jersey, and Pennsylvania,) have never suffered by any rise of exchange; it having ever been a constant rule there, to consider British debts as payable in Britain, and not to be discharged but by as much paper (whatever might be the rate of exchange) as would purchase a bill for the full sterling sum. On the contrary, the merchants have been great gainers by the use of paper-money in those colonies; as it enabled them to send much greater quantities of goods, and the purchasers to pay more punctually for them. And the people there make no complaint of any injury done them by paper-money with a legal tender; they are sensible of its benefits; and petition to have it so allowed.

The 3d reason is, "*That the restriction has had a beneficial effect in New England.*" Particular circumstances in the New England colonies made paper-money less necessary and less convenient to them. They have great and valuable fisheries of whale and cod, by which large remittances can be made. They are four distinct governments; but having much mutual intercourse of dealings, the money of each used to pass current in all; but the whole of this common currency

not being under one common direction, was not so easily kept within due bounds; the prudent reserve of one colony in its emissions being rendered useless by excess in another. The Massachusetts, therefore, were not dissatisfied with the restraint, as it restrained their neighbors as well as themselves; and perhaps *they* do not desire to have the act repealed. They have not yet felt much inconvenience from it; as they were enabled to abolish their paper-currency, by a large sum in silver from Britain to reimburse their expenses in taking Louisbourg, which with the gold brought from Portugal, by means of their fish, kept them supplied with a currency; till the late war furnished them and all America with bills of exchange; so that little cash was needed for remittance. Their fisheries too furnish them with remittance through Spain and Portugal to England; which enables them the more easily to retain gold and silver in their country. The middle colonies have not this advantage; nor have they tobacco; which in Virginia and Maryland answers the same purpose. When colonies are so different in their circumstances, a regulation, that is not inconvenient to one or a few, may be very much so to the rest. But the pay has now become so indifferent in New England, at least in some of its provinces, through the want of currency, that the trade thither is at present under great discouragement.

The 4th reason is, *"That every medium of trade should have an intrinsic value; which paper-money has not. Gold and silver therefore are the fittest for this medium, as they are an equivalent; which paper never can be."* However fit a particular thing may be for a particular purpose; wherever that thing is not to be had, or not to be had in sufficient quantity; it becomes necessary to use something else, the fittest that can be got in lieu of it. Gold and silver are not the produce of North America, which has no mines; and that which is brought thither cannot be kept there in sufficient quantity for a currency. (3) Britain, an independent great state, when its inhabitants grew too fond of the expensive luxuries of foreign

(3) This is as true now as then with this exception, that the balance of trade against us is vastly greater now than then, which must be paid in specie, so that, unless our resources for obtaining silver were very great, we should have none remaining on which to base our currency.

countries, that draw away its money, can, and frequently does, make laws to discourage or prohibit such importations; and by that means can retain its cash. The *colonies* are dependent governments; and their people having naturally great respect for the sovereign country, and being thence immoderately fond of its modes, manufactures, and superfluities, cannot be restrained from purchasing them by any province law; (4) because such law, if made, would immediately be repealed here, as prejudicial to the trade and interest of Britain. It seems hard therefore, to draw all their real money from them, and then refuse them the poor privilege of using paper instead of it. Bank bills and bankers' notes are daily used *here* as a medium of trade, and in large dealings perhaps the greater part is transacted by their means; and yet *they* have no intrinsic value, but rest on the credit of those that issue them; as paper-bills

(4) All the tariffs, and all the prohibitory laws that may be enacted, will never prevent the Americans from importing to an enormous extent. Any thing *English*, if it be only an English dandy, is infinitely superior to the same article manufactured in America, though the American may be superior in all other respects except being made in England. Hence, immense quantities of American manufactures are shipped, and by crossing the Atlantic twice, are infinitely improved in quality and saleableness. It is to be hoped that the *Home League* may do something to stem this tide of fondness for the foreign, but so deeply is it riveted in the hearts of the American people that that hope is feeble. All who lay any claim to gentility, or fashion or ton, must be habited and surrounded by *imported* broadcloths, *imported* silks, *imported* carpets, imported fashions, imported *every* thing. Even the Revolution did little to arrest this general rush for whatever is *imported*, and these hard times are in fact the penalty of this craving after the *foreign*. But the evil of it is, that those who sin, (the rich who indulge in foreign products,) are not the ones who suffer from the hard times. Still the midling and poorer class *admire* the imported *because* it is imported, and envy and bow and cringe to those who *are* able to purchase foreign manufactures, so that they sin in *heart* if not in action, and ought to suffer. Do let the foreign alone, and let those alone who procure them, but patronize and praise the *American* and those who patronize home manufactures, and our imports will soon lessen, and our specie stay at *home*, and the currency founded on it be more uniform. Still, the *natural basis of valuation, is products—the necessities of life.*

in the colonies do on the credit of the respective governments there. Their being payable in cash on sight by the drawer is indeed a circumstance that cannot attend the colony bills, for the reason just above mentioned; their cash being drawn from them by the British trade; but the legal tender being substituted in its place, is rather a greater advantage to the possessor; since he will not be at the trouble of going to a *particular bank* or banker to demand the money, finding (wherever he has occasion to lay out money in the province) a person that is obliged to take the bills. So that even out of the province, the knowledge that every man within that province is obliged to take its money, gives the bills credit among its neighbors, nearly equal to what they have at home.

And were it not for the laws *here*, that restrain or prohibit as much as possible all losing trades, the cash of *this* country would soon be exported; every merchant, who had occasion to remit it, would run to the bank with all its bills, that came into his hands, and take out his part of its treasure for that purpose; so that in a short time, it would be no more able to pay bills in money upon sight, than it is now in the power of a colony treasury so to do. (5) And if government afterwards should have occasion for the credit of the bank, it must of necessity make its bills a legal tender; funding them however on taxes which they may in time be paid off; as has been the general practice in the colonies. At this very time, even the silver money in England is obliged to the legal tender for part of its value; that part which is the difference between its real weight and its denomination. Great part of the shillings and sixpences now current are, by wearing become five, ten, twenty, and some of the sixpences even fifty per cent. too light. For this difference between the *real* and the *nominal*, you have no *intrinsic* value; you have not so much as paper, you have nothing. It is the legal tender, with the knowledge that it can easily be repassed for the same value, that makes three-pennyworth of silver pass for six pence. Gold and silver have undoubtedly *some* properties that give them a fitness above paper, as a medium of exchange: particularly their *universal*

(5) 'This must forever continue to be substantially the case as long as specie alone gives value to bank bills.

estimation; especially in cases where a country has occasion to carry its money abroad, either as a stock to trade with, or to purchase *allies* and *foreign succours*. Otherwise, that very universal estimation is an inconvenience, which paper-money is free from; since it tends to deprive a country of even the quantity of currency that should be restrained as a necessary instrument of its internal commerce, and obliges it to be continually on its guard in making and executing, at a great expense, the laws that are to prevent the trade which exports it. Paper-money well funded has another great advantage over gold and silver; its lightness of carriage, and the little room that is occupied by a great sum; whereby it is capable of being more easily, and more safely, because more privately, conveyed from place to place. Gold and silver are not *intrinsically* of equal value with iron, a metal in itself capable of many more beneficial uses to mankind. Their value rests chiefly in the estimation they happen to be in among the generality of nations, and the credit given to the opinion, that that estimation will continue. Otherwise a pound of gold would not be a real equivalent for even a bushel of wheat. (6) Any other well-founded credit, is as much an equivalent as gold and silver: and in some cases more so, or it would not be preferred by commercial people in different countries. Not to mention again our own bank bills; Holland, which understands the value of cash as well as any people in the world, would never part with gold and silver for credit (as they do when they put it into their bank, from whence little of it is ever afterwards drawn out) if they did not think and find the credit a full equivalent.

The fifth reason is, "*That debtors in the assemblies make paper-money with fraudulent views.*" This is often said by the adversaries of paper-money, and if it has been the case in any particular colony, that colony should, on proof of the fact, be duly punished. This, however, would be no reason for punishing other colonies, who have *not* so abused their legislative powers. To deprive all the colonies of the convenience of paper-money, because it has been charged on some of them,

(6.) The *intrinsic* or, "*per se*" value of products, manufactures, real estate, &c., is infinitely greater than that of specie.

that they have made it an instrument of fraud, as if all the India, bank, and other stocks and trading companies were to be abolished, because there have been, once in an age, Mississippi and South-sea schemes and bubbles.

The sixth and last reason is, "*That in the middle colonies, where the paper-money has been best supported, the bills have never kept to their nominal value in circulation; but has constantly depreciated to a certain degree, whenever the quantity has been increased.*" If the rising of the value of any particular commodity wanted for exportation, is to be considered as a depreciation of the values of *whatever remains* in the country; then the rising of silver above paper to that height of additional value, which its capability of exportation only gave it, may be called a depreciation of the paper. Even here, as bullion has been wanted or not wanted for exportation, its price has varied from 5s. 2d. to 5s. 8d. per ounce. This is near 10 per cent. But was it ever said or thought on such an occasion, that all the bank bills, and all the coined silver, and all the gold in the kingdom, were depreciated 10 per cent? Coined silver is now wanted here for change, and 1 per cent. is given for it by some bankers; are gold and bank notes therefore depreciated 1 per cent.? The fact in the middle colonies is really this: on the emission of the first paper-money, a difference soon arose between that and silver; the latter having a property the former had not, a property always in demand in the colonies; to wit, its being fit for a remittance. This property having soon found its value, by the merchants bidding on one another for it, and a dollar thereby coming to be rated at 8s. in paper-money of New York, and 7s. 6d. in paper of Philadelphia, it has continued uniformly at those rates in both provinces now near forty years, without any variation upon new emissions; though, in Pennsylvania, the paper-currency has at times increased from 15,000*l.* the first sum, to 600,000*l.* or near it. Nor has any alteration been occasioned by the paper-money, in the price of the necessaries of life, when compared with silver; they have been for the greatest part of the time no higher than before it was emitted; varying only by plenty and scarcity, or by a less or greater foreign demand. It has indeed been usual with the adversaries of a

paper-currency, to call every rise of exchange with London, a depreciation of the paper; but this notion appears to be by no means just: for if the paper purchases every thing but bills of exchange, at the former rate, and these bills are not above one-tenth of what is employed in purchases,—then it may be more properly and truly said, that the exchange has risen, than that the paper has depreciated. And as a proof of this, it is a certain fact, that whenever in those colonies bills of exchange have been dearer, the purchaser has been constantly obliged to give more in silver, as well as in paper, for them; the silver having gone hand in hand with the paper at the rate above-mentioned; and therefore it might as well have been said, that the silver was depreciated.

There have been several different schemes for furnishing the colonies with paper-money, that should *not* be a legal tender, viz. :—

1. *To form a bank, in imitation of the bank of England, with a sufficient stock of cash to pay the bills on sight.*

This has been often proposed, but appears impracticable, under the present circumstances of the colony-trade; which, as is said above, draws all the cash to Britain, and would soon strip the bank.

2. *To raise a fund by some yearly tax, securely lodged in the bank of England as it arises, which should (during the term of years for which the paper-bills are to be current) accumulate to a sum sufficient to discharge them all at their original value.*

This has been tried in Maryland: and the bills so funded were issued without being made a general legal tender. The event was, that as notes payable in time are naturally subject to a discount proportioned to the time; so these bills fell at the beginning of the term so low, as that twenty pounds of them became worth no more than twelve pounds in Pennsylvania, the next neighboring province; though both had been struck near the same time at the same nominal value, but the latter was supported by the general legal tender. The Maryland bills, however, began to rise as the term shortened, and towards the end recovered their full value. But, as a depreciating currency injures creditors, *this* injured debtors; and

by its continually changing value, appears unfit for the purpose of money, which should be as fixed as possible in its own value; because it is to be the measure of the value of other things.

3. *To make the bills carry an interest sufficient to support their value.*

This too has been tried in some of the New England colonies; but great inconveniences were found to attend it. The bills, to fit them for a currency, are made of various denominations, and some very low, for the sake of change; there are of them from 10*l.* down to 3*d.* When they first come abroad, they pass easily, and answer the purpose well enough for a few months; but as soon as the interest becomes worth computing, the calculation of it on every little bill in a sum between the dealer and his customers, in shops, warehouses, and markets, takes up much time, to the great hindrance of business. This evil, however, soon gave place to worse; for the bills were in a short time gathered up and hoarded; it being a very tempting advantage to have money bearing interest, and the principal all the while in a man's power, ready for bargains that may offer; which money out on mortgage is not. By this means numbers of people became usurers with small sums, who could not have found persons to take such sums of them upon interest, giving good security; and would therefore not have thought of it; but would rather have employed the money in some business, if it had been money of the common kind. Thus trade, instead of being increased by such bills, is diminished; and by their being shut up in chests, the very end of making them, (*viz.* to furnish a medium of commerce) is in a great measure, if not totally defeated.

On the whole, no method has hitherto been formed to establish a medium of trade, in lieu of money, equal in all its advantages, to bills of credit—funded on sufficient taxes for discharging it, or on land-security of double the value, for repaying it at the end of the term; and in the mean time, made
A GENERAL LEGAL TENDER.

ARTICLE III:

DR. BUCHANAN'S DISCOVERIES.

As the readers of the Journal are already acquainted somewhat with the recent discoveries of this distinguished Physiologist and Phrenologist, he is allowed to speak for himself. The following is quoted from a pamphlet recently published by him, and forwarded to the Journal, entitled "Sketches of Dr. Buchanan's Discoveries in Neurology." The work consists of 120 pp., and can be had of Wiley and Putnam, New York; or at the office of the Journal.

"BUCHANAN'S DISCOVERIES IN CEREBRAL PHYSIOLOGY.

For some months past I have been engaged, during the intervals of professional engagements, in an experimental investigation of the functions of the brain, in which I have been singularly fortunate, that in the course of a single month, I have been able to ascertain more of its true physiology than has heretofore been acquired by all the labors of all the Physiologists and Pathologists who have ever been engaged in observing and making experiments to ascertain the nature and locality of its various functions.

Fortunately, it requires neither rank nor title, nor persuasive eloquence, to secure the reception of these truths. The experiments by which they have been tested can easily be repeated, and cannot leave a doubt upon the mind of any, nor do they suggest any thing for debate. Their reception must be instantaneous.

The individual subjected to the experiments becomes conscious of a sudden development of new traits in his character, by the increased strength of the emotions, passions, and intellectual faculties which are excited; or in the sudden diminution of powers which he has been accustomed to exercise. This being an actual change, as efficient as if it had arisen from any other cause, or had been a congenital condition, he is not only capable of describing the change which has been produced, but shows distinctly, in his countenance, manner, and conversation, the influence under which he is acting. But if.

the curious enquirer does not find himself satisfied in merely witnessing the experiment, or hearing the subject report, he may easily become the subject himself, and feel his various faculties modified at the will of the operator. He may feel that his power of vision is increased or diminished; that his muscular strength is raised or depressed; that he hears acutely or feebly, and that either eye, at the will of the operator, becomes more vigorous than the other, and either hand morbidly sensitive or strangely benumbed. Matters of this kind are obvious to the dullest intellect. Yet in exciting the various passions, they shall be made no less obvious; for they go, at times, entirely beyond the control of volition. Tears pour from the eyes, or the fist is clenched in anger.

* * * * *

Exciting single organs, I urge their excitement to a pitch which might well be termed monomania—a state of excitement entirely beyond the control of the subject, because it is a part of his existing character. Thus I make my subjects alternately laugh and weep; reason profoundly on moral truths, and then, without any reason, draw the fist to strike; express the deepest humility, or self-sufficiency and levity; sit for hours with the greatest patience, or leap up with passionate restlessness; express the finest moral sentiments, or assume the manners and feelings of the miser and thief, indulge in eating, and drink strong liquor, or assume a moral dignity, despise sensuality and speak of food with loathing; feel the most exalted moral and religious sentiments, or indulge in levity with an inclination to be vulgar; concentrate the thoughts, by an irresistible impulse, upon some objects before them, or scatter them in utter confusion and wandering; extend their reminiscence back to their earliest days, reviving the memory of almost forgotten circumstances of infantile life, or recal them to the present, and reach on to the future, without the power of looking back to the past; reason, moralize, inquire, or feel an utter vacuity of intellect, and show an almost idiotic expression of countenance; rise with a stern, piercing eye, in the attitude of angry defiance, lol in the most indolent good nature, or sink under an oppressive humility, with eyes continually downcast; obey with reverence every request that

I may make, or become impatient, contradictory, and indignant, without any reason which did not exist during their humility ; display a monomania of calculation, their whole attention being engrossed in calculating every thing which can be counted—the number of their steps, the stripes of the carpet, the keys of the piano, or whatever attracts their attention ; and, when the influence is changed, suddenly suspend their counting and refuse to proceed, however they may be entreated. The subject of this experiment, [Mrs. —,] when excited in the musical organs, would feel an irresistible impulse to sing, and sing with a brilliancy of execution which she could not display, when left to herself.

They break forth in the most ungovernable merriment, or sit in dogged and ill-natured silence ; talk with surprising velocity, or struggle with almost ineffectual exertion to command the organs of speech ; fall into a profound slumber in the midst of company,* or brighten in countenance and look around, deprived of the power keeping the eyes closed, as before they were deprived of the power of keeping them open ; but why need I prolong the catalogue ?

At the present stage of my investigations, having tested the previous system of Phrenology with my own additions, and having proceeded to the discovery of new organs and analysis of the old ones, I am able to *demonstrate* no less than ninety-one distinct functions, exercised by independent organs in the brain.

Of the senses, external and internal, I have located the organs of twelve :

1 Sight,	7 Thirst,
2 Hearing,	8 Hunger,
3 Touch,	9 Common Feeling,
4 Taste,	10 Thermal Sense,
5 Flavor,	11 Electric Sense,†
6 Smell,	12 Sense of Force.

* I put the Sheriff of Little Rock to sleep in the midst of company, who were talking away merrily, and threatening to rob him of his executions as soon as he was fast asleep.

† Under the excitement of the Electric Sense, the human hand becomes a most delicate galvanometer. Under its highest excitement, fingers repel each other, and stand apart, unable to endure contact.

Proceeding then with the various organs in their order of juxtaposition, we enumerate :

[To avoid repetition we omit the catalogue,]

The bearings of these discoveries upon the science of mind, important as they are, are of far less importance than their medicinal results. The most important developments are yet to be stated.

I have been in the habit of teaching the phrenological doctrine, that every portion of the brain sustained a particular relation to the body, by means of which the circulation and all the phenomena of life are modified through the cerebral agency ; that the paramount influence of the brain gave to the body its peculiar growth, form, and temperament ; that every portion of the body had a specific relation to some part of the brain, upon which it was dependent for innervation, and with which it sympathized in health, disease, and excitement. I had made some progress in tracing out the laws of this innervation, and establishing the relation that existed between each portion of the body and each portion of the brain—thus ascertaining to what classes of disease particular forms of the brain made us liable, or with what portion of the brain and what kind of cerebral excitement each disease was connected—in other words, making a phrenological classification of disease, and of all the phenomena of life.

I have found it perfectly practicable to operate upon the various portions of the body, and stimulate or modify their functions by the appropriate action upon the cerebral sources of their innervation. For instance, in many persons I am able, in fifteen minutes, to excite the gastric action so as to produce an uncomfortable degree of hunger. When, on the other hand, hunger is gnawing, in the same length of time, it may be effectually moved. Mr. L. came into my room, the other evening, under a strong feeling of thirst, to see if I could remove it. In about ten or twelve minutes, it was so completely removed, that he even felt averse to drinking. Having done this, I proceeded to restore his thirst, and in about five minutes he rose to drink.

Catalogue of effects which have been produced by direct operations upon the brain.

1. Increase and abridgement of the range of distinct vision, as much as one or two feet. Increase of vigor in either eye, with diminution in the other. Invigoration of either eye, to enable it to open freely, and bear a strong light. Increase of the power of perceiving by a dim light. Increase of the power of bearing a strong light, and seeing in the sunshine. Relief of tenderness and inflammation in the eyes. Restoration of a moderate degree of vision, to a case of six years total blindness, accompanied by cataract.* Restoration of the power of reading short sentences, to a woman who had been for several years unable to read, accomplished in twenty minutes. Removal of stiffness of the eyelids. Wakefulness; openness of the lids, with difficulty of closing them. Heaviness of the lids; drowsiness; profound sleep.

2. The relief of partial deafness. Increase, or diminution of the faculty of hearing at pleasure in either ear, or in both.

3. Increase of the sense of touch in either hand, singly, or in both; and diminution in either, or both. This is very striking; to one hand, all objects are made to feel smooth; to the other, the finest textures appear coarse and rough. The human hand feels as coarse as a piece of hog-skin.

4. Increase and diminution of the general sensibility of the body; causing one side to be comparatively insensible to touch and pressure, while the other recoils from the slightest touch: one side being very ticklish, and the other insensible to tickling. (The distinction of sensibility may be accurately traced along the median line.) Increase of the sensibility to heat and cold in either hand. Heat, and prickling sensations, in either hand; numbness and weakness in the other, or in both.

5. Increase of the electricity of the system, causing the fingers and toes to stand apart, like the filaments of a feather, or the balls of an electrometer: touch, being painful to them in this condition. Increase of the electric sense, until the galvanism of the human system can be distinctly appreciated.

* I have a description of this case, from ten gentlemen of respectability, who witnessed her blindness and her cure.

6. Extreme excitability and nervousness, [produced in a few minutes.] The dissipation of this condition—soothing and composing to sleep.

7. Increase of the sense of smell, in either nostril, singly; and increase of the power of taste, in either half of the tongue.

8. A free flow of saliva: propensity to chew, and a strong propensity to swallow.

9. The effectual removal of an ague in fifteen minutes: the removal of a fever in three-fourths of an hour.

10. The cure of all cases of tooth-ache that I have met with, in a period varying from ten minutes, to three-fourths of an hour. The cure of all cases of head-ache, in which this method has been fairly tried, generally accomplished in three, five, ten, or fifteen minutes. The removal of all local pains that I have treated—not dependent upon disorganization of structure, or a sympathy with such disorganization. [The treatment of these cases, although upon the same principles, was not exclusively confined to cerebral operations.]

11. Increase of muscular strength; great debility, and even clumsiness. Increase of the strength of the left half of the body, and diminution of the right half. Restoration of the balance; strengthening the right, and weakening the left, &c.

12. Great increase of heat, especially in the lower extremities—becoming disagreeable in fifteen minutes—reduction of temperature below the pleasant standard.

13. Modifications of the circulation. Raising or depressing the pulse, as much as fifteen or twenty beats a minute, in a *vigorous*, healthy constitution. Producing a small, wiry, or a small, soft pulse, and producing a full and soft, or a full and bounding pulse, in a short time. Accelerating the general circulation, and directing it to the head, chest, abdomen, heart, upper or lower extremities, frontal, or posterior portion of the body; producing, or relieving the congestion of any particular part. [Dr. L. has successfully applied this discovery, in regulating the pulse of his patients.]

14. Relief of dyspeptic pains, and symptoms, in twenty minutes: such as fulness, oppression, and acidity of stomach. Invigoration of the appetite, and sudden removal of nausea

15. Various affections of the lungs. A congested suffocating condition, produced in six or eight minutes, and relieved

in a shorter time. A hurried breathing, and asthmatic symptoms, produced in about fifteen minutes. Free and pleasant respiration, with a relief of these morbid symptoms.

16. Vigorous action of the liver, resulting in copious bilious discharges. Prompt and effectual relief of pains and soreness in the region of the liver.

17. Urination, produced sometimes in three, sometimes in fifteen minutes.

18. Vigorous action of the lower bowels ; in one case, resulting in alvine evacuations, after ten minutes' operation upon the brain.

19. Relief of mental dullness, and lowness of spirits.

20. General invigoration, and reanimation of the constitution.

These statements being addressed to the medical profession, no commentary is needed to illustrate the importance of the results which have been thus promptly developed. You perceive, that an agent has been added to our therapeutic list, of extraordinary and as yet incalculable power.

Whatever may be my own opinion, as to the extent to which it may become a substitute for the existing system of medication, I leave each one to draw his own inferences, from the naked statement of facts which I have presented. It shall be my purpose to demonstrate practically, the immense power which has been acquired for *hygienic and medicinal purposes*—for the *treatment of Insanity*—for the purpose of *Education*—for promoting the *general social happiness*, by a due regulation of the passions—for the *reformation of criminals*, and for the *philosophical re-organization of the science of medicine*.

ARTICLE IV.

“Lecture on Phrenology, by Frank H. Hamilton, M. D., Professor of the theory and practice of Surgery in Geneva Medical College, and the Vermont Academy of Medicine. Delivered before the Rochester Athenaeum, Feb. 9, 1841. By request.”

REVIEW.

(Continued from page 107.)

I shall next proceed to present my second great argument in favor of Phrenology, namely that drawn from the *animal* kingdom ; which is equally conclusive, and which will be illustrated by cuts, showing that the cerebral developments of the animal kingdom harmonize perfectly with their known characters.

In prosecuting this subject, it should be remembered that we are looking at the operations of nature in their *outlines*, in their *general* aspect. We do not inquire whether Reverence be small and Alimentiveness be large, that is, into the relative size of each phrenological organ, so much as into the development of the *classes* of organs. But, as far as the *argument* is concerned, this is all the better ; for, if its outlines be true, its details will of course be also true. This *general* view of the subject will show this one material point, namely, whether there be any general relation between the size of certain portions of the brain, and certain general characteristics of intellect or feeling.

It should here be premised, that if Phrenology be true in reference to man, it will of course be true in reference to the animal kingdom also, and “*vice versa*.” The analogy between man and animals in the general functions performed, and organs for performing them, is very striking. Wherever the same function is required or end attained, in both, a similar organ is employed for attaining it. Thus, the action of every nerve and muscle, in man or brute, causes an expenditure of vitality, which must be re-supplied by the stomach, lungs, &c. Hence, all animals have a stomach, or an apparatus analagous to it, which is employed exclusively in digestion, modified in the fowl and some other animals, but analagous to that of man. So when the Deity has created an eye as an instrument of vision, all animals that see at all, see by means of an

eye, and the eyes of all animals are similar to each other, at least in all their important characteristics. When the Deity has once devised the principle of motion, by means of muscular contraction, all animals that move at all, move by means of this one and the same great principle. Thus, the whale, as he plows the vasty deep, the eagle, as he soars beyond our vision, and man, as he walks forth in the pride of his strength, all move by means of muscular contraction.

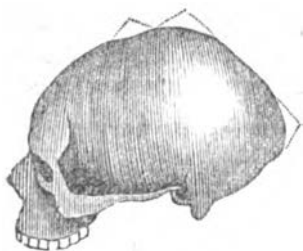
Let us now look at the developments of the animal kingdom as compared with their real characteristics, to see whether comparative Phrenology be true or hypothetical. In prosecuting this subject, let us first examine their *developments*. Let us see in what section of the head their brains are located—whether in the forehead, top head, back head, around the ears, or every where in general, and no where in particular—whether those animals known to possess predominant Destructiveness, such as the lion, tiger, hyena, eagle, &c., are or are not fully developed in the phrenological organ of Destructiveness, and whether the sheep, rabbit, hen, &c., known *not* to possess the destructive propensity, have or have not the organ of Destructiveness as often and as fully developed as the destructive animals—whether the moral and religious *organs* of brutes are or are not as fully developed as those of man—whether the alligator, snake, toad, sheep, &c. have the organs of reason as fully developed as a Webster, a Kant or a Herschel, &c.

It should here be premised that the Animal kingdom have but a feeble development of the *faculties* of reason, or devotion, or conscience, or imagination; but that their animal *propensities* are very strong, yet varying in different animals; and that though some of the perceptive faculties may be very strong in some animals, yet if Phrenology be true, their organs of the *reasoning* faculties should be weak, and foreheads consequently retreating; their moral sentiments also feeble; but their propensities large, and indeed embracing *most* of the brain which they possess. Now if they can be shown to possess fully developed reasoning or moral organs, even occasionally, I give up the argument—I abandon Phrenology at once. Aye more, show me even *one* animal, among all the seeming millions of them that throng earth, air or sea, man

alone excepted, possessed of even the same *proportion* of brain in Causality and Comparison, which is common to man, and you overthrow Phrenology, at least as far as the organs of reason are concerned. But if Phrenology be hypothetical, if there be no *fixed laws* governing the developments of the brain, if this matter be left wholly to *chance*, if the brain be a unity and it make no difference what part of it is developed, if, in short, the function of reason be exercised by the *whole* brain, if whether the brain be developed in the basillar, or coronal, or frontal, or occipital region, make no difference with the powers or passions or mental qualities of the animal, if, in short Dr. Hamilton be correct and Phrenology be fallacious, then we may expect to find the developments of the brain not only utterly wanting in regularity, but developed any how and every way. But in case we find the developments of the brain *regular*, and *especially* if we find the reasoning *organs* developed where the reasoning *powers* are strong, but wanting where the reasoning *faculties* are wanting; if we find the moral *organs* developed in those who worship God and exercise the christian virtues; the organs of the propensities predominant in those whose animal passions predominate, whether in men or animals, and small in those whose passions are feeble, then is Phrenology established, and Dr. Hamilton bound to admit the truth of Phrenology—bound, not to give a specious explanation of these coincidences, and show that they *may* be accounted for on some other principle; but that they *must* have and *do* have some other cause. Let us have no guessing, no surmising, no *may* be's, where we *can* have *certainty*. Or rather, if we have *certainty* on one side, that of Phrenology, let us not give up this certainty for his *uncertainty*; for he does not even pretend to say what *does* cause these animal developments, but what *might* explain them.

In ascertaining the cerebral developments of the animal kingdom, we shall require some land-mark, some *startling point* from which to make our observations, and, fortunately, we have a *good* one—one that is always apparent, and that strikes at the root of the whole matter. That starting point is the opening of the ear. According to Phrenology, the organs of the animal propensities are located around and between the

ears, giving to the head a round, wide, and spherical appearance. The domestic organs occupy the occiput, and cause the head to project *behind* the ears as in the accompanying cut.



No. 1. British Officer.



No. 2. Le Blanc.

No. 1. A British officer, drawn from a skull found on the British lines at Yorktown, Va., and buried in the English uniform of an officer of rank.

The *moral and religious* organs are located in the *top* of the head, and when large, give it length, breadth, and height, as seen in the same cut. When they are small, the head is low, conical, and narrow on the top, as in cut No. 2., drawn from the skull of Le Blanc, the murderer of Judge Sayer, of Morristown, N. J. In him, the animal propensities are very large, and hence the width of his head, and its roundness at the sides.

The intellectual organs occupy the forehead; and are subdivided into the perceptive organs, which are located over the



No. 3. Franklin.



No. 4. Herschel.

eyes, and the reflective organs, which occupy the upper and lateral portions of the forehead. When large, they cause it to rise almost perpendicularly, as in the skull of Franklin, No. 3. In him, the perceptive organs are less, but in Herschel, they are large, and the reflectives also large.

The shortest and surest way to ascertain where the opening of the ear is, over which the propensities, especially Destructiveness and Secretiveness are, is by the backward termination of the zygomatic arch, or that bone which binds the muscle with which we move the lower jaw, and which terminates posteriorly at the insertion of the ear. Just above the backward insertion of this bone will be found the group of *animal propensities*.

Let us now compare the developments of the whole animal kingdom with these fundamental principles of Phrenology. Put on your glasses, Dr. H., and look with us and then "EXPLAIN AWAY."

Beginning with the lowest order of created beings, such as the worm, the oyster, zoophytes, &c., we find in them no brain, and only a few nervous cords and ganglia, and accordingly they have no mind. They merely live, and vegetate, eat, move, and die. Reptiles, toads, frogs, alligators, turtles, &c., have a miserably small brain, and the whole of it is between and around the ears. All their faculties are merely animal instincts, and all their brain is in that portion allotted to the animal propensities. The moral and reasoning faculties are *utterly wanting*.



No. 5. Snake.



No. 6. Turtle.

Dr. Hamilton, please tell us why this coincidence, and if *ever* a snake, or toad, or hog, or turtle, or oyster, or fish, had any traces of the reasoning or moral organs, produce them. A single glance at their heads shows that all their brain is where, if Phrenology be true, it *should* be. *Account* for this, or give up the argument. No mincing the matter—no *may* be's, no evasions. "*Explain away*," by showing, not how it

may be, but how it is, or yield the point. Unless you do the one or the other, your *intellect* is inferior to your prejudice, and you are not a philosopher—you are not even a man.

The dog, the fox, the bear, the lion, the tiger, the hyena, the panther, the cat, the ichneuman, the wolf, and this whole class of animals, possess strong animal propensities, especially Appetite, Cunning, Destruction, and Caution, and accordingly are very full around, above, and between the ears. Indeed, nearly all the brain they have, is allotted to the organs of the *animal propensities*, as is evinced by the following cuts of the hyena, bear, fox, cat, ichneuman, dog, &c.



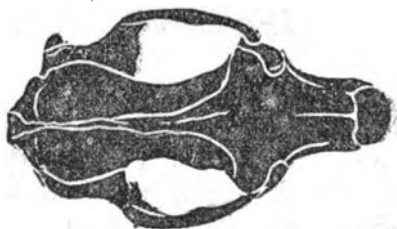
No. 7. Hyena—side view.



No. 8. Hyena—top view.

These cuts were drawn from the skull of an *untamable* hyena, in which Destructiveness is so excessive as to widen the head enormously from the top down to the ears, where Destructiveness is located. [See figure 7, in cuts Nos. 7 and 8.]

In order to ascertain for *certain* whether the developments of the brain coincide with the external appearance of the skull, I sawed the skull open, and found two deep lobes, occupying the brain where Destructiveness and Alimentiveness are located. In Philadelphia, from the menagerie that wintered there in 1839, I obtained another skull of the Hyena which exactly resembled this, a cast of the brain of which I have



No. 9. Bear—top view.



No. 10. Bear—back view.

The cuts of the bear Nos. 9 and 10, closely resemble those of the hyena. No. 9, or view of a bear's skull, as

you look down upon it, shows a rapid widening of brain at the same point; namely, where Destructiveness is located, and was copied from a most savage and ferocious bear, killed at Alexandria, D. C., at a bear-bait, after it had fought and killed in succession ELEVEN PAIR of the best dogs that could be procured, and in the same afternoon. This shows that the faculty was as powerful as the organ is large. This skull can be seen in my collection, at 131 Nassau st. Cut No. 10, is a back view of the skull of a young bear, and shows its breadth as compared with its height, and its rapid widening from its top to its base; though this is far less striking in this respect than No. 9. I have the skulls of nearly twenty bears, and these will serve as a general type of them all.

The ichneuman is noted for both Cunning and Destructiveness, and so is the fox, and also the cat. The side view of the ichneuman, cut No. 11, evinces great Destructiveness, but still greater Secretiveness, with large Cautiousness. The ichneuman from which this was copied, entertained a deep feeling of hatred and revenge towards a large and powerful dog belonging to the menagerie with him, and watching his opportunity while the dog was asleep, (Secretiveness and Cautiousness,) he fell upon him, and by the advantage thus gained, before the dog could defend himself, killed him. (Destructiveness.



No. 11. Ichneuman, side view. No. 12. do. back view. No. 13. Fox, side view.

The cat is remarkable for secretiveness, takes its prey by surprise, and in all its plays shows this faculty to be predominant. Cut No. 14, was drawn from the skull of a very sly and cunning cat, given to myself and brother, at Amsterdam, N. Y., by our landlady with the request that we would kill it, because it infested her buttery, and showed so much art and caution, that she could neither chastise it, nor keep it out. It has a little protuberance on each side, just above Destructiveness, resembling little horns, and projecting far beyond any of the neighboring organs.



No. 14. Cat, Side view.

No. 15. Cat, Side view.

No. 16. Cat, Top view.

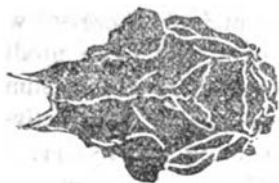
The other two dark ground cuts, No. 15 and 16, are also copied from the skulls of cats, and evince the same great development of brain between, and around the ears, and of secretiveness in particular. I have also the head of the lynx, or Indian Cat, of the wild cat of Canada, and of the tiger-cat, each of which has the same development of brain in the base of the skull, around the ears, and especially the same predominant Secretiveness, with still larger Destructiveness.

Reader, catch the first cat you see, and *every* cat you find, and feel of those little protruberances like young horns, about half an inch above the insertion of the ears, and ask Dr. Hamilton what they mean, and if he cannot, or does not, tell you, do you tell *him*, that it is the bump of *Secretiveness*, the ruling passion of the cat.

I have the skull of a lion, the king of beasts, one of the largest and finest ever brought to this country, one that could not be tamed, and that had broke off every one of its powerful tusks by hard biting. In him the organs of Destructiveness and Alimentiveness, occupy *two thirds* of the entire brain; the other third being occupied by the cerebellum and perceptive organs. The lobes of Destructiveness were monstrous, far exceeding any thing I ever saw. Here is an extreme case, of the development of both the organ and the propensity. To appreciate the extent of Destructiveness in this specimen, the head itself or a drawing of it must be *seen*, and I call upon Dr. H., to explain this coincidence between the development of the organ and the manifestation of the propensity. I have also the casts of the skulls of ten tigers, and the skull of one, (the one used on the boards of the Walnut st. Theatre, Philadelphia, and killed by being beaten in order to break him,) and in every one of them Destructiveness is enormous. One of them was cast from the skull of a Royal Bengal tiger, (now

in the possession of Dr. Morton, author of *Morton's Crania Americana*,) the only animal that can compete with the Lion, and in this specimen, Destructiveness is nearly as large as in the African Lion mentioned above.

And now, Dr. Hamilton, I put the question *home* to you; did you ever see a lion, or a tiger, or a hyena, that was not *very* deep and broad *between the ears*, forming a perfect contrast with the sheep, the deer, the rabbit, &c? You *must* an-



No. 17. Sheep.



No. 18. Rabbit.

swer, No. Then I call upon you to *explain* this *general* fact. This you have already tried to do on page 7. You say :

"It is for the same reason which we have already explained, that a broad head, or great breadth across the region of combativeness and destructiveness, near which the lateral muscles of the neck are attached, is generally accompanied with the propensity to fight or quarrel, and especially if the temperament be sanguine, bilious or choleric. Most great fighters and all carnivorous animals, even down to the rat and mouse, have similar conformations of head and body. Mere irritability of temper, however, seems to depend less upon strength than temperament—an illustration of which is afforded in the little pet or whiffet dog."

Now I appeal whether this explanation at all meets the case. This width of the head is not at all *muscle*. Chewing their food does not make their *skulls* protrude just above their ears; for, first, it will not widen the *brain*; and secondly the tremendous pressure of the masticatory muscle on the sides of the skull, would naturally press it together and make the skull *thin*. Instead of this, it is the widest just where this pressure is greatest. No. Unless you can give a better explanation of this palpable coincidence between the organs and the manifestation of the faculties, better do as Sewall has done, *let this point alone*. Mere policy, common sagacity, says, say nothing or

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say more and better ; while TRUTH and REASON require you to admit that throughout all animated nature, width between the ears and the destructive, carnivorous propensity, go hand in hand.

Once more. Take a thousand or ten thousand bull-dogs, or all the bull-dogs on the face of the earth, and all its crosses, and then as many grey-hounds, and put each of each in a row by themselves, and then go through between the two rows, from one end to the other, and I care not if the rows be thousands of miles long, every bull-dog and all its crosses will be wide-headed, broad between the ears, and have prodigious Destructiveness, while every grey-hound, will be slim and narrow-headed, and have much smaller Destructiveness. Then compare their destructive or biting PROPENSITY. Who was ever bit by a grey-hound? Who ever saw two pointers fighting in the streets or falling upon animals to bite or kill them? But where is the bull-dog that does not possess the destructive, biting, fighting, savage propensity? Where is the bull-dog that has not a *wide* head? NOWHERE ON EARTH. This fact is so palpable, so uniform that any one *must* admit it, and it is as universal as the two breeds of dogs. I never saw, and I do not believe any reader, or any body *ever* saw a narrow headed bull-dog, or a wide headed grey-hound. Now, Dr. Hamilton, please "*explain away*" this coincidence, between propensity and development. No evasion. *We will not let you off.* We have you on the hip, and will hold you there. You need not think to maintain a sullen silence, to be too dignified to answer. You need not think that you can deny these "*stubborn things*," for they are *before* you, before the world. Nor need you think to admit them, and yet doubt the truth of Phrenology. Unless you account for these facts on other grounds, than the truth of Phrenology, and those the *true* grounds—you are no philosopher—you are no reasoner—you are a philosophical idiot. When two and two are set before you, think you that you can deny that they make four, and yet pass for anything else? No! when facts as plain, as universal as these, are placed before him, cannot refuse to admit the truth of Phrenology, and yet retain any claim to intellectual, acumen or love of truth, unless he "*explain away*" these facts. In the name of reason, you are *compelled* to

admit Phrenology, or give some *other* cause for these facts, or else be considered incapable of reasoning. Take your choice.

And when you have explained these facts, we open upon you another volley. The hawk, owl, eagle, and all birds of prey, have wide heads and large Destructiveness, while the hen, turkey, pigeon, and all animals that live on grain, have narrow heads, and this organ small.



No. 19. Owl. Top view.



No. 20. Hawk. Top view.



No. 21. Hen. Top view.



No. 22. Crow.

The crow has very large Secretiveness and Cautiousness qualities prominently characteristic of that animal, with retreating Destructiveness.

Having shown that the animal kingdom have a powerful development of the animal organs, let us pause to observe more distinctly a *contrast* between the *moral sentiments* of man compared with those of the animal kingdom. Man worships his God. Bowing himself in devout adoration and praise

"Before Jehovah's awful throne,"

he pours out his soul in thanksgiving and worship to the Supreme Giver of all good, penitently supplicates pardon at the hands of his forgiving Heavenly Father, and commits and commends the keeping of his soul to the gracious protection of an overruling Providence. This, the brute creation have no inclination, no faculty of doing. You cannot teach a dog to be solemn in church, nor a hog to pray, nor a lion to be pen.

it, nor a tiger to exercise forgiveness. But 'man has both the faculty and the disposition to exercise the whole circle of the Christian virtues, to add unto his faith, virtue, and unto virtue, charity, and unto charity, meekness, and unto meekness, forgiveness, and unto forgiveness, penitence, and unto penitence, long-suffering, and unto long-suffering, hope, and unto hope, gladness, and unto gladness, philanthropy—feelings unknown to brutes. Now have the brute creation the *organs* of the moral sentiments according to Phrenology? If so, Phrenology is overthrown. Aye, more: show me a *single* animal possessing a fair share of brain, in the top of the head—which would be often the case if the shape of their brains were a matter either of chance or of no importance,—and I promise forever to abandon Phrenology, to consign this Journal to oblivion, and to recant my phrenological heresy on the bended knees of contrition for having led my fellow men astray. But no such instance has ever been found. No, and never *will be*. And now, Dr. Hamilton, you have the challenge:—If Phrenology be not true, how easy a matter now to disprove it by at least *one* fact. But, if you cannot thus disprove it—if you cannot, or even *do not* find even one brute in which the moral *organs* are developed—then it is *your* turn—*your bound duty* to recant *your* heresy. *Disprove or renounce*; or else by doing neither, you give up *all claim* to the title of a reasoner. "*Silence gives consent.*" *Say nothing* and you are *routed*, foot and horse, flank and centre, advance guard and corps of reserve. Against you, and in proof of Phrenology, is a range of *facts*, of the most positive, unequivocal character, as extensive and as varied as the whole brute creation on the one side, and the whole human family on the other. No brute, or fowl, or fish, were ever known to possess the moral *organs* according to Phrenology. Go into our museums and menageries, ransack air, earth, and sea, and scour the four quarters of the earth, from the burning deserts of Africa, to the frozen regions of Siberia, including every island and every part of the globe, whether habitable or uninhabitable, and you cannot find one, no, not *one* animal, (as contra distinguished from man,) in which the moral *organs* are developed. The animals represented in the preceding cuts, will be found fair

samples of all animals. One dog is a type of the whole canine race; and one cat of the whole feline species; one owl, of *all* owls; one hen or hawk, of *all* hens and hawks. Their developments are as uniform as are the forms of their bodies. As Cuvier, by the bones of any animal, could tell its species and genus, so, by the phrenological *developments alone* can very good phrenologists tell the species and genus and minute character of any animal presented.

This view of the subject vastly augments the power of these conclusions; for now, in the few cuts already before the reader, you have a faithful type of the whole animal kingdom.

I grant that one fox may be more cautious than another, one cat more cunning than another, and the Bengal tiger more fierce and ferocious than other species of the tiger, but *all* foxes have great Cautiousness, *all* cats great Secretiveness, *all* tigers great Destructiveness, though larger in some than in others, according to their peculiar dispositions. This was seen in bull-dogs as contrasted with pointers, and yet all the brain of the pointers is in the animal region, though there is less of it in that region in them than in the bull-dog.

Here then, we have a total absence of both the moral *organs* and of the religious *sentiments* in the animal kingdom, but in the whole *human* family, we have both the moral *organs* and the religious feelings. The head of man, rises high above the ears and is long and broad upon the top, a shape or form of development utterly unknown to the brute creation. Dr. Hamilton, in the name of the inductive method of reasoning—of the Baconian system of philosophy, I call upon you for an answer. By this one range of facts, Phrenology is proved, past all cavil, evasion, or reply.

But we are not yet done. I know that to strike an enemy after he is down, (is contrary to all the rules of honorable warfare,) (when that enemy strikes his flag)—yours, I believe, is nailed fast to your mast-head, reason or no reason—but I am not yet done with this subject. Man is a *reasoning* being. He can trace effects to their causes, and apply causes to the production of effects. He has explored the sun, and measured the stars. In this one respect, that of *reasoning* and applying *means to ends*, does he differ in toto from the entire brute creation. Now, if he alone possess the *organs* of reason, this

coincidence establishes Phrenology ; but if a single brute possess the organs of reason without the *faculty* of reason, this alone will overthrow the science.

What then are the **FACTS** of the case ? Man has a *forehead*—high, noble, expansive, and these organs give it its height, Have the *brutes* this forehead ? They lack the *faculties* of reason ; they lack the *organs* of thought. This coincidence places Phrenology upon a basis too firm to be shaken by such a flimsy argument, (argument ? does that mere quibble just quoted deserve the name of *argument* ?) as that just quoted by which you attempt to refute this argument drawn from comparative Phrenology ?



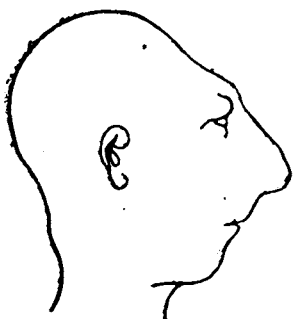
Intelligent monkey. Front view. No. 23.



Do. Side view. No. 24.

The only approaches towards an intellectual development in the lower order of animals, is to be found in the monkey race, including the baboon, ourang-outang, &c., which form the connecting link between man and brute. They have a faint dawn of reasoning intellect, especially the ourang-outang, called the half reasoning man. They often show contrivance, and adaptation of means to ends, and of the six casts of different ourang-outangs in my collection, each has a very slight development of Causality, with considerable Comparison. And three of them, whose history I have, evinced the faculties of these organs. Still, the main part of their brain is found in the animal, basilar region, as seen in the cuts of the monkey given above. They have a little brain in the region of the moral organs, yet little or no Veneration, Conscientiousness, or Marvellousness, the faculties of which, pre-eminently constitute the religious sentiments.

Idiots, again, are usually destitute of the intellectual **organs** as well as faculties. There idiocy is sometimes caused by a *disorganization* of the brain, but congenital idiots, are *always* small in the region of the reasoning organs. The following cut was copied from an idiot some twenty-six years old that could neither talk nor even feed himself, and in him the intellectual organs are almost totally wanting.



Idiot. No. 26.



North American Indian. No. 27.

The North American Indian shows also a large development of the animal organs, with feeble reasoning organs, which coincides with his aversion to study, and the strength of his revengeful, cunning, and cautious feelings. Those tribes, however, which live upon the borders of civilization, or are surrounded by the whites, often evince superior intellectual organs. A better forehead than Red Jacket's, is seldom found on white men's shoulders, and his intellectual faculties were proportionably active and powerful. Some of the Choctaw and Cherokee delegation to Washington have noble foreheads, and fine minds, yet those tribes who live beyond the pale and influences of learning and civilization, are proportionably destitute of both these organs and faculties, as seen in the cut of the North American Indian presented above, which was copied from a skull dug from a very ancient mound, and doubtless preceded the present race of Indians.

The fact that some of the Indians have good heads, and especially those that are civilized, shows that their general poverty of intellect is caused, not by any *constitutional* deficiency, as much as by a want of cultivation.

So of the African race. That they have less intellect than the whites, and also an inferior development of the intellectual organs, is self-evident from a single glance at their heads as a whole, but, the fact that the colored population of the North, have better heads than those at the South, and that the native Africans direct from Africa, have better heads than the Anglo-African, a hundred confirmations of which I have seen, shows that their intellectual inferiority, as to both organ and faculty, though it confirms the principles of Phrenology, is neverthe-

less caused by their want of *culture*, not by any *constitutional* inferiority. A confirmation of this theory is found in the fact, that colored children have better heads relatively than colored adults.

In his oral lecture, Dr. H. said, that the colored people usually had the sign of *language* very large, yet not the *faculty* of language. The former I admit, but deny the latter. On the other hand, as far as my observation goes, they are incessant talkers, and first-rate interpreters. To settle this question, I appeal to those families who speak a foreign languages and have colored servants, if they do not learn and speak foreign languages with surprising facility, and speak them with more fluency and purity than our own race who have equal facilities? Do they not make excellent *interpreters* also? As to their being great talkers, let those who see them judge. Their songs also, are very wordy, yet contain few ideas.

As we rise to our own race, and especially to the highest order of human intellect, as in a Webster, a Franklin, a Herschel, &c., we find a prodigious frontal lobe. Where in the world, is there another mind like that of Webster for deep and profound reasoning, and where is there another forehead like his? The reasoning faculties of Franklin were powerful, and his reasoning organs most conspicuous, as seen in the cut above, and also in all the busts and engravings of him extant. But why enter into details? Are not our leading facts undeniable, and perfectly conclusive? Then why multiply cases? As the *one* reason that Mr. Juror was *dead* was proof positive that he could not appear in court, so the universal fact that all animals of the lower order, have a great basilar or animal development, but no *moral* or reasoning organs or faculties, is proof positive and incontestible that these developments are governed by certain *laws*, and that Phrenology points out those laws in harmony with which God created man, and also the whole range of the animal kingdom.

And now, Dr. Hamilton, Phrenology *demand*s a reply to this argument, or an admission of its truth, and the public will expect one. The pages of the Phrenological Journal are at your service for that reply, so that you have no excuse on that score, for I will pay the printer. Nor can your professional engage-

ments excuse you, for, if they are sufficient to excuse you from giving any reply, they should have been sufficient at least to have *prevented your attack*. Phrenology did not attack you. On the contrary she says you have a good head, and especially a good *forehead*, and more especially, large *reasoning* organs, —quite large enough to see the force of this argument, and large enough too to *answer* it, if there be an answer. This answer we claim. Give it, or *you are conquered*. Give it, or it is because you *can't* give it—give it in reference to this one point, *comparative*, phrenology or the coincidences between the phrenological developments of the whole animal kingdom, man included, and their known traits of character or else never again open your mouth about Phrenology, nor lay claim to the possession of REASON.

ARTICLE V.

MAGNETISM AND THE SCRIPTURES.

PROVIDENCE, SEPT. 1842.

Mr. Fowler: Dear Sir,—I have read your Journal for this month with more than common interest, as you have touched upon a subject which will eventually unfold some of the sublimest truths ever discovered by man. Your remarks on magnetism in connexion with the scriptures of truth, are well worth the attention all who believe that God governs all things throughout his vast Universe by fixed laws. They seem to open up a new fountain which shall prove a second Pool of Bethesda, whose waters shall flow for the healing of the nations.

I suggest for your consideration, whether man may not become so perfect in this science as to give him complete control over the wild beasts of prey. May we not see the Wolf and Lamb lie down together, and a little child lead them. Nay more, may we not hope to realize the signs which Christ said should follow those who believe, viz :

“ In my name shall they cast out devils, they shall take up serpents, and if they drink any deadly thing, it shall not hurt

them, they *shall lay hands on the sick and they shall recover.*"
—Mark, Chapt. xvi., verse 17-18.

It is a well established fact, that it is was a common occurrence among the ancients to charm reptiles of the most poisonous kind, and even cure wounds in a sudden manner. To this art the Psalmist alludes, when he speaks of the adder that stoppeth her ear, which will not hearken to the voice of the charmer, charm he never so wisely. —Psalm lviii, verse 5.

In connexion with the above I subjoin some extracts from travellers in Eastern countries.

Mr. Brown in his travels in Africa, says : "The charmers of serpents are worthy of remark, their powers seem extraordinary. The serpents most common in Cairo are the viper class, and undoubtedly poisonous. If one of them enter a house, the charmer is sent for who uses a certain form of words. I have seen three serpents enticed out of the cabin of a ship lying near the shore, the operator handled them, and then put them into a bag. At other times I have seen these serpents twist themselves around the bodies of the charmers in all directions without having their fangs extracted or broken, and without doing them any injury."

Niebuhr in his travels, says, "adders and serpents twist themselves around the neck and naked bodies of young children, belonging to those that charm them, without being injured. At Laurat, an Armenian seeing one of them make an adder bite his hand without receiving any injury, said, 'I can do that,' and causing himself to be bitten in the hand, he died in less than two hours."

In the travels of Mr. Bruce, he says, "incantations of serpents, there is no doubt of its reality. The Scriptures are full of it. All who have been in Egypt have seen as many different instances as they chose. Some have doubted that it was a trick, and that the animals so handled had been trained, and disarmed of their power of hurting, and fond of the discovery, they had rested themselves upon it, without experiment, in the face of all antiquity. But I will not hesitate to aver, that I have seen at Cairo (and this may be seen daily without trouble or expense) a man who came from above the catacomb, where the pits of the mummy birds are kept, who has taken a

Cerastes with his naked hand from a number of others lying at the bottom of the tub, has put it upon his bare head, covered it with the common red cap he wears, then taking it out put it in his breast and tied it about his neck like a necklace, after which it has been applied to a hen, and bit it, which died in a few minutes, and to complete the experiment, the man has taken it by the neck, and beginning at its tail has eat it as one would a carrot, without seeming repugnance. I can myself vouch, that all the black people in the kingdom of Lennaar, whether Funge or Nuba, are perfectly armed against the bite of either scorpion or viper. They take the Cerastes in their hands at all times, put them in their bosoms and throw them to one another, as children do apples or ball, without having irritated them by this usage so much as to bite.”

The following is from Hasseljuist travels in Palestine :

“The Egyptians can perform some feats, which those of Europe are not able to imitate, viz : they can deprive serpents of their poison, they take the most poisonous vipers in their naked hands, play with them, place them in their bosom, and make them perform all sorts of tricks. All this I have often seen ; the man whom I saw to day, had only a small viper, but I have seen him when he had others three or four feet long, and of the very worst species. I examined in order to see if the serpents had been deprived of their poisonous fang, and convinced myself by actual observation that this was not the case. On the 3d of July I recieved at once four different species of serpents, which I preserved in spirits. They were the *Vipera vulganis*, *Cerastes*, *Alpina laculus*, *Anguesmarinus*. They were brought me by a female, who excited the astonishment of all us Europeans, by the manner in which she handled these poisonous and dangerous animals, without receiving the least injury. As she put them into the bottle into which I intended to preserve them, she managed them just as one of our ladies would handle their ribands or laces. The others gave her no difficulty, but the vipers did not seem to like their intended dwelling, they slipped out before the bottle could be covered, they sprang about on her hands and naked arms, but she betrayed no symptoms of fear ; she took them quite tranquilly from her body, and placed them into the vessel that was to be their grave,

she had caught them, as our Arab assured us, without difficulty in the fields. Without doubt she must possess some secret art or skill, but I could not get her to open her mouth on the subject."

This art is a secret even among the Egyptians. The ancient Marzi and Psylli in Africa, who daily exhibited specimens of this art in Rome afford evidence of its antiquity in Africa. And it is a very remarkable circumstance that such a thing should remain a secret above two thousand years, and be retained only by a certain class of persons."

Yours, very respectfully.

SAMUEL ALLEN.

MISCELLANY.

* Again the work on Self-Improvement is made to give way to the Journal department; first, because, without pursuing this course, the article on Comparative Phrenology must be essentially marred by being divided; whereas, to appreciate its full force, it should be presented together, and secondly, because that work has already been suspended, and at a point where the breach will be less observed, namely, after the analysis of the intellectual faculties is completed, and before that of the feelings is commenced. If this course be objectionable to our readers, they have only to say so, and it will be remedied, by giving to each department the space promised. The departures heretofore of a similar character have not caused one word of complaint from any quarter to reach the Editor; and this affords one excuse for its continuance. The complaint of one individual would remedy it; for, if the Journal matter be less valuable even to one subscriber, than that on Education and Self-Improvement, he should feel bound to fulfil his terms, though all the rest were satisfied. "Justicia fiat, si celum ruat."

Phrenology applied to the Cultivation of Memory. A gentleman in a letter to a friend, writes as follows:

"*Fowler on Memory.*" I find it to be a great auxiliary. The course pointed out in the case of Mr. McGuigan of Pa., illustrates, powerfully, the truth of Phrenology. My own memory was *waning*—was constantly proving treacherous; and within the last ten days I have commenced the very method which *he* adopted, to *recover mine*, and wheth-

er there be a truth in Phrenology or not, one thing I *do know*—in placing my finger, last evening, on Eventuality, Locality, and Causality, I found them all very tender and also exceedingly active. The directions given on p. 24 are practised each day; and I find my memory two hundred per cent more retentive than it was ten days ago." Hundreds have made similar remarks in reference both to the oral lecture and the printed work. The method thus pointed out has only to be *tried* to be regarded as *invaluable*.

This gentleman is a teacher, and writes as follows in reference to teaching on phrenological and physiological principles.

"I have always been successful with small scholars, inasmuch as I used to give them the opportunity of a good recess, allowing them to take the fresh air, and exercise their muscles two or three times a half day, after which they resumed their benches to say "A," greatly delighted and refreshed. In teaching them to say "A," &c., I use the blackboard, and parade a class of these fledglings and hold a family talk with them of five minutes or more, tell them a tale of some great man, who used to "sit on a bench and say A;" bring several letters together that would spell the name of some thing with which they were familiar, and then communicate to them what I know concerning it as easily as I could, and the little fellows would retire delighted beyond measure."

As it is not *all* gold that shines, so it is not all wit that excites laughter. The following always provokes a hearty laugh, yet contains no great amount of genuine wit.

Messrs. Buell and Sizer, are lecturing upon Phrenology in Vermont with decided success. Those who have heard them, give them much credit for making correct examinations, and putting Phrenology upon a respectable footing. May success attend them, for they seem thoroughly imbued with the true spirit of Phrenology.

In a certain town in Ireland, in which it was customary for persons to write their own epitaphs before death, an Irishman wrote, for inscription on his tombstone, "Here I lie, as snug as a bug in a rug."

Another Irishman, seeing this inscription, directed that his tombstone should be placed directly opposite the other, and bear the following epitaph. "Here I lie, *snugger* than that tuther *bugger*!" Many a man makes *odd* speeches, yet few make *witty* ones.

The English Association for the promotion of Phrenology, which met in London this year, had rather a stormy time, especially as regards the union of *Animal Magnetism* and Phrenology. The party in favor of examining the subject, finally prevailed. Some other points that

met with opposition, were brought forward, but the proceedings generally were characterized by unanimity, and the influence of the association as a whole was decidedly promotive of Phrenology.

From what I can glean from reports of speeches, the opening address, &c., &c., I am inclined to the opinion—an opinion *merely*—that the English Phrenologists are rather too anxious to place Phrenology on a *scientific* and *philosophical* basis, to the neglect of *practical examinations*. Mere theorizing and abstract reasoning, will never advance the interests of Phrenology. *Observation*.—The *examination of heads*—the collection of *FACTS*, alone can do it. I fear the influence of this philosophising spirit. If that association, or any other association or society will but confine themselves to observing and reporting *facts*, it will prosper, but as surely as speculative *reasoning* takes the place of *facts*, just so surely will the interest of the society droop and die, divisions spring up, and the association sink into the shades of oblivion. Let Gall be our example in this respect, and his success will be ours also.

The following quotation from the London Medical Times, of July 23, will serve as a specimen of the manner in which the meeting was conducted, and of the subjects discussed.

“*Phrenological Association*.—A case of impaired function of the organ of Language was furnished by Mr. Stark, of Norwich. The patient lost her memory of names for a time and recovered. Such cases are very common; some of them are accompanied by pain in the seat of the organ; and examination after death usually detects something morbid in it—an apoplectic cell, softening, or some cause of pressure. Mr. Simpson very properly reminded the meeting that Gall pointed out two organs of language; one for merely memory, without reference to the meaning of terms; and one for appreciating the spirit of languages—*philological*. Nothing shows the ignorance that exists of Gall's works in this country, more than the ignorance on this point of most believers in Phrenology. Dr. Sphurzheim chose to assert that there was but one organ; though, reversely, Gall's organ of the sense of things he split into two—individuality and eventuality. The English phrenological public, therefore talk glibly of individuality and eventuality, as if it were as certain as the motions of the earth that there are two such organs, and never speak or dream of two organs of language. It seemed scarcely remembered by some of the speakers, that in palsy persons are often unable to speak from an affection of the nerves of the muscles of articulation, recognizing the words spoken by others and writing correctly; and that frequently the power of remembering words, and the power of articulation both suffer together.

After this paper was discussed, Mr. Solly demonstrated the brain according to Gall's discoveries. He astonished the audience by prefacing that, he thought it right, though he had consented to demonstrate the anatomy of the brain, to protest against this act of anatomical demonstration to the Association being presumed to imply an assent to the opinions expressed by Dr. Engledue the preceding day, from whom he entirely differed. Mr. Solly, no doubt, had his reasons for this strange procedure; but he knew that it was a fundamental law of the Association, read aloud from the chair, at the conclusion of Dr. Engledue's paper, that no opinion expressed in any paper read at its meetings was to be regarded as more than the opinion of the individual writer. Mr. Solly's course appears, therefore to us as absurd as it was little; and, to show his total dissent from Dr. Engledue, he used the following expressions during the very first five minutes of his discourse, no doubt following his own private convictions, and forgetting that he was to dissent from Dr. Engledue:—

“The grey matter produces thought.”

“The will that moves the eye is the brain.”

“The will emanates from the hemispheric ganglia.”

We shall never forget the looks of astonishment which were exchanged between the members as each of these sentences and others like them fell from his lips. They were instantly noted down by Dr. Engledue, and read aloud by him, with appropriate reflections upon Mr. Solly's course and consistency, as soon as the demonstration was over. Mr. Solly then gave it as his opinion, that the grey matter of the brain is the source of power, (not *spirit*, but *grey matter* observe! not the *recipient* of power but the *source* of power, observe!) and the white the conductor only; and he gave this opinion as more or less his own. He did not mention Dr. Fletcher's name. He took no notice that in 1836 Dr. Fletcher's Lectures were published on fasciculi, in 1834 in Ryan's Journal; and delivered with the same doctrines in 1831, and even still earlier. But we possess notes taken by ourselves at his Lectures in 1831. His words are:—“We should presume that the susceptibility of thought will have its immediate seat in the grey matter, or exterior of the brain.” “If this view of the matter be adopted, the white matter of the brain must be regarded like the white matter in the spinal system of the nerves, in the light of mere conduits.” Nearly twenty years ago, Messrs. Foville and Pinel Grandchamp, fancied, from pathological observations, that the superficial grey matter of the brain presides over the intellectual functions. Mr. Solly expiated upon the doctrine of the surface and not the whole hemispheres “producing thought;” as though this view was his own. And he made all but his

equals and seniors conceive the view was his own, and makes we doubt not, poor fresh students conceive so, for he lectured in that self-satisfied and magisterial style, which is so amusing to us when we drop into many medical and especially anatomical and surgical theatres, but which it is out of taste and unwise to adopt when others than the green are present. But as to this doctrine of the surface being the seat of the mental functions, Gall so taught; his organs were all seated in the convolutions, which are superficial parts; and the surface is convoluted, of course simply to increase the extent of surface; and that they are performed by the surface and transmitted from it. Mr. S. proceeded to propose the word ganglion to the cortical or grey substance of the convolutions. Now this is quite unjustifiable. A ganglion is an aggregated mass; the term is used in regard to the nervous and the absorbent system to signify a lump of substance, so to speak in distinction from layers, chords, or extended tubes or vessels. To apply it to an extended layer, is to confound all meaning; and after expatiating upon the extreme extension of the grey matter over the surface of the brain, the application of the term ganglion was most conspicuously objectionable in Mr. Solly, who would do better without such originality. What was gained by his term of hemispherical ganglion we know not. At any rate there is nothing original in the term, for the cerebrum has been represented by some authors as a ganglion placed at the top of the spinal chord. He spoke of the fibrous nature of the septum lucidum as a positive discovery of his own. But, in the first place, Gall describes all the white part of the brain, and therefore the septum lucidum, as fibrous; white and fibrous are with him synonymous terms. In the next place, these are Gall's words, at p. 313 of his Anatomy: "Of the septum lucidum No one has yet described the true relations of these two *fibrous* layers though they have been known ever since the time of Galen;" "a *fibrous* band issues each middle lobe, &c., ascends, &c., spreads out and constitutes with its fellow of the opposite side the *septum lucidum*." Mr. Solly professed to be the author of several other novelties.—*Medical Times*.



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ARTICLE I.

EXISTING EVILS AND THEIR REMEDY.

Having, in this series of articles, thus far shown that our pecuniary embarrassments have their causes and origin in the predominant exercise of Acquisitiveness, or in the inordinate love and too eager pursuit of riches—in the over-trading of some classes, and the excessive extravagance of others, in one class consuming more than they earn, and another amassing immense wealth in the hands of the few, in man's *artificial wants*, in the credit system and in our rotten banking system, I now propose to go down to the very bottom of the whole difficulty, and show that our hard times have their cause and origin in a state of society, as regards property, in open hostility to the nature and original constitution of man.

On pp. 44 and 45, it was shown that the excessive exercise of any faculty thwarted the very ends attained by that faculty. As the excessive indulgence of the appetite clogs and disorders the stomach, and thereby destroys the very pleasures of the palate sought in its indulgence, and so of every other faculty, so this excessive indulgence of Acquisitiveness in this universal scrambling after riches, has destroyed that very enjoyment of the comforts of life which this faculty is designed to provide. As this principle explains the *cause* of our hard times, and was therefore placed first in our remarks on the hard times, so its full explanation and application, closes them.

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As "man shall not live by *bread alone*, but by every word that proceedeth out of the mouth of God," so man shall not live to gratify *Acquisitiveness*, alone but to exercise *all* his faculties. *Acquisitiveness* should be exercised mainly to procure the means of properly exercising all the other faculties. Combining with *Alimentiveness*, it would lay in a store of provisions and fruit in their respective seasons sufficient to last till they could be again gathered in from the lap of nature; with *Inhabitiveness*, and the social faculties, it would *own a home*, and with *Ideality*, would beautify it; with *Intellect*, would procure books and the means of acquiring knowledge, &c., yet *it alone*, should occupy only the same proportion of our time and desires, that this organ bears to the whole brain, namely, about one in forty. But it and its combinations, occupy thirty-nine in every forty of the desires and days of man. Is this *right*? Is it the order of his *nature*, and demanded by the requirements of his being?

The one great end of man's existence is *enjoyment*. Every organ and function of his body, every faculty of his mind, man throughout, is every way adapted to enjoyment of the richest kind, and to an extent inconceivable by us as we now are. What a world of real pleasure is there in childish sports, and in the flow of "youthful blood," and buoyant, elastic spirits; in the full, uninterrupted enjoyment of life, and health, and strength; in eating, sleeping, and muscular exercise! Yet, what are all these compared with the higher exercise of mind, of glowing friendship, of the domestic feelings, of pure and elevated connubial love, of the still higher moral and religious feelings, of disinterested benevolence to man, and adoration of God, not to mention the still more exalted delight springing from studying the works and operations of nature, from the exercise of mind as mind, which, more than any thing else, calls into harmonious action, and that, too, in a higher degree, the greatest number of faculties! The perfection of man's nature consists in the harmonious and agreeable exercise of these and all his other faculties and powers. But man, in his eager chase after riches, does not give himself *time* to reap any of these golden fruits thus strewn by the God of nature in his path. He spends nearly all his time, all

his energies, his whole existence upon his body, in amassing wealth, in getting something to eat, and drink, and wear, and live in, and show off with. In doing this, he hurries, and drives, and toils, as though he had but a week to live, thereby breaking down his constitution, inducing disease in all its forms, and hurrying himself into an early grave. This cannot be the natural order of things. So noble a being as man was certainly never made *merely* to eat, and sleep, and flutter in the fashions, and heap up money. Had God designed that he, like the other animals, should expend his whole existence upon his body, he certainly would never have endowed him with the higher qualities of morality and intelligence. Life and probation are worth too much to be *all* swallowed up in merely gratifying our physical and animal wants. The body is only the servant of the mind, and for us thus to use up both the mind and body upon the latter, is to make ourselves mere brutes, and to throw into the back-ground all that is noble, and moral, and intellectual, and godlike in man. Yet all this the mass of mankind do. Only here and there one spend their time in the exercise and enjoyment of mind, and moral feeling as such. How small a proportion of time is spent in studying the wonderful works of God, in admiring the beauties of nature, examining her operations, or studying and applying her laws and phenomena! No! man has no *time* to bestow upon these trival, foolish matters! He does not take time even to eat and sleep, but must swallow down his food half masticated, and nearly untasted, thus deranging his stomach, and doubly abridging the pleasures of his palate. The same is true of all his enjoyments. He ruins his health in *making* money, and completes that ruin in spending it!

But the order of nature evidently is for man to exercise every part of his body, every faculty of his mind, in due proportion.

"Nature's wants are few but loud." A few hours' labor each day, say from five to eight, will earn all the necessities and the comforts of life, artificial wants and extravagances excepted, and to every man, rich and poor, literary and in business, this amount of exercise is indispensable for preserving his health. The labouring classes, instead of consuming

their whole existence in working, should be better paid for their labor, and thus allowed time to cultivate their intellects, and exercise their finer feelings. The present arrangements of society tend to make the rich man richer, and the poor man poorer. This is certainly not the order of nature. The possession of great wealth *is not right*, because its possessor cannot enjoy it; and because wealth is only the time of man, his life, and flesh, and blood, and earthly existence, thrown into that form. If "time is money," then money is time, and for one man to consume, to put into his pocket, to expend upon his individual gratification, the time and lives of one, or five, or twenty, or hundreds, or thousands of his fellow-beings, as is the case with those who have different degrees of wealth, is contrary to the original arrangement of heaven. That arrangement is, for every man to have the disposal and the full avails of his own time; for every man to have property enough to supply his real necessities and wants, but no more, and to expend the balance upon nobler pursuits, upon the exercise of his intellectual and moral powers; and when men transgress these natural laws, they experience rebuke at the hand of nature, in the very line of their transgression. If they become too rich, they fail in business, these reverses always falling upon the most wealthy, or their children squander it, or they get cheated out of it, so that, "*nolens, volens*," they are compelled to keep within certain limits. And the nearer they keep to "neither poverty nor riches," the better it is for them, mentally and physically, for time and eternity.

We have said that money is time. We will illustrate and apply this idea. The capitalist employs twenty men at \$2 per day. They each earn him \$4 per day; and this nett profit re-augments his wealth. But this wealth is nothing more nor less than the life, and blood, and strength, and sinew, and being of these laborers put into his pocket. Let him pay them all they earn, namely, the two dollars for half a day's work, and let them spend the other half of each day in cultivating their mental temperaments, in exercising their minds and moral feelings, in literary societies, religious exercises, the study of nature, &c., and though he might not, thereby, amass his tens of thousands, yet he would be just as well off, and they vastly

better. It would even benefit him to work half the day, and thus earn his own living.

Instead of this, he employs these men to build and furnish, in splendid style, a house at an expense of \$25,000. Probably just as comfortable a house could be built and furnished for \$5,000. Here, then, are 10,000 days of man's existence *thrown away* upon *extras*, for the mere sake of looks. Now the time men spend in labor, deducting lost time, would not probably average more than ten or twelve years each, but we will say fifteen, and we have more than the entire earthly existence of two human beings thrown away upon the mere extras of that single house, which do no one any real good, but simply gratify the rich owner's Approbativeness and Acquisitiveness. If he own a dozen such houses, or their equivalent, he uses up in his own gratification the entire lives of twenty-four beings as good as himself. And who is this rich nabob, this "great Cæsar," that he should monopolize, or rather sacrifice upon the altar of his selfishness, all the lives of all these human beings? Why he is a rich man! that is all. Let the wages of the laboring classes be doubled, and trebled, and quadrupled; build the comfortable house for \$5,000, but pay out the \$25,000 for it, and let the 10,000 *extra* days be spent in reading and mental culture, and men will not only be more healthy and happy, but live longer; for it is a well established physiological principle, that the due exercise of the mind is eminently productive of health and long life,* by keeping this balance of the temperaments.

We have named but a single item of extra expense, and designedly underrated even that. How many thousands of furnished houses are there, that cost \$30,000, \$50,000, and even \$100,000, and how many more that approach \$20,000. How many thousands and millions of lives are thus swallowed up in this one vast vortex of extravagance!

If you say that all this circulates money, and gives employment to the poor; I reply, cut off these extras, and yet pay just as much for the balance, and you will circulate just as much

* See an article on "Mental Exercise as a means of Health," in Vol. II. pp. 93, and 170 of this Journal, and "Madden's infirmities of Genius."

money, be just as well off yourself, and save a vast amount of time for mental culture. You give too much employment, and too little for it. In a republic like ours, where every thing depends on the intelligence of the people, this arrangement is indispensable.

Tea and coffee also consume a vast amount of human existence. The time expended in earning the money to pay for the vast consumption of these articles, the time taken in cultivating and curing, in transporting and selling them, in paying for, and setting, and cleansing the China sets, and above all, the two or more hours' time of one person for each of the 2,000,000 families in the U. S., spent daily in preparing these articles, would, of itself, make from 1,200 to 1,500 *years*, or some **THIRTY LIVES** consumed **EVERY DAY**, just in the one single item of **COOKING** these worse than useless drugs. Now add all these items together, and extend the estimate to all that use them, and what a vast consumption of human existence is thus brought to view, which might otherwise be expended upon the exercise of the moral and intellectual faculties! Let tea and coffee drinkers never complain of a want of time for mental culture.

These decidedly injurious drugs are also a more prolific source of headaches and nervous affections than any other. An inveterate tea or coffee drinker is sure to be dreadfully afflicted with the headache, and often the sick headache. Another dose may indeed give temporary relief, but it is only to redouble the headache when its stimulating effect subsides.

They also decay the teeth, causing that terrible malady the toothache, besides opening the pores and exposing to colds, thus inducing fevers, consumption, &c., and thereby increasing the waste of human existence by shortening life.

A still better example, first of the unnecessary wasting of existence, and secondly, of shortening life, might be adduced in the use of tobacco, that vilest and filthiest of narcotics. To see beardless boys strutting about sucking segars, betokens an early grave. A young or forming constitution cannot stand tea, or coffee, or tobacco. True, we occasionally see old people who have long used them, and also ardent spirits, but they did not begin till their bodies were fully matured, besides hav-

ing originally powerful constitutions, of which few young people can now boast. If the public health decline for fifty years to come, as fast as it has for fifty years past, we shall be a weakly, miserable race indeed, and be surely supplanted by those who have not yet used these enervating, time-destroying, soul-and-body-killing fashions, luxuries, and extravagances.

What finite mind can measure the vast amount of human existence swallowed up in the manufacture, sale, and drinking of ardent spirits, wines, beer, &c., and the fearful ravages on the life, happiness, virtue, and intellects of men, resulting from their use, besides producing a feverish morbid action of the body, and thus a rapid consumption of the physical energies, and also preternaturally exciting the organs located in the *base* of the brain, thus withdrawing the strength from the moral and intellectual organs. It is not so much the *money* thrown away as it is the vast consumption of the *time* or *life* of man, and the abridgment of human *existence* which forms the *chief* item to be considered.

This needless consumption of man's existence is equally applicable to a thousand artificial wants and useless extras now deemed indispensable. Mankind probably expend two-thirds or three-fourths of their time upon what does no one any good, including the sickness and premature death thereby induced. What a vast, and inconceivable amount of time, is wasted in *being fashionable*, in giving splendid parties, in manufacturing, making, and altering splendid dresses, suits, &c., in dashing out in splendid style and equipage, and in nicely adjusting the attire before the toilet.

Men also trade vastly too much, buy too much, consume too much, just to gratify their artificial wants, have too much to pay for, thus inducing these "hard times," besides rendering themselves vexed and unhappy in a great variety of ways. Far too much time is spent in government, which is now prostituted to the selfish ends of those in office, more than it is made conducive to the public good. Men will do that as politicians, which, if they did as men, would blast their characters and banish them forever from virtuous society. "All is fair in politics," be it lying, or cheating, or the meanest trickery, or the grossest defamation, and "the spoils of office belong

to those who conquer" by these disgraceful means. Unblushingly are these principles proclaimed and acted upon. Politics swallow up a vast amount of time, and money, and public virtue. I speak as a philosopher not as a politician; for I should feel myself disgraced by voting either ticket till these Augean tables are cleansed of their selfishness and moral pollution.

Having named a few of the items on which the life of mankind is worse than wasted, and by which it is shortened, the observation and reflection of each reader will be left to carry out the principle for himself. Let it be observed that the crime of murder is considered so horrible as to be punished with the heaviest penalty of the law, *only* because it shortens the earthly existence of the one murdered. Now, wherein consists the difference in the criminality of murdering a man out-right, or in another's appropriating that existence to himself, as we have illustrated in the case of the houses. There is a difference, but it is less than is supposed; for in both cases the higher ends of man's creation are cut off. And what is the difference between committing suicide, and doing what induces diseases and a premature death?—there is none. And wasting our time upon tea, coffee, and the fashions as we have illustrated, is nearly as bad. Life and health are the treasure of treasures—the *all* of mortals, and should be made the most of. Each of us has but a single life to live. Hence, not only should not a single hour or moment of it be wasted, but it should be spun out as long as the laws of nature will allow, and every thing which tends either immediately or remotely to induce disease or shorten life, is, to all intents and purposes, murder or suicide.

Again, our cities and villages, besides being great maelstroms for engulfing and consuming the public health and morals, besides sending out a pestiferous influence throughout the entire length and breadth of our land, besides being sinks of sin and pollution, and literally rotten with depravity, and being "the sores of the body politic," have originated and still perpetuate these fashions, and bad habits, and wrong arrangements to which we have alluded, as so destructive of the lives and health, and virtue of mankind. They create most of

those artificial wants by which so much of man's existence is both consumed and cut off. They engender and inflame that speculating spirit which causes our "hard times," besides confining multitudes to the counting-house and the parlor, and preventing that exercise which is indispensable to health, virtue, happiness and long life.

Let but our cities and villages be emptied out upon the country; let our land be better tilled;* let our politicians and many of our public officers go to work; let every man labor, and thus improve his motive temperament; but let none overdo; let every man cultivate his mind; let the fashions be buried, and nature studied, especially *human* nature as developed by phrenology and physiology, and man's happiness would be augmented a thousand fold, his diseases and sufferings diminished ten thousand fold, and our world, now a bedlam, would become the garden of Eden. In creating a being every way so noble and godlike as man is, in adapting to his use and happiness so perfect a world as this, and in subjecting him to the operations of a system of laws, mental and physical, the most perfect imaginable, the Deity has done his part. He now allows men to obey the laws, and be perfectly happy, or to violate them, and thus to bring down their painful penalty upon his own head—to cut his own throat if he pleases, but if he does, he is compelled to die in consequence of it. Our destinies are mostly in our own hands, especially after we are old enough to choose or refuse the good or evil.

If this be called radicalism, agrarianism, loco-focoism, the real levelling principle, putting the rich and poor on an equality, be it so; *it is the order of nature*. Mankind have tried "the good (?) old way" quite long enough, and suffered quite

The following amount of produce was raised on thirty-eight acres of originally poor land by Jonathan Jenkins of Camden, Delaware, in 1837, namely, two hundred bushels of wheat, three hundred and twenty-five of corn, two hundred and fifty of oats, one hundred and fifty of potatoes, and forty of turnips, besides thirty-five tons of hay, pasturing four cows, and fattening one thousand pounds of beef. Query. How many persons would this sustain one year? It is a sin against Heaven to see so much land uncultivated, and so much more but poorly tilled, especially when its cultivation would do our citizens so much good.

enough thereby. That every thing as it now is, is all wrong, is fully evinced by the hard times, the bad health, the misery and vexation, and the premature death of all classes. Man *cannot* change for the worse. He *must* follow the order, and obey the laws of his nature, or take the consequences.

ARTICLE II.

COMBE'S PHYSIOLOGY.

No study is more intimately connected with the best interests of man, and none more promotive of health, happiness, and virtue than that of **PHYSIOLOGY**. Man is a *physical*, as well as a mental and moral being, and what is more, so close and perfectly reciprocal are the relations existing between the conditions of the body and the states of the mind that, in order to enjoy his physical or moral being, or even successfully to exercise his mind, man *must* obey the laws of physiology, must keep his *body* in a condition of health and activity. A large proportion of the miseries of mankind, are traceable to a want of this knowledge. All the pains, sickness, and deaths that occur before old age has literally worn out the body, have their causes in the violation of these physical laws, and most of them might be *avoided* if this science were but studied and practiced, both by parents in becoming parents, and in the *physical* training of their children, and if all ages and both sexes but understood and practiced these laws.* Not only this, but even most of the vices of mankind have their origin in the inflamed or diseased condition of their bodies. Many of those whom we send to the penitentiary and the gallows, require rather to be **DOCTORED AND DIETED**, (and more of the latter than former,) not to be punished.

That these remarks are strikingly true of the crimes committed under the influences of alcoholic drinks, is self-evident, and that many more crimes have their origin in meats and drinks, in late hours, vitiated air, disordered digestion, impurities of the blood and skin, &c., would be equally appa-

* See the preceding article.

rent, provided the causes and effects were equally violent and apparent. The reciprocal relations between the body and brain, and especially between the body and the base of the brain, are most intimate;* so that whatever morbidly excites the body, and especially the stomach, thereby irritates the base of the brain, and this of course, produces vice and consequent misery. The majority of bad-tempered children, are rendered thus irritable and violent by *improper food* or *want of sleep or exercise*, and are then punished for this ill-temper; that is, they are punished *because they are sick*. Better doctor them—better punish the nurse—or rather better *educate young women*. But this is of no use. Young women have something more *important* to attend to than to fit themselves to become wives and mothers. No! They have to learn to render themselves *interesting to gentlemen*, to read every new novel, to practice fashionable music, to make and receive morning calls, to dress in the tip of the fashions, and change the form of their dresses, bonnets, &c., every few days, and married women are doomed to become slaves, aye, the veryest *gally* slaves to their families, and especially to the merely *artificial* wants of society, such as preparing tea and coffee, cooking three meals per day, when two will answer every purpose, doing many times the house work required, &c. &c. Oh woman, thou art not in thy right mind. Thou art beside thyself. Much art and fashion hath made thee mad, and to become wise, **STUDY PHYSIOLOGY**. Study especially the means of preventing the death of thy offspring during childhood and youth; of preserving their health; and of giving them strong physical constitutions, and forming in them virtuous habits. A few lessons in Physiology will open thy eyes to thy true duties and destinies, and augment the physical, intellectual, and moral capacities of the human family more than mind can conceive, or words express.

No person can be a good Phrenologist, without being a good *Physiologist*; and one of the most important advantages

* In my work on Phrenology and Physiology applied to Temperance, I have demonstrated this relation; and I regard it as one of the most important principles of Physiology, Phrenology, or Ethics.

resulting from the study of Phrenology, is its leading to the study of Physiology, and no signs of the times are more encouraging than the rapidly increasing demand for works on this subject. To supply, and at the same time increase, this demand, *Combe's Physiology* was published in connexion with vol. IV of the Journal. In commendation of this work, little need be said, for its merits are above all praise. It takes up the whole subject systematically, describes each class of organs and their functions, and the means of invigorating them. His style is simple and plain, yet classical, but never highly polished, and is admirably adapted to convey his ideas, and impress his conclusions. The following will serve as a sample of both his matter and manner, besides being highly important and instructive.

"In youth, too, much mischief is done by the long daily periods of attendance at school, and the continued application of mind, which the ordinary system of education requires. The law of exercise, that long sustained action exhausts the vital powers of an organ, applies, I cannot too often repeat, as well to the brain as to the muscles; and hence the necessity of varying the occupations of the young, and allowing frequent intervals of active exercise in the open air, instead of enforcing the continued confinement now so common. This exclusive attention to the mental culture fails, as might be expected, even in its essential object; for experience shows that, with a rational distribution of employment and exercise, a child will make greater progress than in double the time employed in *continuous* mental exertion. If the human being were made up of nothing but a brain and nervous system, it would be very well to content ourselves with sedentary pursuits, and to confine ourselves entirely to the mind. But when observation tells us that we have numerous other important organs of motion, sanguification, digestion, circulation, and nutrition, all demanding exercise in the open air as essential both to their own health and to that of the nervous system, it is worse than folly to shut our eyes to the truth, and to act as if we could, by denying it, alter the constitution of nature, and thereby escape the consequences of our misconduct.

Reason and experience being thus set at nought by both parents and teachers, in the management of children, young people naturally grow up with the notion that no such influences as the laws of organization exist, and that they may follow any course of life

which inclination leads them to prefer, without injury to health, provided they avoid what is called dissipation. It is owing to this ignorance, that we find young men of a studious or literary habit, enter heedlessly upon an amount of mental exertion, unalleviated by bodily exercise or intervals of repose, which is quite incompatible with the continued enjoyment of a sound mind in a sound body. Such, however, is the effect of the total neglect of all instruction in the laws of the organic frame during early education, that it becomes almost impossible to warn an ardent student against the dangers to which he is exposing himself, and nothing but actual experience will convince him of the truth. I have seen several instances of almost total incapacity for future useful exertion, brought on by long protracted and severe study, in subjects whose talents, under a better system of cultivation, would have raised them to that eminence, the injudicious pursuit of which had defeated their own object, and ruined their general health. Two of these persons made the remark, that early instruction in the structure and laws of the animal economy, such as that which I am now attempting to communicate, might have saved them. Both meant well, and erred from ignorance more than headstrong zeal.

In the first number of the "American Annals of Education," the reader will find an instructive article on the necessity of combining bodily with mental exercise. "For twenty years and more," says the writer, in reference to what had taken place in an American seminary, "the unnatural union of sedentary with studious habits, contracted by the monastic system, has been killing in the middle age. The Register of Education shows, in one year, 120 deaths. Examine into the particular cases, and these will be found the undoubted effects of sedentary habits. Look at one name there. He had valuable gifts, perfected by two years' academic, four years' collegiate, and three years' theological studies. *He preached, gave much promise, and then died of a stomach disease. He contracted it when a student.* He did not alternate bodily with mental labour, or he had lived and been a blessing to the church. *When he entered on his studies, he was growing into full size and strength. He sat down till his muscles dwindled, his digestion became disordered, his chest contracted, his lungs congested, and his head liable to periodical pains.* He sat four years in college, and three years in theological application. *Look at him now.* He has gained much useful knowledge, and has improved his talents; he has lost his health. The

duties of his mind and heart were done, and faithfully so ; but those of his body were left undone. *Three hundred and seventy-five muscles, organs of motion, have been robbed of their appropriate action for nine or ten years, and now they have become, alike with the rest of his frame, the prey of near one hundred and fifty diseased and irritable nerves.*”—“Look at another case. Exposure incident to the parson or missionary has developed the disease in his chest, planted there while fitting himself for usefulness. He contracted a sedentary, while he was gaining a studious habit. That which he sows that also shall he reap. The east winds gave him colds ; a pulpit effort causes hoarseness and cough, oppression and pain. He becomes alarmed and nervous. His views of usefulness begin to be limited. *He must now go by direction, and not so much to labor where otherwise he would have been most wanted, as to nurse his broken constitution.* He soon adds to the number of *mysterious providences*,—to the number of innocent victims, rather, of cultivating the mind and heart, at the unnecessary and sinful expense of the body,—to the number of loud calls to alternate mental and corporeal action daily, for the reciprocal sanity and vigour of both body and mind.”

To remedy these evils, and introduce a better system of training, so as to make bodily health and mental and rational education go hand and hand, an establishment called the Manual Labour Academy was opened near Philadelphia in 1829, and has already proved the soundness of its principles by the success of its results. The usual branches of study in classical schools, with the addition of the Bible, are pursued ; and the “hours of recreation are employed in useful bodily labour, such as will exercise their skill, make them dexterous, establish their health and strength, enable each to defray his own expenses, and fit him for the vicissitudes of life.” From this systematic union of bodily labour in gardening, farming, carpentry, and other work, with the usual academic studies, many comforts are said to have arisen. The health of the inmates has been uninterrupted, except in a few who were ill when received ; and, at the date of the report in 1830, “*every invalid remaining there had been restored to health.*” Young men thus trained to practical obedience to the organic laws, are much less likely to run into excess in after life, than those who have been left in ignorance of the constitution of their own bodies. “*When thought shall need no brain,*” the Report continues, “*and nearly four hundred organs of*

motion shall cease to constitute the principal portion of the human body, then may the student dispense with muscular exertion ;” but, till then, let him beware what he does, and, looking to the laws which the Creator has established for his guidance, seek his happiness, not in denying their existence, but in yielding them willing and cheerful obedience. De Fellenberg has done much at his agricultural school near Berne, to adapt the physical and mental education of the lower orders to their situation in society, and it would be well were his methods better known and more practised in this country.”

The entire work from the last English Edition, with notes by the Editor, containing 320 octavo pages, the size and type of those of the Journal, can be had at the office of the Journal, with which it was published in numbers, so that it can be sent *by mail*. Its price is a mere song, *only 50 cents* in connexion with either vols. IV or V. ; or 75 cts. without the Journal. It is held thus low to facilitate its sale, and because of the hard times.

In the prospectus, 16 pages per month were promised, which would amount to 192 pages per year, but as the Editor expected, and many of the subscribers doubtless supposed, that this would embrace the entire volume, it has been thought best to send out *the whole 320 pages*, or almost *double what was promised* and *without extra charge*. Any, therefore, who in paying for either volume of the Journal, would like to obtain it, or who would like to send for this work alone, or for it in connexion with the works on Matrimony, or Memory, or Temperance, (each 25 cts., and either, with Combe’s work, making out the full dollar,) can do so, and have their letters *franked*, as they are all *periodicals*, by sending 50 cts. extra over the price of either volume of the Journal, or 75 cts. for it separately, or \$1.00 for it and Phrenology applied to Matrimony, or Memory, or Temperance. The latter is illustrated with engravings.

ARTICLE III.

"Lecture on Phrenology, by Frank H. Hamilton, M. D., Professor of the theory and practice of Surgery in Geneva Medical College, and the Vermont Academy of Medicine. Delivered before the Rochester Athenæum, Feb. 9, 1841. By request."

REVIEW.

(Continued from page 265.)

Thus far, our strictures upon Dr. Hamilton, have been brought to bear upon the one single point, which, on p. 8 he says, "is really the vexed question, and that *alone*," namely, "*that the mind possesses distinct faculties, and the brain (cerebrum) is composed of distinct organs, and that each mental faculty is manifested through a distinct cerebral organ.*" Dr. H. has not shown the brain to be a unity, nor even attempted to prove this point, while I have proved the brain to be a *plurality* of organs, first by *pathological facts*, or the sympathetic affection of the faculties and their organs, and secondly by comparative phrenology. And here, we might rest the argument. Having taken the citadel and capital, and routed the centre and main army, why waste ammunition upon the outposts. Having shown that this one feature of Phrenology is invulnerable, or in other words, that the science is *true*, what care we for *objections*. So that the fundamentals of Phrenology be true, so that it is found to embody the laws of this department of nature, all the *objections* that can be raised against it, are only so many reflections upon the works of God, or upon the inaccuracies of *man's observations*. And yet nearly the whole of his lecture is taken up in urging these objections. For example. He says:

"*Second.*—The frontal sinus varies greatly in size. "I know individuals of sedentary habits, who have *large sinuses*, and others who live much in the open air and have *none*."—Spurz, phren. vol. 1., p. 116. But it is objected that when it is very large, it can be known by the more sudden swell of the external plate. It is clear, however, that this only indicates more room in its *anterior* or external half,—while we have no kind of data by which we can conjecture the shape or direction of the *internal* plate. For ought we can say, it may be an inch farther in than usual; for it is not disputed, that here the plates

are not together, and of course do not influence each other. How, then, is it *possible*, from the external shape of the skull, to judge of the size of the organs of Individuality, Size, Weight, and Locality ! Not to speak of Caution, Order, Language, and Eventuality, over which the cavity not unfrequently extends, as in the skull we now exhibit to you ! It is certainly only previous to the twelfth or fifteenth year of life, when this sinus is not formed, that these organs can be examined : yet with what assurance do phrenologists daily pronounce upon them ?"

As Dr. Sewall and others also have made much anti phrenological fulminating ammunition out of the sinuses, I reply,—

1. If the one great principle of phrenology already discussed be true, namely, that the brain is a plurality of organs and the mind of faculties, what matters it if the whole skull be covered with sinuses ? for its principles are one thing and the difficulties in the way of its practical application are quite another, and are only reflections upon the *Author of Nature*. Besides, do not difficulties cluster around every science ? Are there no difficulties connected with the application of the principles even of *optics* ? Is it not a fact that, in certain states of the atmosphere, especially in the regions of the poles, the reflection and refraction of the rays cause things to be seen inverted, and not at their real distances ? Shall we then infer that we must not trust our eyes where no such refraction does occur, and that all our seeing is liable to be erroneous ? The two cases are parallel. The frontal sinuses prevent our making correct observations upon the size of the organs. Therefore Phrenology is fallacious in all its facts and principles. The atmosphere in the polar regions prevents our making correct optical observations. Therefore all the laws and phenomena of seeing, are fallacious. As this objection applies confessedly to but a small portion of the brain, and yet overthrows Phrenology, so these optical failures apply to but a small part of the earth, yet overthrow all the phenomena and laws of vision. So when you see any thing round or square, or at a given distance, beware ! your eyes belie you—it may be of some other shape, size, or distance, because, forsooth, these mistakes sometimes occur near the poles. In reading this review, beware, for it is as doubtful whether you *see right*, as whether you can ascertain the size of the phrenological organs, because, near the poles, we do not always see

things as they are. Similar illustrations might be drawn from all the sciences, and especially from the healing art; but as this refutation is only "analogy, it will at once be wholly rejected, (by Dr. H.) as illogical and unsound," "and *as* capable of proving one thing *as* well *as* another."

The variations of the needle, made at different times and in different places, cause quite as great a difficulty to surveyors and mariners as these sinuses do to Phrenologists, and "yet with what assurance do" mariners and surveyors "pronounce upon them," and even depend upon them? Experimenters in Electricity find difficulties in performing their experiments in damp days, therefore Electricity is fallacious. But enough.

2. In the last four lines of the objection itself just quoted, he admits that "*previous* to the twelfth and fifteenth year, when the sinus *is not formed*, these organs can be examined." Now I ask in all candor and conscience, whether facts enough to establish these few organs sometimes covered by the sinuses, cannot be made in children and youth "*previous to their twelfth or fifteenth year?*" If so, we can establish Phrenology, yet might find some difficulty merely in *applying* it practically.

Besides, it is in educating and governing children and youth "*previous to the twelfth or fifteenth year,*" that Phrenology is the most useful—and here its utility is *incalculable*. When therefore we want its aid the most, this bugbear "sinus is not formed."

But why does this sinus appear at this period? To give the base, grum voice to manhood, as contra-distinguished from the fine tenor voice of children and females. Children and females have not the sinuses, and have this tenor voice, but when the voice of lads change, this sinus appears. Indeed, its development *causes* the bass or masculine voice of the man, and this bass, or masculine, or grum pitch of the voice informs us correctly as to the size of the sinus during life, so that, since the Phrenologist can ascertain and deduct the amount of sinus, the existence of this sinus not only does not *disprove* Phrenology, but does not even raise any difficulty. The moment I hear a man speak, I can tell the size of his sinus. I learned this by experience; for, I always found that when I committed errors on these organs, I observed a deep, heavy,

grum, masculine voice, which sounded hollow, and as though there were a hole in the skull.

This position is fortified by the fact that the skull is a kind of sounding board to the voice, and gives it its tone and distinctness. Thus much for the sinus—one of his strongest objections; and if this be so easily and so thoroughly refuted, is it worth our while to attempt a refutation of kindred objections, in regard to the organs of “Form,” “Language,” “Calculation,” “Constructiveness,” or of his assertion that “the organs do not correspond on opposite sides,” and that “the convolutions do not come to the surface,” &c., &c., and that the two tables of the skull do not correspond? pp. 18 to 21.

His objections to the “innate primordeal faculties,” is only a quibble. He asks,—“But who ever possessed any intuitive faculty of weight?” I answer, *all* who can keep their balance. Weight does not consist, as he supposes, in “knowing that lead is heavier than cork, unless he had been told,” but in *preserving the centre of gravity*, and adapting ourselves to the laws of motion, in walking, riding, jumping, balancing, throwing, shooting, wrestling, climbing, &c., &c., and if that power which renders us skillful in these and kindred things, be not innate, then nothing is innate. It is *size* that tells us the weight of things by their bulk; and Dr. H.’s mistake in this respect, shows how much he knows about Phrenology.

Dr. H. says: “We have an organ of Philoprogenitiveness, or love of children, and, by parity of reasoning, should have an organ of love of parents,” p. 22. (And so we have. Filial Love is situated by the side of Parental Love.) “Some faculties are given as innate or congenital, the very existence of which presupposes a knowledge of the world and its objects: such as Acquisitiveness, Veneration, &c. Then children never desire or claim things till they are *taught*! Oh no! Children never exercise Acquisitiveness for playthings, and other things till they are *taught* to do so. But how would you go to work to teach a child to see, that had no eyes, or to walk, that had no Weight, or perception of gravity? Dr. Hamilton, however, is a *very* learned man, and can no doubtless teach children that were born without lungs to breathe; that had no limbs, to walk and work; that, congenitally, have no

"innate or congenital" tongue, to walk, and no innate conscience to be just, or appetite to be hungry. Yes, of *course* the child is *taught* the instant it is born, to *breathe*, and the next instant, to turn to its mother's breast for nourishment, and is *taught* to draw that nourishment, and then to cry when in pain. Oh no! None of these things are "innate or congenital."

Irony aside, how can you teach a child to do that, to do which it has no "innate or congenital" power or faculty? Before you can teach a child to desire or claim a plaything, that child must have some "*innate or congenital*" "faculty" to *be taught*. Before the first sentiment of respect of superiors or worship of God *can* be inculcated, the *primary faculty* of deference and worship must exist, capable of *being taught*. The *original basis* must be implanted by *nature*, or else education can take no effect. As well try to build without a foundation, as try to teach without having some "*primordial*," or "congenital" faculty for receiving this instruction.

"But the greatest absurdity of all," he continues, "seems to be in the organ of Color. Spurzheim's remarks, p. 315, vol. 1. 'Those who do not perceive colors, have sometimes a very acute eyesight, and readily appreciate the other qualities of external objects; as their Size and Form.' How, we inquire, can we see at all if we do not *perceive colors*?" How; or no how, we do see without perceiving colors. I know a man in Philadelphia, who can distinguish but one color, and was forced to abandon the china-ware business because he could not distinguish colors; and yet he said he never saw a man who could read fine print with him. The Rev. H. H. Spaulding, missionary to the Rocky Mountain Indians, after I had examined his head, blindfolded, before an audience in Prattsburg, and pronounced him destitute of Color, stated that he could never distinguish colors, and never allowed himself to select his garments, but that all things had a dingy, indistinct and similar look to him. Wm. Wharton, who lives in Spruce st., near Fourth st., Philadelphia, related to me the following. "Friend Fowler, thee examined the head of a friend of mine in Philadelphia, who could not distinguish between colors. Thee told him that he could not tell colors, and here,

not long ago, wishing to purchase a piece of cloth for garments for his daughters, he found one, the texture of which suited him, but its color was a bright red—a color, thee knows, not very suitable for young Quakeresses—and when he brought it home, his wife chided him for buying a color that was so gay, and so particularly obnoxious to Quakers. He insisted that it was dark brown; but it was a bright red.” This man could judge well of the *texture* of cloth, but not of its color.] Similar instances exist in nearly every town and hamlet. I saw twenty such cases in Rochester, and see them daily and every where. The fact is incontestible that the power of perceiving and recollecting colors, bears no proportion to the power of sight.

He continues: “Certainly, all objects are colored; white is but the union of colors, and who *perceives* white, or, in short, perceives the form, size, or condition of any body, through the medium of his eyes, perceives color and color only.” p. 22 Of *course* he does; for “the form, size, and other condition of any body” *are* “color, and color only!” So is the weight of any body, and also its hardness, or sweetness, or tartness, or poisonness “color, and color only,” just as much as are its “form, size, and condition,” “color, and color only.”

Dr. Hamilton’s next argument against Phrenology, is founded on the disagreement among Phrenologists. On this point he dwells with great stress and at considerable length. This discrepance granted, and what then? Why, Phrenology is overthrown. Ah! Then, “by parity of reasoning,” if from Galen to Dr. Hamilton, two Physicians ever disagreed upon a single disease or its remedy, the whole science of medicine is overthrown. And now, Dr. H., did you ever hear or know of two doctors *dis*-agreeing? or rather, *a*-greeing? Those who live in glass houses should not throw stones. If there are not fifty points of disagreement between medical authors, schools, sects, and practitioners, where there is one among Phrenological authors and practioners, then there are *no* medical authors, schools, sects, or practitioners. We have the Regulars and no two of them agree. Then we have the Homeopathy, Hemeopathy, Thompsonianism, panaceas, nostrums, quacks, Brandreths, &c., &c., innumerable, and each in open hostility

to nearly all the others. Medicine, in common with Phrenology, claims to be founded in *facts*; and if the disagreement among Phrenologists disproves Phrenology; then the disagreement among medical men is infinitely more conclusive against the very science (?) you practice. Then all physicians had better shut up shop, "for they filch, from every town, hundreds and thousands of dollars, and 'chiefly from that class" (the sick,) "who are least able to sustain a tax, for which they never receive an equivalent," besides what quacks *kill*. Really, Dr. H., have you no moral integrity, or have you no intellect? The absence of which is it that allows you to use an argument against Phrenology, which lays with a thousand fold more force against the very profession by which you live? Surely, of all others, a *Physician* should never attack Phrenologists on this score. You, who are yourself at swords points with other Physicians of the *same school with yourself*, as well as with other schools, even *you*, glass-house tenant, throw stones at Phrenologists! Until every breach is healed in your profession, the less you say about the disagreement among Phrenologists, the better.

In regard to this disagreement itself, I have but a word to say. Combe is not a practical Phrenologist, Spurzheim was; and this accounts for the difference between them. While in this country, Combe absolutely refused to examine heads; but Spurzheim examined continually. Combe is high authority as a philosopher and a writer, yet not as a *practical* Phrenologist; and of course not as regards the *LOCATION* of the organs. My own observations confirm nearly every one of Spurzheim's locations; and most practical phrenologists have adopted them.

Again: The difference between even these two, is comparatively trifling. Dr. H. would fain make us believe that one Phrenologist places Hope in one part of the head and another in another part; and so of the other organs. This is utterly groundless. They are all in the same part of the head, and differ in this only, that Conscientiousness, in Combe, is represented on the bust as about a quarter of an inch *wider* than the same organ in Spurzheim's bust. This allows Hope to fall back that much farther, and to lap on to the fore part of Firmness that much, and this allows Marvellousness and Imi-

tation each to fall back that much. Yet in both, Hope is before Conscientiousness, and Marvellousness before Hope, and Imitation before Marvellousness—the whole difference being caused by a difference merely in the width given to Conscientiousness. This difference doubtless had its origin in the fact that this organ is generally very large in the Scotch, among whom Combe made most of his observations, while it was less in those that Spurzheim usually examined. This will account for every difference Dr. H. mentions, except those caused by new discoveries. “Great cry and little wool,” this argument against Phrenology—worthy its high origin.

Once more. “Of these men,” namely, “the perepotetics,” or “practical Phrenologists,” “destitute of all claims to science or honesty, who travel the country under the assumed and ridiculous titles of “American practical phrenologist,”—“professor of phrenology,” &c., and who examine heads blindfolded, and tell fortunes” (characters, Dr., not fortunes,) “for a price—and some of whom, while they give lectures upon the *science* of phrenology, advertise that they will intersperse and vary the exercises of the evening with a few popular songs,—of these men, we say, we speak freely, whatever of truth or error there may be, in the science of phrenology, *they* are public nuisances which it becomes the public authorities to abate. They filch from every town, hundreds and thousands of dollars, and chiefly from that class who are least able to sustain a tax, for which they never receive an equivalent.”

Really, Dr., you must have been taking physic just before writing thus, and felt better just after; for you certainly threw off a good quantity of bile. Let us interpret it. “These men, destitute of all claims to science or honesty,” (rather strong, that,) “who travel the country under the assumed names of ‘American practical Phrenologists,’” (that means O. S. Fowler,) “and who examine heads blindfolded,” (that means me,) “are public nuisances,” (that too means *me*,) “which it becomes the public authorities to abate,” by imprisoning them. That is, O. S. Fowler ought to be imprisoned for no other crime than because he lectures on Phrenology and examines heads in public and private. No interpretation can be more plain. Don’t you wish you were a Nero or a Sultan and I were your subject! How the blood would fly and the brains be spattered about though!

Farther on he adds in a similar strain. "Madame Adolph, who was in our city a few months since, was of the same school; and though her stay here, *for certain reasons*, was brief, yet she has been visited in other cities by admiring and astonished crowds. Was it right and in strict accordance with the spirit of our institutions, that while in Troy, for no other reason than that by her "successful hits" she convinced all who witnessed her attempts at fortune-telling and pre-science, and drew throngs to her rooms, she should have been arrested and committed to prison as a *vagrant*?"—(Of course it was,) "Have not *all* a right to teach and preach their doctrines unmolested" (Of course not,) "and have not our citizens a right to listen to these doctrines, and ascertain by observation and 'grand blindfold test' " (that also means *me*,) "the verity of the matter?" (Of course not.) "Who are they, who, in this republic have set themselves up to say that the poor and the ignorant as well as the learned and purse proud, shall not pay their own money where they please, even though they receive therefor no equivalent, and impoverish themselves and their families?" (Dr. FRANK H. HAMILTON.) "*Let equal measure be meted to all!*"

That is, "let O. S. Fowler also be imprisoned," because it is "in accordance with the spirit of our institutions." "Madame Adolph was *justly* imprisoned;" and "*let equal measure be meted to all!*" and to render this point most emphatic, he puts it in *italics* and adds an exclamation point! Comment is unnecessary. A Nero never uttered a more disgraceful sentiment. He once wished that all Rome had but one neck that he might cut it off, and a Dr. Hamilton also wishes that all Americans had but one head so that he could do the thinking for them all. That same spirit which prompted the wish of the former, penned the tyrannical sentiment just quoted. It might do for the Emperor of China, or the Sultan of Turkey, or the Autocrat of Russia, but no man, imbued with the true spirit of our institutions—no man with one drop of American blood in his veins, could possibly utter such a sentiment. American soil is disgraced by every step, and the American atmosphere contaminated by every breath, of the author of those paragraphs; and his repeating them shows that he *meant* and *felt* them!

But let us look closely at the implications of this black quotation. He not only says that all practical Phrenologists ought to be imprisoned, but also that "our citizens" have *not* a right to listen to these doctrines, and "shall not pay their *own* money where they please." If the public teachers of Phrenology deserve imprisonment, so do its *private* advocates, and so do all its patrons and believers. I really motion that Dr. Hamilton be appointed judge of Rochester—of Rochester? No! of the *Union*—of the *world*—of the *universe*!—to tell people what they shall and shall not believe; what lectures they shall and shall not attend; and what lecturers shall and what shall not be allowed to hold forth. In fact, no living mortal ought ever to be allowed to think a single thought, believe his own senses, or utter one word without Dr. *Hamilton's* gracious permission. Let all the world go to Dr. Hamilton to get their thinking done by proxy, and with a "*fee*" of course, for Dr. H. entertains a mortal antipathy to money, as is evinced in several places in his lecture, and was put in practice by his charging \$1,00 for a miserably printed pamphlet of 32 pages!

But Dr. H. is not alone. He has a fellow-laborer in the ranks of Phrenology, in the person of Andrew Boardman, Eeditor of "Combe's Lectures." Dr Hamilton speaks of this his right hand man and quotes him in corroboration of the two prison-smelling passages just quoted as follows: "We are pleased that algentleman deservedly high among scientific phrenologists, has had the boldness and candor to denounce in no measured terms these *soi disant* gentlemen, and to hold them forth as they deserve to public odium."

"We are now prepared to pass judgment on certain practices prevalent in society. It is well known that persons calling themselves "practical phrenologists," have for years been peripateting through this and other countries, asserting and publishing their ability to ascertain character by cerebral development alone, and their readiness to do so for any one who would pay them a certain fee. Some of these have been men almost destitute both of knowledge and experience, such are beneath respectful remonstrance, they are swindlers and they know that they are swindlers, meriting whatever punishment may be due to those who obtain money under false pretences." —Boardman, p. 381.

Boardman's quotation, interpreted, reads as follows: Persons calling themselves "practical phrenologists," (reader, that too means me; for Boardman knew that O. S. Fowler was the first man that took the name of "Practical Phrenologist" in this country or any other, and the first to make practical phrenology a distinct profession,) who "examined heads for a certain fee—are beneath respectful remonstrance; they are swindlers, and they know that they are swindlers, meriting whatever punishment is due to those who obtain money under false pretences." "O. S. Fowler and his brother, L. N. Fowler, and all practical phrenologists are *swindlers*, and ought to be punished as such." Well done, Boardman! Bravo, Hamilton! Dr. Hamilton, allow me to introduce you to your co-adjutor and co-worker in the same cause of *liberty* [?] Dr. Andrew Boardman of N. Y., the celebrated author of a most masterly attack on practical phrenology—"Pars nobile prae-trum," for your sentiments harmonize beautifully.

But you had another "kindred spirit." One of the genteel toppers—a had-been, broken-down gentleman of your city, drunk all the time* and a public nuisance, while I was lecturing in Rochester, actually went to the police office and entered complaint to have me arrested, solely because I was a Phrenologist. If Dr. Hamilton had been a Justice, I reckon my days would have been "numbered and finished" in prison, or on the gallows. It only wanted the *power*—the disposition is felt and even *printed*. And as to the law, why "the spirit of our institutions" is to "commit to prison" such vagrants as O. S. Fowler, Madame Adolph, Geo. Combe; (an itinerant peripatetic, swindling phrenologist,) *et id omne genus*, because they believe in and propagate Phrenology. Hamilton, this is *dead flies* with a vengeance! (See motto on the title page.)

In some of the passages quoted, and in several authors, practical phrenologists are accused of "filching from every town, hundreds and thousands of dollars," &c., are called "swindlers, and they *know* that they are swindlers,"—"pay them a certain *fee*"—"thumb the heads of gaping or laughing

* This gentleman, naturally one of nature's noblemen, a man of fine natural talents and feelings, has since reformed, and is an ornament to society, so that Dr. H. is now left alone in his glory.

audiences"—(a real compliment this to the American public,) "at sixpence or a shilling each," p. 25,— "a tax of twelve shillings (\$1,50) per head"—(my price for examination, chart, and short written description,") &c. Of itself, this point is utterly unworthy of notice, for every one *should* live by his calling, if it be honest, and should be *paid* for services rendered, and a Phrenologist quite as much as a lawyer, or minister, or even Dr. Hamilton: but coming as it does from the very man who held his lecture of 32 poorly printed pages, which did not cost him three cents each, at \$1,00, and then at 50 cts., it deserves rebuke. "And thinkest thou, O man, whosoever thou art, that judgest, and doest the same things, that *thou* shalt escape the just judgment of" an enlightened public? "For wherein thou judgest another, thou condemnest also thyself." Rom. 11 chap. 2.

A single word about my pecuniary affairs. I have made in my profession above \$50,000 and nearer \$75,000; yet I am this day not worth one cent, except my Cabinet, which would bring nothing under the hammer; and my plates and books on hand, besides being yet in debt. I have spent nothing for my family or myself, above the necessities of life. I have labored night and day at the top of my strength for ten years in the cause of Phrenology, lecturing nearly every night, and practicing phrenology all day, day by day, and year after year, giving myself not half time enough to take exercise sufficient to preserve my health. And all for Phrenology. If making *money* were my object, why have I not kept it? Why, when the Phrenological Journal was sinking me several thousand dollars yearly, did I continue it? *Because I loved the science!*

Few men have made more personal sacrifices in any cause than I have made in Phrenology. My motives are the advancement of human happiness and virtue, and as long as a merciful God spares my life and health, shall that life and that health be spent for Phrenology—for *man*; and I can say from my inmost soul, that I desire money *merely* as a MEANS of attaining my great, my ultimate object—the propagation of Phrenology.

Reader, thou hast every essential argument and objection urged by Dr. Hamilton against Phrenology, and their answer.

"Judge thou, I pray thee, between me and them, and between my "arguments and his arguments."*

* As soon as I can command the time to write and capital to publish, I shall answer Dr. Sewall, and some other opponents of Phrenology.

ARTICLE IV.

"THE POWER OF FASHION," OR EXCESSIVE APPROBATIVENESS.

The following excellent remarks are from the pen of the [Rev. Mr. Todd on "The dangers and duties connected with great cities." His remarks on "the power of fashion," and its evils are worthy the head and heart of their talented author; but, in one point, they are liable to criticism. They ascribe to *Christianity* the power to *remedy* these evils, and break down the power of fashion. If by *Christianity* he means the doctrines or precepts of Jesus-Christ, he is beyond all doubt correct, but if he mean *modern* religion—"the church," he is certainly very much mistaken; for, a more powerful instrument for *propagating* and *inviting* the fashions, does not exist than *religious meetings* as now conducted. Balls and parties, form no comparison with them. Who will controvert the assertion or who does not know, that thronging thousands, aye millions, crowd our churches actuated by no other motive than to see the fashions and be seen in them? Who will deny that a larger portion of the lower class, especially girls that work for their living, spend every shilling as fast as they earn it, in procuring some new finery in which to "come out" the next Sabbath, only to be laid aside for another "Lord's day." Nor does the evil stop here. That ruling passion for dress, fostered and fanned into a burning flame, by religious meetings, is one of most prolific causes now in operation of prostitution. As women cannot live and wear finery on a dollar a week's wages, they resort to a more easy and expeditious method of making it, in order to *procure finery*.

Ye daughters of Zion, pause, I beseech you, and consider. Standing as you do upon the very pinnacle of influence, and looked up to as examples by the world,—pause and consider the *character* of the influence you wield. You *augment* the evils of fashion, both by example and conversation, instead of warning those who do not profess Christianity, from it. If I wished to bring out a new fashion in order to make a fortune by it, I would first endeavor to have it adopted by

the leading ladies of some D. D.'s church in our great cities, for then, it would be sure to spread through the congregation like wild fire, and through all the congregations of the land. If there be one inconsistency and self-contradiction greater than any other, it is a female professor of religion, entering or leaving a church, dressed in the tip of the fashion, liberally padded and busseled, and laced too tight to breathe freely, and all in the natural language, manner, walk, looks, and bearing of powerful Self Esteem or Approbativeness. Not, however, that religious *meetings* are wrong, but the dressing, the height and extravagance of fashion constitute the evil of which I complain. I complain *professing christians*, not only *countenance* these fashionable fooleries and sins, but actually *participate* in them, and are even their leaders, instead of turing the fashions, especially such pernicious fashions as tight-lacing, out of their churches. A person *not genteely* dressed, can with difficulty obtain a decent seat.

Not that these things appertain to *Christianity itself*, for they do not. No where in the Bible, are Christians required to conform to this world, but they are required to be *transformed*—are *forbidden* to dress as the daughters of Babylon dressed. Probably no where will more severe denunciations against gaudy and fashionable attire be found recorded, than in the Bible; yet modern Christianity pays no attention to these warnings and admonitions of both the Old and New Testament. I am passing these strictures, then, not upon true religion, but upon that false standard of religion now so rife. The religion of the Bible I admire. No description of any society or association that I ever read of, at all compares in my estimation with the day of Pentecost, when "they had all things common."

Let Christians but follow the doctrines of the Bible, and Mr. Todd's remarks on the value and power of religion in checking the evils of fashion, would be correct. But to the remarks themselves.

"We need religion in the great city, because it is the source of the fashions of the land.

"God has made all the luxuries of life to be perishable; while the necessities are more permanent. He knew that men would set their hearts on having beautiful coverings for the body, and, if in their power, multitudes would expend their lives and property in accumulating a rich ward-robe, to be handed down to posterity. He therefore created the little moth, and bid him go and stand at the door of the wardrobe, and consume what would else become a heavy curse upon man. This method of gratifying the pride of the heart has, therefore, been cut off: and, the vainest man living has no desire to have it engraved on his tombstone, that he left so many garments to his heirs.

"But pride and vanity could not be driven away from superintending the dress, by the moth; and, instead of seeing how long they can keep a garment, the problem now is, to see how short a time it can remain, before it shall be too unfashionable to be seen. But as vanity never had a very popular name, she stands behind the curtain, and her voice is denominated Fashion; and this becomes as real a deity as was ever dreaded and worshipped. Her laws seem wholly capricious, but he would be called a despot indeed, who could hope to be obeyed half as implicitly.

The home, the temple, and the altar of Fashion, is the great city. There she is sure to have votaries that are numerous:—there are her richest offerings;—there her priest and priestesses are warming over her shrine, and inspired and maddened by her breath. If opposition is made, Argument wields his club in vain:—Reason raises his sober, manly voice in vain;—Ridicule, throws his arrows in vain;—Satire snaps his lash in vain; for Fashion, when these are panting with their efforts to dethrone her, has but to raise her finger, and the crowd rush to do her bidding. Multitudes live only to watch her nod: and the greatest fear which heaven, earth, or hell can cause, is the fear lest it should be supposed that they *could* be guilty of violating a single rule, or neglecting a single whisper of Fashion. Among all the tyrants that ever afflicted the human race, there never was one whose commands were so imperious,—whose sceptre of iron was so heavy,—whose frown was so awful, or whose look was so withering. I dare not call hard names; nor do I wish, on this occasion, to make war upon her: for he must be a hardy man indeed, who would deliberately cross swords with her, even if he might stand in the pulpit to strike. But I say there is *one* arm that is stronger than hers; and there is one power, and only one, that is stronger, than Fashion. The Gospel of Christ dares sometimes neglect, and even resist her commands. While thousands and thousands in the city are waiting around her shrine, to see what she will next demand, and while ten times that number, in all the extended country, are waiting to follow in the train,—and while nothing is so expensive, nothing so uncomfortable, nothing so hard to breathe in, as to cause a moment's hesitation about its adoption,—the fear of God can deliver all these slaves from their cruel bondage.

Suppose now that for one year, the Spirit of God should be poured out on the capital of France, and should fully baptise that multitude with the Spirit of Jesus Christ. What would be the results? The fashions of the whole earth would be altered, reduced, as to expense, and every way simplified. No arithmetic can tell the amount of money saved in a single year. One hundred millions a year, would be a small calcula

tion for what would be saved in this country. It is almost incredible how much may, and does, depend upon the decisions of one of the high-priests of fashion there, when that decision is to determine whether half a yard of cloth more, or less, shall go into a garment, or whether the needle shall put another sprig into its curious productions. Millions of money hang upon every such decision.

But the time will come when holiness unto the Lord shall be written upon the bells of the horses, *i. e.*, when all fashions shall be under the control of the religion of the Bible; and just so far as this religion does come into the great city, and take hold of the human heart, in that proportion is the soul delivered from the thralldom of fashion.

We speak not merely of the expense to which Fashion puts individuals and families, but we speak of the time it takes to chase her shadows:—we speak of the intellect that is frozen and benumbed, of the affections which are absorbed, and which she remorselessly consumes:—we speak of that awful spell upon society by which home is made a strange place, and, indeed, nothing but a dressing-place;—which takes the mother's heart away, and puts the heart of the ostrich in its place,—which can make God's image the cold temple of folly,—which can make God's Bible, and God's Sabbath, the food for contempt and mockery, and which can shut the soul away from the appeals that come from the grave, and can substitute the mummeries of fashion, even for the real wail of sorrow over departed friends, and which can bar the soul from the calls of mercy, inviting her to heaven.

If there be yet one mercy to be received from the Bible, pertaining to this life, greater than all others yet bestowed, it will be given on that day, when the Gospel of Christ shall go into the great city, and make Fashion leave her throne, and come and set at the feet of Jesus. Then will men be free indeed, and then will the narrow pathway to the skies be crowded with pilgrims."

ARTICLE V.

PHRENOLOGICAL EXAMINATION OF A THIEF, AND PROBABLE MURDERESS.

The readers of the Journal will recollect that on page 111, deductions of character from examinations of the skull of a thief and probable murderess, made by my brother and myself, were given, with the promise that the true character, should be

published in the next number. Accordingly the copy for the same was put into the hands of the printer, and about half set up, but *lost* by him. I have written to Dr. Jewell, of Philadelphia, for *another* copy, but his answer is that the original notes from which the other was copied, are not now to be found. If they should be found, they will be published in the Journal. Though I took no pains to recollect the history of this woman whose skull was copied, still, having written upon the improvement of the memory, I ought to be able to recollect its leading features, even though I have heard it read only once. Though I cannot give as eloquent a description as that of Dr. Jowell's, yet, in substance, it was as follows:—

The individual from whose skeleton this skull was obtained, was brought from the lowest dens of prostitution in Shippen street, Philadelphia, into the venereal ward of the Alms House of that city, about 1815. She had once been considered handsome, and prided herself particularly on her long red hair. Indeed, a greater insult could not be offered to her than reflecting upon her hair, which she took every pains to curl and hang gracefully over her finely formed bust and shoulders. Her temper was violent beyond description, and her language most obscene. Dr. J. represents that he never heard or imagined such oaths and curses and awful imprecations as those that fell from her lips, and with an unction and expression that showed their origin to be the heart of a fiend incarnate. On the slightest provocation, she would break forth in the most abusive and violent strain of oaths and blasphemy. Indeed, so turbulent was her disposition, so ungovernable and violent her anger, so loud and vindictive her voice and manner, that they were obliged to remove her to the cells below, in order to prevent her disturbing the other sick inmates. In this situation she contracted a cold that settled in her lungs and induced consumption and death.

She had the name of having killed her man, and possessed the revengeful feeling in the most remarkable degree, and to the utmost extent—so much so as to be the terror of all who knew her.

Her sexual passion was reputed to be remarkable.

She evinced the qualities of Self-Esteem and Firmness in the extreme; not submitting to the least restraint, and being proud, insubordinate, domineering and self-conceited.

She also evinced no conscientious scruples, and none of the moral and religious feelings, except Benevolence, for which she was remarkable. During her sickness, and just before her death, she saw an old woman abused, and took her part, and fought for her, giving the one that abused her a black eye.

Her thievish disposition was evinced by her reputation for robbing her suitors, and especially by her stealing a ring from the hand of a woman that lay dead by her side. With this theft she was charged, but she denied it in the most positive terms, attesting her innocence by oaths and imprecations; nor was she detected until after her death, when the stolen ring was found secreted about her person. Thus she died with a theft upon her person, and a lie upon her lips, thereby evincing her utter want of Conscientiousness, Veneration, and Marvellousness. Her predominant Benevolence was evinced by her fighting just before her death for an abused woman, and by a generous disposition in a variety of ways. The feeling of Benevolence was as strongly evinced in her character, as its organ is prominent in her head. Her Acquisitiveness was evinced by her stealing, and her Secretiveness and want of Conscientiousness by her so solemnly denying it.

Her large Language was evinced in her great fluency and power of speech, and its combination with Combativeness and Destructiveness by her bitterness of invective, withering sarcasm, and ability and disposition to swear and blaspheme.

She showed her Self-Esteem in her pride, and her Approbativeness in her love of fineries and admiration.

Altogether, the head is truly extraordinary, as was also the character, and the coincidence between her character and developments, is most striking; and as tracing out this coincidence by comparing her character with her developments as indicated by the drawings, will be instructive to the amateur, and prove Phrenology, we will give it somewhat in detail.

The first glance at these drawings, shows that the skull was low and wide; and though rather deep from Individuality to Philoprogenitiveness, yet this depth is caused by the great size of the perceptive and social organs, rather than by a development of the moral sentiments. So decided a predominance of brain in the base of the skull, unless checked by a proportionate development of the moral faculties, indicates a strong

tendency to immorality. The pleasures, desires, and whole character of such an one, will be sensual, and "of the earth earthly." The color of the hair, also, as mentioned in Dr. Jewell's description, affords additional evidence of the predominance of the vital or physical temperament, and of a great abundance of blood—another evidence of her strong animal tendencies, and a high relish for *physical* pleasure. Still, when the hair is *auburn*, the temperament usually partakes more of the mental, which so far purifies or sanctifies this otherwise animal tendency, as to prevent vice, yet leave that intensity and exquisiteness of feeling which is productive of the highest degree of enjoyment and suffering.

The first individual *organ* that strikes the eye, is *Acquisitiveness*, (see fig. 9,) or that marked protuberance which commences nearly an inch above the opening of the ear, and covers a surface of about an inch and a half in diameter. In the living head, it would begin about half an inch before the upper point of union of the ear and head. A line drawn from the outer angle of the eye to the top of the ear, would pass nearly through its centre. Our recent magnetic experiments render it probable that there are three organs here; one for acquiring property, getting money, &c.; another for saving, keeping, economising, and hoarding; a third for employing it in business and trade. The *first* of these is by far the most developed, and the tendency to *get* things caused her to steal the ring from the hand of the dying woman. This prominence is seen best from the *front* view, or No. 1, fig. 9, being by far the widest portion of the head. The portion just forward, appropriated to *keeping* money, is small.

The next point of special interest, is the social organs. These are all very large. The full power of *Amativeness* cannot well be shown without a drawing of the back head. It is rarely found equally as large, and as far as is known of her character and course of life, the strength of this faculty was equal to the size of the organ. *Adhesiveness* and *Philoprogenitiveness* are also very large; the former of which appears to have been particularly strong in character. Of the latter nothing is said.

Self-Esteem and *Firmness* constitute the next point of interest; causing that fullness of the upper and back (or superior posterior) region designated by figures 13 and 14. These gave

her her pride, her domineering and insubordinate feelings, her obstinacy and the continuity of her love and hatred.

Combativeness and Destructiveness are both large, and were doubtless kept in a state of constant and powerful excitement, both by her associations and the life she led, and also by her physical temperament. Of these, Combativeness is the largest. Hence her pugnacity, and with large Destructiveness, and weak moral organs, her horrid oaths and blasphemy. She was also said to have been guilty of murder, though it was not proved upon her. Hence also her ungovernable temper and the power of her revenge.

Ideality is only fair; Imitation and Mirthfulness are large, and Tune (fig. 34,) is very large. Her large Mirthfulness, Combativeness, and Destructiveness, gave her that withering sarcasm for which she was so remarkable; and Tune and Imitation added, probably rendered her excellent company and highly fascinating in conversation. Singing is almost a *necessary* concomitant of dissipation, and in its combination with Amativeness, generally leads to singing love songs and those of an animal tendency.

Benevolence should hold the next place in rank after Amativeness, Acquisitiveness, and Self-Esteem, and is very amply developed. The organ is long as well as prominent, filling out the head in that section. It appears still more prominent in the skull itself, and with her large Combativeness, caused her to fight for the old woman whom she regarded as having been abused. Individuality, Eventuality, Comparison, and Language are all strongly marked.

On the whole, we regard the coincidences of the character with both the skull and our description of it, as *most striking*, and affording a strong proof first, of the truth, and secondly, of the practicability of Phrenology, as well as a good subject for the amateur phrenologist.

ARTICLE VI.

PHRENOLOGY AND ANIMAL MAGNETISM—NO. 4.

The discoveries in Phrenology and Physiology, made by means of Animal Magnetism, within the current year, have thrown a flood of light upon man, mentally and physically, besides revealing the *agents* and *instruments* by means of which the various functions of mind and body are performed. Those scientific sittings made by Rev. La Roy Sunderland, Dr. Sherwood, and the Editor of this Journal, in January, February, and March last, gave results the most striking in their character, and beautiful in their philosophy, and at the same time in harmony with what was before known to be true. It more than doubled the number of phrenological faculties and organs; a result which previous observation had led me to expect, and which really seems to be demanded by the great law of Phrenology that every function is performed by a distinct organ. And then, too, the *position* of every newly discovered organ, is in beautiful harmony with the great law that organs of kindred functions are located together. Thus, Filial Love, or love of children to parent, and those that take care of them, is found to be by the side of Parental Love, or attachment of children to their parents, and between Philoprogenitiveness and Adhesiveness. Inside of Adhesiveness, is an organ that loves *presents and keep-sakes*, and will not part with them for many times their value.

The back part of Self-Esteem is found to be the organ of *Will*,* or power of *volition*, and love of liberty, or having one's *own way*, the absence of which has given so much occasion to the opponents of Phrenology to criticise so marked a deficiency in Phrenology as a science of mind. Its location is where its function would indicate that it should be.

Benevolence has been divided into two organs, one giving kindness, or active benevolence, and the other sympathy for distress, or pity. One part of Causality is found to contrive, invent, adapt means to ends, and apply causes to the produc-

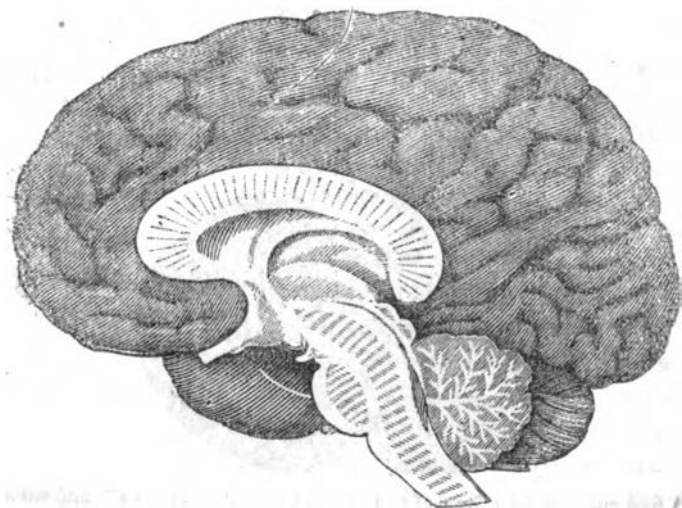
* This organ is prodigiously developed in Buonaparte, as will be seen by looking at the crown of his head as represented on all Napoleon coin. This affords a strong collateral proof of the existence of this organ.

tion of desired results, while the other infers, inquires into causes, and traces out the connexion between causes and effects; and also conceives ideas, seeks first principles, and examines the *laws* of nature.

An organ of Modesty is found by the side of Approbateness—if it had been located any where else, I should have had little confidence in its existence—and one for trusting in Divine Providence, is found by the side of one for believing in the marvellous—two distinct functions, heretofore unphilosophically attributed to one and the same primary faculty. Few if any new clusters of organs have been found, unless the discovery of cerebral organs for those of the body, be so regarded.

The discovery of the connexion between the phrenological organs in the head and their poles or counter organs in the face, is really most beautiful in itself, and in perfect harmony with those shapes of the face by which particular organs are expressed, (see p. 81.) It, in connexion with additional observations and discoveries of a similar nature by Dr. Redfield, and others still by Dr. Buchanan, will soon enable us to read character with the utmost precision from the face. The face is truly the mirror of the mind, but until now, we have had no certain signs of character as exhibited in the face, by which to be guided. But more of this hereafter.

It has long been surmised that there were organs on the



middle line of the brain, each side of the falx, or where the two hemispheres meet. The cut on the preceding page, which represents a section of the brain through its middle, from the front to the occiput, between the two hemispheres, shows that the same convoluted structure which characterizes the surface of the brain in general, and is regarded as constituting the organs, also exists between the hemispheres, and is doubtless the seat of several important organs, all of which come to the surface, as Parental Love, Self-Esteem, Firmness, Benevolence, Eventuality, &c.

Some of these organs are extremely small, compared with the power of their functions. Thus, Eventuality large, is evinced by a little ridge, not the size of a pipe stem, and only half an inch long. How then can we more plausibly account for this than by supposing that Eventuality *dips down* into this division between the hemispheres, represented above?

This theory is strengthened by the fact that the perceptive organs over the eye, stretch out *lengthwise*, and starting from a point back of the eyes, run forward over the eye till they end in the arch of the eye: The organ of motion, figure 83 in the cut on p. 228,* is designed to represent the organ of *Motion*, which also is in this same middle line. (See letter B. in the accompanying cut of the cerebellum.)



*I find some of these figures to be placed erroneously, as 47, and some others.

This organ is located in what is called the "processes vermicularis," or worm-like process, in the cerebellum, and is almost the only portion of the brain found developed in some of those animals that climb.

Now look at the philosophy and adaptation of this faculty, and the location of its organ. We move, and must therefore have some *organ* for performing this class of functions. Its pole is found to be that hollow which occurs in the back part of the neck, (fig. 83, p. 228,) and just above this point there are two poles, but they are both in the median line. Near this spot Powell discovered the organ, the fullness of which indicates physical activity, and the dissection of which has long been found to produce irregularity in the movements of animals.

The number of organs along this middle line of the brain, is very great. Dr. Redfield numbers *seventeen* in the space heretofore allotted to Approbativeness, each having its muscle and sign in the face. His views are extremely interesting, and I should think in accordance with nature.*

Between Individuality and Eventuality, an organ is found which associates persons with the places and events in which they were seen. Then there is one organ for comparing things, another for analyzing, or taking them apart, and another still of *discovery*, which is always looking up new things, exploring, examining, &c.

The newly discovered organs on the *top* of the head are many; but we have not time or room to examine them here, but only to add that, besides dipping down, along the falciform process of the dura mater, and forming those convolutions each side of it, they widen the head upon the top and spread it out on each side, along this median line.

But the most important discovery of all, is yet to be noticed. The *fact* is apparent that the relation and inter-communication of every organ with every other is most intimate. Individuality and Form see a man abuse a defenceless boy; Eventuality recollects the fact and communicates it to Benevolence and Philoprogenitiveness, and they excite Combaticiveness

* I have pressed Dr. R. to give his views to the public in a printed form, which he contemplates doing. They were originally drawn from the physiognomy of the animal kingdom.

and Destructiveness to punish the aggression. Nothing can exceed, no words can describe, the facility and power with which organ after organ excites its fellow, and those the aid of which it requires. Now, all this must have a *means*. That means is found in these *poles* which run into each other, and all communicate with one common centre—that great pole in the middle of the brain. Thus, the poles of Combativeness, Defence, and Aversion, all run into each other, and then in passing out from this great centre pole to the face, they run almost together in a line. A large pole runs from the stomach to this centre pole in the brain, and hence the intimate and powerful influence of the state of the stomach upon the mind and feelings.

But more of this subject in the Jan. No. of vol. V., in which several cuts of the brain, and also of the internal organs and their various poles and connexions, will be given, kindly furnished by Dr. Sherwood, and got up from those scientific experiments already mentioned.

ARTICLE VII.

THE PHRENOLOGICAL CHARACTER OF JOHN C. COLT.—CAPITAL PUNISHMENT.

In the spring of 1837, at the Astor House, N. Y., I examined the head of JOHN C. COLT, whose recent tragical death has petrified every benevolent heart with horror. It being the only examination I ever made in that building, (till of late) I recollect perfectly well what I said to him, and also his phrenological developments. His *temperament* was one of the most active and exciteable that I ever witnessed, being sanguine nervous; and the whole organization, including the organs being *very sharp*, and indicating the utmost intensity and power of action. This, together with the great size and sharpness of Combativeness, Destructiveness, and Approbativeness, led me to dwell with great emphasis, and to lay especial stress upon his irritability, the suddenness and ungovernable fury of his anger, particularly when his *honor* was aspersed. I recollect telling him, that he would not hesi-

tate fighting a duel in defence of himself or his friends, and that nothing would frighten him. I told him that his Conscientiousness was feeble—that his sense of honor was more powerful than his sense of justice, and that I would trust his honor sooner than his oath—that he would not do a *disgraceful* act, although he would not hesitate to do what was not right, *provided* he did not regard it as disgraceful. In other words, Approbativeness and Self Esteem were both very large, and Conscientiousness small. Hence, the former became *perverted*, and hence also his revenge for every indignity offered to his honor, was unrelenting.

Benevolence was large, so was Cautiousness, and his intellect very good. Veneration was small and Marvellousness utterly wanting. Calculation, Constructiveness, and Ideality were large, and Amativeness very large.

I remember not only dwelling upon the excitability and power of his anger, but, also closing his examination by rising, taking a position nearly before him, and in a most emphatic manner and gesture, my finger pointing towards him and wishing to give force to the most important words, saying to him as follows:

“Mr. Colt, I have one word of caution to give you. You are passionate and impulsive in the highest degree, which, with the great size and extreme activity of Combativeness, will make you desperate in a moment of passion. I warn you to avoid occasions calculated to excite it. When you find a dispute rising, turn on your heel and leave the scene of action; for when you become angry, your wrath is ungovernable, and you are liable to do what you might be sorry for.” I made his whole examination turn on his Combativeness and Destructiveness, in connexion with his fiery temperament.

The sequel has proved the truth of this description of character. I never gave any one I ever examined an equal degree of sudden anger, and his manifestation of Destructiveness not only in his murder of Adams; but his rage when sentenced, was only equalled by his horrible and premeditated suicide.

As far as I am informed, Destructiveness is a family trait. His brother, Samuel Colt, invents, but his inventions are all destructive—*death-dealing* weapons. Why does his mind run in this channel?

The head of Adams, shows large Benevolence and little Combativeness and Self Esteem. It is that of an amiable man. A cast of it can be seen in my collection. Colt would not allow his bust to be taken.

I have some remarks on CAPITAL PUNISHMENT in reserve for the future. Phrenology is directly at war with the gallows. While we *have* laws, it may or may not be best to obey them; yet our laws in this respect should be speedily revised, and this violation of Benevolence wiped from its code.

ARTICLE VIII.

THE PAST AND FUTURE COURSE OF THE JOURNAL.

This volume of the Journal can hardly be closed better than by giving its history and proposed course, and present prospects, including a brief notice of some of its most efficient supporters.

In the spring of 1837, I formed the resolution of commencing this Journal, on a smaller scale than the present, and at \$1,00 and of becoming its editor, in order to make it a record of those coincidences between character and developments which I had observed, like those thrown into my work on Phrenology. But, distrusting my ability to do justice to such a work, I employed the Rev. J. A. Warne to edit it, at a salary of \$1000 per year, or \$2000 if it cleared that sum. I was then persuaded to change my original plan of 48 duodecimo pages per month, at \$1,00 to that of 32 *octavo* pages per month, and \$2,00 per year—a most unwise change. Wishing the Journal to stand on its own merits, so that the public might not be influenced either way by my connexion with it, I gave the publisher, A. Waldie, \$500 per vol. for his *name alone*, as publisher. My brother soon joined me as part proprietor, and continued till the close of vol. III.

30,000 copies of the prospectus, and 5,000 extra copies of No. 1, were circulated gratis at an enormous expense, and nearly \$1000 was paid to *writers* for the first volume, besides the

salaries of the Editor and Publisher, and the stereotyping, paper, and printing.

As soon as the first No. was issued, Mr. Warne resigned, leaving the Journal committed to the public, but without an editor. Nathan Allen became its editor, with 1500 paying subscribers, to whom the first ten Nos. of Vol. II. were sent, though few of them had renewed their subscription. At length, seeing how loth they were to pay for what they had already got, I gave positive instructions to have it sent to those *only* who had *paid*. So deeply had it involved me at the close of Vol. II, that I wished to stop it; for, its expenses were really enormous, and together with those incurred by collecting specimens for my cabinet, and heavy rents of places to exhibit my collection, kept me groaning under an intolerable load of debt, to pay which, I was obliged to labor far beyond my strength, and prevented time for taking exercise, till the failure of my health at last compelled me to close my office and travel. My brother insisted on giving up the Journal, and I really felt that I *could* no longer sustain it, yet it was my *idol*, that for which mainly I lived, and the great object of my life and labors. This, together with the persuasions of its Editor, (who was pursuing a medical course, while editing the Journal,) prevailed on me to continue it through vol. III, which closed with about 400 paying subscribers,—*not enough to pay its Editor*. My brother then absolutely refused to continue his support, and tried to dissuade me from keeping up the Journal, partly because it kept me loaded down to the water's edge with debt, but mainly on the ground that I had not the kind of mind requisite properly to conduct it. In this opinion the Editor also concurred.

Above all, my *wife* entered her protest against its continuance. She plead that it was not only swallowing up all my earnings, and depriving my family of the comforts of life—which they rightfully *claimed* at my hands,—but that I *was* ruining my health; and fast shortening my days by excessive labor and being harrassed by debt—and all to support the Journal. Between these conflicting motives, I remained undecided for more than six months. The only encouragement I had came from my *sister*, who held up my hands, and told me I *could* write what the public would be glad to read. This

decided me to continue it through its fourth volume, which commenced with not a hundred of its former subscribers, and now numbers *nine hundred*. Most of its subscribers and also the notices of it, speak of it as more practical and useful than former volumes, and its directions, especially for improving the memory, have been highly commended.

The present volume has scarcely paid for its printing and paper, without yielding the editor one cent for his services, yet as there is every prospect of its now doing more than that, for the future, the Editor will be able greatly to augment the value of the Journal, both as regards its matter, and by giving more and better *cuts* and *engravings*.

Perhaps some apology is due for the *haste* with which some of its latter portions have been prepared. In this respect, the Editor pleads somewhat guilty, yet this course was the *only* alternative of its continuance. Nearly every page has been written by the Editor,—which the former Editor said would kill any one who attempted it—besides his raising above \$3000 by professional labor, to pay off the previously incurred debts of the Journal. These debts are now nearly liquidated, so that, after a month or two, the Editor will devote *all* his energies to the improvement of the matter and style of the Journal.

In regard to Vol. V., I have but little to say, except that I shall pursue a course similar to that pursued in Volume IV., with perhaps this *addition*; that of giving a succinct account of the NEW DISCOVERIES IN ANIMAL MAGNETISM, PHYSIOLOGY, and PHYSIOGNOMY. Nothing will be found as interesting or useful as these discoveries, nothing equally instructive or important. The Journal will therefore furnish a record of past discoveries, and such as may yet be made in these departments of human nature, including directions for practicing Magnetism, and applying it to the cure of diseases, the improvement of health, and the lengthening out of life.

When I first avowed my conviction of the truth of Animal Magnetism, many friends of the Journal advised and entreated me not, on any account, to connect the two, as it would injure Phrenology and the Journal. I replied, (and that reply will serve as an illustration of my course hereafter;) “With *consequences* I have nothing to do, only with *truth*. I know

Animal Magnetism to be *true*, to be important, and to be in its very nature connected with Phrenology, and I shall therefore open the columns of the Journal to it, even though every subscriber should discontinue."

A more specific account of our intended course in regard to Vol. V., will be found in its prospectus, on the last two pages of the cover.

Before proceeding with our intended course for Vol. V., it is but due to truth that some of those who have so nobly aided us in sustaining Vol. IV., and thereby in putting the Journal on a *permanent* footing, should be gratefully mentioned.

The Rev. E. A. Smith, of Erwinton, S. C., now in Danville, Ky., in July 1841, pledged \$50 yearly for three years to support the Journal. This pledge he has redeemed for Vol. IV., and it is to be hoped that he will find the Journal still worthy the continuance of his support. But we have done appealing to the *sympathies* of subscribers, and to their *love of the cause*; if the Journal is *worth* its price, send for it, and if you feel so much interested in it as a means of promoting Phrenology, as to take *pleasure* in extending its circulation, give us a lifting hand, but do not help us *out of charity to the Editor*. If you buy it at all, buy it as you would buy a piece of goods—because *you get the value of your money*. The Journal asks no favors, only that you *favor yourselves* in the interest and instruction it imparts.

Dr Washburne, of Yazoo city, sent us \$15, and only a few names, not enough to cover the amount sent, saying that he did it to aid the Journal. He afterwards *presented* these surplus Journals to his friends. The sentiment of his letter was most noble, and was laid aside to be copied in this connexion, but was mislaid by the clerk when he copied the names upon the subscription book.

C. Townson Esq., of Ann Arbor, Mich., has sent some \$32 to the Journal, besides sustaining and encouraging us by his best wishes. Such devotedness will surely be rewarded, at least by the consciousness of *doing good*. Will he not continue his efforts in our behalf?

Dr. Kimball, of Sacketts Harbor, and Mr. Harris of Smithville, have done nobly, and expressed intense interest for the Journal, and much pleasure as derived from its perusal. Mr.

Wynne, of Richmond, Va., has sent above \$20, and has our thanks, with the hope that he has received the full value of his money.

Our thanks are also due to Mr. Aplin, of Norwich, Ohio, who, though a laboring man, has really done nobly. Col. Fitz Gibbon, of Kingston, U. C., has done much, especially to *encourage* us—a most zealous Phrenologist, and an excellent man. Few have drank more deeply of its waters, or become more thoroughly imbued with its spirit. The Lord bless him in his labors of love. Mr. J. G. Foreman, the able lecturer on Phrenology and Magnetism, has also sent us some twenty or thirty subscribers, and Mr. Derby, also a goodly number, though none of late. Friend Derby, what is the matter? Has the Journal displeased you?

But Messrs. Buel & Sizer, Phrenologists, have been our *most* efficient agents. Every few days, they send us a long list of subscribers, always accompanied with the *needful*, and what is more, they seem to enter, heart and soul, into the *re-forming* spirit of Phrenology, and into the views of the Journal. Gentlemen, I thank you; Phrenologists should thank you, and those who, in after years, may read this Journal with pleasure or profit, should thank you for that efficient support, which, at this crisis in its affairs, you have rendered, and for your powerful aid in putting it on a firm basis, and sending a *monthly* Phrenological Journal, down the stream of time to convert thousands to Phrenology, and sow those seeds of its principles which shall spring up and bear fruit, and bring forth an hundred fold, both to the reforming of man and the glory of God. Go on, brethren. Your reward is in the very *doing* of this benevolent act.

Mr. R. L. Adams, of Rochester, has done much indirectly, and promises to do much more in future.

Excepting the travelling lecturers on Phrenology mentioned above, and my brother, I know of none who have lifted a finger in behalf of the Journal. Those who practice Phrenology, but give it no aid, betray their main motive—*selfishness*.

A single remark in regard to our **TERMS**, If orders come in not accompanied with the money, disappointment need not be felt, if they are not filled, however responsible the applicant,

and even though from friends. We cannot have one rule for friends and another for strangers. If orders, unaccompanied with money, are not sent, do not think we distrust your integrity or ability. Pay *in advance*, is a matter of *principle* with us. Interest often says, yield this point this time; yet as the credit system is bad to both debtor and creditor, and as we must have *one rule for all*, subscribers must indulge us in sending to those only who *pay down*. We will just as soon take our pay every month, or receive \$1 for six months; and there are few too poor to raise \$1 at a time for half a volume. Besides, the Journal does not grow old with time. It is not a newspaper or "the latest fashions," but contains *solid* matter that will be as true and useful years hence as now; so that subscribers are not injured by delay till they can raise the funds.

Wherever subscribers can obtain them through *agents*, they can pay monthly on delivery, and agents can pay us also monthly. To facilitate this course, we will let agents have them at the rate of 100 Nos. for \$10. This course will also save subscribers their *postage*, and the numerous periodical agents all over the country, afford facilities for obtaining them through this medium. This course will also save us from getting in debt to subscribers.*

* Newspapers inserting the prospectus on the cover four times, and sending a paper containing it, shall receive a copy of the Journal, or two copies for six months insertion; or three copies for one year, and the surplus copies when sold, will pay them liberally for thus advertising.

MISCELLANY.

Animal Magnetism.—Mesmerism, as it is of late called, from its supposed founder, in 1776, is now found to be of much earlier origin. By a manuscript, lately found in an ancient library at Ofen, in Hungary, it is proved to have been taught by one Rhodolphus, in 1240. His views are somewhat interesting at the present time. He taught his pupils that there was a pervading fluid in the atmosphere, of such subtle properties as to elude all our external senses, and means of determining its character, which, he held, was the medium of communication between all animal matter in its original state; that the human brain was so constructed that, under certain organizations, it was capable of influencing another brain of like organization, and of quieting the external senses, and thereby holding it at will for any definite period; and by the sole effort of his brain he could produce a sufficient vibration on this subtle medium, to communicate his wishes to the person so held, and obtain a response equally accurate with the effect of voice under other circumstances; and this, too, at considerable distance from the person acted upon. Rhodolphus died, before his theory had obtained much celebrity, and with him slept the science until Mesmer either renewed it, with many alterations to ape originality, or originated one on nearly the same principles.

Rhodolphus appears to have had a vague idea of the Phrenological arrangements of the organs of the brain, for he was able to excite the various passions and faculties of the mind by reference to different parts of the brain; and he showed that when the mind was trained to a certain action for a long time, in *opposition* to the position intended to be proved, and then subjected to experiments, the result was satisfactorily the same in every case.

But for his early death, the science of Phrenology and nervous communication would have been established at that early period, and have taken its stand among the recognized sciences of the day, and probably on a much more perfect foundation than at present. He proved, by experiment, that a person would, without the least knowledge on the subject, point out the location of the parts of the brain which were brought into action to produce certain external results—as music, veneration, hope, combating, &c., &c., corresponding nearly with the location of our modern Phrenologists.—*N. Y. Tribune.*

Mr. Williams, the oldest Lithographer in N. Y., living at 53 Elm st., says that he cannot distinguish colors. &c. As an illustration, he said that his girls did not color his prints to suit him—that he undertook to color them himself, and colored the cheeks *blue*, and yet after being told of the fact, could not see his mistake.

THE MAGNET still continues to shed valuable light on the subject of Magnetism. Those who may wish it, can obtain it at our office, by sending in their subscriptions with those of the Journal. Terms \$2.00 per year.

As the first No. of Vol. V. will contain two likenesses, one the size of life, it will not be sent till the subscription is renewed.

2 Nos. of the Edinburgh Phrenological Journal of the current volume have been received. Also a lecture delivered before the English Association.

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